

## Book IV: Kishkindha Kanda - The Empire of Holy Monkeys

### Chapter [Sarga] 35

In the original Agni Sanskrit, the word Go+Langula meant cow tail. Cow tail has a tuft of hair at the end. Forest monkeys do not have cow tail. Monkey tail tapers.

In the following section, Rishi Valmiki used the word Golangula (गोलांगूल). He wanted to distinguish between two classes of Vanara: Kapi, and Golangula. Kapi and Golangula referred to the kind of dress Vanara wore.

Vanara were Savara people who spoke the Mundari language. Their dress consisted of only a loincloth (langoti) which hanged like a tail, both in the front and the back. People of a higher social status had a turban, in addition to the langoti. They decorated their langoti with embroidery at both ends. They were the Vanara officers.

Soldiers wore only a simple langoti with no decorations. Officers wore a langoti with embroidery. Most likely, the pattern of the embroidery signified their rank.

Officer's langoti looked like a cow tail (Golangula). Soldier's langoti looked like a monkey tail (Kapi), plain. Rishi Valmiki used the figurative expressions, local idiom, to distinguish between the officers and soldiers. The word Kapi meant a soldier, not a monkey. The word Golangula meant an officer, not a cow.

Even today, Savara people in Janastan wear the same dress code, as shown below. Ordinary people wear only a simple langoti (Kapi) and people of high social status wear a turban and a langoti with elaborate embroidery (Golangula).

The people who deliberately corrupted the Original Valmiki were ignorant of Indian culture, and customs of Janastan tribes. They misinterpreted Kapi as monkeys. It speaks of their ignorance. Rishi Valmiki was a native of Janastan. He used the local idiom. The original was Cultural Anthropology, historically accurate.

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

20. **ayam hari iishvaraH** = this, king of monkeys; **raaghavasya artha siddhi artham** = of Raghava, objective, achieving, for the purpose of - determined; **vikraantaan** = venturesome ones - that are sent out; **su mahaa balaan** = very, great, mighty ones; **taam** =

them; **pratiikSamaaNah** = while he is awaiting for them; **na niryaati** = not, out, started - has not come to you.

"Determined to achieve the objective of Raghava this king of monkeys Sugreeva has not bestirred himself while awaiting the return of those venturesome and very great mighty monkey-warriors who are sent out. [4-35-20]

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

21. **saumitre** = oh, Soumitri; **sugriiveNa** = by Sugreeva; **puraa** = earlier; **su samsthaa** = good, organised - groundwork; **yathaa kR^itaa** = as to how, it is made; according to it; **mahaabalaiH** = by great-mighty ones; **sarvaiH** = all of them; **taiH vaanaraiH** = by those, monkeys; **adya aagantavyam** = to day, they have to come.

"According to the well-organised groundwork earlier made by Sugreeva, oh, Saumitri, all of those great-mighty monkeys have to arrive here today itself. [4-35-21]

ऋक्ष कोटि सहस्राणि गोलांगूल शतानि च ।  
अद्य त्वाम् उपयास्यन्ति जहि कोपम् अरिन्दम  
कोट्यो अनेकाः तु काकुत्स्थ कपीनाम् दीप्त तेजसाम् ॥ ४-३५-२२

22. **arindama** = oh, enemy-repressor; **kaakutstha** = oh, Kakutstha; **adya** = today; **R^ikSa koTi sahasraaNi** = bears thousands of millions; **golaanguula shataani ca** = vanara officers of hundreds, also; **diipta tejasaam** = firebrand-like, by their own flare; **kapiinaam** = vanara soldiers; **an ekaaH** = countless; **koTyaH tu** = millions, as well; **tvaam upa yaasyanti** = to your, fore, they arrive; **kopam jahi** = anger, rebut.

"Only today millions of bears, hundreds of vanara officers, and innumerable vanara soldiers who by their own flare are like firebrands will arrive in your fore, oh, Lakshmana, thereby, oh, the enemy-repressor, therefore rebut your rage. [4-35-22]

[Note: Most likely, the word ऋक्ष (long hair) was also a nickname of a class of Vanara, not necessarily bears as interpreted by the commentators. Critical rendering of ऋक्ष as long-haired Vanara makes perfect sense throughout the text.]

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### Chapter [Sarga] 39

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

19. *vaanaraaNaam koTi sahasreNa* = vanara-s, crores, thousand; *vR^itaH* = encircled by; *golaanguula mahaaraajaH* = vanara officers, sovereign; *bhiima vikramaH* = formidably, adventurous one; *gavaakSaH adR^ishyata* = Gavaaksha, is seen.

Gavaaksha, the formidably adventurous sovereign of vanara officers is then seen encircled by a thousand crore vanara-s. [4-39-19]

### Kapi and Golangula dress of Vanara (Savara) of Janastan



Kapi dress has no embroidery



Golangula dress has embroidery