

The hairdo is elaborate with the hair hanging down the back in 5 streamers <sup>11</sup>. The hands resting on the knees are leaf shaped, which indicates that it is connected with nature, growth and fertility and thus the *Yaksha* represents, the genius of Nature. He has a friendly and smiling appearance (the *Yakshas* are mostly friendlier than the *Raksasas*). Sometimes he has a *Palang* inserted just under the head of his phallus. His nakedness and his long hair indicate that he is an ascetic or hermit related to *Siva*. The type originates in *Banten*. (inv.nr EDb 21). *The National Museum of Denmark, Copenhagen*.

#### Type 2)

A naturalistically designed *Raksasa-/Yaksha* prince with an aggressive appearance - perhaps representing *Siva Bhairava* himself<sup>12</sup> - sitting in a squatting *Pralambapada* position on a throne with alternating, reversed florally decorated *Tumpal* figures. The type has a dwarfish appearance with rounded limbs and potbelly, indicating vitality. He is naked with the exception of eventually having *Sumping Ron* (a leaflike jewellery) behind the ears, wearing earrings, a necklace and a diadem, which may indicate that he has a higher rank than type 1, which is only wearing *Sumping Ron* and earrings.



Fig 17 b

The eyes are protruding and there is a third eye in the front in the same shapes as the shapes of type 1.

He has a big nose, a triangular formation of beard on each side of his mouth, grinning and showing his teeth and fangs, which emphasizes his aggressive and rude nature.

The hairdo is the same as that of type 1.

The hands, resting on the knees, are naturalistic shaped.

Some of them have a *Palang* inserted in their phallus, too.

His nakedness and long hair indicates that it is an ascetic or hermit related to *Siva*.

The type originates in *Banten*. (inv. nr 2887) *SES, Museum für Völkerkunde Dresden* <sup>13</sup>.

<sup>11</sup>The number five is connected with the *Raksasas/Yakshas* as well as *Siva*, which emphasizes the connection between them. See Moebirmann: *Kris and other Weapons of Indonesia*, Jakarta 1970, p 35 and Alain Daniélou: *Phallus*, Canada 1986, p 42. The hairdo indicates that it is an ascetic, meditative person.

<sup>12</sup> *Siva Bhairava* is *Siva* in his terrible appearance. *Siva* is the God of destruction and creation, life and death.

<sup>13</sup> A kris with a similar hilt in ivory is in The Metropolitan Museum of Art. Donald J. LaRocca: *The Gods of War*. N.Y. 1996, p 41 Fig. 4 .