

## Summary

### Laskowie in the middle ages. A prosopographical study

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Laskowie, first part of the title, means people using Laska coat of arms as their *sigillum*. Restriction to the only middle ages which hasn't one end's date is purposed. In the middle ages' "clans" had their beginnings. In their own structure they should have descended from one ancestor. That's why historians using genealogy as a method of studying. But no one ever proof that "clans" existed before XIV century and in the next century we can observe any structure of them. I decided then look out on the Laskowie structure and on that example proof "clans" existed. Until I didn't do that, "clans" and his derivatives will be in the quotation marks. Genealogy require to describe all of the "clan" members and its impossible cause lack of sources. Therefore, in the genealogical studies we had an over dozen genealogical trees where hypotheticals ancestors are descended from one progenitor but often only in the third generation. So, we had a few unknown persons for sure – in the historian's opinion – existed to fill the chronological lack.

This work isn't full genealogical paper. There's no doubt that were more Lasków than described in the part B. Unfortunately, we don't know anything about them from the sources. Therefore, prosopography which purpose is human's identification in the social mass and follow his family relationship heading to authority, is better method than genealogy. It won't create unnecessary hypothesis to justified descended all members of one coat of arms. That's why all the "clans monographies" have a weak point. They are writing on the base of unreliable so-called helpful criteria in the genealogy which combined used make sure family connection described person.

This paper was divided on two parts. First will based on the second so it's justified to described this one in the first place. It contains short introduction, biographies, genealogical trees and the table of contents. Biographies was segregated in the three groups: "Laskowie"; "Rodzina poszczególnych Lasków" and "Historiograficzni Laskowie". In the first one will be described people assigned to Laska coat of arms which had his own seals or in the different way they proof their coat of arms. Second based on the first and contains families Lasków from the first group. The third one contains historiographical Lasków, what means persons assigned to the Laska coast of arms by historiography based on the hypothesis and the lack of sources. Overall the B part is topped by 23 genealogical trees and the table of contents.

The A part was divided on the 8 chapters, list of shortcuts, bibliography (contains both parts) and the table of contents. In the first one them, excepted basic researched questions, will be about genealogical method's history and about critical to them approach. It contains my own method used in this paper, therefore title: *Instead of introduction. Why prosopography?*

The second one was named: *Laska czy Leszyc? Designates and symbolic of coat of arms*. There will be explained members Laska coat of arms name change. In historiography they was known as „Leszyc”, despite we discovered that name in the second half of XV century. Comparing both names' use we get clear score of which is correct. Only in the modern times “Leszyc” started displacing “Laska” which is showed in the books of polish heraldists: Bartosz Paprocki, Kasper Niesiecki or Szymon Okolski. But correct name for the medieval representatives of Laska coat of arms were “Laskowie”, because they couldn't be “Leszyc” before 1457. Contemporary heraldists act like old Heralds putting emphasis on the correct Blazon, forgetting that middle ages were soaked with all kind of symbolism, for us maybe unreachable or variable but for them actual. Therefore, described symbolic side of Laska coat of arms and also wondering why “Leszyc” displaced “Laska” as a name of representatives Laska coat of arms. There was also an appendix with all seals.

Third chapter is about archbishop of Gniezno Bogumił the second who was beatified in 1925 by the Holy See. He in the historiography and his predecessor Bogumił the first, were recognized as one the first representatives of Laska coat of arms. It happened by variable helpful criteria in the genealogy which created knowledges' guise but not knowledge itself. Historians satisfied in just probability. Base on that created hypothesis, that Laskowie were migrate from Greater Poland to Cuyavia in the half of the XIII century. But there's no any representative of Laska coat of arms in Greater Poland at this time while we can find three families sealing with Laska coat of arms. It worth to remember, that archbishop Bogumił is mysterious, because any contemporary sources mentioned him. Only document dated 29<sup>th</sup> of June 1232 mentioned him as a deceased person when Bishop of Prussia Christian gave Dobrowszczyzna (places with Dobrow in the centre) to the Cistercians of Sulejów. That Dobrowszczyzna was recognized as “primal headquarters” and hence historiographical migration to Cuyavia. That's why title of this chapter: *Bogumil the second of Dobrow and the historiographical migration of Laski*.

Fourth chapter was named: *Lapidea Ecclesia, Labiszyn, Pakość and Ostrów or Laski on the Cuyavia*. These places were the first headquarters Laska coat of arms representatives and connected all owner of *Lapidea Ecclesia* (according to historians today Kościelec



kujawski) in the one family. That solution is not correct because mentioned place was held by three families and two of them was related. With the possessors of Lapidea Ecclesia were related Pakosecy and Ostrowscy. In this chapter all hypothesis about the Laski on Cuyavia were verified.

*Radolina, Sławęcin, Lubstów and Brudzewo, or (not at all) briefly about origin of Piotr Wysz bishop of Cracov* is the title of the next chapter. It's easy to figured out that ancestors of Piotr Wysz were unknown but the mentioned places can be helpful in the searching of them. Important information gave us Jan Długosz – Piotr Wysz was close related with Mroczek of Łopuchowo. In his Craovian bishops catalogue chronicler tells that Piotr Wysz's father was Maczuda and mother – Margaret or Anne (in depends of which catalogue). Historians trying identify bishop's father have to base on the hypothesis which are unverifiable. Each of them was checked because historians forgot about one thing – father of Piotr was deceased in 1379.

Sixth chapter is named: *The rest of Poland's Kingdom lands: in the search of common ancestor*. There are described Laska families from the lands undescribed in the previous parts. Therefore, it contains Laski from: Dobrzyń, Kalisz, Poznań, Czersk and Lublin Lands. The whole was topped by searching common for them and for the families from eastern Greater Poland and Cuyavia. It's impossible to do, so it's justified question: does Laski was "clan" at all?

About that I wrote in the last chapter of A part. It worth to wonder about "clan" structure and checked it in the representatives of Laska coat of arms. It turns out that they didn't show particularly "clan's solidarity", cannot found in this group any "clan's foreman" and what's more important they don't have any develop "genealogical consciousness" exceed beyond third generation. I founded families: Buszkowski, Lubstowski and Myśluborski which only in the second half of XV century begin created something on the shape further "clans" but we don't know anything certain about them.

Does Laski was "clan"? Wondering about their "clan's" sense we have very serious doubt. Some of them want to distinguished from their "clansman" which is visible in the Maciej of Labiszyn and Stanisław of Skarszew seals, who – to distinction – added to their seals some elements. Proof of existing "clan" before XIV century is impossible as proof existing some over-family union contains all the families sealing with Laska coat of arms. In my opinion Laski wasn't be "clan" and mentioned Lubstowski, Buszkowski and Myśluborski families cannot be *exempli causa* of existing Laski "clan".

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