



DARLONG THARLÂK KÛT 2026

14th January to 15th January 2026

Venue: Darchawi, Kumarghat, Unakoti, Tripura

Organised by

Darlong Hnam Inzom (DHI)

(The Apex Body of the Darlong People)

in Collaboration with

Information & Cultural Affairs (ICA), Government of Tripura

North Eastern Council (NEC), Shillong

Tribal Welfare, Government of Tripura

Powered by

Central Young Darlong Association (CYDA)

Central Darlong Nuhoi Inzom (CDNI)

Darlong Welfare Society (DWS)- Agartala Unit

Darlong Rimawi Association (DRA)

Chief Guest Invitation Committee

(Kût Pa Sawmtu hei)

1. Pu Tinkhuma Darlong (Darchawi), President, DHI
2. Pu Sangkunga Darlong (New Lamkhuang), General Secretary, DHI
3. Dr. Saithankhuma Darlong (Darchawi, IPS Retd.), Ex-President, DHI
4. Pu Lalhminga Darlong (Saibual, IPS Retd.), President, DWS-Agartala Unit
5. Dr. Vanlalmuana Darlong (Old Lamkhuang), General Secretary, DWS-Agartala Unit
6. Er. Huanhneliana Darlong (Saibual), President, CYDA



Tharlâk Kût - Background

Legend behind the Festival

Once in a hamlet, two friends decided to bond their friendship eternally. So when the two friends eventually got married, the pregnancy too occurred at the same timeframe. One day, the women decided to give their first-born children for marriage in case they happened to be male and female. Prayer was also made to Khuachultenu, the goddess of creation from the part of the women. The two friends' wishes were fulfilled when Pangama and Thuiṭlingi were born to them who fell in love eventually. In fact, their love story had its genesis from the time of their inception since their mothers kept a close company with each other apart from their prayers. Pangama and Thuiṭlingi stepped into the mortal world and attained the age of marriage. However, things did turn up in favour of Pangama when Thuiṭlingi's family decided to undergo the tradition of 'Puantom Sep' (traditional practice), a tradition of choosing one's partner.

One fine morning, all the youth of Thuiṭlingi attaining the age of marriage were asked to show themselves and stand in a circle. Thuiṭlingi was made to stand at the centre of the circle so that she could shoot at any of the youth she preferred to be her husband. During the preparation, Thuiṭlingi secretly marked the spot where Pangama was standing and was eagerly waiting for the order from the elders. To the cruelty of fate, Pangama was betrayed by a person standing beside him who intentionally dropped his 'Tonkil' (traditional hairclip) at which Pangama bent down to pick it up. No sooner did Pangama bend to pick the 'Tonkil', the elders ordered Thuiṭlingi to shoot her Puantom, who threw the Puantom exactly at the spot where Pangama was standing. But, to her surprise the Puantom failed to hit Pangama who was then in a bending position and hit the very person who cheated Pangama by dropping his 'Tonkil'. Consequently, Pangama and Thuiṭlingi were left heartbroken.

It was the custom of the tribe that after the marriage feast, the bride was to return to her father's house and she had to be called by the groom's relatives headed by the 'Palôî'. Thus, Thuiṭlingi was escorted to her husband's house. Reaching home, Thuiṭlingi completely lost in another world, confined herself in a room unable to cope up with the loss i.e. the pain of losing her lover. Suddenly, a dove that was sitting on a tree flew away startling Thuiṭlingi by the sudden flapping of its feathers and she collapsed.

The next morning it was funeral time. However, in accordance to the tradition of the tribe the corpse had to be washed and anointed with oil and perfume prior to cremation.

Miraculously, the village youth could not perform the rite for the corpse of Thuiṭṭlingi had become too heavy for a person to carry. In fact, even a collective effort failed to serve the purpose. Eventually, Pangama came forward to give a try. As soon as Pangama touched the corpse, the body became soft and light making it easy for him to perform the rite. Thus, the funeral was over. Pangama then planted 'Sawlpuiṭpâr' (name of a flower) on the grave of Thuiṭṭlingi to mark his blooming love for her even after she had passed away. In fact, Pangama paid a regular visit to the grave from then on.

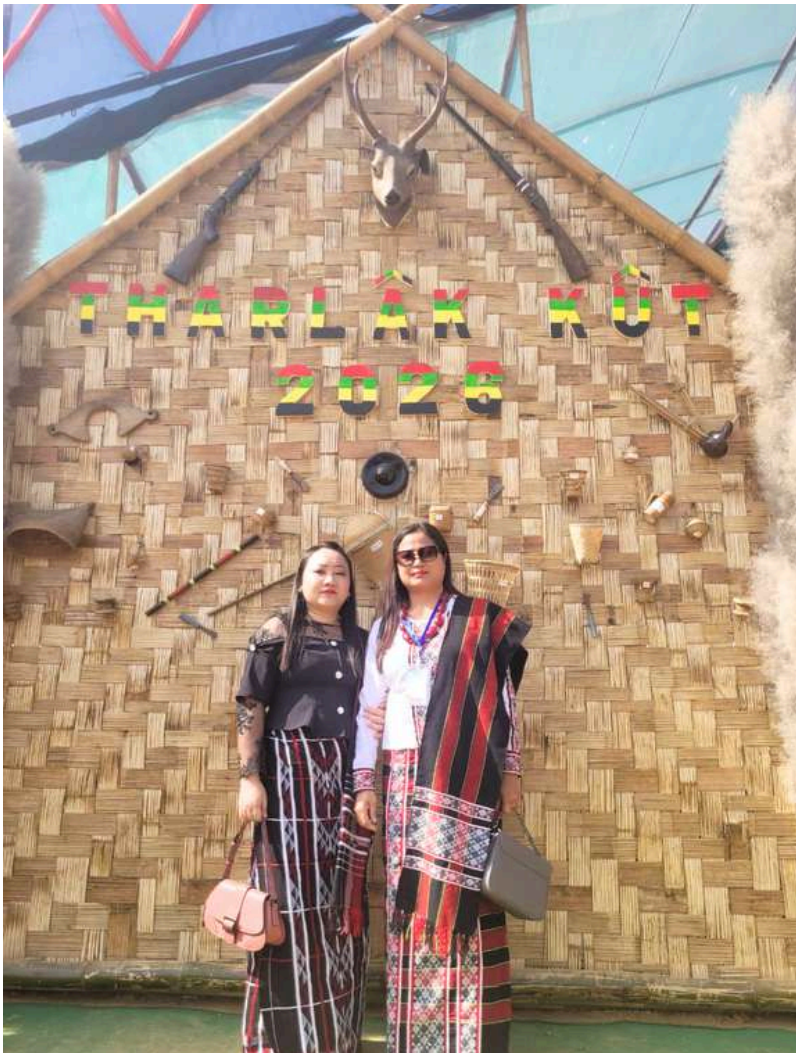
From 'Thikhua' or the abode of death, Thuiṭṭlingi could see and read her lover's action so she sent an animal to pluck the flower for her, angering Pangama who was unaware of the fact. One day, Pangama discovered the thief and caught him bare handed. Pangama then asked the thief, 'Why did you steal my flowers? The flowers were planted only for my beloved Thuiṭṭlingi and nobody is allowed to pluck them'. The thief replied, 'You may not believe me but it is Thuiṭṭlingi who sent me to pluck the flowers from her grave'. Pangama asked the animal to take him to his beloved. So, Pangama journeyed to the abode of death whose passages were steep passing through high mountains, cracks of hard rocks, waterfalls and later they reached a village which the animal introduced as Thuiṭṭlingi's village. In no time, he found himself surrounded by the dwellers therein shouting, 'A living, a living man in the abode of death'. Thin and weak Thuiṭṭlingi heard the shout, came running from a corner, and took her lover, Pangama to her dwelling place. In order to commemorate the arrival of Thuiṭṭlingi's lover, the dwellers began to dance called 'Sûmpui Inchawm' where Thuiṭṭlingi too was joyfully participating. Failing to dance with the dwellers of Thuiṭṭlingi's villagers, Pangama started to weep and the dwellers asked Thuiṭṭlingi to take care of her guest for he seemed to be in sort of discomfort. As a result, Thuiṭṭlingi had to console her lover.

Days went on, Pangama stealthily adapted to the culture of the abode of death. One day, Thuiṭṭlingi's villagers decided to observe 'Dênpuî'. Pangama too participated in the observation. When everybody was fishing, Pangama was unable to catch the same fishes as were caught by the villagers. The so called fishes caught by Thuiṭṭlingi's villagers were but leaves. Hence, Pangama returned empty handed. Reaching home, his beloved asked Pangama, 'Where are your fish?' Pangama showed the real fish he caught. At this, Thuiṭṭlingi said, 'You have caught only leaves' and checked the 'Sêng' (traditional fishing basket). In it, Thuiṭṭlingi found couple of dry leaves lying. She took the leaves and said, 'Here are your fishes'. Thuiṭṭlingi then roasted the fishes and ate them. Pangama too roasted the

fish but each time he roasted the fish got burn for him since the fishes were mere dry leaves. The next day, villagers decided to build 'Bûkpui'. They started collecting materials required for the construction. In one corner, Pangama saw that the villagers were finding difficulty in cutting a 'Talnangkawn' stem. Pangama pulled it out single-handed and the villagers began to shout, 'Hring dama hring dama' meaning the living man, the living man. The 'Talnangkawn' stem was used as the beam of 'Bûkpui' by the villagers. Next time, the villagers called Pangama saying, 'let us hunt a bear'. Everybody was shouting and screaming at the other end of the village. Pangama rushed to the spot and saw a wild spider. He took out his hair clip and poked it in the heart. Once again, Pangama's name was on the lips of every man and woman. In spite of all the hurdles, Pangama stayed at the abode of death for few more years before he returned to the mortal world. Pangama, on the eve of his departure asked his beloved, 'When I initially entered your village, I saw you very thin and weak. What was the reason behind?' Thuitlingi replied, 'It is the result of my relatives' reluctance to offer anything to eat at my grave'. Pangama promised to make an offering every year for Thuitlingi and left the abode of death. Reaching the mortal world, Pangama kept his promise by making an offering every year. He also explained the reason behind his actions to his tribesmen and women who did the same from thence. The day was later observed as 'Tharlâk Kût' by the tribe.

Background and Justification

With an objective to unite every Darlong scattered across various geographical location of Tripura, a socio-cultural organization was formed viz. Darlong Thoktu nih Lekhathiam Inzomkhawm (DTLI) in the late 19th century. Since its inception, DTLI worked for the welfare and development of the Darlong tribe. An annual festival namely 'Tharlâk Kût' was thus born. The festival brings about oneness and self-consciousness among the common Darlong men and women about the values of their culture, customs, traditions and the need to preserve them. The festival also acts as a platform for nurturing budding talents by providing a stage for progress to the same thereby making the government felt of its presence in the state. The festival also acts as interacting event between the Darlong tribe and the other inhabitants of the state of Tripura reminding other NGOs, social institutions and the young people that working on protecting and developing the cultural diversity is a long-lasting and important process that has recently started and should be kept going on, for as long as possible.



*Photo by: Zaihlmveli Darlong, Tv Awmpuia Darlong (TCS, New Lamkhuang),
Rev Malsawmliana Darlong (Darchawi)*

Staging & Production(Hlawthlang)



Staging & Production (Hlawthlang)



Posters & Invitations



“Darlong mipui zong zong ma ei Kūt a hmuna hong hmang dingin ngaina takan eiin sawm nawk.

Ei rengkan eiin sawm rual rualin ei Special Guest hei inthung pui dingin ei hnam laia Sr. Thoktu, post poimaw inrak hei - thok lai nih retired tak hei Sorkar e Koihran tiang e eiin sawm bik. Ei seat in awl loi hram dingin eiin sawm.

Ma ding chun an thei ari chu personal whatsapp hmang homin eiin thon a, ei la thon hmai mo, lan thon thei loi hei hom eiin sawm rit a chang.

Darlong nai hmun hrang hranga om hei, sinna hrang hranga om hei ei rengkan eiin sawm.

A bikin ei khual lian hun hi a poimaw a ngai eila, Tharlak Kūt a Chief Minister ei sawm phut a chang lei homin ngaihlut bik thiam eila ti eiin sawm.

Darlong mipui zong zong hong kal le dinga eiin siam rem vu ei awi, nangni eiin phut.”

Convener,

Organising Committee

Tharlak Kūt -2026

14th January Programme

11:00 A.M: Flag Hoisting: DHI & CYDA (Followed by Darlong Anthem)

11:30 A.M: Booklet Release by Pu Lalhminga Darlong (President, DWS-Agartala Unit, Retd. IPS)

12:00 P.M. onwards (Rehearsal program): Led by DRA & Darchawi YDA Branch (DRA & Darchawi YDA Branch hmanginin kaihruai achang)

06:00 P.M. – 10:30 P.M. (Evening program):

- 1. Introductory Address: GS, CYDA*
- 2. Inaugural Speech cum Announcement: Organizing Committee Tharlâk Kût 2026*
- 3. Speech on Tharlâk Kût 2026 Theme: Convener Er. Huanhneliana Darlong (President, CYDA)*
- 4. Organizing Committee Tharlâk Kût 2026*
- 5. Speech: DHI President, DHI Secretary*
- 6. Darchawi Branch YDA (Host Village)*
- 7. Presentation of Vestige: DHI*
- 8. Darlong Traditional Sports & Concert*











15th January Programme



THE DARLONG THARLÂK KÛT 2026 (Harvest Festival of the Darlongs)



Organized by

DARLONG HNAM INZOM (DHI)

In Collaboration with
ICA, NEC & TW, Government of Tripura

Date: 15th January, 2026

Venue: Darchawi, Unokoti District, Tripura

MINUTE-TO-MINUTE INAUGURAL PROGRAMME

TimeLine	Proceedings
11:00 A.M.	Welcoming of the Dignitaries, Inauguration and Exhibition of Cultural Stalls by the Chief Guest alongside other dignitaries (Open Ground)
11:05 A.M.	(Inside Hall) Opening Prayer by Rev. J. Hmingliana Darlong Secretary Mission Evangelism, KBCA
11:07 A.M.	<i>Felicitations of Dignitaries</i>
11:10 A.M.	Welcome Song by The Tharlâk Kût Choir Group
11:15 A.M.	Beating of the Darkhuang (Gong) of Tharlâk Kût 2026, by the Chief Guest Prof. (Dr.) Manik Saha Hon'ble Chief Minister of Tripura
11:17 A.M.	Feathers of Time: Setting the tone and welcome address by Shri Tinkhuma Darlong President, Darlong Hnam Inzom (DHI)
11:24 A.M.	Address by Guest of Honour Shri Tinku Roy Hon'ble Minister of Youth Affairs & Sports, Social Welfare & Social Education, and Labour, Govt. of Tripura
11:34 A.M.	Feathers of Time: The Evolution and Transition of the Darlong Folk Culture/Dance by Cultural Troupe, Muruai Village
11:40 A.M.	The Tharlâk Kût 2026 Address by the Chief Guest & Inaugurator Prof. (Dr.) Manik Saha Hon'ble Chief Minister of Tripura
12:05 P.M.	Vote of Thanks by Shri Huanhnehliana Darlong Convenor, Tharlâk Kût 2026
12:09 P.M.	<i>National Anthem</i>
12:11 P.M.	Photo Session with Dignitaries
12:30 P.M. Onwards	Darlong Tharlâk Kût 2026 – <i>A Festive Celebration of Folk Music and Dance</i> from different Villages of the Darlong Community and Fraternal Delegates

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12:30 P.M. onwards Darlong Tharlâk Kût 2026 – A Festive Celebration of Folk Music and Dance from different Villages of the Darlong Community and Fraternal Delegates







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DARLONG THARLÂK KÛT
HARVEST FESTIVAL OF THE DARLONGS

HONOURING THE FATHERS OF TIME
THE PRESENT / INSPIRING THE FUTURE

CHIEF HONORARY
CHIEF HONORARY

2025
DARCHI, UNAKOTI

ORGANISED BY YOUNG DARLO

K KÛT 2026

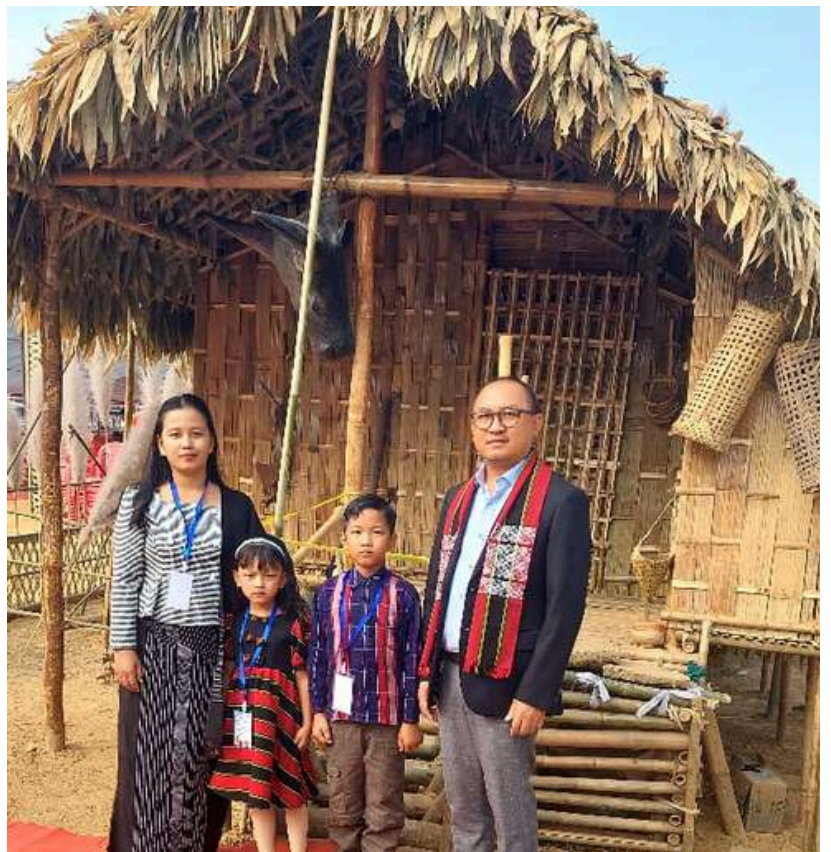
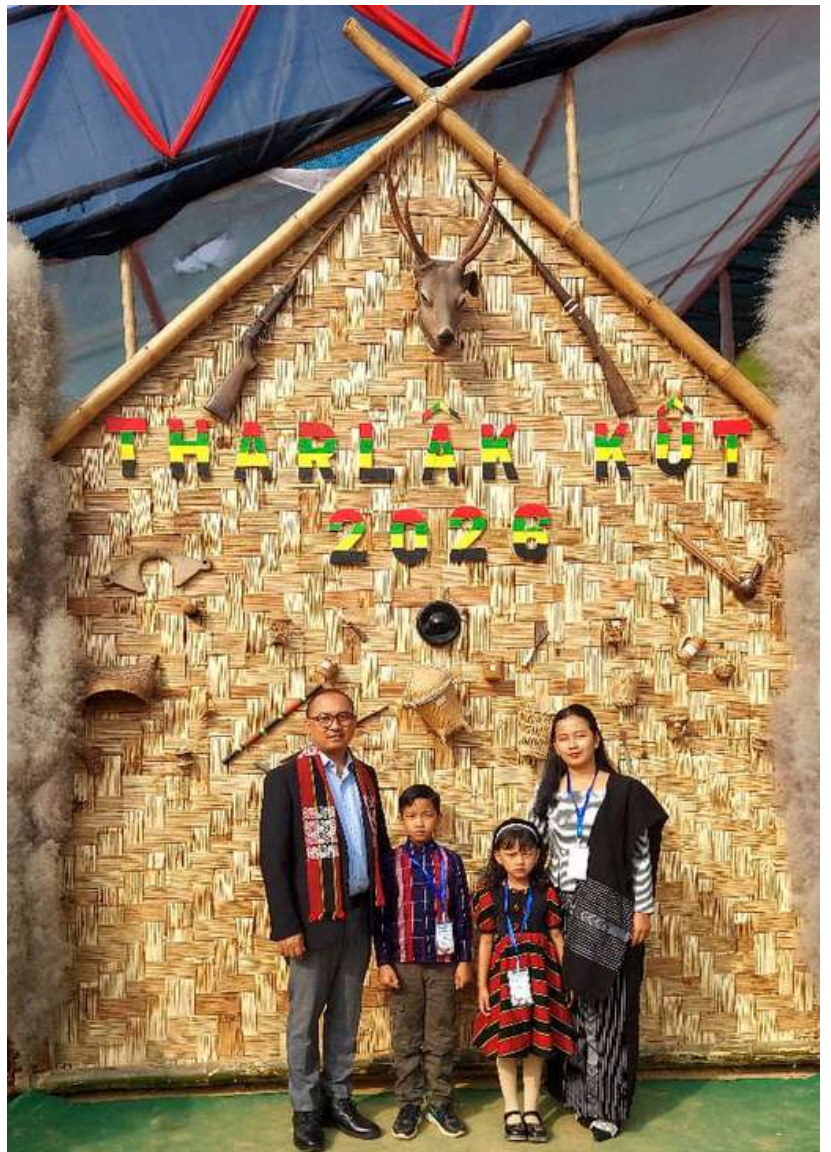


Photo by: Pu Lalmangaia Darlong (Darchawi), Rev Hmingliana Darlong (Saibual)



Photo by: Pu Dingliana Darlong (Retd. IAS, Darchawi), Zaihlimveli Darlong