

Between Egyptian and Papuan (Malind and Asmat) Myths: Archetypes Finding

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Abstract—Myth is a type of folktales that is always interesting to study. Knowing one myth from certain places always successfully brings curiosity. As other folktales, myth has what is called archetype. An archetype is known as a model, or pattern, from which all other things of a similar nature are made. It means that one myth from a certain place may have similar or recurring pattern as one in other places, either well-known or unwell-known myths, it's called archetypical myths. Some of the famous myths around the world come from the Egyptian which have been written and published, so they are well-known by the people over the world. While, in Merauke-Papua-Indonesia, there are also myths from the two biggest ethnicities, Malind and Asmat which may be not known by people because of the rare publication. This paper aims to report the finding between the Egyptian and Papuan (Malind and Asmat) myths regarding with the archetypes which was done by library research. The significance of the finding is giving the new knowledge for the literature study. The finding shows the archetypical myths between them in: 1) Creation; dealing with how the world firstly occurred, 2) Great mother; dealing with mother of all gods and goddesses, 3) Hero; dealing with a superhuman living in the world 4) Journey; dealing with the life cycle of the hero, 5) Underworld; dealing with the rebirth and alive spirit after the death, and 6) Nature; dealing with the way of phenomena in the world happened.

Keywords—archetype, Egyptian, Malind and Asmat Papuan, myth

I. INTRODUCTION

In literature study, there are some kinds of folktales, such as fairy tale, myth, legend, and fable. Talking about myth will lead into the cultural study because myth is considered as the root of culture, as in [8].

There are different views about myth from some experts as [3] and [4] who considered myth as the way of people explain or tell why thing is the way it is. Beside that, myth is also known as story within the fact and fiction, original, truthful and replicate in side the culture through the narration [13].

From the different views of some experts in a lot of books, can be underlined that myth is interesting and discussed by many people around the world. No matter what the exact definition of myth, the important is that the myth itself exists in the culture of humankind. A word or an utterance should not always be defined. As Phillip [8] has stated the function of

myth is to celebrate those ambiguity and contradiction of some experts' views. And it was reinforced in [4] by stating that myth has function to accompany the narration within the cult and ritual.

Those facts mean that myth exists in every cult and ritual of certain culture. So, it is undeniable that there are million myths around the world. Those myths may have similar characteristic or feature between one another. The similarity is what is called an archetype.

“An archetype is a model, or pattern, from which all other things of a similar nature are made” [5]. One myth from a certain place may have similar or recurring pattern as one in other places, either well-known or unwell-known myths. Some of the famous myths around the world come from the Egyptian which have been written and published, so they are well-known by the people over the world. While in a small town of Papua, in the east of Indonesia, named Merauke, there are also interesting myths come from two biggest ethnicities of native Papuan, Malind and Asmat people which may be not known by some people because of the rare publication.

Related with the theory of archetype in literature study, the research was done with the aim to find the archetypical myth between the two different cultures, Egyptian and Papuan, and trough this paper the finding is reported. The significance of the finding is giving new knowledge about myth and culture, and to introduce the myths of a certain place in order to be more well-known by the people over the world.

“We hope that such a collection of archetypical motifs will enable the reader to deepen his appreciation for the continuity and tradition of our literary heritage and will offer a useful critical approach to the study of literature.” [5]. So, learning myths gives advantages for the learners and the culture continuity.

The discussion of this paper is divided into six parts; the first is research background, objective and significance. The second and the third are theoretical base. The fourth part explains methodology. The fifth is finding and discussion, and then the sixth is the conclusion.

II. MYTH

A. Myth

As mentioned earlier that some experts have different views about the definition of myth. But if taking the literal meaning, myth derives from the Greek's word *mythos*, which signifies word or story [8]. It leads people to define what it is by their own paraphrase from the word 'word'.

So, the definition of myth is not fixed and dogmatic because it depends on who believes, views, learns and criticizes it. That's why Philip [8] stated the function of myth is for celebrating the ambiguity and contradiction among the experts.

But in the same page he stated, "the best definition of myth is Maya Deren's in her book on the Voodoo gods: "Myth," she writes, "is the facts of the mind made manifest in the fiction of matter." It means that Philip recognized that myth is actually the facts of humankind's thoughts covered in the way of fiction. Myth is not fictive, it's real in humankind's life, and myth is always found in every culture since it is the root of culture.

B. Archetype

As reference [5] has defined what the archetype is, so the archetypal myth is the similar or recurring pattern and features between two or more myths. Archetypal myths based on Burrows et al can be classified such as; 1) Creation; sky father-earth mother, mating with a mortal, and initiation, 2) Journey; the fall from innocence to experience, the task, the journey and the quest, the search for father, 3) Hero and antiheroes; the wise fool, the devil figure, the outcast, the spacegoat, the temptress, 4) Death and rebirth.

Reference [8] also mentioned myths from many cultures, and those can be underlined their archetypal myths as; 1) The Creation; the creator and the flood happened, 2) Great mother; the mother of all creatures, 3) Culture heroes; the man who becomes memorable figure because of his history as a superhuman being, 4) Death and underworld; the rebirth and eternal life after the death.

While in [11] Sophie elaborated only three common types of myth which can be named as archetypal myths. Common can be meant as same or similar. The three archetypal myth according to her are: 1) Creation; the first god created the world, 2) Hero's journey; historical figure of certain time and place, 3) Nature; the way of the phenomena in the world happened.

From the archetypal myths exposed by the experts, then the author took them all as the theoretical base in order to make easy for the research, they are;

1. Creation; telling how the world firstly happened.
2. Great mother; telling the belief to the gods and goddesses who have a mother protecting them all.
3. Hero; telling the superhuman being who lives in the world.
4. Journey; telling the life cycle of the hero from the first life, the task, and the death.
5. Underworld; telling the rebirth and the life after the death.
6. Nature; telling how the way of the phenomena happened in the world.

III. EGYPTIAN AND PAPUAN (MALIND AND ASMAT)

A. Egyptian

Reference [6] elaborated that Egypt is a country in North Africa, on the Mediterranean Sea, and is among the oldest civilizations on earth. The name Egypt derives from Greek *Aegyptos* which was the Greek pronunciation of the Egyptian

name "Hwt-Ka-Ptah". In the early Old Kingdom, Egypt was simply known as "Kemet" which means "Black Land" so named for the rich, dark soil along the Nile River where the first settlements began.

Today, the history of Egypt makes the Egyptian is well-known by the people around the world. The pyramid, sphinx, mummification are some Egyptian histories that people known well. Beside that, the references such as books, journals, research reports talking about the Egyptian mythology are hundreds. So, people do not difficultly know about the Egyptian myths.

B. Papuan in Merauke

Papua is one of 34 provinces in Indonesia which located in the east. In the southern Papua, there is a small town, named Merauke. It is a small regency which is in borders on Papua New Guinea.

In Merauke there are some native ethnicities of Papuan such as, Malind, Asmat, Yah'ray, Mandobo, Dani and Afyat [1]. From those, there are two ethnicities which more familiar than others among the people because of the cultural exposure by some researchers, are Malind and Asmat Papuan.

1. Malind-Anim

There is a difference utterance when talking this native Papuan in Merauke. In some references done long time ago such as [2] and [1] called this native Papuan by Marind. But then recently, there are some references show the difference between Marind and Malind.

As [10] found that Malind is the real native Merauke people, while Marind is the ethnicity which comes from the mixed marriage of Malind with other ethnicities in Merauke. But in [7] cited the previous research done by Warip (1996:66) stated that the difference between Malind and Marind is only because of the pronunciation and dialect factor, a language shift case.

In this paper the author decided to use Malind to adjust the most recent researches which used Malind instead of Marind, as done by Angky (2011), Namuk (2012), Mumtaza (2013).

Malind people usually called Malind-Anim, (anim means man). Malind's people believe in gods and goddesses which are called 'dema' [8].

2. Asmat

Although Asmat town recently has been separated from Merauke regency but many native Asmat people are still living in Merauke regency. Asmat is more familiar because of the sculpture handicraft which the beauty and originality are recognized by many people.

The research about Asmat's culture is not as many as Malind. But the exposure of Asmat folklore is more than Malind's. There are many Papuan folklores come from Asmat people, one of the published folklore book is *Asmat Terei Dan Ji Atakam* (2007).

Both Malind and Asmat people are native Papuan in Merauke which their culture is almost similar regarding with the belief to the spirit of the ancestors, the cult and the ritual, and they strongly believe in the totems [1].

In one reference [9] stated that the ethnicities in Papua commonly have physical appearance as people in Africa continent that are solid body, black skin, and curly hair. Both Papua and Africa are included into Melanesia.

IV. METHODOLOGY

This research was done through library research which consists of two important steps. The first step was started by reading a lot the references of the Egyptian myths and collecting the literature data from them, and then doing the same action for the references of Papuan myths which only focusing on Malind and Asmat ethnicities.

The second step was finding the similarities between the myths and then categorizing as archetypical myths based on the theory.

V. FINDING

A. Egyptian Myths

1. Creation Myth: The lord without limit, Re came into being, he created Shu as the air, with his breath and then with his spittle he created Tefnut as the moisture. And then he sent them away cross the ocean of Nun. Then he made the water receded and the land was appeared. The land was the place to stay then. Shu and Tefnut had two children: Geb as the earth and Nut as the sky. They were in up and down position showing that the sky mated with the earth. But then, it made Shu jealous and finally she made them separated each other. She opened the sky and held it aloft, while the earth was beneath his feet. Geb and Nut have the children, they were all the starts named Isis (queen of god), Hathor (goddess of love and beauty), Osiris (god of justice), Seth (god of evil), Thoth (god of wisdom/ moon god), Nephthys (protectress of the dead).

- 2. Great mother; Nut who gave the life-giving sun.
- 3. Hero: Osiris lived as superhuman being in the world.
- 4. Journey: The journey of Osiris ruled the world with his wife Isis and he became the first died man in the world because of his brother’s jealousy, and then finally he turned into the mummy.
- 5. Underworld; Osiris was rebirth because of the effort of his wife (Isis), helped by her sister (Nephthys) and Anubis which then made him become a mummy. Mummy is as the sign of rebirth and life after the death. Anubis is the god of mummification.
- 6. Nature: Phenomenon of the existence of mummy in the world derives from the story of Osiris.

B. Papuan Myth

1. Creation Myth: Wi Dema was the highest dema who created Dinadin (dema of sky) and Nubag (dema of earth) and other dema. The marriage of Dinadin and Nubag produced the children as human being named Geb (male) and Sami (female). Then the children of Geb and Sami are the seven clans with their totem, named; Gebze (coconut), Mahuze (sago), Kaize (cassowary), Samkakai (kangaroo), Balagaize

(crocodile), Basik-Basik (pig), and Ndiken (Ndik/heron bird).

- 2. Great mother; Nakari as dema who protect and accompany male dema.
- 3. Hero; Fumiripits lived as human being who got special gift from god as the best carver among his society.
- 4. Journey; The journey of Fumiripits lived in the world as famous carver who fell in love with a woman, Tewarauts. Because of the lust and obeying the rule Fumiripits died and finally he turned into the sculpture. [12]
- 5. Underworld: Fumiripits was rebirth because of the effort of two men Eer and Samar and Aseh bird and large black hawk which then made him become a Mbis. Mbis is the sculpture as the sign of eternal life of man’s spirit after the death. The leader of Mbis is the Bisj. The sculpture of Bisj must be higher than all Mbis.
- 6. Nature: Phenomenon of Mbis in Papua derives from the story of Fumiripits, that’s why Mbis is believed as sacred sculpture for Papuan.

C. Archetypical Myth between the Egyptian and Papuan (Malind and Asmat)

TABLE I: THE ARCHETYPICAL MYTHS

Myths	Egyptian	Papuan
Creation	Re-Shu and Tefnut-Geb and Nut-Isis Hathor, Osiris, Seth, Thoth, Nephthys	Wi dema-Dina din and Nubag-Geb and Sami-Gebze, Mahuze, Kaize, Samkakai, Balaigaize, Basik-Basik, Ndiken
Gods and goddesses	Great mother: Nut	Great mother: Nakari
Hero	Osiris, a superhuman being	Fumiripits, human with special gift
Journey	Osiris ruled the world as superhuman being – got the task – died – rebirth	Fumiripits lived with special gift as famous carver – got the task – died – rebirth
Underworld	Osiris’ rebirth was made by his wife by the help of her sister and Anubis. Mummy as the sign of rebirth and life after the death. Anubis as the god of mummification	Fumiripits’ rebirth was made by people who respected him by the help of Aseh bird and black hawk bird. Mbis as the sign of eternal spirit is alive after the death. Bisj is the head of Mbis
Nature	Phenomenon of the story of how mummy firstly existed	Phenomenon of the story of how Mbis firstly existed

VI. DISCUSSION

The finding of the research can be discussed as follows;
 1. Creation; the Egyptian and Papuan have almost similar sequence of gods and how the world firstly occurred. The name of Geb exists in both myths but as different figure. Geb in the Egyptian is as the earth, while Geb in Papuan is as the first man in the world. The children of Geb and Nut in the Egyptian are six, while in the Papuan the children of Geb and Sami are seven. But the children of both are all known as the gods and goddesses, although in Papuan the gods and goddesses are described as totems.
 2. Great mother; both Egyptian and Papuan have the goddess

Nut and Nakari, as the great mother because of the job to protect the all gods and goddesses.

3. Hero: Osiris and Fumiripits

4. Journey: both Osiris and Fumiripits lived in the world and influence the people around them. They got the task and they died but then they came to rebirth and live in underworld. The task they got is different. Osiris died because of his brother's lust (jealousy), while Fumiripits died because of his own lust which caused him to obey the rule.

5. Underworld: The sequence of both Osiris and Fumiripits' rebirths are almost the same.

6. Nature: mummy is known as human death body which is preserved, while Mbis is made of wood which is shaped as human sculpture. Both mummy and Mbis are known as sacred objects for some people.

In Egyptian the mummy is kept by the Anubis as the god of mummification, while in Papuan the Mbis which is led by the Bisj as a leader of Mbis.

The Egypt and Papua are billions kilometers in distance, but they have archetypical myths even in the naming, Geb and Anubis-Bisj. If looking at the geographical history that both are included into Melanesia, may be it is not astonishing. But beyond that, it opens the ways for further researches regarding with the similarity of both cultures.

VII. CONCLUSION

Myth is a kind of folktales which is being the root of the certain culture. Between two or more myths form different cultures may have the same pattern that is called the archetypes. Archetypical myth is the similar or recurring pattern and features between two or more myths. Through library research by reading a lot the references, then it is found that the myths of Egyptian and Papuan in Merauke from Malind and Asmat ethnicities in some ways have the same patterns which can be classified as the archetypical myths which were found as; 1) the creation, 2) the great mother, 3) the hero, 4) the journey, 5) the underworld, and 6) Nature.

The finding of archetypical myths is giving the new knowledge for literature study and give the advantage for the learners who fond of literature. It also opens the ways to do further research dealing with the similarity between two or more cultures.

ACKNOWLEDGMENT

Above all, the author would like to thank God, the almighty who had written her destiny as a Papuan although she is descent of Javanese. And thank is also given to Mr. Ali, her lecturer in state university of Surabaya for folklore subject. She is also thankful for the encouragement, love and financial support from her family, father, mother and sisters in small district of Merauke regency, and her fiancé, I Gede Putra Haryana, a Mathematics teacher in rural land of Merauke Papua Indonesia.

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