



A Study On Kokborok Language Of Tripuri Tribes Of Dhalai District, Tripura

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Abstract

All the people of the world have own language. People express their feelings through their languages. Language is the system of sounds and writing that human beings use to express their thoughts, ideas and feelings. Language is a way to communication. Language is important to maintain the system of communication through individual, social and cultural development etc. Kokborok is spoken in the Indian state of Tripura. It belongs to the Tibetan-Burmese wide group of language and more precisely to the Bodo-Garo Sub-group. The term Kokborok is known first occurred as 'Kok- boro' in 1897/98 in an early primer on the language, Daulat Ahmed 'Kokboroma. In 1900, Thakur Radhamohan Debbarma spelt 'Kokborok' in a published grammar of the Language. Kokborok is the mother tongue of nine groups out of 19 communities living in Tripura state. There are the nine Kokborok clan: i) Tripura, ii) Debbarma, iii) Jamatia, iv) Noatia, v) Murasing, vi) Reang, vii) Kalai, viii) Rupini, ix) Uchoi. Article 342 of the Constitution of India has included the Indigenous of Tripura in Scheduled Tribes. In 2011 Scheduled Tribes Population Census Report of India, the Kokbork language speaking peoples are Approximate 89 5,562 nos. The research work entitled as "Study on Kokborok Language of Tripuri Tribes of Dhalai District, Tripura", had systematic examination and analysis of the problem at hand. This research work speak about the summary and conclusion of the research carried out here. Also, this research work aims at summarizing whatever discussion was carried out in this topic and presented in the certain section of the thesis. The Tripuri community who speaks a language attitude have played an important role in overall maintaining the language. The questions of the present study build up how the attitude of Kokborok language speech has developed. The present study gradually examined the role of attitudes of Kokborok speaker. There are many various types of questions about the language education, language preference, language similarity, language threat, language usage.

Keywords: Kokborok language, Dialects of Kokborok, Tripuri language, Kokborok words.

INTRODUCTION

Language is a system of symbols, sounds, gestures or signs used to convey meaning and express thought, ideas, and feelings. It's a fundamental tool for communication, social interaction and cultural expression. Kokborok Language is one of the oldest languages to be used for speaking by tribal people of Northeast India. The term 'Kokborok' in fact is a compound of two main words. 'Kok' which literally means 'language' and 'Borok' means 'people'. However, interestingly the second word is used to denote the borok people who belongs to Tripura. Therefore, in literal terms Kokborok means 'Language of Human Being'. Kokborok is common language to speak by Tripuri tribes in Tripura. It is originated from the Sino- Tibetan native language of the Borok (Tripura) people of the Indian state of Tripura. Kokborok the language of the Borok people, belongs to the large Tibeto-Burmese group. In this topic we are understand how the Kokborok language has derived. To study the interest of Tripuri people towards reading & writing on Kokborok language at the school level.

Objectives:

- Known briefly about Kokborok Language.
- To study the interest of Tripuri people towards reading & writing on Kokborok language at the school level.
- To study the Kokborok language problems among Tripuri people

Kokborok Language:

Kokborok language is a tonal language. There are two tones in Kokborok: high tone and low tone. To mark the high tone, the letter 'h' is written after the vowel with the high tone. [Cha- To right, Chah-To eat]. Like other language this language also has word formation. The syntax of this language is of SOV, [Subject- Object- Verb]. Grammatically, this Language haven phonology, morphology, syntax, semantics and also study how to use translation, transliteration, transcription. Discussing and knowing this language is very important for the development of the peoples of this language.

Searching for the origin of the word Kokborok, we find the word Kokborok is derived from the combination of two words 'Kok' and 'Borok'. The word 'Kok' means 'Language' and 'Borok' means humans. Literally, Kokborok means, "Language of the people or community" so the word Kokborok stands for Humans Language. Now a question arise that whose human is meant here. Here humans, means the people of Indigenous of Tripura. They also known as Tripura, Tripuri, Tipperh or Twiprasa/ Tiprasa. So far, the term Kokborok is known to first occur as 'Kok- boro' in 1897/98 in an early primer on the language, Daulat Ahmed 'Kokboroma'. In 1900, Thakur Radhamohan Debbarma spelt 'Kokborok' in a published grammar of the language. In older British records the language is referred to as "Tipperah" ~ "Tippera".

Tibeto-Burmese group of about 250 languages, spoken in Eastern Asia, is related to the Chinese languages with which it forms the Sino-Tibetan super- group. Tibeto-Burmese languages can be divided into several sub- groups, among shish we find the Bodo- Garo subgroup. Linguistic analysis shows that a good number of Language, spoken mainly in North-eastern India, belongs to this Bodo- Garo sub-Group: - Dimasa boro, kokborok form a first branch Garo, Rabha-tiwa form a second branch Deuri forms a third branch by itself. Other languages exit, but are not documented enough, such as Koch, Wanang, Atong. Other languages existed but disappeared, such as Moran, a language of Upper Assam, which was very close to Dimasa. Dimasa, Boro and Kokborok are close to each other, in some not so remote past these three languages probably formed only one language whose speakers could understand each other without any difficulty.

These three groups of people were later separated by historical events. Dimasa speakers were very common in Upper Assam, but many of them moved southwards after the ahom King suhumung conquered most of Upper Assam in the 16th century.

Various British Political Agents, District Officers, Sub- Division Officers were known as linguists – they called this language as Tipperh, Tipura, Tipra Language. World renowned linguists have opined that the Kokborok Language of Tripura is derived from the Tebeto- Burman branch of the Tebeto –Chinese Language group. Linguist Sunithikumar Chattopadhyay on page-99 of his “Introduction to Bengali Linguistics” and another book “The Origin and Development of the Bengali language, volume- 1, on the third page of the book’s introduction shows that the Kokborok and its sisters language belong to the branches of Bodo Language. Therefore, these languages are derived from Bodo. “The Origin and Development of the Bengali Language, Volume -1,” – To the north-east and east, Bengali meet dialects of the Bodo group: Bodo (bara) or Kacari (also known as Koc, Mec, and Rabha), Garo, and Dimasa as well as Mrung or Tripura.”

Dr. Satyendranarayan Goswami of modern Indian Language, Guwahati University, on the position of kokborok and its sister language can be called state –of –art. In his ‘Studies in Sino- Tibetan Language’ he states that two branches. 1) Tibetan- Burmese and 2) Shyama- Chinese language arose from the Tibetan- Burmese language family and also ten dialects arose out of four sub-branches of the Tibetan –Burmese branch including Assam- Burmese to Bodo- Naga and its sub- branch Bodo to Kokborok. G. A. Grierson in his edited book “The Linguistic Survey of India” mention Bodo, Rabha, Lalung, Dimasa, Garo, Tipra, Chutiya etc as language of bodo group.

According to K.K. Choudhury and R.K Acharya, it is Thakur Radha Mohan Debbarma who for the first time used the term 'Kokborok' to designate the language of eight (8) hill tribes of Tripura as 'Kokborok' and this was in 1900. Further, it is Radha Mohan who finally and permanently fixed the name 'Kokborok' for this language with its present spelling. Since then, this language is popularly known as 'Kokborok' among the Borok of Tripuri community. Today, Boro speakers are found mostly on the northern bank of the Brahmaputra. Dimasa speakers in Southern Assam in the North Cachar Hills, and Kokborok speakers in present- day Tripura (Twipra). Because of these historical movements the relation between these three peoples become less frequent, and each of them developed its own form of language. Consequently, many Boro, Rabha, Tiwa Speakers can also speak regions, Bengali is much spoken, and for this reason many or most speakers of Dimasa and Kokborok also speak Bengali, and often use Bengali or Roman script. Assamese and Bengali are not Tibeto-Burmes languages, they both belongs to the Indo- Aryan sub- group of the Indo-European group of languages.

Kokborok is spoken in the Indian state of Tripura. It belongs to the Tibetan-Burmese wide group of language and more precisely to the Bodo-Garo Subgroup. The language has several dialects and sub-dialects. The language of the Indigenous of Tripura theirs is known as Kokborok. Kokborok is the mother tongue of nine groups out of 19 communities living in Tripura state. There are the nine Kokborok clan: i) Tripura, ii) Debbarma, iii) Jamatia, iv) Noatia, v) Murasing, vi) Reang, vii) Kalai, viii) Rupini, ix) Uchoi.

The sub-dialect is mentioned follows:

- 1) **Tripura:** - Tripura tribe largest tribe of Tripura state. Tripura tribe they have 25 sub – dialects or clan. According to, Binoy Debbarma, “Learn Kokborok in Three Months”, Language Wing, 2009. The book of “The Tripura Customary law” mentioned that 25 sub- clans of Tripura community. They are – 1) Anok, 2) Aslong, 3) Belog, 4) Dendok, 5) Dhamai, 6) Dongro, 7) Phatong, 8) Gabeng, 9) Gaigra, 10) Gwrjwng, 11) Hapang, 12) Harbang, 13) Kasar, 14) Keua, 15) Khaklu, 16) Khalik, 17) Liga, 18) Mongbai, 19) Mosphang, 20) Mwichang, 21) Naitong, 22) Rchang, 23) Saka Rupini, 24) Tongbai, 25) Totaram. In this research we can see that peoples of Tripura Tribe refer their mother tongue as ‘Tripura Language’. Besides these there may be more dialects which have not been researched in written form so far.
- 2) **Debbarma:** – 11 sub- dialect or clan. (According to, Binoy Debbarma, Learn Kokborok in Three Months, Language Wing, 2009). According to, Naresh Chandra Debbarma, “Tripurar Adibashi”- Puran Tripura chapter, page- 14 there are total seven sub-dialects in the kokborok langung . they are i) Beri, ii) Duna, iii) Daspa, iv) Lakhapati, v) Gunasari, vi) Dakhin, vii) Sorbong. At present they are known as a sub – dialects or sub- clans of Debbarma community. Debbarma dialect is speakers of Kokborok. This dialect is spoken by the members of the Tripura Royal family and living in Agartala (the capital of Tripura) and hills. who uses surname of Debbarma/Devbarman, are among the original inhabitants of the state, constitute about a little over 16 per cent of the total and 57 per cent of the Tripuris population of the state.
- 3) **Jamatia:** – 03 sub – dialects or clan. Jamatia language is also similar with that of Tripuris (Debbarma). But their pronounced are different. They speak in kokborok which is a language of Tibeto-Burman family. Jamatia clan is the third largest sub-tribe of among indigenous Tripuris, after the Tripur (Debbarma), and the Riang sub-tribe in Tripura. The origin of the word Jamatia, in one opinion had derived from the word 'Jamat', which means 'collection or union of peoples'. This later on turned to Jamatia. It is to be noted that the people of this clan live in unity and concentrated in any particular place even today. According to other opinion Jamatia is conjugation of two Kokborok words, 'Jama,' means tax and 'twiya' means no need to pay any tax. It is fact that the men of this clan were used to engaged in Tripura royal force as soldier by the kings of Tripura during the rule of Manikya Dynasty. So, the peoples of Jamatia clan were exempted to pay any tax by the king for their loyalty, service and sacrifice for the royal regime. Later on, the people of this clan had been known as Jamatia. The Jamatias are physically very strong, stout, and courageous, muscular as a whole. This fact had led to induct them to royal force during kings' regime. It was evidently proved by the mighty rebel leader like Porikshit Jamatia who fought against the unjust oppression by king's corrupt officials.
- 4) **Reang:** – 17 sub- dialects or clan. Reang community peoples identified them self as a „Bru“. According to Pancharam Reang, “Tripurar Adibashi”- Reang chapter, page 105, the two main panji or clan of bru community are „Meska“ and „Molsoi“. Meska sub-dialects or sub- clans are- Meska, Msa, Chakhii, Raikchak, Tuimui, Owaiem. In molsoi there are also six sub-dialects or sub- clans – Molsoi, Chongprang, Apet-o, Yakcho, Nukkham, Yasktam. Reang is the second most numerous sub tribe of Tripuris after old Tripuri clan. Reang belongs to Indo- Mongoloid racial stock. Their language had affinity of Austro- Asiatic groups under Tibeto- Burman family. Reangs are divided into two majors: Meska and Molsoi. According to the legends one of the Tripuri princes was expatriated by the king, who along with his followers migrated to the Mayani Thalang area of Lusai hills and founded a state over there. He proclaims as king of the state and the descendent of the exiled Tripuri prince ruled

over the state for generations. In due course of time there was no heir to succeed the throne, which lead to anarchy in the kingdom. Owing to some internal feud and vendetta four chief of the sub tribes, namely Twikluha, Yongsika, Paisika, Tuibruha and their entourage left their hearth and home and migrated through Chittagong to the state of Tripura centuries ago. These Reang chiefs could not climb up the Dombur hill peak for two consecutive times and succeeded in third times.

- 5) **Noatia:** - Noatias are a part of Tripuris, they are treated as new comers. Noatias have similar origin as other Mongoloid tribe and their language is also kokborok. It is said that noatias is not their actual tribe's name, they were actually Tripuris. Tripura (Noatia) clan is one of the important Community of 'Pancha Tripura'. It is said that one of the Tripura are the clan last entrant in the Tripuri race, who are known as Noatia, most of whom are settling in Sonamura subdivision of Tripura state. The Tripura are also a hybrid race like the Jamatia and Rieng. There are divided into eleven sub-clans, and these are, Aslong, Murasing, Keowa, Gorjon, Khalicha, Tongbai, Laitong, Deindak, Anaokia, Khaklo, and Totaram. Out of these only first six clans are living in Tripura, remaining five are living in neighbouring country of Bangladesh at Chitagong hill tract area.
- 6) **Murasing:** - 04 sub –dialects or clan. According to, Laxmidhan Murasing “Tripurar Adibashi”- Murasing chapter, page- 156. In Murasing community there are four sub- dialects or sub- clan – i) Murasing, ii) Dongra, iii) Masbang, iv) Tataram. Murasing people are also speak in kokborok, there are also belongs to Tibeto-Burman family. This dialect falls under the sub-division of Belonia and Udaipurs. There are many opinions about the origin of Murasing clan of Tripura. Some of the accepted theories are as follows: The police of the royal fore while collecting the house tax found that some villages of Tripura are full of animal heads with the horns. These heads of different kinds of wild animals were hanged in the houses. The people of this village were till then not named. The royal officials who did not know the name of the clans called them 'murasing' meaning people who hanged horns of dead animals. Other opinion is that the then king of Tripura named these groups of people as the 'Murasing' meaning by the horns of the hills. It is found that the Mursings are mostly followers of 'Vaishnavism' a sect of Hindu, are supposed to held as high esteem like the horn of an animal.
- 7) **Kalai:** – 08 sub- dialects or clan. According to Debbrata Kalai, Tripurar Adibashi”- Kalai Chapter, page- 185, There are a seven Panji or sub-dialects or sub- clans – i) Oyaplam, ii) Oyakbur, iii) Rojgui, iv) Bukang, v) Abel, vi) Chrai, vii) Kusu. Koloi also known as Kalai or Koloi is one of the tribes of Tripura State of India. They originally belong to Halam Community. Halam Community of Tripura belong to the Kiki- Chin tribes of Tibeto- Burmese ethnic group.
- 8) **Rupini:** – 11 sub- dialects or clan. According to Taranimohan Rupini, “Tripurar Adibashi”- Rupini Chapter, page- 218, In Rupini clan there are 12 Panji or sub-dialects – i) Kajari, ii) Tiyal, iii) Phungchao, iv) Kerjang, v) Pharute, vi) Moriya, vii) Sutar, viii) Paithakra, ix) Suto Boroisa, x) Chuyan Mwchwmsa, xi) Swmjang, xii) Mwrswhangsa. Rupini people are speaking kokborok language, they are belonging to Tibeto-Burman family. This dialect is spoken in areas of the Sadar sub-division and in areas of Teliamura and Longtarai valley sub-division etc. The Rupini is one of the clans of Tripuri People. It is presumed that the initial habitation of Rupini people was at the site of the origin of Twi Rupini, which is supposedly situated at present Asom state. When other clans of the Tripuri migrated towards the present Tripura state, they also migrated along with other clans. It needs to be mentioned that like all other Tripuri people clans, they are also part of the great Borok/Bodo race. The Rupini River is still flowing in the state. The mother tongue of Rupini is Kokborok, like all

other Tripuri people which is also known as Tripuri or Tiprakok, but for an unknown reason the Rupini had been included in the group of 'Halam' in the census and in many historical documents of Tripura. This is illogical and unfounded by the historical linguistic and anthropological facts. Without verifying these facts, the government of India had also included in the list of 'Halam' when they were given the status of Scheduled Tribe under the constitution of India. The inclusion of Rupini in the Halam group must be removed and included in the list of Kokborok speakers Tripuri people.

- 9) **Uchai**: - 06 sub – dialects or clan. Uchoi people also speak the kokborok language which is of Tibeto-Burmes origin. They are the least in number among Tripuri tribes. These people are also living in the Chittagong Hill Tracts, and they mainly live on Jum Cultivation.

Kokborok Script:

Kokborok Script Kokborok has been attested since at least the 1st century AD, when the historical record of Tipra kings began to be written down. The script of Kokborok was called "KOLOMA". The present Borok of Tripuri educated people started searching for a suitable script with scientific basis to write kokborok. They found Roman as the most suitable and scientific script for mother tongue. Therefore 90% of the Borok people have now started writing kokborok in Roman Script. From the 19th century, the kingdom of Twipura used the Bengali script to write in kokborok, but since the independence of India and the merger with India, the Roman script is being promoted by nongovernmental organisations. The Tripura Tribal Areas Autonomous District Council (TTAADC) Government made regulations in 1992 and 2000 for adaptation of the Roman script in the school education system in its areas. The script issue is highly politicized, with the Left front government advocating usage of the Asian Bengali script and all the regional indigenous parties and student organisations (INPT, IPFT, NCT, Twipra Students Federation, etc); and ethnic nationalist organizations (Kokborok Sahitya Sabha, Kokborok tei Hukumu mission, Movement for kokborok etc.) advocating for the Roman script. Both parties are now used in the state in education as well as in literary and cultural circles. Proposals have previously been made for the adoption of script other than the Bengali or Roman script, such as Ol chiki. There have also been scripts created specifically for kokborok in modern times. It may be noted that all the English alphabetical letters are not needed to write Kokborok. For representing the sounds of Kokborok phonological system only the following letters have been retained: (A, B, C, D, E, G, H, I, J, K, L, M, N, O, P, R, S, T, U, Y). Kokborok was declared an official language of the state of Tripura, India by the state Government in the year 1979.

Researcher differentiates among English, Bengali and Kokborok languages with alphabet words and simple sentences are given below: -

Table-1

English	Bengali	Kokborok
Ant	Pipra	Mosorom /moisorom
Aeroplane	Biman	Birkhung
Aunty	Kaki	Nonoi / Atoi
Brother	Dada	Ata
Brother- in- law	Jembhu	Kwmui
Bird	Pakhi	Tok
Bee	Moumasi	Poya /piya
Bear	Vaalok	Gong
Butterfly	Projapati	Tokbak /Larima
Cat	Biral	Aming
Cow	Goru	Mwsuk

Colour	Rong	Pali
Clean	Poriskar	Kwchung/sopsutra
Child	Sisu	Cherai
Dry	Sukna	Karan/kwran
Dog	Kukur	Swi
Death	Mora	Kwthui
Deer	Horin	Mwsui
Elephant	Hati	Mayung
Eagle	Igala	Tokling/toiling
Earth	Prithibi	Hayung
Earthworm	Kechuo	Kenjuwa
Fish	Mach	Ah
Frock	Byana	Tote / Yongla
Face	Mukh	Makhang/ Mwkhang
Foot	Pa	Yathui
Green	Sobuj	Kwkhlang
God	Devta	Mwtai
Gold	Sona	Rangchak
Goat	Chagol	Pun
Hand	Hat	Yak
Hair	Chul	Bakhanai / bwkhanai
Hen	Murgi	Tokma
Home	Bari	Nok
Inside	Bhitare	Bisingo
Insect	Poka	Yongsa
Imang	Sobi	Mangphili/ sapa
Iron	Loha	Sor
Joy	Ananda	Tongthok
Jackfruit	Kathal	Thaipung
Jumping	Lapha	Bakhulaima
Jealous	Irsanbita	Risi
King	Raja	Bubagra
Kitten	Biral chana	Aming bwsa
Long	Lomba	Kolok
Lamp	Bati	Chati
Love	Bhalabasa	Hamjakma
Loyal	Anugata	Khatharjak
Mother	Maa	Ama/ Among
Mother-in- law	Sasuri	Bwkrajuk
Mango	Aam	Thaichuk
Mad	Pagol	Kobor
Nose	Nak	Bukung
Night	Rata	Hor
New	Natuna	Kwtal
Name	Nama	Mwng
Oil	Tela	Thok
Orange	Komola	Komla
Onion	Peyaja	Sambram
Papaya	Pempe	Kokkiya/ koiphol
Peace	Santi	khakchangma
Pumpkin	Kumra	Chakumura
Pineapple	Aannarosh	Amwtoi
Queen	Rani	Isri
Question	Prosno	Swngmari
Quick	Druta	Dakti

Quiet	Santa	Siring
Rice	Chal	Mairung
Rain	Bristi	Watwi
Ring	Angti	Yasitam
Sun	Surju	Sal
Salt	Lobona	Som
School	Eschool	Rung nok
Tree	Ghas	Buphang
Truts	Biswas	Puito
Time	Somoi	Jora
Umbrella	Sati	Sakau
Unity	Aikya	Thansa
Ugly	Kutsita	Sitra
Unlike	Apachanda	Chajakya
Vegetable	Saksobji	Muikhutung
Voice	Awas	Khorang
Victory	Bijaya	Kwpal
Wait x	Apeksha	Naisinggradi
Weight	Ojon	Hilik
Water	Jal	Twi
Xerox	Xerox	Xerox
x- mas tree	X mas gas	X – mas buphang
Yellow	Halud	Kormo
You	Tumi	Nwng
Young	Taruna	Sikla
Zero	Sunya	Bukcha
Zig-zag	Aakabaka	Kokoi- mokoi

Table-2

Sentence...

English	Bengali	Kokborok
What is your name?	Tumar naam ki?	Nini mung tamo ?
Which school do you go to?	Apni kun schoole jann?	Nwng bo rwng nogo thang?
Where did you go today?	Tumi aaj kuthai giyeche?	Nwng tini boro thangkha?
How do you know me?	Apni amake ki bhabe chine?	Nwng ano bahaikhe sini?
When will you be come?	Tumi kokhon ajbe?	Nwng buphuru phainai?
Who is your father?	Tumar baba ke?	Nini pha sabo?
I didn't have a food	Amar khabar nai?	Ani chanai manwi kwrwi?
I know him very well	Ami take khub bhalo kare cini.	Ang bono kaham keno sinio.
I'm sorry	Ami dukhito	Ano nakardi.
Are you ready for tomorrow	Tumi ki agamikaler janya prastuta?	Nwng khunani bagwi tiyar da?
I have to go	Amar jatey hobey	Ang thangka nangnai.
The blue sky	Nil akase	Nokha kwlharang

Solnoksa kokthai (Homonyms word): Some Kokborok words having similar sound but different meaning.

Ah – a fish. Ah – that.	Han- flesh. Han- become excess.	Mal- to creeping. Mal – inches.
Ba – five. Ba– delivery.	Hor- fire. Hor- night.	Mwsa – a dance. Mwsa- a tiger.
Bar- bloom. Bar-over crossing.	Jora – time. Jora – joint.	Nai – to look, see. Nai – to bring.
Bir- fly. Bir-to beg.	Ka – ascend or climb. Ka- to shoe.	Nwng – you. Nwng – to drink.
Cha- right. Cha- to eat.	Khai- do. Khai- to deduct.	Pai – to buy. Pai- to win.
Chini – our. Chini – suger.	Khwna- hear. Khwna- tomorrow.	Pok – to forget. Pok- to drop from high place.
Do – quick. Do – yes or all right.	Lai -passed. Lai- leaf.	Rok – they or plural number. Rok – to cut grasses.
Er -to prick. Er – spread.	Lam- a path. Lam – pioneer.	Rua- an axe. Rua – the leech.
Sal – a day. Sal – the sun.	Tal – a moon. Tal- a month.	Thok- oil. Thok- taste.
Sai – thousand. Sai – to pick.	Tan – to cut. Tan – crisis.	Thu – sleep. Thu – to refine of rice.
Twī – water. Twī – sweet. Twī- to carry.	Ua- teeth. Ua- to sow or weave or kint. Ua – a bamboo.	Yok – acrid, biting. Yok- free Yok- swin.

Kokmangphil kokthai (Antonyms words):

Achaima – thwima.	Gwnang- bigra.	Phududu- somsasa.
Achuk – bacha.	Chwla- bwrwi.	Milik- pathora.
Ul – swkang.	Chengmung- paimung.	Motom- mwnam.
Kokoi – kepeleng.	Thang – phai.	Randa – randi.
Kotor – chikon.	Naisa – naikhwai.	Rithai- manthai.
Kosom – kuphur.	Na – ri/ rw.	Yaksi – yagra.
Khama- sakha.	Pai – phal.	Yaphang – buchuk.
Khajak- phiyokjak.	Phung- sarik.	Sadung- watwi.
Hakchal- sampa.	Hor – sal.	Sakni – buini.

Kokborok alphabet /Letter: - we use a number of symbols to express our thoughts in writing. Those symbols are alphabet or letters. The Kokborok Alphabet is known as “Swithai”. Kokborok swithai is two types i) Sarithai (vowels) ii) Kwthathai (Consonants).

Sarithai (Vowels): vowels are defined as sounds or letters that are pronounced without any obstruction, allowing the sound to flow freely. They are the sounds that are made without blocking the airflow in the mouth. In Kokborok language has six vowels. These are A, E, I, O, U, W.

Kwthathai (Consonants): Consonants are pronounced with some degree of obstruction or blockage of the airflow. According to Rabindra Kishore Debbarma, “Kokborok Kokma kwta” (Kokborok grammar) 22 consonants. These are: K, KH, G, Ng, Ch, J, T, Th, D, N, P, Ph, B, M, R, L, S, H, Y, Onoskar, Chondrobindu, wa/ua. According to Nitai Acharya kwthathai (Consonants) in Kokborok langaugaes has 21. According to Linguistic expert Kokborok language has 20 consonants.

All languages have local pronounciations, and kokborok is not pronounced exactly the same way everywhere. Kokborok grammar, kokborok also Tipra language of original inhabitants’ people of Tripura. The Roman alphabet is a foreign alphabet, and is not perfect for writing kokborok. For a good number of kokborok sounds, two roman letters have to be used. In kokborok, ‘ng’ is one sound, not two, the same is

true with 'ph, th, kh, ch'. Tones are very important in kokborok and many words are different only by the tone. For this reason, tone should be consistently written, it should be emphasized that words with different tones, such as ena 'five' and bah 'to perch', or twi 'water' and twith 'sweet', are different words. Spelling method of kokborok in Roman Script:

A-Apha= Father, E- Er= To increase, I- Isri= The Queen, O-Ohk- stomach, U- Ulo= Behind, W-Wng=To be,

Use of vowel with a consonant: B+a is Ba, Bara =shot. B+e is Be, Beng= Spider. B+i is Bi, Bihik= Wife. B+o is Bo, Bol= firewood. B+u is Bu, Bukung=Nose. B+w is Bw, Bwphang= Tree.

Syllables of kokborok: In kokborok, as in many languages in Eastern Asia, it is very important to analyse a word in its syllables, and many words are made with a main syllable (the root) and affixes. For instance, a word like 'kuchuk' is made of a root 'chuk' to be high, 'tall' with a prefix ku; 'phaidi 'come' is made of a root 'phai ' to come' with a suffix 'di' making the injunction. In kokborok, there are at least three prefixes with a changing vowel, the vowel of the prefix depends on the following vowel, the vowel of the root syllable. For instance, bekereng means 'bone' and bokhorok means 'head'. Actually, here is the same prefix bw; but when a vowel follows the prefix becomes to be when a vowel follows the prefix becomes bo, when 'u' follows it becomes 'u' as in Bukung ' nose'.

Research questions of the Study:

- what is the concept and how many tribes do speak kokborok language?
- What are the things creating interest among Tripuri people to read and write Kokborok language?
- What are factors affect Kokborok language to spread among Tripuri tribes?
- What types of script do Tripuri people want from Kokborok language?

Review of Related Literature:

The first book of Thomas Herbert Lewin's (1869) (also known by the name Captian Lewin) "The Hill Tracts of Chittagong and the Dwellers there in which Comparative vocabularies of Hill Dialects" provides a list of comparative vocabularies of Hill Dialects including 174 vocabularies of Tipperah.

Doulot Ahmed and Mohammad Omar (1897) in kokborok (in Bengali script) is the first grammar of kokborok. Here is the name of the book which he wrote that is kokboroma grammar book.

DebBarma Radhamohan Thakur (1900, 1906, 1907) has written the Grammar of kokborok named as "kokborokma" which was published in 1900 AD. Besides he wrote two other books "Traipur Kothamala" and "Traipur Bhasabidhan". "Traipur Kothamala" was the kokborok- Bengali English translation book published in 1906 AD. The "Traipur Bhasabidhan" was published in 1907.

Delimitation of the study: For the present study researchers have delimited the study up to Higher Secondary School of Dhalai district Tripura.

i) The present study was delimited to 05 (five) higher secondary schools' class xii of Dhalai district Tripura.

ii) The study was delimited to 5 rural higher secondary schools only no urban higher secondary schools are the part of present study.

iii) The sample of the study delimited to 10 teachers and 100 Students from each higher secondary school of Dhalai district Tripura.

Method of the Study

The chapters deal with the method of the Study. The researchers described in deals about the design of the Study, sample, tools,data collection.

Design of the Study

The present study is a descriptive type of research. The present reaserch work aims at the study of kokborok language of Tripuri tribes.

Population and sample

For the present study the researchers have selected 5 Higher Secondary schools of Dhalai district Tripura in which 5 schools are from rural higher secondary schools. Out of these 10(ten) teachers and 100 (hundred) students are also part of the sample of the Study. The sample has been selected by using random sample method.

Tool

For the present study, the following tools were developed by the investigator and were used in the study.

i)Interview Schedule and teachers for Students.

ii) Students' information schedule.

iii) Observation Schedule.

Data collection

After the preparation and development of the tools, the researchers personally visited the schools of Dhalai District Tripura and collected the data by using the interview Schedule to teachers and students and collected schools' information by using students and teachers schedule and personally observed for verification of the information. Besides these the researchers has collected data from students and teacher's personal interviews. Some data has been collected through secondary sources such as books, booklets, newspapers, internet, Govt. Gazette notifications, journals etc.

Data Analysis

In the present study, the statistical techniques which were used for the analysis and interpretation of the obtained data is percentages which was used to find the student performance, teachers behave with students, teachers help in students, teacher inspired by students in rural higher secondary schools. Qualitative analysis was used for infrastructure– recurring and non-recurring facility in rural Higher Secondary School area.

Data Analysis and Interpretation

The details of analysis and interpretation of the data are as follows according to the objectives:

The first objective of the study was to known briefly about Kokborok language. The term 'Kokborok' was first used by Thakur Radha Mohan Debbarman in the year 1900 to describes the eight hilly tribes of Tripura. Further, it is Radha Mohan who has permanently fixed the name Kokborok for this language with its present spelling. Since this language is popularly known as 'Kokborok' among the Borok of Tripuri community. Before Kokborok language this language was known as Tipra Kok. After that Kokborok grammar and language are commonly used till today and since 1979 it became the official language of Tripura. And every year of 19th January people of Tripura celebrated it as a Kokborok day. The Higher Education Minister is glad to introduce that tribal student of Tripura will learn better with the introduction of Kokborok. The present study of Kokborok subject was taught among the government school but now it was already taught in a CBSE. The students faced many problems regarding the scripts between with Bengali and Roman script but most of the students wants it with Roman script which will help them better understanding in learning but

the government deny and force the students to learn it with Bengali script which was now under the big controversy. There were some problems in Kokborok grammar because of lack of Kokborok teachers. The Tripuri people wanted to learn Kokborok subject which made them assume that its easy because Kokborok is their mother tongue.

The second objective of the study was about to study the interest of Tripuri people towards reading & writing Kokborok language at school level.

TABLE-1

Showing the availability of Students performance:

SL. NO.	Particular	Rural Secondary school	
		Boys N=38	Girls N=62
1.	Can you speak Kokborok language?	13%	34%
2.	Can you tell me, how many tribes of Tripura can speak Kokborok Language?	11%	30%
3.	Do you find any difference while speaking Kokborok Language?	11.4%	11%
4.	Do you know the origin by Kokborok Language, belongs to Tibeto-Burman?	4%	11%
5.	Do you have Kokborok subject in your school?	5.7 %	15%
6.	From which class do you have Kokborok subject in your school?	6.08%	15%
7.	In your school, toll which class do you have Kokborok subject?	6.08%	15%
8.	Do you want higher study in Kokborok language in future?	7.22%	29.14%
9.	Do you know alphabet of Kokborok?	0%	10%
10.	Do you know all Kokborok alphabet?	0%	7.44%
11.	How many alphabets are in Kokborok language?	4%	11%
12.	Do you know how many vowels are in Kokborok language?	4.18%	14%
13.	Do you know how many consonant letters in Kokborok language?	4.18%	11.16%
14.	Do you know all the numeral numbers in Kokborok?	3.42%	19%
15.	Do you know script of Kokborok language?	6%	29.22%
16.	Are you agree on our Kokborok script was “KOLOMA”?	8%	22.32%
17.	Do you want to read and write in Kokborok script with “KOLOMA”?	10.26%	23%

18.	In which script Kokborok subject is used in your school? (Bengali/ Kokborok/English)	4.18%	15%
19.	Do you have any problem in reading and writing Kokborok language in Bengali and English script?	10.26%	21.08%
20.	For Kokborok language, we are using Bengali script and English script is any difference between pronunciations in both language?	13%	28%
21.	Do you think Kokborok subject easy for you, because it is your mother tongue/ own language?	11.4%	28%
22.	Which teacher/instructor teach you Kokborok subject known the teacher's name?	4.18%	15%
23.	Does teacher encourage you in read and learn of Kokborok subject?	4.18%	15%
24.	Do you have any home tuition in Kokborok subject?	0%	0%

From the above table it was found that total 100 sample of students from Rural Higher Secondary School out of there (38 are boys & 62 are girls). 13% of boys were able to speak Kokborok language and girls of 34% were too. 11% of boys know who can speak Kokborok language and girls of 28%. 11.4% of boys and 11% of girls they found the differences while speaking Kokborok language. 4% boys and 11% of girl's students said that Kokborok language belongs to Tibeto-Burman family. 6% of boys and 15% of girls said that they have Kokborok subject in their school. 6.08% boys and 15% of girls know from which class they have Kokborok subject in their school and they know till which class they have Kokborok subject. 7.22% of boys and 29.14% of girl's student are willing to take higher study in Kokborok language in future. 0% of boys and 10% of girl's student they do not know the alphabet of Kokborok. 4% of boys and 11% of girl's student they know how many alphabets are in Kokborok language. 4.18% of boys and 14% of girl's student they know many how vowels are there in Kokborok language. 4.18% of boys and 11.16% of girl's student they had idea about consonant letters in Kokborok language. 3.42% of boys and 18.6% of girl's student they can say numeral numbers in Kokborok language. 6% of boys and 29.22 of girls have known concrete idea about script of Kokborok language and 8% of boys and 22.32 of girl's student are agreed that Kokborok language script was 'KOLOMA' and 10.26% of boys and 23% of girl's student they want to read and write Kokborok script as 'KOLOMA'. When they are writing in Bengali script, they are unable to use all in Bengali alphabet of Kokborok while 10.26% of boys and 21.08 of girl's student have given their own point of view about that we are able to use all English alphabet for reading and writing Kokborok content. 13% of boys & 28% of girl's student found the difference pronunciation in between both language while using Bengali and English script. Besides this 11.4% of boys & 28% of girl's students have given their amazing opinion on Kokborok language that it is easier than any other languages, because it was our own language or mother tongue 4.18% of boys & 15% of girl's student knew the names of those teachers who teach them Kokborok subject.

Showing availability of Teachers performance:**TABLE-2**

SL.NO.	Particular	Rural higher secondary schools Teachers (N==10)
1.	Do you know the story of Raima-Saima?	90%
2.	Do you know folksong of Tripuri?	70%
3.	Did you know Jadu Kalija?	60%
4.	What was relation between Raima and Saima are they sisters?	90%
5.	Are you agreed that Jadu Kalija literally means heart of the beloved or from the heart of the beloved?	80%
6.	Did you believed that the Gumati river become the welfare of the Tripuri people?	70%
7.	Are you agree that the origin of Kokborok language are belongs to Tibeto-Burman family?	40%
8.	Did you have any Kokborok book?	30%
9.	Do you know any person who have a clear concept of Kokborok language?	50%
10.	Can you tell me how many tribes can speak Kokborok language?	80%
11.	Can you tell me some idea which book have a concrete idea of Kokborok language?	40%
12.	Do you have Kokborok subject in your school?	20%
13.	Is Kokborok subject taught in your school in an English or Bengali script? 0.2% 15 Was Kokborok teacher available in you?	20%
14.	Was Kokborok teacher available in your school?	20%
15.	Do you faced any problem while teaching Kokborok subject in Bengali or English script?	50%

From the table2 it was found that out of total 10 teachers 9 teachers they know the story of Raima-Saima and 70% of teachers know the folksong of Tripuri. 60% of the teachers know what does the actual Jadu kalija mean. 90% of the teachers have a clear idea that Raima-Saimais a sister and what was the relationship between them.80% of the teachers agreed that Jadu kalija literally means ‘heart of the beloved’ or ‘from the heart of the beloved’ .70% of the teachers they believed that Gumati river has become the welfare of the Tripuri people. 40% of the teachers said that the origin of Kokborok language belongs to Tibeto-Burman family and besides this 30% of the teachers says that they have Kokborok book. 50% of the teachers know that how many persons have a clear concept of Kokborok language. 90% of the teachers agreed with this statement that her father is a priest in the tale of Raima-Saima. 80% of the teachers can tell how many tribes can speak Kokborok language and 40% of the teachers they can tell in which book have a concrete idea Kokborok subject. 20% of the teachers says that they have Kokborok subject in their school and they said that Kokborok subject was taught in their school in an English or Bengali script again they said that Kokborok teacher is available in their school. 50% of the teachers they are facing many problems while teaching Kokborok subject in a Bengali script.

The third objective of the study was Kokborok language problems among Tripuri people. Students are facing the problems because of the Bengali script and they were not able to read and write properly also they could not understand the exact concept whatever was taught by the teachers and if it was in English script they could have understand properly. Because of the different dialect sometimes student could not understand some few words of Kokborok language because people of some different Tripuri areas have a little bit of different dialect and words and because of that different dialect student feel a little bit of difficulty.

The main problem is that they are not using different dialect because they are always using the same and only one dialect.

Major Findings Major findings of the present studies are summarized below:

1. It was found that total of 100 sample students from 5 Rural Higher Secondary School out of 38 are boys and 62 are girls. 13% of boys and 34% of girls are able to speak Kokborok language. 11% of boys and 28% of girls they can speak Kokborok language with their family, friends and relatives. 11.4% of boys & 11% of girls they found the difference while speaking Kokborok language. 4% of boys & 11% of girl's student say they Kokborok language belongs from Tibeto-Burman family.
2. 6% of boys & 15% of girls said that they have Kokborok subject in their school. 6.08% of boys & 15% of girls know from which class they have Kokborok subject in their school also they know till which class they have Kokborok subject. 7.22% of boys and 29.14% of girl's student they want to take Kokborok subject for higher studies in future. 0% of boys and 10% of girl's student they do not the alphabet of Kokborok subject. 4% of boys and 11% of girl's student they know how many are there in Kokborok language.
3. 4.18% of boys and 14% of girl's student they know many vowels are there in Kokborok language. 4.18% of boys and 11.16% of girl's student they had idea about consonant letters in Kokborok language. 3.42% of boys and 18.6% of girl's student they can say numeral numbers in Kokborok language. 6% of boys and 29.22 of girls have known concrete idea about of Kokborok language. 8% of boys and 22.32 of girls' student agreed that Kokborok language was a 'KOLOMA'. 10.26% of boys and 23% of girl's student they want to read & write Kokborok script as 'KOLOMA'. While 10.26% of boys & 21.08% of girl's students they have given their own point of view about that they are able to use all English alphabet for reading and writing Kokborok content. 13% of boys & 28% of girl's student they have found the difference pronunciation's in between both language while using Bengali & English script. Beside this 11.4% of boys & 28% of girl's students they have given their amazing opinion on Kokborok language that it is easier than any other language, because it was our own language or mother tongue. 4.18% of boys & 15% of girl's student knew the names of those teachers who teach them Kokborok subject in their institution and those teachers encourage them to read and learn about Kokborok subject and 0% of boys & 0% of girl's student they do not have any home tuition in Kokborok subject.
4. 90% of the teachers they know the story of Raima-Saima & 70% of the teachers they know the folk song of Tripuri. 60% of the teachers know what does Jadu Kalija literally mean & 90% of the teachers have a clear idea that Raima-Saima is a sister and what was the relationship between them. 80% of the teachers agreed that Jadu Kalija literally means 'heart of the beloved' or 'from the heart of the beloved' & 70% of the teachers they believed that Gumati river has become the welfare of the Tripuri people. 40% of the teachers said that the origin of Kokborok language belongs to Tibeto-Burman family and besides this 30% of the teachers said that they have Kokborok book & 50% of the teachers know that how many persons have a clear concept of Kokborok language.
5. 90% of the teachers agreed with this statement that her father is a priest in the tale of Raima-Saima & 80% of the teachers can tell how many tribes can speak Kokborok language and 40% of the teachers they can tell in which book have a concrete idea about Kokborok subject. 20% of the teachers said that they have Kokborok subject in their school and also, they said that Kokborok subject was taught in their school in an English or Bengali script again they said that Kokborok teacher is available in their and 50% of the teachers they are facing many problems while teaching Kokborok subject in a Bengali script.

Education Implications of the study: The present study has the following educational implications.

- 1.The present study would be helpful for the teachers in findings language subject by the student.
- 2.The present study of the findings also would be helpful for the researcher whoever take field in this research.
3. The present study of the findings will be used in identifying the availability between teachers and students for achieving Kokborok language in Tripuri tribes of Tripura and used for better implementation and success.

Suggestions for Further Research: Following suggestions are given for further research

- 1.The present study was confined to 5 Higher Secondary Schools. It can be extended by increasing the size of the sample.
- 2.The present study was limited to Dhalai district Tripura.
- 3.The study can be carried out to the status of higher secondary schools of students & teachers personal schedule.

Conclusion

The overall view of this study, reveals that the study of Kokborok language of Tripuri tribes of Dhalai district Tripura. The tribals students were facing a lot of problem in studying over Bengali and English script in Kokborok subject, they like to used English script but the authority forced them to used it in Bengali script because the students feel it difficult to read and write it with Bengali script and also the pronunciations of studying of that script between Bengali and English was totally different. Students are more interested in Kokborok modernity such as folk song, folk tale, Kokborok cinema and films and few of the students have less interest in poems and poetry. The students also have problems regarding writing, speaking and language difference because there were different types of Kokborok speaker who differs from tribes to tribes. From the present study it can be conclude that in DHALAI Tripura tribes have required more attention to influence the Kokborok language to reach at grass root level. The tribes have eggar to learn this language but due to lack of unexpert and unexperienced teachers it was not available in the society.

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