

understand his real nature you have to consider his hermaphroditic components (broad hips, female breasts etc.). According to old conceptions as found in the Manikmaya (a Javanese cosmogonic manuscript), Semar is in fact a deity (Bathara Ismaya) and as such the elder brother of Siwa (Bathara Guru). His fate forces him to stay on earth with an ugly body. On earth lies his duty to serve and advise all sovereigns and princes who are able to follow their line of ancestors back to the mythical forefathers Palasara, Pandhu and Arjuna. No Indian buffoon assumes this peculiar task of Semar. Therefore we may presume that he represents an autochthonous deity with special Javanese characteristics just as the Indian jesters represent



Figure 14
Dawala (Pétruk), figure of the *wayang golèk* in West-Java with monstrous deformations of the face and neck; the hands and fingers formed in 'mano in fica'; also hermaphroditic components as to be seen in figure 15
(Photo: F. Seltmann)

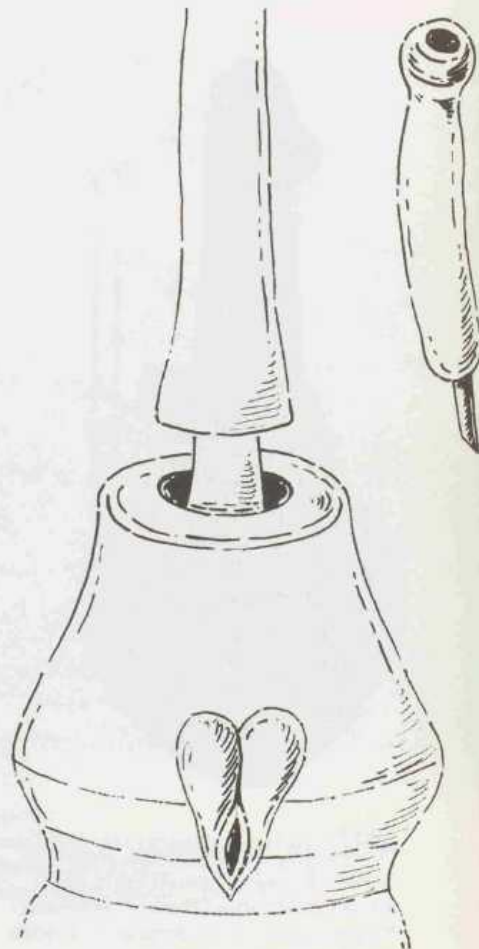


Figure 15
Lower part of the wooden torso of figure 14 showing the private parts of Dawala usually hidden under his sarong. The penis resp. phallus can be placed in a small slit which also can be considered to be a vagina
(Drawing: Tamara Seltmann)

autochthonous deities or demigods with special Indian ones. Semar's sexual components symbolize fertility and the capacity to cast out evil influences by exposing them. He is the master of the sky, rain and fertility. Pétruk also will appear as hermaphrodite with female breasts. He is called Pétruk kopèk in this case (vide M.S. Or 10900 page 1310, Library of the Leiden University). This hermaphroditism is also a criterion of the Indonesian shamanism (described later). It is very