

**APPLICATION FOR REGISTRATION OF
~~DESIGNATION OF ORIGIN / GEOGRAPHICAL INDICATION~~)¹⁾
FOR AN AGRICULTURAL PRODUCT OR FOODSTUFF**

I. Applicant:

1. Name or first name and surname:

Stowarzyszenie "Partnerstwo Producentów Cebularza Lubelskiego"

["Cebularz Lubelski Producers Partnership" Association]

2. Seat or residence and address:

ul. Rynek 2
20-111 Lublin

3. Mailing address:

Stowarzyszenie "Partnerstwo Producentów Cebularza Lubelskiego"

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4. Person acting on behalf of the applicant:

(1) Barbara Krzyszczak

(2) Danuta Jabłońska

5. Group:

The group consists of 18 members of the "Cebularz Lubelski Producers Partnership" Association in Lublin.

II. Specifications

1. Name:

'Cebularz lubelski'

2. Application for registration of:

¹⁾ Delete as appropriate.

- (1) **designation of origin**
- (2) **geographical indication**

X

3. Category:

Class 2.4 – Bread, pastry, cakes, confectionery, biscuits and other baker’s wares

4. Description:

‘Cebularz lubelski’ is a round flatbread, 5-25 cm in diameter and about 1.5 cm thick, made of high-grade wheat-flour dough. On its surface, there is a layer of topping composed of coarsely diced onion mixed with poppy seeds, salt and vegetable oil. The topping has a golden colour and a taste and smell characteristic of fried onion. Around its edge, there is a 0.5-1.5 cm thick dough rim. The rim has a crisp crust that is pale golden to lightly browned. The crumb is pale, soft and slightly moist. The topping imparts an aroma that is typical of freshly fried onion. Wheat bran is visible on the underside of ‘cebularz lubelski’ if it has been baked on a bran base.

‘Cebularz lubelski’ can be consumed within 48 hours of being baked.

5. Geographical area:

The Lubelskie Voivodeship within its administrative borders (Figure 1).



Figure 1. (source: zpp.pl)

6. Proof of origin:

- (1) Products to be labelled with the ‘cebularz lubelski’ PGI must fully meet each of the following conditions:
- (a) they have been produced in the geographical area specified in point 5 in accordance with the production method described in point 7 and have the characteristics specified in point 4,
 - (b) their producers have undertaken in writing to comply with the specifications, including the obligations arising from the proof of origin.
- (2) Producers who wish to produce the product labelled with the PGI are obliged to submit a written declaration to the “Cebularz Lubelski” Producers Partnership in Lublin (both those associated and non-associated). The declaration form will be developed by the Partnership and will be available at its headquarters and on its website as well as in the Food Craft Guild in Lublin. Producers will be obliged to immediately provide information on any changes in the data contained in the above declaration.
- (3) Producers are obliged to keep a register of ‘cebularz lubelski’ produced.
- (4) In order to ensure compliance of ‘cebularz lubelski’ with the specifications, each producer will undergo inspections by a selected authorised control body (point 9), covering the aspects specified in point IV and at the frequency specified in point IV.
- (5) The “Cebularz Lubelski” Producers Partnership in Lublin will have at all times an up-to-date list of producers manufacturing ‘cebularz lubelski’.

7. Production method:

Stage 1 – Preparation of the topping

Topping ingredients for making ‘cebularz lubelski’ per 100 kg of flour:

- onion – 30 kg
- vegetable oil – 1 l
- blue poppy seed – 3 kg
- salt – 1 kg

One hour before ‘cebularz lubelski’ is baked, the onion is peeled and coarsely diced, then salt is added to it so that it softens, and the onion is left to let juice flow out of it. The juice must be then drained off. Then oil and poppy seeds are added. The topping prepared in this way is ready to be placed on the prepared flatbread.

Stage 2 – Preparation of the dough

High-grade wheat dough is made using the following quantities of its ingredients:

- food-grade wheat flour – 100 kg
- sugar – 2 kg
- margarine – 3 kg
- yeast – 4 kg
- water – 50 l
- salt – 1.5 kg

High-grade wheat-flour dough typically contains twice as much sugar and margarine than ordinary wheat-flour dough.

For comparison:

To prepare high-grade dough 2 kg of sugar is added per 100 kg of wheat flour, compared to 1 kg of sugar added to ordinary dough. To prepare high-grade dough 3 kg of margarine is used, compared to 1.5 kg of margarine added to ordinary dough.

The quantities of the remaining ingredients are unchanged.

Before kneading the dough, the yeast is prepared, i.e. yeast milk is made using the single-phase method (a little sugar, flour and water are added to the yeast) so that it dissolves. Then all the ingredients are mixed and the dough is kneaded. Then the dough is set aside to expand for about 20 minutes.

Stage 3 – Dividing the dough

The dough is weighed and divided into 50-250 g pieces, depending on the expected size of the finished product.

Stage 4 – Forming the pieces

The pieces are rolled out by hand into flatbreads that are 5-25 cm in diameter and about 1 cm thick. The previously prepared onion and poppy seed topping is spread on the flatbreads. The flatbreads prepared in this way are set aside in a warm place for about 25-30 minutes to expand.

Stage 5 – Baking

The expanded flatbreads are baked for about 10-12 minutes at 240-250°C until they turn golden brown. The baked ‘cebularz lubelski’ flatbreads are removed from the oven and left to cool.

‘Cebularz lubelski’ flatbreads may be sold without packaging and the place where they are placed for sale should be marked with the name ‘cebularz lubelski’ and the “protected geographical indication” symbol. . Where packaging is used, the ‘cebularz lubelski’ label must include the protected geographical indication symbol and the words ‘Protected Geographical Indication’. Only when it has cooled may ‘cebularz lubelski’ be placed in individual packaging. Packaging the product before it has cooled causes an increase in moisture and a rapid loss of crispness.

8. Link with the geographical region:

History of ‘cebularz lubelski’

Favourable natural conditions, including fertile soils and a favourable climate were conducive to a continuous settlement process that began in the area of today’s Lublin as early as the 6th-7th century. The first settlement was established on Czwartek Hill, near today’s Podzamcze (castle boroughs). Researchers derive the name of the Czwartek settlement from the market function it later served. The patron of the first church in Lublin, built, presumably in the 10th century, on the top of the hill, was Saint Nicholas – the patron of merchants.

The rapid development of the city in the 12th and 14th centuries was facilitated by the benefits derived from international trade, thanks to its favourable location on the trade route leading from the Black Sea to Western Europe and to the Baltic Sea through Volodymyr, Lviv, Chełm and Kazimierz Dolny, from where it spread towards Gdańsk and Silesia.

On 15 August 1317, Lublin was granted city rights under Magdeburg law. The granting of city rights caused the commercial and economic revival of the city. Impressive buildings were also erected on the Old Town Hill, including the Dominican church and monastery complex, rebuilt in the mid-14th century, and tenement houses.

From the time of King Casimir the Great's reign, i.e. from the second half of the 14th century, Jews began to settle in the Lublin region.

Sejm sessions and conventions were often held in Lublin. The sejm that had the greatest significance for the history of Poland and Europe at that time was that of 1569 that ended after half a year of deliberations with the signing of the Polish-Lithuanian union, known as the Union of Lublin, as a result of which the Polish-Lithuanian Commonwealth was created. This event was followed by the "golden age" of Lublin.

Lublin's baking traditions date back to the Middle Ages, and the first references to 'cebularz lubelski' – and the recipe for this unique flatbread which has been passed down from generation to generation – date back to the 19th century. 'Cebularz lubelski' was first baked by Jews who lived in the Lublin's Old Town. Over time, as the recipe was simple and the ingredients cheap, it spread across the Lublin region. Initially, 'cebularz lubelski' was a product characteristic of the poorest social groups. As a result, the tradition of baking 'cebularz lubelski', which had become popular among consumers and began to be inextricably linked with the Lublin region, was established. After World War II, 'cebularz' quickly spread across the region, especially in the Old Town in Lublin, where trade developed most dynamically and crafts flourished. The pleasant smell of baked 'cebularz lubelski' spread throughout Lublin Old Town and attracted the local people. It is known from Lublin's residents' recollections of the inter-war years (1919-1939) that it was a very widespread product that was baked in all of the numerous Jewish bakeries. It could also be bought from Jews that sold it straight from the baskets carried over their shoulders. The oldest residents of Lublin recall that these pre-war baked goods were widely available and that their pleasant smell, delicate taste and accessible price were so enticing that they did not need to be advertised. Currently, 'cebularz lubelski' can be bought in shops and bakery parlours throughout the Lublin Voivodeship, and bakers keep perfecting their skills, as evidenced by the certificates of recognition they hold and awards they receive for making this product.

Unfortunately, during World War II, the Nazis not only exterminated the Jewish population, but also burned or demolished religious, residential and utility buildings, destroying also their furnishings, interior design and books kept in them. As a result, apart from oral accounts, practically no written documents related to the origins of 'cebularz lubelski' have been preserved. Currently, the best source of information about 'cebularz lubelski' are the accounts of people involved in the baking industry, including the owner of "Kuźmiuk" – the first bakery opened after World War II in Lublin. This bakery is currently run by the third generation of bakers (photos and certificates below). The owner of this bakery recalls that the offer of the bakery, renovated after the war damage, was limited, but the goods baked for the first post-war Christmas holidays included 'cebularz lubelski'.



The photograph shows the blessing of the bakers' banner from 22 September 1956, which was renovated after the war.



Photo View of "S i A Kuźmiuk" bakery today (founded in 1944)







From Jews from the Old Town to ‘cebularz lubelski’

For over 400 years, Lublin was a city where two communities – Polish and Jewish – lived together or next to each other. Historians assume that Jews arrived in Lublin in the 2nd half of the 14th century (the oldest mentions date back to 1330), and in the 1370s, a Jewish community could already have existed (the privilege of King Casimir the Great from 1336 allowed the Jewish population to settle in Podzamcze).

In the 16th century, the Jewish district was located to the north and north-east of the castle hill. This was due to pragmatic reasons – the desire to live as close as possible to the city which was a natural trade centre. Jews could not live in the city itself or rent there premises for shops, as they were limited in this respect by the 1518 “de non tolerandis Judaeis” (“intolerance of Jews”) privilege that the Lublin burghers obtained from the king. Only a few Jews who were in the royal service had the right to own houses in the city. However, professor Majer Bałaban claimed that: *“The city of Lublin held the de non tolerandis Judaeis privilege, and the Jewish district held the de non tolerandis Christianis privilege. In practice, however, neither of these privileges were observed: the ghetto was inhabited by Christians, for whom St. Adalbert church and St. Lazarus monastery were even built, and Jewish merchants came to the city to rent premises for shops and flats in the monastery buildings and noble palaces”* (Bałaban M., *Żydowskie miasto w Lublinie* [Jewish district in Lublin 1991], p. 15). It was largely about competition in trade. The city owed its extremely dynamic development in the 16th century (which was the “golden age” of Lublin) to its location on the trade route, and Lublin fairs were widely known outside Poland, especially

in the 16th and 17th centuries. As early as 1521, a trial against Jews for violating the ban on retail trade, trading in restricted goods (spice trade), and creating competition for the city in grain trade was held place before the royal court. The trial was probably won by the city. Moreover, in the following years, Lublin Jews received a number of privileges from the king, including customs reliefs and permission to purchase new land and expand municipal facilities (butchers, hospital, brick synagogue). This relatively peaceful coexistence lasted as long as the city experienced a period of prosperity, when there were enough goods for a large number of merchants and work for many craftsmen.

The wars of the 17th century and the devastating invasions of Cossack, Muscovite and Swedish troops left Lublin plundered, burned and largely destroyed. At that time the city barely vegetated and never regained its former glory. Along with the growing poverty in the city, old conflicts with the Jewish community came back. Much more decisive attempts were made to introduce restrictions on Jewish trade and crafts, hoping to improve in this way the financial situation of the townspeople, despite the fact that in 1655, during the Cossack-Muscovite invasion, the Jewish district was completely destroyed and its some 2,000 inhabitants were murdered. In 1679, at the Sejm in Grodno, King John III Sobieski recognised the harmful activity of Jewish merchants, at the same time banning them from trading on Sundays and holidays (and even from showing up in the city at that time). He thus invalidated all pacts concluded by Jews with the city – trade was completely eliminated from the city boundaries and limited to the Jewish district only. However, the community was rebuilt, though the yeshiva was not reactivated, and the Sejm of Four Lands moved its sessions to other locations – Łęczna, Jarosław and Pilica. Yet, Lublin continued to enjoy religious fame, mainly due to the outstanding rabbis who resided here. The Jewish district became more populated again.

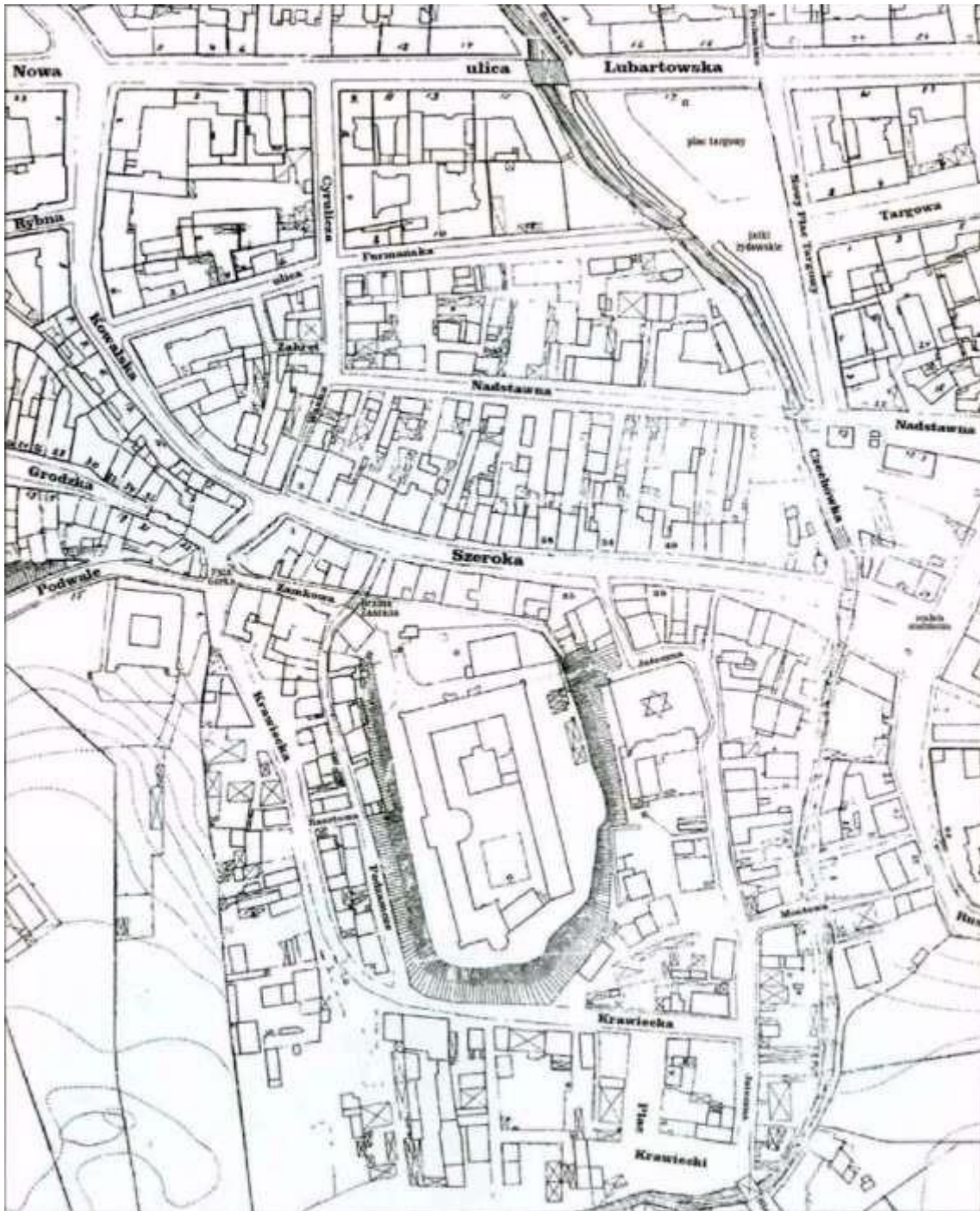
Besides their settlement in Podzamcze, Jews also formed clusters in other suburban jurisdictions (i.e. areas excluded from city law): in Kalinowszczyzna (from the 17th century), in Piaski – the area of the current railway station (from the first half of the 18th century), and in Wieniawa near Lublin (from at least the 18th century), that was a separate town with a separate municipality until 1916. These settlements had their own synagogues, and Wieniawa also had a Jewish cemetery.

In the 18th century, Jews also settled on the southern side of Góra Zamkowa, where the poorest part of the Jewish district was established, i.e. the two later streets: Podzamcze and Krawiecka. Houses were erected closer and closer to Góra, surrounding it on all sides with a double ring, and the Jewish district grew into a large town, covering the entire area around the castle with its drained swamps. According to Professor Majer Bałaban Krawiecka Street was the longest street in Lublin's Podzamcze and was the “outermost border of the city”; the poorest people lived there.

In 1787, the Jewish Town in Lublin already had over 3.5 thousand inhabitants. During the Russian partition, Jews could only live in an area designated by the authorities. This was the so-called District II, that additionally included the area of Lubartowska Street – marked out in the first quarter of the 19th century, where a new Jewish district was being created. It was only the act on the equal rights of the Jewish population in Congress Poland (Wielopolski's reform of 1862) that allowed them to freely purchase municipal real estate. Taking advantage of this right, Jews soon bought almost all the estates within the Old Town. Some of the wealthier, assimilating families settled in the representative streets of the

Krakowskie Przedmieście area. But “the real Jewish Lublin was hidden behind Brama Krakowska”, as Józef Achtman recalled: “*Jewish Lublin was not Krakowskie Przedmieście or Ogród Saski. Our Lublin began on the west side with Brama z Zegarem (Di Bram; Brama Krakowska) and Grodzka Street leading to the alleys of the Jewish Town – Nadstawna (dos Gesl), Krawiecka and Ruska Streets, crossing and winding to finally join Kowalska, Szeroka and Lubartowska Street. They reached the end of the road called “Zaulek Cmentarny” (Kwarim Geslech), then leading to Wola Kalinowszczyzna, to end up in Majdan Tatarski (...). On the other side of Brama Żydowska (Brama Grodzka), there was the beginning of Krawiecka Street which was the “gateway to the people”. It was built up with small huts made of wood and tar that looked really miserable. (...) we reach Ruska Street with an Orthodox church. Opposite it, we can see Szeroka and Kowalska Streets, and behind Jateczna Street (Jatke gas), there is Lubartowska Street. From Szeroka Street, we go through the courtyards to Nadstawna Street (...). We must not miss Furmańska Street (...) and Lubartowska Street (...) with a large number of shops and incessant crowd (...). This was Jewish Lublin, surrounded by Chechów, Czwartek and Jewish cemeteries – old and new ones” (Miasto i jego ulice [The City and Its Streets] – excerpts from Chapter II of *Księga pamięci Lublina* [Lublin Memorial], “*Scriptores*”, 2003, No. 1, pp. 77-78). Throughout the 19th century, Jews accounted for a significant percentage of the city’s inhabitants. Between 1819 and 1865, their number increased from 4,771 to 12,992, representing 48.3% and 59.2% of the total population, respectively. In the following decades, this percentage remained at a similar level. In 1885, Jews accounted for 47.6% of the total population of the city, and in 1905, this figure was 50.7%. According to the 1921 census the city had 94,412 inhabitants, including 37,337 Jews (39.5%). Ten years later, in 1931, out of 112,285 inhabitants of the city, 38,935, i.e. 34.87% of the total population, declared to be Jews. Throughout this time, this group was not assimilated with the Polish population. It spoke its own language – Yiddish, and had its own institutions, traditions and customs. The Jewish and Christian communities lived side by side, doing business together.*

Symcha Wajs recounted: “*The Jewish inhabitants of Lublin belonged to several economic and social classes. The largest group were workers, small merchants, shopkeepers, market traders and the so-called “who knows what they live on”. A significant part of them were the poorest inhabitants of the city. The next group included craftsmen and owners of small workshops. And finally, large merchants, manufacturers and intelligentsia. The owners of factories and most workshops employed dozens of workers (...). The Jewish intelligentsia, manufacturers and owners of larger workshops and tenement houses did not live in the Jewish district, but mostly in Krakowskie Przedmieście, Szopena, 3 Maja, Cicha, Narutowicza and Królewska Streets. This stratification, both in economic and social and cultural terms, was significant. There were generally no illiterates. While many Jews from the lower social classes did not know Polish, almost most of them used, both verbally and in writing, the Yiddish language” (Symcha W., *Żydzi w Lublinie w przededniu II wojny światowej* [Jews in Lublin on the Eve of World War II], [in:] Hawryluk W., Linkowski G. (ed.), *Żydzi lubelscy* [Lublin Jews], Lublin 1996, p. 99).*



Map of Lublin, late 1930s (archive of “Ośrodek Brama Grodzka – Teatr NN”)

The Jewish population was engaged in various occupations, but the predominant professions were those related to trade. Róża Fiszman-Sznajdman, who spent her childhood and youth (1920s and 1930s) in one of the houses in Lubartowska Street, recalls that there were many shoemakers, boot makers and tailors, followed by porters, bakers, cigarette makers, tinkers and boilermakers, as well as various musicians. Women were most often laundresses, linen maids, and ironworkers. Tiny shops and workshops, usually employing only the owner and his family, prevailed. There were also travelling traders whose entire

“shop” was a basket filled with fruit or bread, and whose all goods were kept in a cart pushed in front of them.

Szeroka was the main street of the Jewish Town. In the 16th and 17th centuries, it was for Lublin Jews what the Market Square in the Old Town was for Christians. Merchants, scholars, rabbis, bankers and doctors had their homes built here. Its wealth made the non-Jewish residents of the city envious. Until 1942, it was the main artery of this part of the city, and until the beginning of the 19th century, it was a natural extension of the historic trade route leading through Lublin to Ruthenia and Lithuania. In one of the first guidebooks to Lublin (“Obraz miasta Lublina” [The Picture of the City of Lublin] from 1839), Seweryn Sierpiński wrote: “*Szeroka, also called Żydowska Street – a Jidn gas – (...) was one of the central streets, not only in Podzamcze, but in the city in general from the 16th century (...) (...) This was where the historical route, starting from the Old Town and leading to Ruthenia, to Volodymyr-Volynskyi and to Lithuania, through Podlasie, towards Brest, ran. That is why Ruska Street branched off from Szeroka Street*” (Kuwałek R., *Terra incognita. Ulica Szeroka w Lublinie* [Terra incognita. Szeroka Street in Lublin], “Scriptores” 2003, No. 2, p. 10).

It is no wonder that until the end of the 19th century, Szeroka Street was also a shopping centre. It was here that Jewish trade was concentrated until the 1870s, when the Market Square, that exists until present day, was organised. Incidentally, until 1939, the Market Square was called the Jewish Market, to distinguish it from the Polish Market located between Świętoduska Street and Nowa Street (today Lubartowska) until World War II. However, Jews traders were present in both markets, yet the Jewish Market was considered to be poorer.

This street was also a kind of administrative and political centre for Lublin Jews, and from the second half of the 18th century, it was the most important place for local Hassids. “*The house at number 28 was a famous place in Szeroka Street. It was the former synagogue of the “Seer of Lublin”. On the ground floor of this house, there was a bakery where pastries sold in the confectionery were made. The baker’s name was Mordechai. The floors of the tenement house were occupied by tenants. The synagogue itself was located behind the bakery, and you entered it through the entrance leading to the street running from Szeroka Street to Nadstawna Street. It was a small synagogue administered by the Jewish Community, and it was said to be intended for “prayers on the run”. There was always a minyan here and anyone who walked down the street and wanted to pray knew that there would be ten Jews here ready to pray*” (Szryft A., *Lublin, jaki pamiętam*, [Lublin I remember], [in:] Bojarski J.J., Kranz T., Kuwałek R. (ed.), *Ścieżki pamięci. Żydowskie Miasto w Lublinie – losy, miejsca, historia* [Paths of memory. Jewish Town in Lublin – fates, places, history], Lublin-Rishon LeZion 2001, p. 92.)

Szeroka Street, as a representative street for the Jewish Town, was always wide and full of people. It started from Brama Grodzka. Its exit, together with the exits of Zamkowa Street, leading to the Castle, Kowalska, Cyrulicza and Grodzka Streets, formed a small square, popularly called Psia Górka, where, as Józef Achtman recounted, “*there lived Prili Hejfa who baked hot cookies from rye flour with butter. They were popular in Lublin, just like thin onion wafers*” (*Miasto i jego ulice – excerpts from Chapter II of Księgi pamięci Lublina*, “Scriptores” 2003, No. 1, p. 77-78). And Aleksander Szryft recalled: “*From the odd-numbered side of Szeroka Street, there was an entrance to Zamkowa Street, and Zamkowa Street was crossed over Zaszana Brama which connected Szeroka with Krawiecka, Podwale and Podzamcze Streets. Behind Zaszana Brama, there lived only the poor. In the square at the fork where Szeroka and Kowalska Streets started, right behind Brama Grodzka, there was a*

small Jewish market. Among other things, 'bubele' – a delicacy specific only to Lublin – was sold there. 'Bubele' was a buckwheat pie baked in special dishes, which was eaten warm with butter. It was baked in Grodzka Street, two houses towards Brama Grodzka. In this square, pretzels were also sold" (Ulica Szeroka w Historii Mówionej [Szeroka Street in Oral Accounts], "Scriptores", 2003, No. 2, p. 22).

From the stories of people living in the Old Town – both of Jewish and Christian origin – and remembering the times before World War II, the following picture, "painted in words" by Czesław Luty, emerges: *"Szeroka Street, where I lived, was considered an even wealthier street, at least compared to Podzamcze Street. Of course, there were different houses there and different people lived in them – richer and poorer. The wealthier houses included more elegant and better maintained tenement houses, because the tenants who lived in them paid their rent regularly. Other houses in Szeroka Street were more neglected (...). In Szeroka Street, from the odd-numbered houses, there was an entrance to Zamkowa Street. You could also get to Zamkowa over Zastrana Brama which separated Szeroka Street from Krawiecka, Podwale and Podzamcze Streets. Behind Zastrana Brama, there lived only the poor. Kowalska and Cyrulicza Streets were occupied largely by merchants"* (Kuwalek R., *Luty Wokół Lubartowskiej*, "Gazeta Wyborcza Lublin" 2000, No. 49, p. 6).



Bakery in Szeroka Street; photo by S. Kielsznia, 1938 (archive of the Lublin Museum in Lublin, branch of the Lublin City Museum)

Szeroka Street was trade-oriented. *"Behind Brama Grodzka, there was a district of clumsy houses and slummed, neglected and run-down dwellings. You entered there an almost oriental world. I remember Szeroka Street, those synagogues, that atmosphere. A different world"* – recounted Marek Wyszowski. Bogdan Stanisław Pazur added that *"rich Jews lived in Szeroka Street. There were many shops and bakeries there"*, and Wacława Majczak remembered that *"it was always a street full of people. Carts and carriages drove along it. You couldn't hear the Polish language there on an ordinary day. The image of the very poor*

Ruska or Szeroka Street was what the everyday life looked like there. Ground floors of houses in Ruska, Szeroka and Cyrulicza Streets occupied entirely by small workshops and shops. Their owners very often simply stood on the doorstep” (Ulica Szeroka w Historii Mówionej, “Scriptores”, 2003, No. 2, p. 21).

In this mosaic of colourful memories and stories, there was also a smell – a special smell, characteristic only of this place. It was because “*Jewish cuisine was dominated by onion, garlic and herring*”, and “*there was a belief that Jewish wisdom or cunning originated from the large amounts of fish as well as garlic and onion they ate*” (Becker Y., *Moje żydowskie potrawy* [My Jewish Dishes], “Scriptores”, 2003 No. 2, p. 204). First of all, everyday bakery products from numerous small family-run Jewish bakeries were recalled. Until 1939, there were over 30 such bakeries in the Jewish Town and its suburbs (see: list of bakeries) where various types of bread, bagels (small pretzels), ‘makagigi’ (a type of today’s sesame snaps), matzo, challah, ‘bubełe’ (a type of bun with butter inside) and, of course, ‘cebularz’, could be bought. Here are a few such memories (recorded by M. Baum, M. Grudzińska, M. Kubiszyn, B. Odnous as part of the “Historia Mówiona” [Spoken History] project for the “Ośrodek Brama Grodzka – Teatr NN” centre in Lublin):

Julia Hartwig: “*In the Old Town, there were Jewish bakeries where you could buy onion flatbreads and bagels as well as very good bread*”.

Feliks Czerniak: “*There were a lot of stalls in the Jewish district in Podzamcze, shops (...). Jews baked delicious bread, cakes, baked wonderfully and there were a lot of bakeries in this district, at 5 Grodzka Street, in the Market Square alone there were three or two Jewish bakeries, they baked beautiful bread, the so-called ‘kikle’ – with only dill (...). My parents’ bakery was located at 5 Orła Street in a building that no longer exists. It was on the very corner – the corner of Solna and Orła Streets. The bakery was on the ground floor.*”



Bakery in Szeroka Street; photo by S. Kielsznia, 1938 (archive of the Lublin Museum in Lublin, branch of the Lublin City Museum)

Czesław Luty: *“You have to admit that Jews were great bakers. You couldn’t find such bread as they baked anywhere else in Lublin. Wholemeal brown bread, wheat bread, bread with dill or caraway – all this was delicious, not to mention their challah...”*

Wiesława Majczak: *“I remember Jewish bakers carrying bread in baskets on their backs from house to house. On suspenders on their backs, they had large wicker baskets sticking out well above their heads, and there they had fresh, warm rolls – a kind of bagels – an bread that they carried from house to house.”*

Józef Honig: *“There were good breads, rolls, there were onion flatbreads... And the Jewish pie was really delicious! Jewish bakeries were very good. Zięba had a bakery here in Kalina, there in the back, behind the cemetery. He had delicious bread and rolls... But he didn’t cheat. He added butter, he added milk. He added everything to the dough.”*

Marian Milsztajn: *“There was a bakery in Krawiecka Street, there were also quite a few ones in Lubartowska, Szeroka, Ruska and Nadstawna Streets. Those were small bakeries. In Nadstawna Street, we used to buy baked products at Aron Czap’s bakery. He has the most delicious bread. Whenever I went to my uncle in Warsaw, I had to bring Lublin bread from Aron Czap’s bakery, because there was no good Jewish bread in Warsaw. That was a problem. Lublin bread was simply popular. (...) There were a lot of products. Each bakery made slightly different bread, slightly different rolls, slightly different challahs. It wasn’t like all the challahs in Lublin looked similar and had a similar taste. Each baker had his own recipes that he didn’t share. (...) there was black bread, there was also mixed bread and – what should I call it – not challah, not bread, something in between. It was called ‘kuchen’. It was bread with onion on top. And it was looked for and bought by poor people. From specific bakers, because bread was not bought in the shop. You could buy half a kilo of bread in the shop, only in the morning from the baker. In Ruska Street, when we lived in Błotniki, we would go back towards the small numbers, enter Jateczna Street, cross the river and right by the river there was a bakery. And I used to go there as a little child. My mother would send me there to buy bread, either black, white or mixed. It depended on the funds available in a given week. There was yet another small bakery in Sienna Street.”*



Unloading in front of the bakery and oil shop, Szeroka Street; photo by S. Kielsznia, 1938 (archive of the Lublin Museum in Lublin, branch of the Lublin City Museum)

Jacek Ossowski: *“It smelled of onion because they baked a lot of those onion flatbreads. There were several such bakeries, there was even one bakery in Jezuicka Street, at the end, very close to Brama Krakowska”.*

Ryszard Giszczak: *“(…) in Jewish style – (…) because they love garlic and onion. Their dishes – everything was based on garlic, onion and herring. (…) From a basket on their shoulder they sold not only bagels, but also crispy rolls and onion flatbreads. And those onion flatbreads were delicious. The rolls they sold were kaiser rolls. There were three kinds of them, all very tasty, with poppy seeds, with dill, but none sweetened with sugar – those sweetened with sugar were called butter rolls. And onion flatbread was king!”*

The coexistence of Jews and Polish population in Lublin was visible in every aspect of everyday life. The specialties of small Jewish shops enjoyed the same popularity as the delicacies of soda shops (selling sweets and soda) run by Lublin townspeople, and while *“Jewish bakers were associated with extraordinary rolls, onion flatbreads and challah, Polish bakers were associated with all kinds of sweets”* (Jasina Ł., *Wspomnienia mojej prababci* [Memories of My Great-grandmother], *“Scriptores”* 2003, No. 2, p. 120). Both types of parlours, shops and bakeries, with their excellent tasting products gained a group of satisfied customers, and bakery recipes based on similar, equally good, raw materials also became similar over time. Róża Fiszman-Sznajdman recalled that *“the Trejgels’ bakery (run by Irena and Witold Trejgel at 32 Lubartowska Street) emerged all of a sudden. At first, none of the residents had the courage to cross its doorstep. Gradually, the first customers began to arrive, from whom others learned that the Trejgels were very polite salespeople and their bread was distinguished by its excellent taste. This i show the Trejgels gained more and more customers*

and soon became competitors of Jewish bakers” (Fizman-Sznajdman R., *Mój Lublin* [My Lublin], Lublin 1989, p. 49).

The Jewish District in Lublin and its main street, Szeroka, turned into a ghetto during World War II, and from 1941, it became even more dense due to the influx of great numbers of Lublin Jews displaced from other parts of the city. In March and April 1942, most of its inhabitants were deported to the Belżec extermination camp. After the extermination of the people, the destruction of their houses began. It lasted much longer than the extermination of the inhabitants of Szeroka Street. Initially, some of its former inhabitants were involved in it. Columns of Jewish prisoners from the small ghetto in Majdan Tatarski and from the concentration camp in Majdanek arrived here until 1943 to demolish house after house. Holy books, furniture and ordinary mementos of human life were destroyed. The district with its main street turned into a huge pile of rubble. The destruction of this part of the city did not stop as the war ended – it lasted until 1954. However, the Lublin Jewish Town remained in memories, notes, a few artefacts kept by cultural institutions and private individuals, and in the smell and taste of freshly baked onion flatbreads whose production was taken over by Christian merchants. The fame of ‘cebularz lubelski’ has been slowly spreading beyond the Lublin area.

Jewish bakeries operating in Lublin until 1939 according to the State Archives in Lublin:

Bakery of Icek Zylbersztrum, 6 Bramowa Street, 1928-31

Bakery of Józef Goldberg, 8 Grodzka Street, 1933-39

Bakery of brothers M. and A. Fajnszylber, 7 Rynek Street, 1938

Bakery of Anezel Bursztyn, 7 Szeroka Street, 1938

Bakery of Goldsztajn Szmul, 20 Szeroka Street, 1938

Bakery of Kerszenbaum Dawid, 24 Szeroka Street, 1938

Bakery of Sznajdla Wajsman, 34 Szeroka Street, 1938

Bakery of Cyment Szajna, 39 Szeroka Street, 1938

Mechanical Bakery of Kamilla Moritz and Henryk Kijok, 7 Podwale Street, 1927

(later “Postęp” bakery of Gitla Gewerc, 1938)

Bakery of Ela Gelibter, 20 Lubartowska Street, 1938-39

Bakery of Sztycer Wolf, 23 Lubartowska Street, 1938

Bakery of Glinklich Rajzli, 27 Lubartowska Street, 1938

Bakery of Lejba Tuler, 28 Lubartowska Street, 1938

Bakery of Goldsztajn Lejzar, 29 Lubartowska Street, 1938

Bakery of Ganczer Fajwl, 34 Lubartowska Street, 1938-39

Bakery of Mordka Bajtel, 2 Furmańska Street, 1938

Bakery of Mitelman Choim, 4 Szewska Street, 1939

Bakery of Szlom Gitelman, 8 Rybna Street, 1932-42

(according to accounts it was the last of the Jewish bakeries, its operation continued even in the ghetto)

Bakery of Zyndel Judka Tuler, 29 Rybna Street, 1938

Bakery of Zemelsztern Szulim, 10 Nadstawna Street, 1938

Bakery of Chaim Estrajch, 7 Probostwo Street, 1938

Bakery of Szulinber Stycer, 62 Kalinowszczyzna Street, 1938

Bakery of Ajnsztajn Symcha-Binem, 66 Kalinowszczyzna Street, 1938

Bakery of Hersz Uer, 70 Kalinowszczyzna Street, 1938-39
Bakery of Wajnryb Lejba, 71 Kalinowszczyzna Street, 1938
Bakery of Dawid Zyskind, 70 Leszczyńskiego Street, 1938-39
Bakery of Wajsbrot Lejba, 80 Leszczyńskiego Street, 1938-39
Bakery of Rendlich Szyj, 1 Rynek Wieniawski Street, 1938-39
Bakery of Wajsbrot Josek, 9 Długosza Street, 1938-39
Bakery of Frydman San, 1 Przystawie Street, 1938-39
Bakery of Kielman Wałach, 37 Zamojska Street, 1938-39
Bakery of Finkl Werman, 35 1-ego Maja Street, 1938-39
Bakery of Tuchszejder Jankel, 37 1-ego Maja Street, 1937-38
Bakery of Sterpejkowicz, 18 Bychawska Street, 1938-39
Bakery of Symcha Grynsztajn, 19 Dawna Street, 1938-39
Biscuit Bakery of Ajchenblat Bendys, 14 Bonifratska Street, 1938-39

Unique properties of ‘cebularz lubelski’

The characteristic features of ‘cebularz lubelski’ result from the knowledge and skills of the bakers who produce it in accordance with its recipe. This product has a specific quality resulting from its external appearance, shape, taste and aroma which it owes to its onion topping. ‘Cebularz lubelski’ is characterised by a round shape. Originally, ‘cebularz’ was 15-20 cm in diameter, but over the years, its size range has been expanded – currently, its diameter ranges from 5 to 25 cm. This is due to the changing needs of consumers who are looking for ‘cebularz lubelski’ of various sizes. The specific characteristics of the product have not changed. ‘Cebularz lubelski’ always has an exquisite taste which it owes to its high-grade dough that includes twice as much sugar and margarine as ordinary wheat dough. Tradition requires that the flatbread be formed by hand. Around its edge, there is a 0.5-1.5 cm thick dough rim without topping. The centre is covered with topping made of onion mixed with poppy seeds. Once baked, the flatbread has golden colour, solid, crunchy consistency, and the smell and taste of baked onion.

The unique character of the product is mainly due to:

- topping prepared from finely chopped onion with the addition of poppy seeds, prepared 1 hour before baking,
- high-grade wheat-flour dough with the addition of margarine and sugar, rolled out into round flatbreads on which a thin layer of the prepared topping is placed, leaving the edge without topping, as a result of which after baking the flatbread has a nice golden brown rim surrounding the onion topping.

This combination of dough and topping results in an exceptionally tasty product after it has been baked. Onion, poppy seeds and salt baked at a temperature of 240-250°C additionally enhance its taste, smell and aesthetic values, distinguishing ‘cebularz lubelski’ from other wheat baked product. In the past, this bread was baked in wood-fired ovens. Today, although bakeries are modern, technologically advanced production plants, ‘cebularz lubelski’, with respect to tradition, is still formed by hand and the topping is carefully applied, ensuring that uniform proportions are maintained so as to create a rim of dough at the edge without topping

and obtain the adequate thickness of the cake. After baking, its beautiful golden colour, crispy crust and unique taste and smell make this onion flatbread unmatched.

Reputation

‘Cebularz lubelski’, which is present at all baking-sector gatherings, contests and festivals and at fairs in Poland and abroad, for instance the harvest festivals in Lublin and Radawiec Duży, Święto Chleba [Bread Festival] at the Lublin Open Air Village Museum, the European Regional Products Fair in Zakopane, the International Bread Fair in Jawor, Polagra Food in Poznań, the ‘Natura Food’ Natural Food Days in Łódź, and the Food & Taste International Food Fair in Frankfurt an der Oder, is very highly rated by consumers. ‘Cebularz lubelski’ is sold and available for tasting at all of these and other, similar events, being enjoyed by an ever-greater number of consumers. If ordered, it is exported to other cities and even abroad.

‘Cebularz lubelski’ is also present whenever a contest is held to find the best culinary product of the Lublin region. One of the most important nationwide contests is “Nasze Kulinarne Dziedzictwo – Smaki Regionów” [Our Culinary Heritage – Tastes of the Regions], organised by the Polish Chamber of Regional and Local Products. Moreover, the purpose of one of the main contests for craftsmen bakers during the Bread Festival organised annually at the Lublin Village Open Air Museum by the Lublin Regional Branch of the Polish Association of Craftsmen Bakers and the Lublin Food Artisans Guild is to find the best ‘cebularz lubelski’.

‘Cebularz lubelski’ is also served at many gatherings and events organised in Lubelskie Voivodeship, such as family picnics (e.g. the Family Picnic in Czerniejów), the “First Lublin Gathering of Men called Zbyszek”, and the “Women of the Baking Sector” meeting organised by the Lublin Chamber of Crafts and Enterprise.

In May 2007, ‘cebularz lubelski’ was entered on the List of Traditional Products kept by the Minister of Agriculture and Rural Development. The List includes products whose quality or unique features and properties result from the use of traditional production methods (used for at least 25 years), that are an element of the cultural heritage of the region in which they are produced, and are part of the identity of the local community.

‘Cebularz lubelski’ was included in the “Culinary Map of Lublin Region”, which is a joint project of the editors of the “Dziennik Wschodni” local newspaper and the authorities of the Lublin Voivodeship. The aim of this project was to present the multicultural cuisine of this region.

The reputation of ‘cebularz lubelski’ and its great importance for the local community are confirmed by the frequent coverage of topics related to this product in the media – television and radio broadcasts, press articles and publications:

- “Cebularz jest lubelski”, *Przegląd Piekarski i Cukierniczy*, September 2007,
- “Lubelski cebularz – historia regionalna”, *Biuletyn Izby Rzemiosła i Przedsiębiorczości w Lublinie*, May/June 2010,
- “Jak cebularz, to tylko lubelski”, *Kurier Lubelski*, 20 August 2010 and 10 September 2010,
- “Z cebularzem, ale bez koguta. Lubelskie specjały w drodze po unijne certyfikaty”, *Kurier Lubelski*,
- “Ogólnopolski kiermasz produktów tradycyjnych”, *Piekarz Polski*, June 2010,
- “Legenda cebularzy”, 22 July 2010, *Dziennik Wschodni*,

- “Dziś miód, jutro cebularz. Unijne znaki jakości dla produktów z Lublina”, 10 November 2009, *Dziennik Wschodni*,
- “Kulinarna mapa Lubelszczyzny: cebularze, schabowy, forszmak, flaki i pierogi św. Jacka”, 22 July 2010, *Dziennik Wschodni*,
- “Lublin od kuchni. Lubelski Przewodnik Kulinaryny”, *Wydawnictwo Impres w Lublinie*, 2002,
- “Magia smaków pogranicza, Lublin – Łuck”, *Urząd Miasta Lublina*, 2007, “W krainie lubelskich produktów tradycyjnych”, *Urząd Marszałkowski*, Lublin 2009,
- “Cebularz super star”, *Dziennik Wschodni*, 26 March 2011.

Numerous articles on this subject have also been published on the Internet.



Photo 1. ‘Cebularz lubelski’ (source: www.lubelskie.pl)

9. Control:

The authorities competent to control the compliance of the production process with the specifications of ‘cebularz lubelski’:

- (1) Wojewódzki Inspektor Jakości Handlowej Artykułów Rolno-Spożywczych [Voivodeship Inspector of the Agricultural and Food Quality] in Lublin, ul. Nowy Świat 3, 20-418 Lublin, phone: (81) 532-06-15, fax: (81) 532-23-59
- (2) Polskie Centrum Badań i Certyfikacji w Warszawie [Polish Centre for Testing and Certification in Warsaw], ul. Kłobucka 23 A, 02-699 Warszawa, phone: (22) 46-45-200.

10. Labelling:

None

11. Specific requirements introduced by applicable regulations:

None

12. Additional information:

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6. Kubiszyn M., Żuk G., Adamczyk-Grabowska M. (ed.), *Dziedzictwo kulturowe Żydów na Lubelszczyźnie*, Lublin 2003
7. Kuwałek A. i R., *Żydzi i chrześcijanie w Lublinie w XVI i XVII w. Przyczynek do dziejów Żydów w okresie staropolskim*, [in:] Radzik T. (ed.), *Żydzi w Lublinie*, Vol. 2, Lublin 1998, pp. 9-31
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11. Kuwałek R., *Żydowskie ślady*, [in:] Bojarski J.J., Kranz T., Kuwałek R. (ed.), *Ścieżki pamięci. Żydowskie Miasto w Lublinie – losy, miejsca, historia*, Lublin-Rishon LeZion 2001, pp. 179-201
12. *Miasto i jego ulice* – excerpts from Chapter II of *Księgi pamięci Lublina*, "Scriptores" 2003, No. 1, pp. 77-89
13. Odnous B., *Z czterdziestu tysięcy – nikt!*, [in:] Bojarski J.J., Kranz T., Kuwałek R. (ed.), *Ścieżki pamięci. Żydowskie Miasto w Lublinie – losy, miejsca, historia*, Lublin-Rishon LeZion 2001, pp. 216-218
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17. Wajs S., *Żydzi w Lublinie w przededniu II wojny światowej*, [in:] Hawryluk W., Linkowski G. (ed.), *Żydzi lubelscy*, Lublin 1996, pp. 97-105
18. Wysok W., Kuwałek R., *Lublin. Jerozolima Królestwa Polskiego*, Lublin 2001
19. Zieliński K., *W cieniu synagogi*, Lublin, 1998
20. www.lublin.jewish.org.pl

13. List of documents attached to the application: