



Pioneering Kokborok Literature: A Critical Analysis of Md. Daulad Ahmed's Contributions to Grammar and Poetry

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ABSTRACT

The development of Kokborok literature has been shaped by the contributions of several pioneering scholars and writers who transformed the language from a predominantly oral tradition into a written medium of education and literary expression. Among these pioneers, Md. Daulad Ahmmed occupies a significant place for producing the first systematic Kokborok grammar and for introducing Kokborok poetry in written form. His works laid an important foundation for the study, standardization, and literary growth of the language. This study critically examines Md. Daulad Ahmmed's contributions to Kokborok grammar and poetry, highlighting **their** linguistic, literary, and cultural significance. It explores the historical background in which his works emerged, analyzes the structure and importance of his grammatical writings, and evaluates the themes, language, and style of his poetry. The study also assesses his influence on later scholars, writers, and the broader development of Kokborok language and literature. Although he was not a Kokborok-speaking person, he loved the Kokborok language and was also able to speak it colloquially. While acknowledging certain limitations arising from the

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early stage of linguistic documentation and literary development, the study argues that Md. Daulad Ahmmed's pioneering efforts provided a strong intellectual and literary foundation for subsequent advancements in Kokborok studies. His legacy continues to inspire research, language preservation, and literary creativity, making his contributions an enduring part of the history of Kokborok language and literature.

1. Introduction

Kokborok is one of the oldest indigenous languages of Tripura. It belongs to the Sino-Tibetan language family, under the Bodo–Garo branch, and serves as an important marker of the identity, history, and cultural heritage of the Borok people. For centuries, the language was preserved mainly through oral traditions, including folk songs, Jaduni, lullabies, lamentations, elegies, folktales, myths, proverbs, riddles, rituals, ecclesiastical chants (Phwrwngmungni Kokmung), and customary practices. Although this rich oral tradition helped sustain the language across generations, the absence of a well-developed written tradition limited its use in formal education, administration, and literary expression.

The transition of Kokborok from an oral language to a written language required the dedicated efforts of visionary scholars and writers who recognized the importance of documenting its grammar and creating literary works. The preparation of a grammar is often regarded as a milestone in the development of any language because it establishes systematic rules for pronunciation, word formation, sentence construction, and usage. Likewise, the emergence of poetry reflects the creative and expressive capacity of a language, demonstrating its ability to communicate emotions, cultural values, humanity, and social experiences through literature.

Among the early pioneers of Kokborok literature, Md. Daulad Ahmmed occupies a distinguished position. He belonged to the Bengali-speaking community and wrote about 24–25 books, both major and minor, on different subjects in the Bengali language. Although he wrote many books in Bengali, he also loved the Kokborok language. He wrote the first Kokborok grammar, entitled *Kok-borma* and *Kokma Kalai*, in 1307 Tring (1897 A.D.), which was published in the renowned newspaper *Education Gazette*. It is evident that he had a deep love for the Kokborok language, spoke it well, and possessed considerable knowledge of it. Therefore, he wrote the following in the preface of his book in Bengali:

“Like the general Bengali community, the Tripura people are divided into several groups, each of which is called a *dopha*. These include Siyu, Kouai, Tuiya, Duising (or Daityasing), Basal,

and others. The language spoken by them is known as the Tripuri language. Tripura is a vast region, yet there is no established system of reading, writing, or grammar in this language. Nevertheless, the language possesses beauty in expression, sweetness, softness, and elegance. Considering this situation, I have undertaken the task of preparing this brief grammar so that reading, writing, and grammatical study of this language may begin.”

He is widely recognized as the first scholar to prepare a systematic grammar of the Kokborok language and as one of the earliest writers to compose poetry in Kokborok, including Khatungsano, Hati, and Bolung. His pioneering works marked a turning point in the literary history of the language by providing both a linguistic framework and a literary model for future generations. His grammar offered an organized description of the language, while his poetry demonstrated the artistic potential of Kokborok as a medium of literary expression.

The contributions of Md. Daulad Ahmmed extend beyond the publication of individual works. His efforts encouraged the documentation, preservation, and academic study of Kokborok at a time when written materials in the language were extremely limited. Later writers, educators, and researchers benefited from the foundation he established, which contributed to the gradual expansion of Kokborok literature and its inclusion in educational and scholarly activities.

This study critically examines the contributions of Md. Daulad Ahmmed to the development of Kokborok grammar and poetry. It evaluates the historical context of his works, analyses their linguistic and literary significance, and assesses their influence on the subsequent growth of Kokborok language and literature. By examining both his achievements and the limitations associated with the early stage of Kokborok literary development, the study seeks to highlight his enduring legacy as one of the foremost pioneers of Kokborok literary history.

2. Literature Review

Research on Kokborok language and literature has increased considerably over the past few decades, particularly following the expansion of Kokborok education in schools, colleges, and universities. Scholars have examined various aspects of the language, including its origin, phonology, morphology, syntax, script, language policy, and literary development. These studies have significantly contributed to the understanding of Kokborok as an important indigenous language of North-East India.

Several researchers have discussed the historical development of Kokborok literature and acknowledged the contributions of early scholars who worked towards documenting and promoting the language. Existing

studies generally recognize the importance of early grammatical works and literary writings in establishing Kokborok as a language suitable for education and creative expression. These publications provide valuable information on the evolution of the language and the gradual expansion of its literary tradition.

Examples: From *Kokmakalai* (p. 28)

1. Ang munuio – *Ami hasitesi*, meaning “I am laughing.”
Ami – noun (*nama* or *bisheshyo*), subject (*korta*), meaning “I.”
Hasitesi – verb (*kriya*), finite (*somapika*), intransitive (*akarmak*), meaning “laughing.”
2. Jole mas ase – *Twio ah tongu*, meaning “There are fish in the water.”
Jole – noun (*bisheshyo*), abstract (*bostubachok*), meaning “water.”
Mas – noun (*bisheshyo*), common noun (*jatibachok*), meaning “fish.”
Ase – verb (*kriya*), intransitive (*akarmak*), finite (*somapika*), meaning “there are.”

Kazi Md. Daulat Ahmmed demonstrated through the above examples that writing a grammar of the Kokborok language was possible. Therefore, he presented Kokborok sentences alongside their Bengali equivalents.

Md. Daulat Ahmmed is frequently mentioned in historical accounts of Kokborok language and literature because of his contribution to early grammatical and literary writings. Educational publications, university syllabi, and historical documents often refer to his works while discussing the formative stages of written Kokborok. However, most of these discussions are descriptive in nature and primarily focus on recording historical information rather than critically analyzing the linguistic and literary significance of his contributions.

Example: *Khatungsano* may be regarded as an epic poem as well as a historical poem because, during that period, no one had written such a long poem in Kokborok. It consists of 58 lines and chronologically records the kings of the Tripura Kingdom, beginning with King Tripur and King Trilochan, followed by each successive king by name, concluding with a Prayer of Grace. The poem begins as follows:

Rajsandai Debbarman jottono khulumu,
Angbai katag bokrai sol taip rule ham.
Raito-sala Daulat bigra nugle iyangung tini,
Bisom somoi bijoyi, Khatung sanu nini.

A review of the available literature indicates that relatively few studies have undertaken a comprehensive critical evaluation of Md. Daulat Ahmmed's grammatical and poetic works. Existing publications rarely examine the historical context of his writings, the linguistic characteristics of his grammar, the literary features of his poetry, or their influence on subsequent developments in Kokborok language and literature. Furthermore, historical claims regarding his pioneering role are often repeated without detailed examination of the available documentary evidence.

Examples: From *Kokmakalai* (pp. 187 and 191): “Hati” and “Bolung.”

The present study seeks to address this gap by providing a historical and critical analysis of Md. Daulat Ahmmed's contributions to Kokborok grammar and poetry. Rather than merely presenting a biographical account, the study evaluates his works within their historical context and examines their significance in the broader development of Kokborok language and literature. In doing so, it contributes to a more balanced understanding of his legacy and highlights the importance of evidence-based scholarship in the study of Kokborok literary history.

3. Life and Literary Career of Md. Daulad Ahmed

Md. Daulad Ahmmed is an important figure in the history of Kokborok language and literature. His writings reflect a strong commitment to the documentation, preservation, and promotion of the Kokborok language during a period when written materials in the language were limited. Through his literary and linguistic works, he contributed to the growth of Kokborok as a language of learning and creative expression.

He was born and brought up in the village of Kulubari, Sonamura, Tripura, in 1274 Tring (Tripurabda), corresponding to 1864 A.D. (1271 Bangabda). His father's name was Mohammed Hashim. During his studies in Class II, he was awarded the Rajkumar Scholarship by the Maharaja of Tripura. Thereafter, he was admitted to a school in Comilla District, then in East Bengal (now in Bangladesh). After serving as a school teacher for four years, he started a legal practice at the Sonamura Court after passing the entrance examination in Tripura. At the age of 34, poet Md. Daulad Ahmmed was awarded the honorary title of M. M. Dahar by Jamiat Ulema in Lucknow, Uttar Pradesh. Subsequently, he received the titles Kabya Binod and Sahitya Ratna, conferred by the Bangiya Sahitya Parishad.

Later, Md. Daulad Ahmmed and Md. Umor jointly published Kokborma, a Kokborok grammar, at Amar Yantra Press in Comilla. In his writings, Md. Daulad Ahmmed used the Kokborok dialect spoken by the people of the Sonamura area. Although he belonged to the Bengali-speaking community and wrote about 24–25 books, both major and minor, on various subjects in Bengali, he also had a deep love for the

Kokborok language. He wrote the Kokborok grammar entitled Kok-borma and Kokma Kalai in 1307 Tring (1897 A.D.), which was later published in the renowned newspaper Education Gazette. His knowledge of and affection for the Kokborok language are evident from the following statement in the Bengali preface of his book:

“Sadaran Bangali jatir nyai Tripura-gon o nana srenite bibokta, tader proteke dopha bole. Jotha Siyu, Kouai, Duising, ba Daityasing o Basal itadi. Ihara je bhasa byabhar koria thake uhai Tripuri Bhasa name akhyata. Tripura onoti bistrita ebong ei bhasate kuno lekhapora procholon nai, othocho ihare shobde chotorota, modhurota o kumolota prabriti sundor poripatya rohiyase. Emotabostai ei bhasai lekhapora o byakoron procholon houa songata bolia apatoto ei bhasar songkhipta ek khana byakoron pronoyone probrita hoilam.”

English Translation:

“Like the general Bengali community, the Tripura people are divided into several groups, each of which is called a *dopha*. These include the Siyu, Kouai, Duising (or Daityasing), Basal, and others. The language spoken by these groups is known as the Tripuri language. Although Tripura is an extensive region, there is no established tradition of reading, writing, or grammar in this language. Nevertheless, it possesses remarkable richness, sweetness, softness, and elegance in its vocabulary and expression. Considering this situation, I have undertaken the task of preparing this brief grammar so that reading, writing, and grammatical study of this language may begin.”

Although detailed information regarding his personal life remains limited, his published works provide valuable insight into his scholarly interests and literary vision. His efforts were directed toward developing written resources that could support both the study and the wider use of Kokborok. These contributions played an important role in encouraging academic interest in the language.

Md. Daulad Ahmed's literary career included both linguistic and creative writing. His work on Kokborok grammar sought to present the language in a systematic manner, making it more accessible to learners, teachers, and researchers. At the same time, his poetry demonstrated the expressive potential of Kokborok and reflected various aspects of the social, cultural, and emotional life of the Borok people.

His writings reveal a deep appreciation for the linguistic richness and cultural heritage of the Kokborok-speaking community. By producing works in the language, he contributed to the preservation of indigenous knowledge and encouraged the use of Kokborok in literary and educational contexts. His publications also inspired interest among later writers and scholars who continued to expand the body of Kokborok literature.

The significance of Md. Daulad Ahmmed's literary career lies in his dedication to the advancement of Kokborok during a period when opportunities for publishing and academic recognition were limited. His works remain valuable sources for understanding the early development of written Kokborok and continue to attract the attention of researchers interested in the history of the language and its literature.

4. Kokboroma ong Tripura–Byakoron (1897–1898 A.D.): A Critical Analysis of Md. Daulat Ahmed's Contribution to Kokborok Grammar

The publication of *Kokboroma ong Tripura–Byakoron* in 1897–1898 A.D. (1307 Tring) marked an important stage in the history of written Kokborok. Historical records identify the work as a collaborative effort by Kaji Md. Daulat Ahmed and Mohammed Umar, published in Comilla (now in Bangladesh). It is widely regarded as one of the earliest grammatical descriptions of the Kokborok language and continues to be cited in university curricula and scholarly studies on the history of Kokborok language and literature.

Kokboroma ong Tripura–Byakoron, the first printed and published Kokborok grammar book, was prepared during a period when Kokborok existed predominantly as a spoken language with a rich oral tradition but very limited written documentation. The preparation of a grammar was, therefore, an important intellectual undertaking. Rather than merely collecting words and expressions, the authors attempted to organize the language into a systematic framework that could be used for learning, teaching, and future linguistic study. This represented a significant step toward the documentation and preservation of Kokborok.

That is why Kaji Md. Daulat Ahmed wrote the following in the 'Kechengsa' (Preface) of the book in Kokborok:

“Uanjwi kosol jaita Tuiprasabo jati busuk tongu; abo jati kongchan dopha hinu. Je ahai, Siyu, Kuai, Tuiya, Duisng, ong Deusing tebo Basal umoto. Urob kokbai kok sao imono kokbor hinu. Tipra khub kabang tongiya, taibo abo kokbai kusui kopri krui; krui klebo, tru imo bising khorangni ahaiung, moduungte rubung umoto khub kaham khei tongu. Ahai oi, i kokbai kusui kpori ungnani machanguble, tabuk tangbainani abo kokbai kokma kistecha tagnani khatong rukha. Pai 1307 Tring Mag.”

From a linguistic perspective, the grammar introduces the basic structural features of Kokborok, including its sound system, word formation, and sentence construction. Although modern linguistic terminology was not fully developed at the time, the work demonstrates a clear attempt to explain how the language functions. This systematic approach distinguished *Kokboroma ong Tripura–Byakoron* from earlier vocabulary lists and word collections prepared by colonial administrators and travellers, whose primary objective was communication rather than linguistic analysis.

The historical significance of Kokboroma ong Tripura–Byakoron lies not only in its grammatical content but also in its contribution to language standardization. By presenting grammatical rules in written form, the authors created a reference point for later scholars and educators. Subsequent Kokborok grammarians expanded, revised, and modernized many aspects of the language, yet Kokboroma ong Tripura–Byakoron remains an indispensable milestone in tracing the evolution of Kokborok grammatical studies.

Kaji Md. Daulat Ahmed, in his book, could not fully represent all the sounds of Kokborok using the Bengali alphabet. He selected only 36 letters, comprising both vowels and consonants. It appears that he recognized the limitations of the Bengali script for accurately representing Kokborok phonology and probably preferred a more suitable alphabet, such as the Roman script, for writing Kokborok. His discussion of the alphabet follows the sequence A, B, C, D, E, F, G, H, etc. (*Kokborok Bhasa–Sahityer Krombikash*, p. 16).

A critical examination, however, suggests that Kokboroma ong Tripura–Byakoron should be understood as a pioneering work rather than a comprehensive linguistic description. Like many early grammars of indigenous languages, it reflects the methodological limitations of its period. Certain grammatical classifications and explanations differ from those adopted in contemporary linguistic research. Nevertheless, these limitations should be interpreted within their historical context and do not diminish the pioneering value of the work. Instead, they illustrate the gradual evolution of Kokborok linguistic scholarship over more than a century.

The contribution of Md. Daulat Ahmed to Kokboroma ong Tripura–Byakoron is therefore best appreciated as part of a collaborative scholarly effort that initiated the systematic documentation of Kokborok. Recognizing both his role and that of Mohammed Umar provides a balanced historical interpretation while acknowledging the collective nature of early language documentation.

5.1 Historical Significance of the Poem “Khatungsano”

His most remarkable poem is “Khatungsano,” a chronological historical poem on the kings of Tripura. He was a loyal subject of the Tripura kings. Because of his loyalty and academic excellence, he was awarded the Rajkumar Scholarship by the Maharaja of Tripura during his studies in Class II.

“Khatungsano” may be regarded as both an epic poem and a historical poem because, during that period, no one had written such a long poem in Kokborok. It consists of 58 lines and chronologically records the kings of the Tripura Kingdom, beginning with King Tripur and King Trilochan, followed by each successive king by name, and concludes with a Prayer of Grace. The poem begins as follows:



*Rajsandai Debbarman jottono khulumu,
Angbai katag bokrai sol taip rule ham.
Raito-sala Daulat bigra nugle iyangung tini,
Bisom somoi bijoyi. Khatung sanu nini.*

“Khatungsano” occupies an important place in the history of Kokborok literature because it is consistently recognized in Kokborok literary studies and university curricula as one of the earliest written poems in the language. Its inclusion in the postgraduate syllabus of Tripura University demonstrates its continuing literary and academic significance. The poem represents a transition from the predominantly oral tradition of the Borok community to the emergence of written literary expression in Kokborok.

The historical importance of “Khatungsano” extends beyond its chronological position. The poem illustrates an early attempt to employ Kokborok as a written medium capable of expressing ideas, emotions, and cultural experiences. During a period when written Kokborok literature was extremely limited, such creative works contributed to expanding the functional domain of the language and encouraged subsequent literary production.

5.2 Literary Characteristics

Although the complete text of Khatungsano is not readily available in published academic sources, historical studies consistently identify the poem as a landmark in the development of Kokborok poetry. Existing scholarship suggests that Daulat Ahmmed's poetic style reflects simplicity of expression, a close association with the everyday life of the Borok people, and a deep sensitivity toward indigenous culture. His language appears to favour clarity over ornamentation, making the poem accessible to readers while preserving the natural rhythm of Kokborok.

Examples: From *Kokmakalai* (pp. 187 and 191)

“Hati”

Nwng–ang–sera tabe ungu

Tongthogu

Hatio sayagei;

Nung bai ang khahamu, manoi bagoi

Jotto sanma

Hatio bising

“Bolung”

Bolong kaham.

Buphang buduk sam

bothai bubarni jam

Dukmami durangchak jotto;

Bakhla, amlai rasa

uwa rai ungu thasa.

Borkhni ham khlainani;

The poems also demonstrate that Kokborok possesses the expressive capacity required for literary composition. Through his poetic language, Daulat Ahmmed helped establish that Kokborok could convey aesthetic experience alongside everyday communication. This represented an important development in the evolution of Kokborok literature.

5.3 Influence on Later Kokborok Poetry

The significance of ‘*Khatungsano*’ is further reflected in the continued development of Kokborok poetry during the twentieth century. Later poets expanded the thematic range, stylistic diversity, and literary techniques of Kokborok verse. Their achievements, however, emerged within a literary tradition that had already begun to take written form through the efforts of early writers such as Md. Daulat Ahmed.

Rather than viewing ‘*Khatungsano*’ solely as an isolated literary work, it is more appropriate to regard it as an important milestone in the institutional development of Kokborok literature. Its recognition in university curricula and literary histories demonstrates that the poem continues to occupy a respected position in the study of Kokborok literary heritage.

Table 1. Major Works Associated with Md. Daulat Ahmed

Work	Nature of Work	Historical Significance	Remarks
<i>Kokboroma</i>	Grammar	One of the earliest published grammatical descriptions of the Kokborok language	Published in 1307 Tring (1897) as a collaborative work of Kaji Md. Daulat Ahmmed and Mohammed Umar.
“ <i>Khatungsano</i> ”	Poetry	Recognised as an important early Kokborok poem in literary history and university curricula	Demonstrates the emergence of written Kokborok poetry for next poet.

Work	Nature of Work	Historical Significance	Remarks
<i>Hati</i>	Poetry	Included among the early Kokborok poems studied in higher education	Reflects the growth of written Kokborok literary tradition.

Table 2. Critical Evaluation of Md. Daulat Ahmed's Contributions

Area	Historical Evidence	Critical Assessment	Long-term Impact
Grammar	<i>Kokboroma</i> (1897) documents Kokborok in a systematic manner and was prepared jointly with Mohammed Umar.	A pioneering grammatical work despite the methodological and terminology limitations of its time.	Contributed to later grammatical studies, language teaching, and linguistic research.
Poetry	<i>Khatungsano</i> , <i>Bolung</i> and <i>Hati</i> are recognised in Kokborok literary history and university curricula.	Demonstrated the literary potential of Kokborok during the formative period of written literature.	Encouraged later generations of Kokborok poets and writers.
Language Development	Early written works promoted documentation of Kokborok.	Helped strengthen the transition from oral tradition to written literature.	Supported the gradual expansion of Kokborok in education, research, and literature.
Cultural Preservation	Literary works preserved aspects of Borok language and culture.	Strengthened awareness of indigenous identity through language.	Continues to inspire contemporary efforts in language preservation and cultural research.

6. Critical Evaluation of Md. Daulat Ahmed's Overall Contribution

The contribution of Md. Daulat Ahmmed to the development of Kokborok language and literature should be understood within the historical circumstances in which he worked. During the late nineteenth century, written materials in Kokborok were limited, and systematic linguistic documentation was still in its formative stage. In such a context, his works represent an important effort to document the language and encourage its literary development.

From a linguistic perspective, his contribution is significant because it promoted the systematic study of Kokborok. The preparation of grammatical materials provided an early framework for understanding the structure of the language and demonstrated that Kokborok could be studied through organized linguistic principles. Although later scholars introduced more comprehensive grammatical descriptions and modern linguistic analyses, these developments were built upon the foundations established by earlier pioneers. His work, therefore, occupies an important place in the evolution of Kokborok linguistic studies.

Examples: From *Kokmakalai* (p. 30)

1. Kal tin prokar. That means three types of tense.

Bengali	Kokborok
(a) Bhut	Sekang – that means Past Tense
(b) Bortoman Tabuk	– that means Present Tense
(c) Bhobisot Ulo	– that means Future Tense

His literary contribution is equally noteworthy. At a time when written Kokborok literature was still emerging, his poetry illustrated the expressive possibilities of the language. By composing poems in Kokborok, he demonstrated that the language was capable of conveying cultural identity, emotional expression, and artistic creativity. This encouraged subsequent generations of writers to explore poetry and other literary genres, thereby contributing to the steady growth of Kokborok literature.

A critical assessment, however, also requires recognition of the limitations of his works. His grammatical descriptions reflect the linguistic knowledge and resources available during his time. Consequently, certain analyses, classifications, and explanations differ from those found in contemporary linguistic research. Similarly, his poetic style is relatively straightforward when compared with later Kokborok poets who benefited from a more established literary tradition. These limitations should not be regarded as

shortcomings of the author but rather as characteristics of pioneering works produced during the early stages of language development.

The question of priority also deserves careful consideration. Historical sources generally acknowledge Md. Daulat Ahmmed as one of the foremost pioneers of Kokborok grammar and poetry. At the same time, available evidence indicates that the earliest grammar was prepared collaboratively with Mohammed Umar. Therefore, his contribution is best understood within a broader intellectual movement in which several individuals participated in documenting and promoting the language. Recognizing this collaborative context provides a more balanced and historically accurate understanding of his achievements.

The continued recognition of Md. Daulat Ahmmed by educational institutions, literary organizations, and cultural bodies reflects the lasting importance of his work. His writings remain relevant not only because of their historical value but also because they represent the beginning of a sustained effort to preserve and develop Kokborok as a language of education, scholarship, and literature. His contributions continue to inspire researchers, educators, and writers engaged in the promotion of indigenous languages.

Overall, the available historical evidence supports the view that Md. Daulat Ahmmed occupies a distinguished position in the history of Kokborok language and literature. His significance lies not merely in the chronological priority of his works but in their enduring influence on the intellectual, linguistic, and literary development of the Kokborok-speaking community. His legacy continues to serve as an important reference point in understanding the evolution of modern Kokborok literature.

7. Legacy and Contemporary Relevance

The contributions of Md. Daulat Ahmmed continue to hold an important place in the study of Kokborok language and literature. His efforts to document the language and contribute to its early literary development laid a foundation upon which later scholars, educators, and writers have continued to build. Although Kokborok has undergone significant linguistic and literary development since his time, his works remain valuable for understanding the formative stages of its written tradition. Radha Mohan Thakur was a contemporary of Md. Daulat Ahmmed. He also wrote three important Kokborok grammar books, namely *Tripur Byakoron*, *Tripur Bhasa Bidhan*, and *Tripur Kothamala*, in 1900 A.D.

Today, Kokborok is taught in schools, colleges, and universities, and a growing body of literature has emerged in the form of poetry, novels, short stories, dramas, dictionaries, and academic publications. The expansion of these fields reflects the cumulative efforts of many individuals across different generations. Within this broader historical process, the contributions of Md. Daulat Ahmmed remain an important

milestone in the evolution of Kokborok studies. Nowadays, many Kokborok writers have contributed to the development of the language by writing grammars, poems, short stories, essays, and novels. Among them are Kumud Kundu Choudhury, Mohan Choudhury, Naresh Chandra Dev Varma, Rabindra Kishore Debbarma, Chandra Kanta Murasing, Nanda Kumar Debbarma, Binoy Debbarma, and many others, whose contributions to the development of Kokborok language and literature are immeasurable.

His grammatical work continues to serve as a historical source for researchers interested in the development of Kokborok linguistics. Likewise, his poetry provides valuable insight into the early stages of written Kokborok literature and demonstrates the transition from oral traditions to literary expression. These works are important not only for their linguistic and literary content but also for their historical significance in documenting the intellectual heritage of the Borok community.

The preservation and promotion of indigenous languages have become increasingly important in the contemporary world. As many minority languages face challenges arising from globalization, urbanization, and language shift, the documentation of linguistic and literary heritage has gained renewed significance. In this context, the pioneering efforts of early scholars such as Md. Daulat Ahmmed continue to inspire initiatives in language preservation, curriculum development, translation, and literary research.

Future research may further strengthen the understanding of his contributions through detailed textual analysis, comparative linguistic studies, archival research, and the examination of original manuscripts and early publications. Such studies will not only enrich the history of Kokborok literature but also contribute to the broader field of indigenous language studies in Northeast India.

8. Conclusion

The development of Kokborok as a written language is the result of the sustained efforts of many scholars, writers, educators, and cultural leaders. Among these contributors, Md. Daulat Ahmmed occupies a significant place because of his role in the early documentation of Kokborok grammar and the growth of its literary tradition. His works represent an important stage in the transformation of Kokborok from a predominantly oral language into a language capable of supporting formal study and creative writing.

This study has examined his contributions from historical, linguistic, and literary perspectives. It has shown that his grammatical work contributed to the systematic study of the language, while his poetry demonstrated the expressive possibilities of Kokborok as a literary medium. Although later scholarship has expanded and refined many aspects of Kokborok language and literature, his writings continue to be recognised for their historical importance and lasting influence.

A critical examination also indicates that his achievements should be understood within the historical context in which they were produced. Rather than viewing his contributions in isolation, they should be appreciated as part of the broader movement to preserve, document, and develop Kokborok during its formative years as a written language. This perspective provides a balanced understanding of his role while acknowledging the contributions of other contemporary scholars and writers.

The legacy of Md. Daulat Ahmmed extends beyond his published works. His dedication to the advancement of Kokborok continues to inspire research, education, and literary creativity. As efforts to preserve and promote indigenous languages continue in the twenty-first century, his contributions remain an enduring part of the intellectual and cultural heritage of the Borok people. His place in the history of Kokborok language and literature is therefore not only of historical significance but also of continuing academic and cultural relevance.

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