

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

**I. Applicant**

**1. Name:**

**Gawor - Produkcja Wędlin Jakość i Tradycja**

**2. Seat or residence and address:**

**Podstolice 163, 32-020 Wieliczka, Poland**

**3. Mailing address:**

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**4. Person acting on behalf of the applicant:**

**Szczepan Gawor**

**5. Group:**

Gawor - Produkcja Wędlin Jakość i Tradycja.

The applicant is a single individual who meets the two conditions set forth in points (a) and (b) of the second subparagraph of Article 49(1) of Regulation 1151/2012. Zakład – Gawor Produkcja Wędlin Jakość i Tradycja is the only producer of ‘kielbasa piaszczańska’ willing to submit an application for the registration. The characteristics of ‘kielbasa piaszczańska’ differ from those of the sausages produces in the neighbouring areas, and the characteristics of the geographical area are different from those of neighbouring areas.

The geographical area where ‘kielbasa piaszczańska’ is produced is characterised by hilly terrain. Given the geographical conditions, the local population long mainly worked in the animal trade, as standard farming was not possible. They also produced processed meat products, including ‘kielbasa piaszczańska’. The reasons for the unique character of ‘kielbasa piaszczańska’ include the knowledge of natural meat curing method using an infusion of several herbs, originating in this geographical area, including juniper berries. From time immemorial, meat was cured here using an infusion of several herbs, originating in this geographical area, including juniper berries. The use of the aforementioned herbal infusion for the production of ‘kielbasa piaszczańska’ is unique and distinguishes it from other sausages. This way, ‘kielbasa

piaszczńska' has unique taste and smell characteristic of the herbs contained in the marinade. In Poland, no seasoning is normally added to sausages other than salt, pepper and garlic.

The smoking process of 'kielbasa piaszczńska' is also typical of the geographical area or its origin. Smoking is done by burning wood from deciduous trees, namely beech, alder and oak. An additional element in the smoking process specific to 'kielbasa piaszczńska' is the moderate use of juniper branches or berries in the final phase. The unique flavour and unrivalled aroma of 'kielbasa piaszczńska' are due to the particular combination of wood types used to smoke it.

## II. Specification

### 1. Name:

Provide the name of the agricultural product or foodstuff.

**'KIELBASA PIASZCZAŃSKA'**

### 2. Application for registration of:

Mark with a cross if the applicant is seeking to register the name referred to in Section 1 as a designation of origin or geographical indication.

<b>1) designation of origin</b>	
<b>2) geographical indication</b>	<b>X</b>

### 3. Category:

Class 1.2. Meat products (cooked, salted, smoked, etc.)

### 4. Description:

Provide a description of the agricultural product or foodstuff and, where necessary to demonstrate the link referred to in Section 8, also information on the raw material composition, physical, chemical, microbiological, or organoleptic characteristics.

1. Appearance (external and cross-section): oblong sausages. The casing is slightly wrinkled, matt and dry to the touch. A cross-section reveals distinct pieces of meat seamlessly integrated with the filling. 'Kielbasa piaszczńska' is a coarsely chopped sausage.

2. Size: The individual sausages are 25-45 cm in length. They measure 35–50 mm in cross-section, depending on the casing.

3. Colour (external and cross-section): The surface of the sausage is light brown to dark red in colour, which is typical for this product. A cross-section reveals large pieces of meat of around 2x2 cm, light or dark pink in colour, characteristic of the colour of the meat. A lighter filling can be seen around the pieces of meat.

4. Consistency, 'feel to the touch' firm, characteristic of this sausage.

5. Flavour and smell: Thanks to the distinctive marinade used for this sausage and traditional smoking methods, the flavour of 'kielbasa piaszczańska' reveals the herbs and seasoning used, including juniper, which gives the product its unique taste.

6. Product yield: from 80% – 90% in relation to the raw material used.

7. Characteristics: A characteristic feature of the sausage production is the use of a marinade based on a herbal stock and rock salt. As much as 90% of the meat used in these sausages is class I pork. For other sausages of this type, the share is usually no more than 60%.

Pork obtained from EUROP grade E pig half-carcasses (with a lean-meat content of 55-60 %) is used to produce 'kielbasa piaszczańska'. The use of sow or boar meat is not allowed. 'Kielbasa piaszczańska' may not be produced from frozen meat.

The following parts of a pig's carcass are used to produce 'kielbasa piaszczańska':

Class I pork comprises 90 % of the total production weight; this is meat from hams and loins. It is processed to obtain meat that is free from tendons, fat and connective tissue.

Class II pork comprises 10 % of the total production weight; this is meat from trimmed hams and shank. It may contain fat up to 20 % of the total weight.

2. To produce 'Kielbasa piaszczańska', a stock is prepared with herbs in the following proportions per 10 litres of water:

- 0.07–0.09 kg of allspice,
- 0.05–0.07 kg of bay leaves,
- 0.05 – 0.07 kg of juniper berries,
- 0.03 – 0.05 kg of cloves.

The marinade includes the above-mentioned stock with rock salt in the following proportion: for 10 kilograms of meat, 1 litre of stock and 0.15 kg of rock salt. The use of stock is specific to 'kielbasa piaszczańska'. The use of ordinary rock salt, rather than curing salt, results in very low nitrate and nitrite content.

### 3. Additional seasoning is:

- ground black pepper 0.04 kg – 0.06/10kg of total weight
- nutmeg 0.02 kg – 0.04/ 10kg of total weight

### 4. Additional materials:

- protein casings with a diameter of Ø 40-50 mm
- white sausage yarn or *floki* (sausage pins)

## **5. Geographical area:**

Indicate geographical area.

Municipalities of Wieliczka and Świątniki Górne, and the city of Cracow.



## 6. Proof of origin:

Please indicate the method used to confirm that the agricultural product or foodstuff originates in the defined geographical area.

‘Kiełbasa piaszczańska’ is a name that can only be used for sausage produced in the area of the Wieliczka and Świątniki Górne municipalities, as well as the city of Cracow, as indicated in the specification described in the application.

- The producer is required to label the product covered by this specification. The label must include at least: all legally required product labelling information, the producer’s name, geographical designation, and the name of the product ‘kiełbasa piaszczańska’.
- The producer ensures product compliance with the production method:
  - Records labels
  - Supervises the conformity of the production location for ‘kiełbasa piaszczańska’

- Monitors compliance of the production process with applicable regulations
  - Controls the quality of the finished product.
- The producer of ‘kielbasa piaszczańska’ maintains production records, which include at least:
    - Documentation of the size of each production batch
    - Periodic production efficiency tests
    - Proof of purchase of seasoning
    - Proof of purchase of wood for the smokehouse
    - Records of smoking parameters of each batch
    - Records of humidity measurements in rooms designated for storing the finished product.

## 7. Method of production:

Provide a description of the production method for the agricultural product or foodstuff and provide information on packaging if there are reasons why packaging should take place in the geographical area defined in Section 5 and indicate those reasons.

**Stage I – Preparation of raw materials for production.** Pork half-carasses or carcass parts chilled to 2°C - 8°C.

Meat for the production of ‘kielbasa piaszczańska’ is obtained from hams and loins in the period 24–96 hours after slaughter.

**Stage II – Preparation of stock from herbs.** For 10 litres of water, the stock contains:

- 0.07–0.09 kg of allspice,
- 0.05 – 0.07 kg of bay leaves,
- 0.05–0.07 kg of bay leaves,
- 0.03 – 0.05 kg of cloves.

These ingredients are mixed, then boiled and allowed to cool.

**Stage III – Preparation of meat for curing.** Hand-cutting or using a meat shredder to cut lean, selected pieces of class I meat into pieces of approximately 2x2 cm.

**Stage IV – Preparation of marinade.** To prepare a marinade for 10 kilograms of meat, you need:

- 1 litre of herb stock
- 0.15 kg of rock salt.

**Stage V – Semi-dry curing.** The prepared marinade is poured over the class I meat, in a cold store at temp. 2-8°C, for 12 to 48 h.

**Stage VI – Preparation of the filling.** Mincing Class II meat with a Ø 5 mm mesh mincer. For 10 kilograms of semi-finished product, you need:

- class I meat: 90%
- class II meat (filling): 10%
- seasoning:
- ground black pepper: 0.04–0.05 kg;
- nutmeg: 0.02–0.03 kg.

**Stage VII – Mixing.** At the beginning of mixing, only the marinated class I meat is added. Once the meat reaches the desired stickiness, the next step is to add the filling and the seasoning.

**Stage VIII – Filling.** Filling the ready semi-finished product into protein intestines.

**Stage IX – Drying.** The product is dried in the smokehouse with the door ajar to improve air circulation and thus better dry the sausage. This process continues until the sausage surface is completely dry.

**Stage X – Smoking and baking.** After the product is dried, it is smoked with wood from deciduous trees, namely beech, alder and oak. The temperature during this process starts at approximately 60°C for about 60 minutes, and then is increased to around 90°C until an internal temperature of 72°C is reached inside the sausage and the surface is light brown to dark red in colour. At the end of smoking, juniper branches or berries (about 300 grams) are added to the furnace. The total smoking and baking time is about 2.5 to 4 hours. In order to obtain a product with a longer shelf life, the sausage is left in smokehouse after the fire is extinguished for about 2–3 more hours.

**Stage XI – Chilling.** This process takes place in a well-ventilated room. After cooling, the product is placed in a cold store at a temperature of 2-8°C.

## **8. Link with the geographical area: *Kielbasa piaszczańska***

The name ‘Kielbasa piaszczańska’ is taken from the place of its production. Piaski Wielkie is the name of a former village just outside Cracow which since 1940 has been located



within the administrative boundaries of that city. This and the surrounding localities, connected with the ‘kijak’ method, gained renown for the production of meat and cured meats and, in particular, excellent sausages, which for centuries were delivered to Cracow, including the royal table in Wawel Castle, as the legend has it. The inhabitants of these areas, who traded in animals and meat products, were known as Kijacy. Their history is described in depth by **Franciszek Rusek**, inhabitant of Piaski Wielkie, in his book *Dzieje kijaków piaszczańskich* [History of the Kijacy of Piaski Wielkie] (Cracow, 1996). In this study, he drew on the works of authors, historians and ethnographers who depicted this community, as well as archival sources. (Chmiel A., *Rzeźnicy krakowscy* [Butchers of Cracow], Cracow 1930; Gołębiewski Ł., *Lud Polski i jego zwyczaje, zabobony* [The Polish People and Their Customs, Superstitions], Warszawa 1830; Kolberg O., *Lud. Jego zwyczaje, sposób życia, mowa, podania, przysłowia, obrzędy, gusła, zabawy, pieśni, muzyka i tańce* [The People. Their Customs, Way of Life, Speech, Legends, Proverbs, Rituals, Superstitions, Games, Songs, Music, and Dances], Cracow 1871; Mączyński J., *Włościanie z okolic Krakowa w zarysie* [Peasants from the Cracow Area in Outline], Cracow 1858; Radzyński R., *Produkcja, handel i spożycie mięsa w Krakowie* [Production, Trade, and Consumption of Meat in Cracow], Cracow 1934; Samsonowicz H., *Rzemiosło wiejskie w Polsce XIV – XVI w.* [Rural Crafts in Poland from the 14<sup>th</sup> to the 16<sup>th</sup> Century], Warszawa 1954; Sosnowski K., *Ziemia krakowska. Szczegółowy przewodnik wycieczkowy, t. I*, [The Land of Cracow: A Detailed Travel Guide, vol. I], Cracow 1947).

The tradition of making ‘kielbasa piaszczańska’ is linked to Piaski Wielkie, but historical sources and local records indicate that the Kijacy, who produced and sold their products, also included residents of neighbouring areas within present-day Cracow and the municipalities of Wieliczka and Świątniki Górne.

Piaski, Kosocice, Ochojno, Strzałkowice, Koźmice, Sieraków, Janowice, Skotniki, Krzyszkowice, Rajsko, Roźnowa, Raciborsko, Dziekanowice, Grajów are all listed in 18<sup>th</sup> century documents as places where the Kijacy operated. Today, they are located within the municipalities of: Wieliczka and Świątniki Górne, as well as within the city of Cracow. (Home Archive of F. Rusek: *Kijacy at the Subchamberlain’s Office in Wieliczka file a complaint against the butchers of Wieliczka, who despite royal privileges from 1713 and 1766, prohibit them from selling meat* – 1 February 1768; *Excerpt from the Cracow municipal book. Cracow butchers protest against the privileges of the Kijacy* – 9 February 1768 – photocopies of documents addressed to the Kijacy, kept since 1578 by the Kijacy in Piaski Wielkie, vol. I. the originals were sold to the State Archives in Warsaw in 1972, currently in the State Archives in Cracow, item no. A.D.1215, translated by Prof. Dr. Hab. Waclaw Urban and Mgr. Jadwiga Szyposz, Cracow 1996).

This is also supported by F. Rusek in his book. According to the author, the daughters of peasant butchers and other Kijacy met their husbands from neighbouring villages, and in this way, butchery spread from Piaski to other localities over decades. Family ties between the residents of Podstolice and of the Kosocice parish (including Piaski, Zbydniowice, Kosocice, Rajsko, Barycz, Soboniowice) are documented in the parish registers of baptisms and marriages in Podstolice (Parish Archive in Podstolice, *Liber Copulatorum pro pago Podstolice 1807-1845, vol. II; Liber natorum et Baptisatorum pro pago Podstolice 1807-1862, vol. III*). These family connections are just one possible way of passing down butchery skills in the area. Tradition within families has always been a natural factor in the development of various skills and professions. In the State Archive on Wawel Hill in the Schneider Files, residents of Podstolice and neighbouring villages in the second half of the 19<sup>th</sup> century are described as *pig traders* – *already many do not even know how to farm...* (Schn. 1255, p.174). The tradition of trading



animals was linked to geographical conditions. The hilly terrain made it difficult to have large farms that generated significant income, and living so close to Cracow, it was essential to cater to its needs, especially the demand for food.

‘Kiełbasa piaszczańska’ has been produced by the inhabitants of the villages near Cracow for centuries without interruption. From local records and information held by the Ethnographic Museum in Cracow, it is known that the taste of the sausage is owed to the knowledge of the natural environment in which people in the Czarny Las forest lived. In distant centuries, this was part of a larger forest extending from the periphery of the Krzemionki area near Cracow, through the Carpathians, right up to the border with Hungary. Today, a remnant of the forest can be found between Ochojno and Rajsko, and still bears its previous name Czarny Las. From time immemorial, meat was cured here using an infusion of several herbs, including juniper berries. Natural and readily available herbs and seasonings were used to complement the flavour, but also to offset the negative impact of animal fats on human health. Until the end of the nineteenth century, herb mixes were prepared and sold by Kijacy who were familiar with local plants.

The process of marinating the meat developed by local inhabitants, which distinguishes ‘kiełbasa piaszczańska’ from other sausages, took place in earthen cellars known as ziemianki. These provided consistently low temperatures and humidity. Many ponds in the vicinity allowed for winter ice block cutting, stored in cellars with sawdust through the summer.

For centuries, the process of thoroughly chopping the meat was carried out on wide wooden blocks using heavy swords. Later, wide axes were used; manual meat mincers were only introduced at the beginning of the twentieth century. The meat mixture was manually stuffed into intestines using an ox horn, which in modern times has been replaced by mechanical devices.

Smoking used to be and still is an important step in the production of ‘kiełbasa piaszczańska’. ‘Hard’ wood was used: beech, oak, alder. An additional element in the smoking process specific to ‘kiełbasa piaszczańska’ is the moderate use of juniper branches or berries in the final phase. A well-smoked ‘kiełbasa piaszczańska’ has a shelf life of up to a month.

The smoking of sausages and other cured meat products initially took place in earthen pits, and later the cottages inhabited by the Kijacy had wide chimneys fitted with doors over the stove. By the nineteenth century, many locals had separate outdoor smokehouses.

The exceptional flavour and unrivalled aroma of ‘kiełbasa piaszczańska’ are due to the smoking with oak and juniper wood. This process was unknown to Cracow’s butchers at the time. Centuries of experience and the surrounding wilderness of Podgórze shaped the quality of Kijacy’s products.

According to ethnographic interviews with the inhabitants of Piaski, who have been making sausages for generations, the best young animals, weighing up to 140 kg, from extensive breeding were always sought for ‘kiełbasa piaszczańska’. Animals were purchased at fairs in locations such as Wieliczka, Gdów, Myślenice, Niepołomice or Bochnia, and slaughtered on-site. Over time, slaughterhouses located in the area were used.

To produce the ‘royal’ ‘kiełbasa piaszczańska’, only the finest meat was chosen, classified as class I-II. Class I, meat ‘from hams’ was stripped of veins. On special request, some butchers made this sausage exclusively from tenderloins. Evidence of top-quality meat includes the noticeable presence of both thicker and leaner cuts. Class I meat was bound with ground class II meat.

It was made with pepper, a small amount of salt, nutmeg and a little garlic. Water was only used to mix the spices. All butchers used the same production method. Obviously, over the centuries, methods and tools were modernised, while the recipe for making 'kielbasa piaszczańska' was preserved, as its origin alone guaranteed its quality and made it sought after in the market.

'Kielbasa piaszczańska' is also distinguished today by the fact that no preservatives or flavour enhancers are used in its production.

### THE KIJACY OF PIASKI

According to historical studies and sources, the Kijacy community, which lived in villages south of Cracow, differed in many respects from others. There are several versions of the origin of the name Kijacy. One of them refers to the fact that people from Podgórze always carried a stick (kij) at Wolnica, which they needed to defend themselves against robbers and thieves on their way to Cracow. To enhance the stick, it was spiked with flint. Later on, they fixed a small dagger to its tip and covered it with a young bull's horn. On their way to Cracow with meat and fragrant sausage, and back with money, the Kijacy had to cross the Krzemionka hill, home to caves and grottoes. Robbers would hide there. Thus, the Kijacy used the stick to defend themselves.

The sticks also served as proof of the owner's identity. From an early age, each had his own ornamental mark, known to all others, and this was carved into his stick. It was somewhat like an identity card, often given in pledge to a nobleman for an entire stable of oxen.

The stick was also a tool of the trade. For centuries in the free market, the Kijak did not have a stall to lay out his goods. He would hang slabs of bacon and meat on a stick leaned against a fence or a cart.

In the 19<sup>th</sup> century, historians and ethnographers distinguished the Kijacy in their works on the areas around Cracow. In the study by Łukasz Gołębiowski, *Lud i jego zwyczaje* [The People and Their Customs], published in 1830, we find the following record: *The Kijacy belong to the present-day Cracow Voivodship (...) They settled on the right bank of the Vistula River, from the direction of Wieliczka. The Podgórzanie, or Kijacy, are mostly butchers and are well off. They received their name from the way they carried slabs of bacon and sausages and other items on a stick to the markets. They wear navy-blue coats with crimson trim, but the style of the clothes is different, along with a green belt, boots, and a more shapely hat, in winter lined with lambskin, showing that they want to be counted not among the peasants, but rather the nobility. This is how the men dress. The women's attire is much more elaborate. The Kijacy women like to wear skirts in bright colours made of calamy and camelot, much shorter aprons, and not shoes, but high-heeled boots. They are mainly distinguished from other peasant women by the fact that in summer they usually wear navy-blue coats with red lining, and in winter short, neat sheepskin coats.*

One of the most interesting versions is a legend presented and published as a literary work in 1899 by the ethnographer Seweryn Udziela, founder of the Ethnographical Museum in Cracow in the book *Dwanaście legend i podań z pod Krakowa* [Twelve legends and folks tales from the Cracow area] (Lviv, 1899). This history directly links the genesis of the Kijacy tradition with the production of its most famous product, which was 'kielbasa piaszczańska'.

*'Four kilometers from Cracow, on the right bank of the Vistula River, lies the village of Piaski Wielkie. The people of Piaski have been butchers for centuries and sell meat in Cracow and Podgórze. They are called Kijacy here, and the origin of this name is explained as follows.*

*During the reign of Casimir the Great, a wise and just king, the peasants fared well because the king always surrounded them with kind care. The country was populating, prosperity was growing, villages and cities were getting richer, peace and order reigned. The people of Piaski were already distributing meat in Cracow and earning well from this craft. However, the city's butchers were envious, and ensured that the town council banned the villagers from bringing their meat to the city, trading on equal terms with the townspeople. The distressed people of Piaski went to complain to the king about their grievance and beg him not to allow them to be prevented from earning an honest living.*

*King Casimir saw that the peasants had been wronged, as it had been allowed for their forefathers to sell meat in Cracow; but since he was a king with a merry spirit and wanted to show the townspeople of Cracow that clever peasants could still bring meat into the city despite the ban, he replied to the deputation: "If you carry a fathom-long sausage (two meters long) through the city gates without the city guard noticing, I will allow you to continue selling meat in Cracow."*

*The people of Piaski returned home sad, as it seemed impossible to carry such a large sausage through the city gates, with many guards watching the entrance. Everyone in the village began to think about how to fulfil the king's will – and they came up with the idea to hollow out a long and thick stick and hide the sausage for the king in it.*

*As they said, they did. They carried the sausage hidden in the stick through the city gates and laid it at the feet of the king who was amused by the peasants' wit.*

*Casimir the Great allowed the people of Piaski to continue selling meat in Cracow, and because they brought him the long sausage in a stick, he called them Kijacy, a name that has remained to this day.'*

In the detailed study by F. Rusek, *Dzieje Kijaków piaszczańskich* [The History of the Kijacy of Piaski Wielkie], there is also a local, centuries-old account of the Kijacy:

*In royal hunts in the Czarny Las, in knightly camps and various military expeditions, the subjects of the knights from Piaski took part. They were also regularly accompanied their lords at Wawel. One of these servants was liked by the head of the royal kitchen because he provided her with good meat from animals hunted in the forest, from raised oxen, and made delicious sausage. He also sold these products at the free market near the Cloth Hall. During the reign of Casimir the Great, the free market for all goods was in Cracow's market. This servant of the knight was called Lascyk.*

*Cracow was organised under Magdeburg law, meaning that all craftsmen had to belong to guilds. Within a mile of the town, anyone not belonging to a guild was not permitted to practise their craft. Anyone unorganised and practising a trade was called an interloper. Thus, the guild of butchers did not like the interloper from Piaski, who was competing with them at Wawel and in the market square (...)*

*Guild elders went to complain to King Casimir. The king replied that it was not his concern; there were gates and guards, so they should not let the interloper into the town. As the king decreed, so it happened. The peasant bringing in meat had it trampled into the mud, he himself was beaten, and was not allowed into Wawel.*

*An event was approaching at the royal court. The head housekeeper needed good meat products for the table, which the Cracow butchers did not have. So, she sent an order to Lascyk from Piaski for good sausage, and he was worried about how to fulfil the order. He knew the*

*forest and that there were sick trees, hollow inside. He cut a few, cleaned out the rotten interior, wrapped the meat and sausage in linen cloth, and packed them into these hollows. He put wooden plugs at the ends, loaded the wood with the sausage onto a cart, and with these 'sticks' went to Wawel.*

*He passed through the town gate without hindrance. He was even praised for engaging in his rightful occupation of delivering wood to Wawel, rather than meat.*

*When he arrived at the royal kitchen, news quickly spread through the royal chambers that they would have good sausage. King Casimir himself came out to the courtyard and saw the sausage being taken out of the wood, and he greatly admired the peasant's ruse. He ordered an edict to be issued to the butchers' guild, allowing the peasant from Piaski to sell his products forever at Wolnica in Cracow's market square (also: Chmiel A., *Rzeźnicy krakowscy* [Butchers of Cracow]).*

#### THE HISTORY OF BUTCHERY AND SAUSAGE-MAKING CRAFTS IN PIASKI WIELKIE (Rusek F., *Dzieje kijaków piaszcząskich* [History of the Kijacy of Piaski Wielkie], Cracow 1996)

In 1257, Cracow was organised under German, Magdeburg law. Each city at that time formed a separate, self-contained social entity. The economic life of this period was dominated by guild members who had exclusive rights to carry out crafts and trade in the city. Under the adopted law, royal officials and the Cracow magistrate had to ensure that the city's inhabitants could procure essential goods, which included meat and sausages. They also had to ensure the proper price levels of these products, which is why, consistently from the 14<sup>th</sup> century, price lists for these products were established. To ensure that essential goods were plentiful in the city, markets were organised every Tuesday and Friday in the square called Wolnica. According to legend, a butcher from Piaski participated in Wolnica during the reign of Casimir the Great. At Wawel and in the market, he sold meat and sausage. These products were cheaper than those of Cracow's butchers. This situation did not please Cracow's guild craftsmen. They made efforts with the king to eliminate it. The Cracow councillors joined in the defence of the Kijacy, presenting a petition to King Casimir dated 20 January 1369, emphasising that in the event of '*...the abolition of the old custom of supplying meat on market days to the city, the poorer population would suffer severe harm...*' (Piekosiński, *Kodeks dyplomatyczny m. Krakowa* [Diplomatic Code of the City of Cracow], vol. I, p. 18).

For centuries, the Kijacy sold their products at Wolnica in the town of Kazimierz, near Cracow (now a district of Cracow). Wolnica was a great boon to the people of Cracow, Kazimierz, Kleparz, and Wieliczka during times of food scarcity, mainly caused by wars and partitions. The Kijacy, through great effort in obtaining animals, slaughtering, and delivering products, alleviated the shortage of meat and sausages in the cities. During periods of stability, the Kijacy were restricted and persecuted by guild butchers and even by city magistrates. These periods alternated with each other. This competitive struggle was observed by the courts of royal estates, which often defended the Kijacy. Thus, decrees and privileges for them were issued, which the village leaders of Piaski kept in their huts from 1578. From 1885, they were owned by the Butchers and Sausage Makers Association in Piaski Wielkie. After 1940, some of them were lost. The remaining documents in archives confirm that the following kings dealt with Kijacy privileges: Stefan Batory; Sigismund III Vasa; Władysław IV; Michał Korybut Wiśniowiecki, Augustus II, Augustus III.

During the partitions, when a border was established along the right bank of the Vistula, the Kijacy were cut off. However, they secretly supported the meat supply in Cracow by boat,



including the sought-after sausage from Piaski. During the Duchy of Warsaw in 1810, the Free Trade City of Cracow was established, allowing the inhabitants of Piaski Wielkie to sell within the city of Cracow and in Podgórze, Kazimierz, and Kleparz. In the second half of the 19th century, there was development. Larger butcher shops were established, and the Kijacy from neighbouring villages bought plots to settle in Piaski, to be closer to Cracow. This so-called free sale also resulted in an agreement with the Cracow's butchers on 18 April 1874. After a long period of combating competition from around Cracow, recognising the diligence and resourcefulness of the Kijacy, cooperation began. The Cracow Butchers Association began accepting butchers from Piaski. The reconciliation of Cracow butchers with the Kijacy was then an important event in Cracow. Jan Matejko immortalised this by painting a picture showing two hands in a handshake, with the inscription below: 'AGREEMENT AND UNITY HAVE COME'. This agreement resulted in the admission of youth from Piaski for apprenticeships in Cracow guilds. The acceptance of the Kijacy into the Cracow Butchers Association caused some of them to buy tenements in Cracow or Podgórze and settle there permanently, competing on equal terms with Cracow's butchers against the Kijacy from Piaski. At that time, awareness grew in the village that only joint activity could bring results. The law announced in 1883, modernising the industrial law of 1859, authorised the establishment of associations of various professions in each municipality. It was then that they decided to form a legal organisation: THE BUTCHERS AND SAUSAGE MAKERS ASSOCIATION IN PIASKI WIELKIE. One of the Association's tasks was to ensure vocational training. The existing craft law required anyone seeking the right to sell their products to have a documented period of vocational training. First, one had to be an apprentice, then a journeyman, and finally a master. From its inception until February 1926, the Butchers' Association issued 240 journeyman diplomas. However, the book of master exams has not survived. It is known, however, that a journeyman could apply for the title of master after three years. During the Polish Republic, the requirements for masters and even journeymen increased. Knowledge of craftsmanship, legal regulations, veterinary and sanitary matters, and tax law was required. Therefore, in 1923, the Butchers' Association opened a Vocational Continuing School in Piaski Wielkie, which operated until 1939.

The Butchers and Sausage Makers Association in Piaski Wielkie was established based on the Austrian law. After World War I, it was renamed the JOINT GUILD, which also included livestock traders. Following the publication of the Polish Economic Act in 1927, the traders and butchers were separated, resulting in the creation of two guilds:

The Guild of Butchers and Sausage Makers in Piaski Wielkie, covering the area of: Piaski Wielkie, Biezanów, Borek Fałęcki, Kurdwanów, Kosocice, Łagiewniki, Prokocim, Rajska, Swoszowice, Wola Duchacka, conducting activities in butchery, meat cutting, and sausage making.

The Association of Professional Livestock and Non-livestock Traders in Piaski Wielkie, operating in the Cracow powiat.

The 1930 *Księga adresowa Polski dla przemysłu, handlu i rzemiosła* [Polish address book for industry, commerce, and crafts], published by the International Advertising Society in Warsaw, lists 22 traders and 28 butchers from Piaski Wielkie, which at that time had a population of 1,630 inhabitants.

Good times for the production of Piaszczańska cured meats ended with the onset of the occupation, as making them could cost one's life. Later, during the times of the People's Republic of Poland, there was a risk of confiscation, as the authorities, focused on industrial

production, banned their manufacture, calling the butchers speculators. The Guild of Butchers was not reactivated because no one enforced membership. The Vocational School was only opened in the 1945/1946 school year. The new reality in Poland did not allow for the continuation of butchery traditions that had lasted for centuries in Piaski Wielkie and the surrounding areas. Nevertheless, many, while working in meat plants in Cracow, simultaneously produced cured meats at home under the guise of so-called home slaughtering.

With the resumption of the market economy at the end of the 20<sup>th</sup> century, around 20 butchers operated in the Piaski area. However, due to tightened regulations, the establishments were closed. Production remained only for personal, domestic use.

‘Kiełbasa piaszczańska’, which has been known in Cracow and its surroundings for centuries, is now gaining wider popularity. The unique history of its production in areas connected with the ‘KIJAK METHOD’, as recounted in numerous documents and studies and, in particular, held in the memory of the inhabitants of Wielkie Piaski, contributes to the unique character of the product. It is therefore important to maintain the knowledge and skill involved in the manufacture of this sausage as a regional product, and ensure that they are passed on to future generations. The market comeback of the legendary ‘kiełbasa piaszczańska’ and the appreciation of its taste have also been confirmed by the recent distinctions and awards won at food competitions and fairs: They are:

- *‘Agro Polska’ award, Rzeszów, 4 June 2012*
- *Addition of ‘kiełbasa piaszczańska’ to the Ministry of Agriculture and Rural Development’s List of Traditional Products, 3 June 2013*
- *Distinction in the ‘MAŁOPOLSKI SMAK’ competition, 9 June 2013*
- *First prize in the ‘NASZE KULINARNE DZIEDZICTWO – SMAKI REGIONÓW’ competition in Nawojowa, 8 September 2013*
- *‘SMAKI REGIONÓW’ medal, Poznań, 22 September 2013*
- *QUALITY AND TRADITION certificate awarded on 3 July 2014*

## **9. Control body:**

Provide the name and address of the body or departments carrying out the control of compliance with the specification and the scope of controls.

Chief Inspector of the Agricultural and Food Quality,  
ul. Wspólna 30, 00-930 Warsaw  
tel. 22 623-29-00 fax 22 623-29-99  
✉ [sekretariat@ijhars.gov.pl](mailto:sekretariat@ijhars.gov.pl)

## **10. Labelling:**

Provide, if any, specific labelling rules for the agricultural product or foodstuff in question.

1. PRIMARY LABEL	'Kiełbasa piaszczańska' may be presented as loose sausages or vacuum-packed.
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### **11. Specific requirements introduced by current regulations:**

Please indicate whether there are specific requirements imposed by European Union or national legislation concerning the agricultural product or foodstuff to be notified.

### **12. Additional information:**

Provide additional information, if any, on the agricultural product or foodstuff to be notified.

### **13. List of documents attached to the application:**

Please provide a list of materials and publications referenced in the application and a list of accompanying annexes.

#### **Source materials:**

Home Archive of F. Rusek: (materials for the book: *Dzieje kijaków piaszczańskich* [History of the Kijacy of Piaski Wielkie], Cracow 1996): *Kijacy at the Subchamberlain's Office in Wieliczka file a complaint against the butchers of Wieliczka, who despite royal privileges from 1713 and 1766, prohibit them from selling meat – 1 February 1768; Excerpt from the Cracow municipal book. Cracow butchers protest against the privileges of the Kijacy – 9 February 1768 – photocopies of documents addressed to the Kijacy, kept since 1578 by the Kijacy in Piaski Wielkie, vol. I. the originals were sold to the State Archives in Warsaw in 1972, currently in the State Archives in Cracow, item no. A.D.1215, translated by Prof. Dr. Hab. Waclaw Urban and Mgr. Jadwiga Szyposz, Cracow 1996).*

State Archives in Wawel, Teki Schneidera (*Schn. 1255, p.174*).

Parish Archive in Podstolice, *Liber Copulatorum pro pago Podstolice 1807-1845, vol. II.*

Parish Archive in Podstolice, *Liber natorum et Baptisatorum pro pago Podstolice 1807-1862, vol. III.*

Seweryn Udziela, Ethnographic Museum in Cracow, Grochal A., *Wywiad etnograficzny* [Ethnographic Interview], 2012.

#### **References:**



Chmiel A., *Rzeźnicy krakowscy* [Butchers of Cracow], Cracow 1930.

Gołębiowski Ł., *Lud Polski i jego zwyczaje, zabobony* [The Polish People and Their Customs, Superstitions], Warsaw 1830.

Kolberg O., *Lud. Jego zwyczaje, sposób życia, mowa, podania, przysłowia, obrzędy, gusła, zabawy, pieśni, muzyka i tańce* [The People. Their Customs, Way of Life, Speech, Legends, Proverbs, Rituals, Superstitions, Games, Songs, Music, and Dances], Cracow 1871.

Mączyński J., *Włościanie z okolic Krakowa w zarysie* [Peasants from the Cracow Area in Outline], Cracow 1858.

Radzyński R., *Produkcja, handel i spożycie mięsa w Krakowie* [Production, Trade, and Consumption of Meat in Cracow], Cracow 1934.

Rusek F., *Dzieje kijaków piaszczańskich* [History of the Kijacy of Piaski Wielkie], Cracow 1996.

Samsonowicz H., *Rzemiosło wiejskie w Polsce XIV – XVI w.* [Rural Crafts in Poland from the 14<sup>th</sup> to the 16<sup>th</sup> Century], Warsaw 1954.

Sosnowski K., *Ziemia krakowska. Szczegółowy przewodnik wycieczkowy, t. I*, [The Land of Cracow: A Detailed Travel Guide, vol. I], Cracow 1947.

Udziela S., *Dwanaście legend i podań z pod Krakowa* [Twelve legends and folks tales from the Cracow area], Lviv 1899.

### **Annexes:**

1. Geographical production area of ‘kielbasa piaszczańska’, graphically defined on the map.
2. Kijacy from Podgórze.
3. Diplomas 4. *Dwanaście legend i podań z pod Krakowa* [Twelve legends and folks tales from the Cracow area] (Lviv, 1899).

# SINGLE DOCUMENT

## ‘KIEŁBASA PIASZCZAŃSKA’

EU No: PGI-PL-02154 – 15.07.2016

PDO ( )      PGI (X)

**1. NAME(S)**

‘KIEŁBASA PIASZCZAŃSKA’

**2. Member State or Third Country**

Poland

**3. DESCRIPTION OF THE AGRICULTURAL PRODUCT OR FOODSTUFF**

**3.1. Product type**

Class 1.2. Meat products (cooked, salted, smoked, etc.)

**3.2. Description of the product to which the name in Section 1 applies**

‘Kiełbasa piaszczańska’ is pork sausage which is semi-dry cured in a marinade of herb stock and rock salt, coarsely chopped with a firm consistency, and contained in protein casings.

Physical and chemical features:

The surface of the sausage is light brown to dark red in colour. A cross-section reveals large pieces of meat of around 2 cm across, light or dark pink in colour. A lighter filling can be seen around the pieces of meat.

The individual sausages are 25-45 cm in length. They measure 35–50 mm in cross-section, depending on the casing.

Organoleptic characteristics:

The characteristic taste and smell of the herbs contained in the marinade and of the smoking process, with a pronounced juniper aftertaste.

**3.3. Feed (for products of animal origin only) and raw materials (for processed products only)**

Pork obtained from pig half-carcasses with a lean-meat content of 55-60 % is used to produce ‘kiełbasa piaszczańska’. The use of sow or boar meat is not allowed. ‘Kiełbasa piaszczańska’ may not be produced from frozen meat. Meat for the production of ‘kiełbasa piaszczańska’ is obtained from hams and loins in the period 24–96 hours after slaughter.

Class I pork comprises 90 % of the total production weight; this is meat from hams and loins. It is processed to obtain meat that is free from tendons, fat and connective tissue.

Class II pork comprises 10 % of the total production weight; this is meat from trimmed hams and shank. It may contain fat up to 20 % of the total weight.

Herbs for the stock contained in the marinade:

- allspice,
- bay leaves,
- juniper berries,
- cloves.

Seasoning:

- ground black pepper,
- nutmeg.

**3.4. Specific steps in production that must take place in the identified geographical area**

The following steps in production must take place in the identified geographical area:

- preparation of raw materials for production,
- preparation of stock from herbs,
- preparation of meat for curing,
- preparation of marinade,
- semi-dry curing,
- preparation of the filling,
- mixing,
- filling,
- drying,
- smoking and baking,
- chilling.

**3.5. Specific rules concerning slicing, grating, packaging, etc. of the product the registered name refers to**

‘Kiełbasa piaszczańska’ may be presented as loose sausages or vacuum-packed.

**3.6. Specific rules concerning labelling of the product the registered name refers to**

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**4. CONCISE DEFINITION OF THE GEOGRAPHICAL AREA**

Municipalities in Małopolskie Voivodeship: Wieliczka and Świątniki Górne, and the city of Cracow.

**5. LINK WITH THE GEOGRAPHICAL AREA**

‘Kiełbasa piaszczańska’ derives its specificity from the product’s specific qualities and reputation.

The name 'Kiełbasa piaszczańska' is taken from the place of its production, Piaski Wielkie. Piaski Wielkie is the name of a former village just outside Cracow which since 1940 has been located within the administrative boundaries of that city. This and the surrounding localities gained renown for the production of meat and cured meats and, in particular, excellent sausages, which for centuries were delivered to Cracow, including the royal table in Wawel Castle. The inhabitants of these areas, who traded in animals and meat products, were known as Kijacy. Their history is described in depth by Franciszek Rusek, inhabitant of Piaski Wielkie, in his book *Dzieje kijaków piaszczańskich* [History of the Kijacy of Piaski Wielkie] (Cracow, 1996).

There are several versions of the origin of the name Kijacy. One of them refers to the fact that they always carried a stick (kij), which they needed to defend themselves against robbers and thieves on their way to Cracow. The sticks carried by the Kijacy also served as proof of the owner's identity. From an early age each had his own ornamental mark, known to all others, and this was carved into his stick.

The geographical area defined in point 4 is characterised by hilly terrain. Given the geographical conditions, the local population mainly worked in the animal trade, as standard farming was not possible. They also produced processed meat products, including 'kiełbasa piaszczańska'. It has been produced by the inhabitants of the villages near Cracow for centuries without interruption. From local records and information held by the Ethnographic Museum in Cracow, it is known that the taste of the sausage is owed to the knowledge of the natural environment in which people in the Czarny Las forest lived. In distant centuries, this was part of a larger forest extending from the periphery of the Krzemionki area near Cracow, through the Carpathians, right up to the border with Hungary. Today, a remnant of the forest can be found between Ochojno and Rajsko, and still bears its previous name Czarny Las. From time immemorial, meat was cured here using an infusion of several herbs, including juniper berries. Natural and readily available herbs and seasonings were used to complement the flavour, but also to offset the negative impact of animal fats on human health. Until the end of the nineteenth century, herb mixes were prepared and sold by Kijacy who were familiar with local plants. The use of the aforementioned herbal stock for the production of 'kiełbasa piaszczańska' is unique and distinguishes it from other sausages. In Poland, no seasoning is normally added to sausages other than salt, pepper and garlic.

The process of marinating the meat developed by local inhabitants, which distinguishes 'kiełbasa piaszczańska' from other sausages, took place in earthen cellars known as ziemianki. These provided consistently low temperatures and humidity. For centuries, the process of thoroughly chopping the meat was carried out on wide wooden blocks using heavy swords. Later, wide axes were used; manual meat mincers were only introduced at the beginning of the twentieth century. The meat mixture was manually stuffed into intestines using an ox horn, which in modern times was replaced by mechanical devices.

Smoking is an important step in the production of 'kielbasa piaszczańska'. The smoking of cured meat products initially took place in earthen pits, and later the cottages inhabited by the Kijacy had wide chimneys fitted with doors over the stove.

By the nineteenth century, many locals had separate outdoor smokehouses. Smoking now takes place in smoking chambers in which heat and smoke is produced by burning wood from deciduous trees, namely beech, alder and oak. Smoke and heat rise from furnaces in the lower part of the chamber, smoking the sausages. The sausages, which are hung from poles, are smoked by the rising heat and smoke. An additional element in the smoking process specific to 'kielbasa piaszczańska' is the moderate use of juniper branches or berries in the final phase. Producers of 'kielbasa piaszczańska' were pioneers of this type of smoking. The exceptional flavour and unrivalled aroma of 'kielbasa piaszczańska' are due to the particular combination of wood types used to smoke it. A well-smoked 'kielbasa piaszczańska' has a shelf life of up to a month.

High-quality meat was selected to produce 'kielbasa piaszczańska', and the product was even served at the royal table. Local legends confirm the link between 'kielbasa piaszczańska' and the geographical area where it is produced, as well as its reputation. One became the subject of a literary work published in 1899 by the ethnographer Seweryn Udziela, founder of the Ethnographical Museum in Cracow and author of the book *Dwanaście legend i podań z pod Krakowa* [Twelve legends and folk tales from the Cracow area] (Lviv, 1899). According to the legend, in the reign of King Casimir the Great the inhabitants of Wielkie Piaski brought the sausage they produced to sell it in Cracow. However, the city's butchers were envious, and tried to have the town council ban the villagers from bringing their meat to the city and selling it. The Kijacy appealed to the king, who promised to allow them to continue their trade if they could bring a 2-metre-long sausage into the city without the city guards noticing. The villagers had the idea to hollow out a long stick and hide the sausage inside. As a result, Casimir the Great gave permission to the villagers to continue to sell their sausage in Cracow, and from then on they were known as Kijacy. The name remains in use to this day.

From 1825, Kijacy sold their widely-known 'kielbasa piaszczańska' at the 'jarki dominikańskie' market on Szczepanski Square, and later in their own shops. During the Second World War, and then in the period of the People's Republic of Poland in the second half of the twentieth century, a centrally planned economic system operated in the country. As a result, it was not possible to uphold the traditions of the butchers and Kijacy, since there was no free market. In the last years of the twentieth century, the production of 'kielbasa piaszczańska' was limited to private domestic consumption. However, the recipe and unique taste had been preserved unchanged, and the sausages returned to the commercial market.

'Kielbasa piaszczańska', which has been known in Cracow and its surroundings for centuries, is now gaining wider popularity. The unique history of its production in areas connected with the 'kijak method', as recounted in numerous documents and studies and held in the memory of the inhabitants of Wielkie Piaski, contributes to the unique character of the product. It is therefore important to maintain the knowledge and skill

involved in the manufacture of this sausage as a regional product, and ensure that they are passed on to future generations. Consumers' appreciation of the taste of the legendary 'kielbasa piaszczańska' has also been confirmed by the distinctions and awards won at food competitions and fairs:

- 'Agro Polska' award, Rzeszów, 4 June 2012
- Addition of 'kielbasa piaszczańska' to the Ministry of Agriculture and Rural Development's List of Traditional Products, 3 June 2013
- Distinction in the 'Małopolski Smak' competition, 9 June 2013
- First prize in the 'Nasze Kulinarne Dziedzictwo – Smaki Regionów' competition in Nawojowa, 8 September 2013
- 'Smaki Regionów' medal, Poznań, 22 September 2013
- Certificate of the 'Jakość Tradycja' national food quality scheme, 3 July 2014

**Reference to publication of the specification**

(Article 6(1), second subparagraph, of this Regulation)

<https://www.minrol.gov.pl/Jakosc-zywnosci/Produkty-regionalne-i-tradycyjne/Zlozone-wnioski-orejestracje-Produkty-regionalne-i-tradycyjne/OGLOSZENIE-MINISTRA-ROLNICTWA-I-ROZWOJU-WSIz-dnia-18-maja-2016-roku>