



UNIVERSITY of
BRADFORD

Continuing Bonds CPD Toolkit

Archaeological and Ethnographic Images





Welcome to Group Discussions

- Welcome to the breakout room discussion aspect of the workshop.
- Would everyone like to briefly introduce themselves and say what type of work they are involved in? (5 mins per group)
- Allocate a spokesperson – the person who lives furthest away from Bradford?



Welcome to Group Discussions

- Next:
- We will look at a series of archaeological and ethnographic images for discussion. Each has an image, text and questions
- 4 images – up to 7 mins discussion on each
- Report back on most interesting/challenging image and why; anything the material suggests to you about death and bereavement today



Mourning Brooch containing human hair, c.1848.

Mourning Brooch containing human hair, *c.1848.*

- Brooch and locket inscribed: initials of H.G. Otis and G.H. Otis who both died in Oct 1848.
- This brooch commemorates the death of Harrison Gray Otis (AD 1765 – 1848), and his grandson, George Harrison Otis (1836 – 1848) who died four days before his grandfather at the age of twelve. It is common for a single piece of mourning jewellery to commemorate the deaths of two or more individuals.
- Q: Share with the group what this image makes you think and feel.
- Q: How might this relate to modern day grief? Might there be any ties with the models of grief presented earlier? (e.g. The Dual process Model, The Tasks of Mourning, Instrumental/ intuitive Grieving)

Mourning Brooch containing human hair, c.1848.

- Brooch and locket inscribed: initials of H.G. Otis and G.H. Otis who both died in Oct 1848.
- This brooch commemorates the death of Harrison Gray Otis (AD 1765 – 1848), and his grandson, George Harrison Otis (1836 – 1848) who died four days before his grandfather at the age of twelve. It is common for a single piece of mourning jewellery to commemorate the deaths of two or more individuals.
- Q: Share with the group what this image makes you think and feel.
- Q: How might this relate to modern day grief? Might there be any ties with the models of grief presented earlier? (e.g. The Dual process Model, The Tasks of Mourning, Instrumental/ intuitive Grieving, Continuing Bonds.)



Our thoughts (not necessarily right!)

- Accepting the reality of the loss.
- Dual Process Model- The mourner could confront and avoid the loss when they felt like - i.e. removing or wearing the brooch.
- Continuing Bonds – a continued link to the deceased.
- Links to modern day mourning jewellery i.e. cremation rings etc. Was fashionable in Victorian times.



Capela dos Ossos (Chapel of Bones) in Évora, Portugal

Capela dos Ossos (Chapel of Bones) in Évora, Portugal

- The **Capela dos Ossos** in Évora, Portugal, was built in the 16th century by Franciscan monks. In the Counter-Reformation spirit of that era, the monks wanted to encourage their fellow brothers into contemplation and transmit the message of life being transitory.
- By the 16th century, there were as many as 43 cemeteries in and around Évora that were taking up valuable land. Not wanting to condemn the souls of the people buried there, the monks decided to build the Capela dos Ossos and relocate the bones there. Around 5000 skeletons are thought to be displayed in the Capela.
- Q: Share with the group what this image makes you think and feel?
- Q: How might this relate to modern day grief? Might there be any ties with the models of grief presented earlier? (e.g. The Dual process Model, The Tasks of Mourning, Instrumental/ intuitive Grieving, Continuing Bonds.)

Capela dos Ossos (Chapel of Bones) in Évora, Portugal

- The **Capela dos Ossos** in Évora, Portugal, was built in the 16th century by Franciscan monks. In the Counter-Reformation spirit of that era, the monks wanted to encourage their fellow brothers into contemplation and transmit the message of life being transitory.
- By the 16th century, there were as many as 43 cemeteries in and around Évora that were taking up valuable land. Not wanting to condemn the souls of the people buried there, the monks decided to build the Capela dos Ossos and relocate the bones there. Around 5000 skeletons are thought to be displayed in the Capela.
- Q: Share with the group what this image makes you think and feel?
- Q: How might this relate to modern day grief? Might there be any ties with the models of grief presented earlier?



Our Thoughts (not necessarily right!)

- Instrumental Grieving – grieving in their own way, problem solving solution and practical display of the dead.
- Tasks of Mourning- Accepting a new reality.
- Continuing Bonds- A continued link with their ancestors.
- Links to display of photographs, gravestones, cremation urns etc.



Plastered skulls from Tell Aswad, Syria (c.8,500BC)
Momentos handled over long periods of time

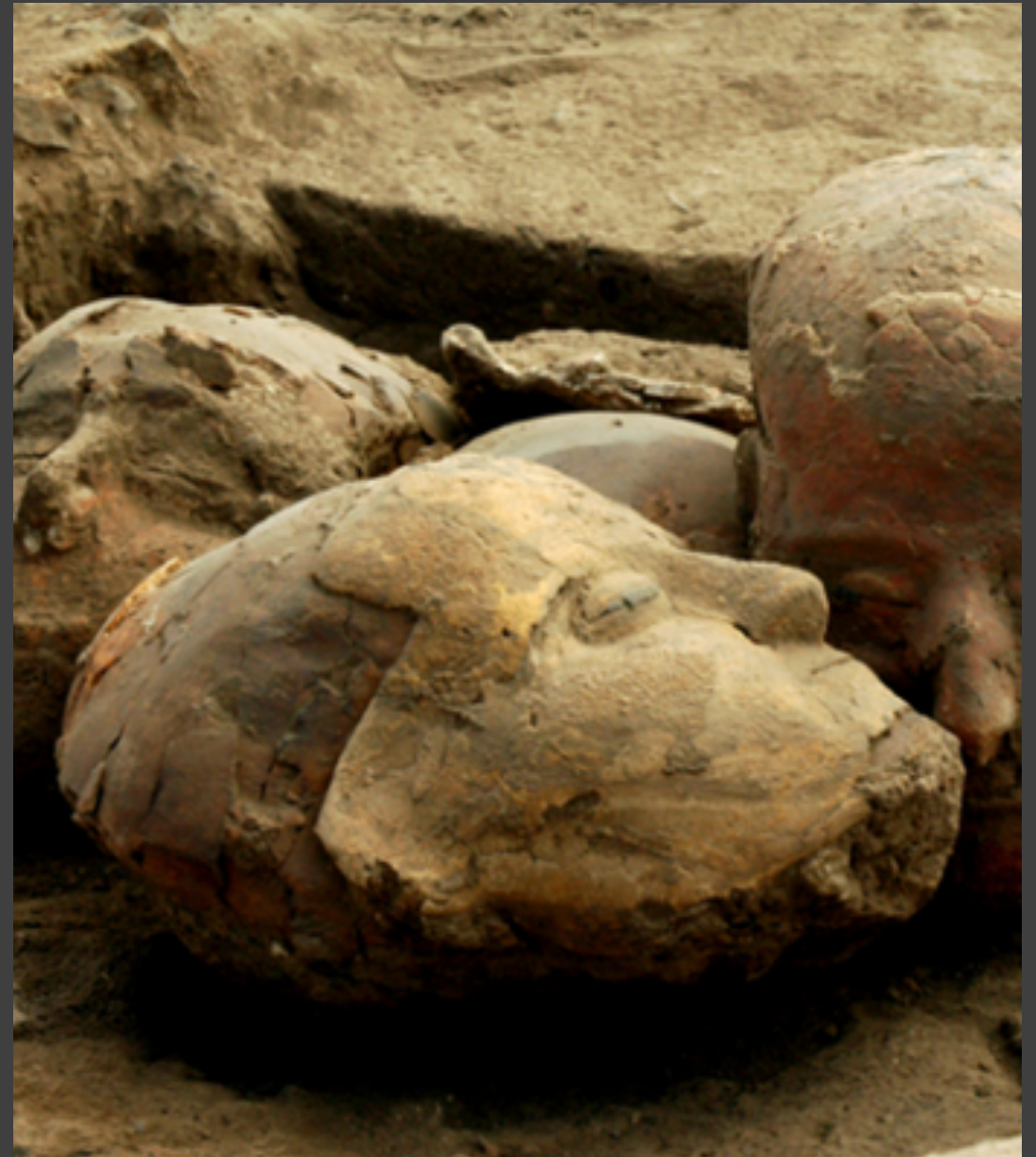
Plastered skulls from Tell Aswad, Syria (c.8,500BC)

Momentos handled over long periods of time.

- These **plastered skulls** from Tell Aswad in Syria, representing some of around 90 examples, date to 8,500–7,000BC. Individuals were buried beneath house floors and, after decomposition, the grave was re-opened and the skull retrieved. Plaster was used to recreate the face of the deceased, with shells sometimes inlaid for eyes, and other facial details added with pigment. Some of the plastered skulls show evidence for breakage and repair, indicating that they were frequently handled over long periods. They were then deposited in caches with other skulls, often under house floors or in courtyards, suggesting that their transition from known individual to communal ancestor was complete.
- Q: Share with the group what this image makes you think and feel.
- Q: How might this relate to modern day grief? Might there be any ties with the models of grief presented earlier? (e.g. The Dual process Model, The Tasks of Mourning, Instrumental/ intuitive Grieving, Continuing Bonds.)

Plastered skulls from Tell Aswad, Syria (c.8,500BC)
Momentos handled over long periods of time.

- These **plastered skulls** from Tell Aswad in Syria, representing some of around 90 examples, date to 8,500–7,000BC. Individuals were buried beneath house floors and, after decomposition, the grave was re-opened and the skull retrieved. Plaster was used to recreate the face of the deceased, with shells sometimes inlaid for eyes, and other facial details added with pigment. Some of the plastered skulls show evidence for breakage and repair, indicating that they were frequently handled over long periods. They were then deposited in caches with other skulls, often under house floors or in courtyards, suggesting that their transition from known individual to communal ancestor was complete.
- Q: Share with the group what this image makes you think and feel.
- Q: How might this relate to modern day grief? Might there be any ties with the models of grief presented earlier? (e.g. The Dual process Model, The Tasks of Mourning, Instrumental/intuitive Grieving, Continuing Bonds.)



Our Thoughts (not necessarily right!)

- Continuing Bonds- link with the dead.
- Dual Process Model- eventually some of the skulls were abandoned, perhaps after a time of grieving?
- Did these symbolise the dead? Or were they considered real?



Dani tribe chief Eli Mabel holds the mummified remains of his 250-year-old ancestor, Agat Mamete Mabel, in the village of Wogi in Wamena in West Papua

Dani tribe chief Eli Mabel holds the mummified remains of his 250-year-old ancestor, Agat Mamete Mabel, in the village of Wogi in Wamena in West Papua, an island in the centre of Papua New Guinea.

- The exact age of Agat Mamete Mabel is not known, but he was the last of the village to receive such a funeral. The rite is no longer practiced, but the Dani tribes people still care for a number of existing mummies as a symbol of their highest respect for their ancestors.
- The mummy, decorated with pig tusks slung around the torso, a feathered headpiece and traditional penis gourd, rests in a hut known as a "honai". It is tended year round by a select few villagers who keep a fire burning to ensure the corpse remains dry and preserved. Mr Mabel said the duty of caring for the mummy often falls to him. He has spent many nights sleeping alone in the honai, ensuring no harm befalls his ancestor.
- Eventually, the duty of caring for the mummy will be passed to others. Mr Mabel hopes his four children will bear some responsibility for keeping their customs alive, but some of them live in far-off provinces in Indonesia's more populated centres.
- Agat Mamete Mabel, a chieftain who ruled over this remote village in Indonesia about 250 years ago, was embalmed and preserved with smoke and animal oil – an honour reserved only for important elders and local heroes among the Dani. Nine generations on and his descendent Eli Mabel is the chieftain in Wogi village.

Dani tribe chief Eli Mabel holds the mummified remains of his 250-year-old ancestor

- The exact age of Agat Mamete Mabel is not known, but he was the last of the village to receive such a funeral. The rite is no longer practiced, but the Dani tribes people still care for a number of existing mummies as a symbol of their highest respect for their ancestors.
- Agat Mamete Mabel, a chieftain who ruled over this remote village in Indonesia about 250 years ago, was embalmed and preserved with smoke and animal oil – an honour reserved only for important elders and local heroes among the Dani. Nine generations on and his descendent Eli Mabel is the chieftain in Wogi village.
- Q: Share with the group what this image makes you think and feel.
- Q: How might this relate to modern day grief? Might there be any ties with the models of grief presented earlier? (e.g. The Dual process Model, The Tasks of Mourning, Instrumental/ intuitive Grieving, Continuing Bonds.)



Our Thoughts (not necessarily right!)

- Continuing Bonds- strong link with ancestors/ Not being forgotten.
- Dual Process Model- done at different stages after death.
- Linked to Status (privilege to care for the dead- chief)
- Is the care an obligation (i.e. putting flowers on a grave?) or a burden (can't move on perhaps?)

Image Sources

- Mourning Brooch- <https://forums.watchuseek.com/f2/historical-figures-their-watches-522780.html>
- Capela dos Ossos (Chapel of Bones) in Evora, Portugal- <http://historiaearquitetura.blogspot.com/2012/06/capela-dos-ossos-evora-portugal.html>
- Plastered Skulls from Tell Aswad, Syria (7,500BC)- courtesy of Danielle Stordeur.
- Dani tribe Chief Eli Mabel holds the mummified remains of his 250-year-old ancestor- <https://www.thenational.ae/world/asia/papuan-tribe-cares-for-250-year-old-mummy-to-preserve-ancient-rite-1.135657>