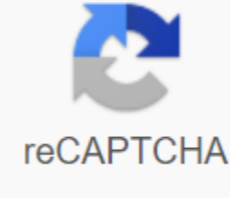




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For other uses, see Kayamkulam Kochunni (orientation), Robin Hood by Kayamkulam Kayamkulam KochunniBorn1818Near Kottukulangara, Karthikappally Taluk, Kingdom TravancoreDied1859 (41 years old)Travancore Prisonor1895 / 1896 (77 years old)VallikunnamResting placePettah Juma Masjid, ThiruvananthapuramMonumentsShrine at Edappara Maladevar Nada Temple, KozhencherryThat another nameRobin Hood of KayamkulamOccupationBrigandhighwaymanKnown forStealing from the wealthy and given to the poor Kayamkulam Kochunni (born 1818) is an outlaw from Kayamkulam, who lived in the early 18th century He was active in the Central Travancore area of present-day Kerala, India. He is believed to have been stolen from the rich and given to the poor. [1] The legend of his life is part of Kerala folk culture, in which he is portrayed as a heroic outlaw. [2] His stories are often associated with his friend and accomplice Ithikkara Pakki. [3] There is a Hindu temple in Kerala for him. Kayamkulam Kochunni was born in 1818, near Kottukulangara, Karthikapally Taluk in Travancore (present-day Kerala). He spent his childhood and youth in Evoor. After his father's death, the family fell into poverty and Kochunni worked in a grocery store. Then he began to steal and became an outlaw. He is known for stealing from the rich and for the poor. Kochunni was once arrested by officials after his lover betrayed him, he escaped and killed her along with her assistant. He then hid, in which he stole Shaligram from padmanabhaswamy temple. Ayilyam Thirunal Rama Varma was the ruler of Travancore and T. Madhava Rao was Diwan of Travancore at the time. Kochunni was charged with burglary and two counts of murder. Both the palace and police officials did not find Kochunni, after which a militant, Arattupuzha Velayudha Panicker, enlisted on duty, who eventually arrested him and handed it over to Diwan. Panicker was honored by the king. Kochunni was imprisoned for a year, during which he died in Travancore prison in 1859. His remains were buried in Pettah Juma Masjid. [4] According to historians, the Central Archive building in present-day Thiruvananthapuram was formerly a prison in the 19th century and is believed to be the first Travancore prison, likely where Kochunni was held. [5] However, Kochunni's death remains controversial. Another record cite that he was imprisoned at Central Prison, Poojappura in his 70s. [6] Some researchers say that after the success of the 1966 film, the story of his death (he died in September 1859, at the age of 41) was popular and dominated while other accounts diminished, the film used the film before because it was better suited for success the film's trade. According to other records, he escaped and lived for another 36 years. He died at the age of 77 slowly at the thoppil tharavadu barn (thoppil Bhasi's family) in Vallikunnam. He was there secretly as a manager and the family's hand farm. A woman from the house took care of him in her last days, the only one aware of his true identity. [7] During Kochunni's peak, Diwan ordered his arrest. Karthikapally Taluk's tahsildar tried to arrest him with the help of one of Kochunni's confiding friends. But Kochunni escaped and killed his confider and the police arrested him. Later, Kunju Panicker was appointed Tahsildar. He sought the help of Kochunni's acquaintances Kochu Pillai, Koppaparambil Mammad, Kaduvachery Vava, Kottappurathu Bappukunju, Pakkolathu Noorammadhu, and Valiyakulangara Kunjumarakkar. Kochunni was invited to Kochu Pilla's wife's house in Vazhappally and seded him by drugging food. He was arrested, and while transporting him to Thiruvananthapuram via kayamkulam backwaters, he regained consciousness and managed to escape by jumping into the water. It is said that Kochunni was in hiding at Pathanamthitta and Punalur afterwards and returned to Kayamkulam in his final stages, and soon after moved to a safe haven at the Thoppil family home. While another document stated that he was successfully transported to Thiruvananthapuram, detained and hanged after 91 days (in 1859 at the age of 41) and his remains were buried in Pettah Juma Masjid. However, there is no document on his sentence in state prison records or in Mathilakam documents. [7] Heritage A temple dedicated to Kochunni is associated with the Edappara Maladevar Nada temple near Kozhencherry that has been around for more than a century and a half. The people there offered candles, incense sticks, ganja, country wine, betel leaves, pans, palm seeds, tobacco, etc. to propagate about the god. [3] There is a small museum in Varanappalli, an ancestor house in Kayamkulam for Kochunni. [2] In public culture, legends of Kochunni are compiled in a book by Kottarathil Sankunni in his folk culture collection, Aithiyamala. His stories are part of the Amar Chitra Katha comic book series. Kayamkulam Kochunni, a 1966 Malayalam film, directed by P. A. Thomas. Sathyan plays Kochunni. Kaayamkulam Kochunniyude Makan, a 1976 Malayalam film, directed by J. Sasikumar. Kayamkulam Kochunni, a Malayalam television series was broadcast on Surya TV. Kayamkulam Kochunni, a 2018 Malayalam film, directed by Rosshan Andrews. Nivin Pauly plays Kochunni. See also Ithikkara Pakki Mulamoottil Adima Vellayani Jambulingam Nadar References ^ Wikibooks Malayalam- Aithiyamala- Kayamkulam Kochunni. Wikibooks-Malayalam. June 7, 2011. Retrieved June 10, 2011. ^ a 5 Cases a Robin Hood Legend His tricks Archive March 17, 2010 at the Wayback Machine, Deccan Herald, July 27, 2008. ^ a 1 Now, a shrine to Kayamkulam Kochunni. Hindus. Chennai, India. August 30, 2007. ^ കായംകുളം കൊച്ചുണ്ണി ഈ ബഹുദൈവരാജ്യത്തെ സംരക്ഷിച്ച് . Janmabhumii (in Malayalam). November 5, 2016. Retrieved October 16, 2018. External Article Links in Malayala Manorama Daily Taken from Each place with some history has someone like Robin Hood in their legends and legends. Kerala had one as well, and people's minds warmed up when they heard and talked about them. As we all know, this person has been talking about for the past 80 years or so and one or two films have been made about his life, not forgetting the comic book Amar Chitra Katha that children devoured. I myself was lucky because I heard it first from my pian aunt with whom I grew up as a child, as she would read me stories from Aithiyamala. Although she is somewhat stern, and is not given blow-up accounts, she will still put meat and blood into the story, as she reads and I will listen carefully and my mind will wander thinking about the local people, the air. To this day that the wandering mind has not come to rest, I suppose. The man behind it has all spent some 40 years in this world, and certainly a person in trouble to be living a life of crime or a life spent balancing wealth and strong inequality, if one terms it that way. A few accounts about him in English can be found if a person searches, and there are detailed accounts in malayalam provided by the great Kottarathil Sankunni, which we have spoken to before. In fact, it is one of the longest stories in the book 'Garland of legends' 'Aithiyamala' which Malayalees treasures. I will try to provide a small context and a key idea of the interesting life that Kochunni leads in successful passages. Maybe there may be one or two people who can not read sankunni's story in Malayalam, perhaps there are thousands of people who have not seen the film, perhaps more people know more about that person, who can contribute 100%. So here goes, for some stories recounted. Why can you ask. Well this simple story has affected a lot of people in a lot of ways. To mention a few, the story became a popular drama or play enacted in many localities before independence, a popular film with, as some explain, a socialist setting, a story that took actor Aravindaksha Menon a national award , but more than all the stories that many others like me enjoyed, to remember it and recount it decades later. Many of you went to Trivandrum. The center of the political capital is a fork known as the Statue fork through the secretariat. In the middle of that junction can be found a statue, of a man from Maharashtra, a wonderful and interesting real man who certainly has his own story waiting to be told, but then again, it is not about him. You're none other than T Madhava Rao. When Madhava Rao came to Travancore in 1848, to tutor the princes and then hold Dewan's post in the kingdom, he filled the shoes his ancestors had filled, only that this man did it with the most aplomb and in the most fearless fashion. I once wondered, why do Malay kings always ask someone from distant kingdoms to manage their wealth? It is the same in the kingdoms of Calicut and Cochin. Must be a matter of trust I trust.. Kochunni was born into a poor family around the time Iryamman Thampi wrote the Omana Thingal kidavo and foresced the arrival of Travancore's young Swati Tirunal and it was interesting that Kochunni's life ran parallel to that of maharaja Swati Tirunal. The difference is that while one manages the land with some difficulty and excellence in music, the other excelles in the fight against the authorities. And of course, Karthikapally - Keerikat where Kochunni was born was part of Travancore at the time. Kochunni's father was a bandit, and the life the family led was one of insecurity and poverty for most of the day. The situation in Travancore deteriorated after Swati Tirunal's time and the situation was not so good. As the article in the Calcutta Review detailed, the Courts of Justice were heavily chaired by corruption and perversion of justice. Dacoits and marauders of the worst stamps scoured the country by hundreds; but these things are less feared by people than the so-called Police. In short, Travancore is the veriest cave of misrule, lawlessness, and callous legality of the worst description. We advise to say so, because it is the heart of the administration that has been poisoned. The state vessels were drifting randomly between rocks and reefs, without a chart, without a compass, with broken sails and broken cables, and above all, without a pilot It was at the ship's commanding position that Madhava Rao was placed. He clenched it: full of confidence, the sympathy of the enlightened public, eager to earn a noble distinction. Kochunni, as you will see is a Man. Now that a word means different things these days: If you already live in the UK, you will understand that it is used in different ways today. It means that you are a very interesting person, somewhat inappropriate and interesting. That's the most meaningful would want the reader to take from the use, not the old Webster definition that might even mean 'disgusting nasty and evil'. You see, Kochunni is a lot of bandits who rob the rich, have been indiscriminate and drank alcohol at times, lived good lives, but on the wrong side of the law. Today perhaps that is the norm in most places, practiced under the costume of decency, but Kochunni has been openly and unabashedly unrepentant about his inappropriate attitude. But is he a bad guy? Why did he do what he did? Why do many people who love him and an equally good figure hate him? What kind of life did he live? Why wasn't he taken into his writing history and why was he only known through legend? Try to figure it out. His independent ways began at the age of 10 or 11. Pangs's hunger and suffering drove him, a Moplah boy, to seek help from a Tamil Brahman at Evoor (near Cheppad in Kayamkulam). This simple man introduced Kochunni to the owner of a nearby supply store, which belongs to a house called valiyaiveedu (Big house). As a smart boy, he did his job diligently and this as you can imagine, keeping his colleagues and bosses happy. On top of that, during one of his shopping visits, he demonstrated his determination by helping his boss escape trouble when his boat was stuck in swirling waters. The strong guy uses oar effectively and drives the boat to safety, thus earning the trust of his shop owner and from there, regular salaries. Life was different in those days, and there were no schools and so on for the poor. In fact, Kalaris, where people with higher social status studied martial arts were not open to poor Moplah boys like Kochunni. But soon Evoor was held a wandering mendicant who was well versed in all of that. This thangal collects a set of Moplah boys and begins training them on various methods of self-defense and using small weapons such as sticks, swords and knives. Kochunni heard this approach thangal to participate, but was denied admission on the grounds that his lineage was not good, that his father was a bandit and that anything learned would be used not for good, but for evil. Kochunni was disappointed, but then again, he wasn't as defeatist as you'd believe, for he soon figured out a way out of the problem. He learned that Thangal had taught his students after sunset and that proved quite convenient, as he could secretly watch classes after his store work ended. He hid behind a bush and watched, learned the movement and committed them to memory. Can a playful child ask 'so you can watch a movie and learn tricks'? Well, my friend, maybe not, but this a legend, a story, so I can't have all the answers..... Now why would a Thangal be teaching the art of self-defense to Moplah boys? To understand that you must place Kayamkulam correctly in history and understand its past. It was a small kingdom, always threatened by the larger Kingdom of Travancore during those periods despite being associated with the Qulon kingdom for some time. It was also a period when the British established themselves strongly in Malabar, but not in some provinces such as Travancore, where there was as much lawlessness as we read in the first place. Everyone who was able to body did the right thing in learning to protect themselves. Onnatukara, near Porkha and Kayamkulam or Colcolloan is Kaukammali of Arab tourists (11th century): Cacolon of Varthema; Calecoluang of Baldaeus; the Colcolloan of Hamilton, and Kayankulam of modern maps. The Kayamkulam port area was once an ancient maritime trade center but was eventually more connected to pirates. As is known, it is a place where middle-aged pirates sell loot. Buyers in the early Middle Ages were Bania traders from Gujarat or Portuguese or English elements on the Malabar coast. Goods of course are commercial goods or warthing from other raided vessels. We talked about some of the stories like those of Captain Kidd, Capt Green and a lot of people in the previous article. Why it is a popular place for pirates is a question that requires a lot of research before answering, but it is well known that in most cases the intermediaries in the sale of loot are intermediaries such as Kwaja Kamudi or other 'Moors of Kayamkulam'. As we have read - The rule of Prince Kayamkulam was originally sought by the rulers of Quilon and then by their usurpers were the rajas of Travancore. Finally during the reign of Martanda varma (1729-1758) kayamkulam palace was burned, carrying the kingdom of Travancore and the built Krishnapuram palace. So during Kochunni's life, the area was under the rule of Travancore. Now let's go back to the young man and his story, since as you can see, he will soon take a leap, literally and realistically. As we have seen, Kochunni was behind the bushes, learning tricks, and this continued until someone else endorsed him to do so. Kochunni was unceremoniously pulled out and taken before Thangal for questioning. Kochunni was asked what he had learned and when he showed what, the thangal was overjoyed. Soon he brought him in as a regular student and as you can imagine became his star student. Kochunni thus became an expert in the arts time does not and if the same legends can be believed, learn to read and write Malayalam, Arabic and Tamil, something that was rare for a Moplah boy of the time. Sometimes the most trivial things trigger big changes. It's the same. this story is good. The Temple priest Evoor needed some Jaggery (medg) for sweet service and sent a temple boy to the store with money, but as luck would have it, the store was running out of stock on that very day. The main stock is in the owner's house, valiyaiveedu and again as luck will have it, the house has been locked and the valiyaiveedu when he had learned, clambered over, took the required amount of jiggery and came back, without any problems. But someone saw this whole exercise and he went and explained to the store owner that the boy he was holding had learned special tricks from Tangal and had scaled the walls easily. This troubles our store owner who is in a quandary. After much thought, he summoned Kochunni and told him that the time had come for them to break up, but in the friendliest way. He gave Kochunni a bonus of Rs 1,000/- and terminated his service, but ensured that the boy was not offended in any way, for no reason to do so. The boy is 20 years old

and has worked all 10 years in the store attached to said Evoor valiyaavedu. Kochunni's life after his elderly parents died, followed by a turning point, and he quickly married a very young girl, after which his mother-in-law also came to live with him. Someone may wonder why a mother-in-law has any importance in this story. Well, my friends, you will soon see. She will become the most important part of the story to follow. Maybe it was, anyway, in the next 20 years that proved anything but suitable for young guys. Soon he was called a brigand and ended up on the run, living permanently in hiding and fearing the rich and held in many of the poor's emotions. Unemployed boys have no regular job or income, have two more mouths to feed and live among those who do not trust him. Soon, he joined or formed a gang of smugglers and looters. If you recall, I mentioned earlier that the small port of Kayamkulam was always in alliance with pirates and smugglers. Well, soon, that proceeded to break into the homes of the rich or threaten and force them to pay up front to avoid attacks. Kochunni therefore earned a lot, but spent all of it, as soon as he got it or for that matter gave it away to his friends and other needs. When a person has more than enough money, is to find a way to spend. Kochunni spent it seemingly on alcohol and women. The following is one of his weaknesses and his biggest problem will come from his favorite a comely woman named Karthiani. When the story went, his mother-in-law knew about it and confronted him, a good day. The confrontation led to many insults being thrown back and again and eventually Kochunni hit the old hag in the head with a stick, immediately killing her. Kochunni quietly packed her up, weighed her body with a stone and sank the corpse in the dark waters of Kayamkulam. Soon the news trickled out and thahsildar locals had no choice but to set up police on the hunt for Kochunii, who was now in hiding, but on prowl at night in the Karthikapalli, Karunagapalli and Mavelikkara areas, mostly living off petty theft and extorting. That's when the name Kayamkulam Kochunni became trapped and became frightened. The Tahsildar was vexed, he had to catch the criminal method and simply did not work. This is when he heard about Kochunni's frequent night trials with his mistress in Keerikat. He hatched a plan and summoned the woman, with whom he promised a relationship of sorts, if only she would leave Kochunni. The woman was an opportunity man, more interested in money and fame, quickly agreed to join Kochuni's trap with a sleeping pill, during his next visit. Kochunni was given some poisoned milk by Karthiani and he drank milk unexpectedly, quickly keeling over. The waiting police took him to Karthikapalli police station. 10 years have passed since he killed his mother-in-law. Tahsildar reported to Huzoor in Trivandrum and Kochunni would be transported with escort to Trivandrum as soon as possible, but then as you can imagine, Kochunni had other ideas. The shackles were to prove too fragile for an expert like Kochunni, and he escaped from his prison the next night. As might be expected, he went to the house of the mistress who betrayed him, actually to pick up his knife, but now finds her with another man. The angry Kochunni quickly attacked both of them to death, then went and confessed to his wife, promising that he would not enjoy such unsymous activities again. Thahsildar and the police returned to square one, running after Kochunni and his gang, who were busy with their usual petty thefts and other activities, never sticking to a routine. Pressure from Trivandrum increased, especially after the appointment of dewan Madhava Rao said. Kochiunnis' gang consists mainly of Kopparambil Mammad, Kaduvacheri Bava, Kottapuram Bavakunju, Pakolathu Nurahmed, Valiakulangara Kunju Marakkar, Varaveetu Vadekkedath Kochu Pilla, etc. They're all proficient in martial arts and good thieves. But Kopparambil Mammad is a problem man who bends down to nothing because he also robs or attacks anything at a possible opportunity, even the poor. This Kochunni would not allow and soon Kochunni decided that enough was enough and threw Mammad Mammad Of his gang. Kochunni's home life was stable, he stopped working and got along with his wife. Since all this has been going on for years, Kochunni has three sons and a daughter with his wife. But Madhava Rao at Trivandrum was getting impatient. Madhava Rao insisted on law and order and one of the first things he did was strengthen police powers. Rao appointed Vice President Kunju Panickkar as the new Tahsildar, who was also accused of arresting Kochunni at the earliest. Panikkar tried his best, but could not catch kochunni. Eventually, he also decided to trap by deception, and decided to approach mammad estranged. Mammad in turn, bribed several others in the gang and provoked them against Kochunni. The next scene moves to Kochupilla's Ambayil house, Kochunni's partner, where a party is arranged. As his friend's home, Kochunni was relaxed and soon drank himself for one until the horror. In that state, the rest of the gang tied Kochunni to ropes and waited for him to wake up. Kochunni tried his best to escape using his small knife, but that to no end. Shortly afterwards the police arrived and chained him. The next day, he was sent to trivandrum central prison without much ado. It also emerged from Sankunni's account that Madhava Rao himself had a good view of Kochunni. Soon after; Kochunni was sentenced to solitary confinement in prison. Those who helped arrest Kochunni, i.e. Kochupilla, Mammad etc. have rewards and others who have been trapped in some cases and sentenced to 14 years in prison. Kochunni, meanwhile, fell ill and precisely after 91 days in captivity, Kochunni died in prison. It was 1859. Like all stories, Kochunni is also described as a tall and handsome gentleman, polite, but someone who has done wrong things in the wrong places at the wrong time. History was lenient towards him, although historical documents have no record of such a person. Maybe if a person checks old records at Trivandrum central prison, they may find an entry of a Kochunni, but I'm not so sure, for he lives more in the minds of those I suppose. For the administration, he is a nuisance, for the rich, he is a pain and for the poor, some kind of hope. That's Kayamkulam Kochunni. As Sankunni explains, Kochunni's eldest son also died in prison for a number of other crimes or crimes. The second also entered a criminal life and was imprisoned, but escaped and disappeared. The third became a merchant in Ochira and the girl got married and lived her days in a place called Eruva. The Sankunni account also has many details of his various wrongdoings and actions that are very similar to robin Hood's actions, but perhaps a better idea to come by them on another day. Madhava rao did well; he brought much order to the Travancore administration, cleaned up the bureaucracy, paid off old old and put the state on a good foot. The state has since been called a Model State. It is probably a good idea to take a look at the situation in Travancore then. Let us see what he did. One of Madhava Rao's main focus areas is the Travancore Police as outlined in the Calcutta Review – Police have, since, started their administration, received madhava Rao's best attention. In 1861–1862, he announced that they were contemplating organizing a Police Force somewhat on the plan pursued during Madras' presidency. The desire of the Police Department is: First, increase the salary; Second, increase strength; and third, more methods and discipline. They were attended in due course. We have seen that the wage increase in this department is more than 10 percent. Tahsildars' salary, which was already shamefully low, has been raised to a respectable standard. But no pay rise can ensure that attention is on the part of Tahsildars to the police duty that is needed; simply because with countless calls about their time on account of revenue, religion, civil, commissariat, and a thousand and another task, it was physically impossible. In response to this wanted Police Amins was appointed in such places, which, for wanting a better phrase, could be called criminal investment. Major towns throughout the country are placed under the care of special police chiefs. More heinous crimes have decreased dramatically; so much so that in 1869-70, out of 19,736 cases dealt with, in the year only 310 cases were committed to the Criminal Court. Minor crimes, such as small litigation, must generally be increased as society becomes increasingly complex. Maybe we need a Madhava Rao now in Kerala, but then again he's also involved in a few interesting scandals and we'll get one of them dealing with breast cover, the other day. After straightening out the prince's state, Madhava Rao retired in 1882 and spent her retirement studying Marathi literature, writing Marathi poems and making her voice heard between congressional censorship Now to another story – Can you imagine how this story is connected to our wonderful Yesudas with Prabha's wife? Well, let's take a look at the transcript of an interview with Manorama or a real article by Prague himself in the Herald as linked. She said I still remember a line in the ad for the film 'Kayamkulam Kochunni' released in July 1966. Kayamkulam Kochunni - the movie you are waiting for! Famous singer Yesudas plays a singing role with the acting king - Satyan! Me and my sister Sasi went to see the movie 'Kayamkulam Kochunni' with her brother Thomaskutty. When I saw a thin and thin young man with a silk hat and a thin mustache singing Suruma, Nalla and dancing shy, I feel like laughing. I wish I could meet During that time, Yesudas had a concert in Thiruvananthapuram. I went to the show with my family. Some spectators will send votes to the stage to re use the songs of their choice. The singer will sing some of the songs. It's very interesting. Our relative babychayan also accompanied us to the show. He made the rea people's votes interestingly. He wrote the title of the song on the white part of a five-rupee currency note and sent it on stage. Upon seeing the costly slip, the singer smiled and sang: pancha varna thatha pole konchi vanna penne. After the chorus, he changed the lyrics and sang the five rupee note scene that broke my heart, girl, from the original line your sweet words broke my heart, girl. It shows the singer's sense of humor. This enhances my love. Interesting people, this fellow kochunni and I guess he might have the last laugh. Like our Vavar in Sabarimala, there is a temple at Kozhancherry for Kochunni where people can come and pray at Kochunni nada. Interestingly, Evoor's Valiyaavedu family still exists, although not the original house. The House of Varanapallil also exists and it was here that Kochunni performed a very skillful challenge. Today, evoor's location is famous for the large thermal power plants built there. References A Native Statesman - Calcutta Review Kayamkulam Kochunni - Aithiyamala - Kottarathil Sankunni Robin Hood Of Kerala - Kochunni - Vilaniam The whole movie is available on Youtube Pics - From the network - thanks to the owners

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