

DRUŽINSKA POVEZANOST GROFOV CELJSKIH

Interdisciplinarna raziskava o 18 lobanjah, shranjenih v Pokrajinskem muzeju v Celju, ima okvirno tri dele: v prvem sem s historiografskimi metodami zbrala in kritično pretresla potrebne zgodovinske podatke, v drugem sem z različnimi naravoslovnimi metodami identificirala lobanje po spolu in starosti, v tretjem sem primerjala zgodovinske in rodoslovne rezultate z identifikacijskimi ter večini lobanj pripisala identiteto in jih sorodstveno povezala v družine.

V času največje politične moči grofov Celjskih so umrle člane, od Friderika I. do Ulrika II., med leti 1354 in 1456, pokopavali v celjski minoritski cerkvi. Med obnovitvijo cerkve 1811 po požaru so grobnico odprli, lobanje brez spodnjih čeljustnic po neznanem ključu oštevilčili in shranili za glavnim oltarjem. Leta 1956 so vseh 18 lobanj prenesli v celjski Pokrajinski muzej. Ne ve se natančno, kdo in kdaj je bil položen v grobnico. Z zgodovinskimi viri, predvsem regesti Celjskih in drugimi avtentičnimi zapisi sem poskušala ugotoviti kraj in čas pokopa posameznih družinskih članov.

Sama identifikacija je potekala po sodnomoedicinski, antropološki, rentgenološki, stomatološki, paleopatološki, epigenetski in genetski metodologiji. Po lobanjah je dala podatke o starosti in spolu, prehranjenosti, obolenosti in degenerativnih spremembah, o poškodovanosti, o posameznih in skupnih oblikovnih značilnostih obrazov in lobanj, o stomatoloških in ortodontskih značilnostih zgornje čeljustnice in zgornjega dela obrazov ter drugo. Identifikacija z epigenetsko metodo je odkrila najpomembnejše podatke: dedovanje morfoloških značilnosti pri lobanjah, še posebej oblike in velikosti obnosnih votlin, kar je s primerjavo čelnih in zgornječeljustnih sinusov ter očesnih in nosnih votlin pripeljalo do sorodstvenega povezovanja. To so dopolnili in potrdili še številni drugi proučeni in primerjani epigenetski znaki na lobanjah (okoli 30 na vsaki lobanji).

Identifikacija, povezana z zgodovinopisjem, rodoslovjem in številčenjem lobanj, je pripeljala do identitete večine lobanj. Utemeljila sem jih s primerjanjem vseh, v raziskavi proučenih, parametrov. To je osrednji del naloge, ki je tudi identificirane grupiral v družine.

Raziskava je odgovorila še na vprašanje o številčenju lobanj. Ker grobnica ni ohranjena, ne vemo, kako so umrle razvrščali vanjo. Hipotetično ovrženo kronološko načelo pokopavanja je zamenjalo mišljenje, da so moške ter ženske z otroki pokopavali ločeno, a pri tem še vedno po časovnem zaporedju smrti; pri jemanju lobanj iz grobnice so jih tako tudi oštevilčili. Identifikacijski rezultati namreč govorijo za prve štiri lobanje (št. 1-4), da so ženske - ena med njimi je otroška, naslednjih 5 je moških (št. 5-9), pa spet 3 ženske (št. 10-12) in 6 moških (št. 13-18) - ena med njimi je otroška. Predvidevamo, da so bile krste razporejene v štirih vrstah. Identifikacijski rezultati to potrjujejo.

Ob tej raziskavi dobljeni podatki, da imajo celjski grofi še živeče potomce po ženski liniji (Barbari Celjski), so študijo usmerili tudi na genetsko področje. Iz odvzetih vzorcev so raziskovalci v referenčnem paleogenetskem laboratoriju v Rimu poskušali izolirati dedno snov, DNK oz. mitohondrijsko DNK. Izolacija ni bila uspešna. Študija je pokazala, da v kostnih vzorcih ni ohranjene dedne substance. Če bi izolacija uspela, bi lahko sledili maternalni liniji dedovanja v družini. Za referenčno DNK bi imeli DNK živečih potomcev, ki so že 20. generacija (ženska) v nepretrgani vrsti naslednikov po Barbari Celjski.

Sodnomoedicinska analiza je potrdila domnevo, da je oseba z lobanjo 18 podlegla poškodbam, povzročenim z mečem.

Po identifikacijski raziskavi in antropometrijskih meritvah so bile trem moškim lobanjam z ugotovljeno identiteto (Friderik I., Friderik II., Ulrik II.) zrisane podobe. Akademskemu slikarju Rudiju Španzlu so bili pri risanju za osnovo antroposkopski parametri, pri mehkih obraznih delih se je prepustil svobodi oblikovanja. Drugi trije portretiranci so bili narisani

po domišljinski predstavi (Herman II., Barbara Celjska, Veronika Deseniška).

Študija je prinesla nova spoznanja v naravoslovje in družboslovje ter dala interdisciplinarne odgovore. V sociološkem in kulturnozgodovinskem smislu posredno kaže na vlogo moškega in ženske ter otrok v tedanji dobi; na tem je temeljilo načelo ločenega pokopavanja moških (krvnih) in ženskih (primoženih) družinskih članov. Tudi dejstvo, da so lobanje domnevno celjskih grofov ohranjene, kaže na zakoreninjeni odnos ljudi do civilizacijskih norm, sprejetih že v zgodnjih kulturah. Truplo – še posebej vladarjevo - je torej relikvija, ki se shrani na varnem mestu. Ni naključje, da so srednjeveške vladarje pokopavali v cerkvah. Tudi v tem se kažejo kulturna načela tedanjega časa.

Opravljen raziskava lahko rabi kot metodološko izhodišče za ugotavljanje sorodstvene povezanosti po lobanjah, pokopanih v skupnih grobovih. To je bila prva tovrstna raziskava pri nas in je pokazala na veliko moč interdisciplinarnega sodelovanja. Preverjanje njene uporabnosti bi bilo možno v podobnih identifikacijah.

Abstract

The interdisciplinary research on the Counts of Celje is basically divided into three parts: in the first part we used the historiographic methods to collect and critically evaluate the necessary historical and genealogical data, in the second part we identified the skulls by sex and age, and in the third part we compared the historiographic and identification data and deduced the identity and family relationship.

The Counts of Celje reached the summit of power between the years 1350 and 1450. At that time, they buried the dead family members from Frederic I. to Ulrich II, from 1354 to 1456, in the Minorite church in Celje. When, after the fire, the church was renovated in 1811, they opened the family vault, numbered the skulls by a still unknown principle and stored them behind the main altar. In 1956, all 18 skulls were transferred to the Provincial Museum.

We do not know exactly who was buried in the vault and when.

We studied the historical data, abstracts of original documents of the family and other authentic written records to identify the place and time of the burial of individual family members and thus anticipate whose remains were kept together. We also tried to obtain the biographical data of the family members to find out their age, appearance, facial and head peculiarities, illnesses they had suffered or died of in a word, anything that would help us identify the skulls.

By the identification of skulls we obtained the data on life expectancy and sex, nutritional habits, health, degeneration signs, injuries, individual, as well as common face and skull characteristics, stomatologic and orthodontic characteristics of the upper jaw and upper part of the face and many other details. We used the methodology of forensic science, roentgenology, anthropology, stomatology, paleopathology, epigenetics and genetics.

The identification by using the epigenetic method gave the most important results: morphological features of skulls were inherited, in particular the shape and dimension of the facial cavities which, in comparison with the front and upper jaw sinuses, as well as ocular and nasal cavities, led to the anticipation of blood relation. This was complemented and confirmed by many other examined and compared epigenetic signs on skulls (approximately 30 per skull).

The identification, together with historiography and genealogy, led to the identity of the majority of skulls. The hypotheses were based on the comparison of all the parameters

obtained during the research.

The research also gave an answer to the question of numbering the skulls. The vault, is not preserved, so we do not know how the deceased were arranged in the vault. The hypothetically rejected chronological principle of burying was replaced by the belief that men, and women with children, were buried separately, but still according to the chronology of death; we presume that when the skulls were taken out of the vault, and were numbered according to this principle. The results of identification show that the first four skulls are female (no. 1-4) - one of them is an infant skull, the next five are male (no. 5-9), then again three female (no. 10-12) and six male - one of them is an infant skull (no. 13-18). We anticipate that the coffins were arranged in four rows. The hypothesis is confirmed by the identification results.

The data obtained in this research show that the counts of Celje still have living descendants on the female side (Barbara of Celje,) and therefore the research was directed into genetics. From the samples, the researchers of the reference laboratory of paleogenetics in Rome, tried to isolate the mitochondrial DNA, but the isolation was not successful.

If we were able to isolate the mitochondrial DNA from the skulls, we could follow the maternal heredity line in the family. As a reference DNA we would use the DNA from the living female descendants of Barbara of Celje, which represent the 20th generation.

Forensic analysis confirmed the hypothesis that the person with skull 18 died of injuries caused probably by a sword.

Based on identification analyses and anthropometric measurements of three male skulls (presumptively Frederic I., Frederick II, Ulrich II) the academy painter Rudi Španzel made the portraits. His drawings were based on anthroposcopic and anthropometrical parameters while for the soft tissue of the faces he used his imagination. The other three portraits were based only on imagination (Herman II, Barbara of Celje, Veronica of Desenice).

The study brought a new comprehension to natural and social sciences and gave interdisciplinary answers. From the sociological and cultural-historical point of view it indirectly shows the roles of men, women and children at that period of time and explains the reason for separate interment of male (blood) and female (married into the family) family members. Even the fact that the skulls presumptively belonging to the Counts of Celje are preserved, points to a deeply rooted attitude of people towards civilization norms, accepted in ancient cultures. The dead body - especially when it belongs to a sovereign - is a relic, which should be kept in a safe place. It is not a coincidence that the medieval rulers were buried in churches, which shows the cultural attitude of that time.

The research thesis could serve as a methodological basis for genealogical studies of skulls and collective graves. It is a pioneer work of that kind in Slovenia, and demonstrates the power of interdisciplinary cooperation. The general applicability could be verified in similar identification studies.