

Hanuman the Monkey with a Cow Tail

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The extant Ramayana is not the original. A statistical study revealed that five layers of corruption were heaped on the original Ramayana by the Greeks to deliberately destroy the ancient Hindu cultures that existed in peace for 60,000 years. In the original Ramayana Rama, Hanuman, and Ravana were human. In the extant Ramayana Rama was an incarnation of Vishnu, Hanuman was a monkey, and Ravana was a ten-headed evil monster.

The Greeks (DNA R1b) employed delusional Persian refugees living in Kashmir, called Brahmin (DNA R1a1), to trash the Ramayana. The Brahmin were ignorant of Hindu history and culture. The extant Ramayana is the Persian culture, not Hindu culture.



In all the paintings and sculptures, Hanuman was portrayed as a monkey with a cow tail, not a monkey tail. Cow tail has a tuft of hair at the end to chase flies. Monkey tail tapers and curls to hang on to tree branches.

The cow tail of Hanuman exposes that the Brahmin, employed by the Greeks, to vandalize the Ramayana, were ignorant of the Hindu culture.

In the original Ramayana, Hanuman was a Mundari (DNA O). Mundari were also known as Vanara, Savara, Saora, or Sora.



The current Savara people who live on the East Coast wear a simple loin cloth, called Langoti, that hangs like a tail. The word Langoti was derived from the word Langua (tail). People of social status decorate their Langoti with embroidery.

Kapi and Golangula dress of Savara



Kapi dress has no embroidery



Golangula dress has embroidery

Even today, Savara people of status who wear embroidery are called cow-tail (Golangula in Sanskrit) because their Langoti resembles a cow tail with a tuft of hair at the end. Ordinary people with no embroidery are called monkey-tail (Kapi in Sanskrit) because their Langoti tapers like a monkey tail. The words Go-langula and Kapi are colloquial, nicknames, everyday language, that refer to Savara social status. They had nothing to do with cows or monkeys.

In the original Ramayana, Go-langula and Kapi were used as expressions to distinguish between Vanara social classes.

The ignorant Brahmin who trashed the Ramayana misinterpreted ordinary Vanara (Kapi) as monkeys, and Hanuman as a monkey with a cow tail. Brahmin never had any intellect or logic to realize that a monkey does not have a cow tail.

As recorded in the Census 2011, Valmiki is an Agni (J2b) dialect on the East Coast. Valmiki was a dialect, not a Rishi. The Rishi Valmiki was a Brahmin invention.

Avestan was the language of the South Bactria. Deva and Asura were two rival gangs of Avesta that hated each other. The Zend Avesta was a sacred text of the Asura. Deva were con artists. They vandalized the Zend to Vedas to rob people with fictional rituals called Yajna. Asura banned Vedas, Yajna, and Deva in Avesta, and expelled the Deva to Kashmir. Deva refugees in Kashmir were the Brahmin on the Greek payroll.

The extant Ramayana is in Sanskrit. Naturally, we expect Sanskrit to contain some Avestan. Using scientific tools, we purged Avestan from Sanskrit. What was left was pure Valmiki dialect. Sanskrit was a mixture of only Valmiki and Avestan. It is obvious that Sanskrit was invented to vandalize the Valmiki Ramayana.

Using the standard statistical test procedures, we were able to separate the extant Ramayana into Hindu and Brahmin versions. In the Hindu Ramayana, Hanuman was a human. The stories of the divine birth of monkey Hanuman and his supernatural powers were found only in the Brahmin Ramayana.

In the following verses of the Hindu Ramayana, the Valmiki words Vanara (वानरा), Golangula (गो लांगूल), and Kapi (कपी) were used to distinguish officers from soldiers. The Valmiki words were misinterpreted as monkeys out of total ignorance.

ताम् च प्रतीक्षमाणो अयम् विक्रान्तान् सुमहा बलान् ।
राघवस्य अर्थ सिद्धि अर्थम् न निर्याति हरि ईश्वरः ॥ ४-३५-२०

ताम् them, च also, प्रतीक्षमाणो awaiting, अयम् this, विक्रान्तान् powerful, सुमहा बलान् strong, राघवस्य for Rama's, अर्थ सिद्धि अर्थम् to accomplish his task, न निर्याति not yet started, हरि ईश्वरः Sugriva [4-35-20]

कृता सुसंस्था सौमित्रे सुग्रीवेण यथा पुरा ।
अद्य तैः वानरैः सर्वैः आगन्तव्यम् महाबलैः ॥ ४-३५-२१

कृता is ordered by, सुसंस्था promulgated an ordinance, सौमित्रे O Suamitri, सुग्रीवेण by Sugriva,, यथा like that, पुरा earlier, अद्य now, तैः them, वानरैः by Vanaras, सर्वैः by all, आगन्तव्यम् should be reaching, महाबलैः mighty [4-35-21]

ऋक्ष कोटि सहस्राणि गो लांगूल शतानि च ।
अद्य त्वाम् उपयास्यन्ति जहि कोपम् अरिन्दम
कोट्यो अनेकाः तु काकुत्स्थ कपी नाम् दीप्त तेजसाम् ॥ ४-३५-२२

ऋक्ष कोटि सहस्राणि thousands of crores of bears, गो लांगूल शतानि च hundreds of Vanara officers also, अद्य now, त्वाम् your, उपयास्यन्ति will attend on you, जहि give up, कोपम् anger, अरिन्दम subduer of enemies, कोट्यो crores, अनेकाः many, तु काकुत्स्थ you Rama and Lakshmana, कपी नाम् of Vanara soldiers, दीप्त तेजसाम् of fiery spirit [4-35-22]

गो लांगूल महाराजो गवाक्षो भीम विक्रमः ।
वृतः कोटि सहस्रेण वानराणाम् अदृश्यत ॥ ४-३९-१९

गो लांगूल महाराजो Vanara officer and sovereign, गवाक्षो Gavaksha, भीम विक्रमः a warrior of fierce valour, वृतः surrounded, कोटि सहस्रेण by a thousand crores, वानराणाम् of Vanaras, अदृश्यत was seen [4-39-19]

ऋक्षाः च वानराः शूरा गो लांगूला च राघव ।
कांतार वन दुर्गाणाम् अभिज्ञा घोर दर्शनाः ॥ ४-३८-२८

ऋक्षाः bears, च वानराः Vanaras also, शूरा valiant, गो लांगूला च Vanara commanders also, राघव O Rama, कांतार वन दुर्गाणाम् inaccessible fortresses of forests, अभिज्ञा familiar with every place, घोर दर्शनाः of fierce appearance [4-38-28]

एते असित मुखा घोरा गो लान्गूला महाबलाः ।
शतम् शत सहस्राणि दृष्ट्वा वै सेतु बन्धनम् ॥ ६-२७-३२

एते these, असित मुखा black faced, घोरा fearsome, गो लांगूला Vanara officers, महाबलाः of extraordinary strength, शतम् hundred, शत सहस्राणी hundred thousand, दृष्ट्वा seeing, सेतु बन्धनम् bridge constructed [6-27-32]

गो लान्गूलम् महावेगम् गवाक्षम् नाम यूथपम् ।
परिवार्य अभिवर्तन्ते लंकाम् मर्दितुम् ओजसा ॥ ६-२७-३३

गो लान्गूलम् Vanara officers, महावेगम् of great speed, गवाक्षम् नाम named Gavaksha, यूथपम् leader, परिवार्य surrounded, अभिवर्तन्ते are approaching, लंकाम् Lanka, मर्दितुम् to demolish, ओजसा with vigor [6-27-33]