

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

I. Applicant

1. Name:

Konsorcjum Producentów „Kołocza śląskiego” [Consortium of producers of ‘kołocz śląski’]

2. Seat or residence and address:

Beniamin Godyla, Ewa Godyla PPHU „KŁOS” s.c.
ul. XXX-lecia 30A, 46-211 Kujakowice Górne

3. Mailing address:

ul. XXX-lecia 30A, 46-211 Kujakowice Górne
Tel.: +48 77 413 11 67, +48 505 14 51 35
E-mail: benio-godyla@tlen.pl

4. Person acting on behalf of the applicant:

- 1) Beniamin Godyla
ul. XXX-lecia 30A, 46-211 Kujakowice Górne

- 2) Edyta Grabowska
ul. Kościuszki 67, Otmice, 46-049 Izbicko

Each representative may act separately

5. Group:

The consortium includes 11 producers of ‘kołocz śląski’. The group’s members are confectioners and bakers from the Opolskie and Śląskie Voivodeships.

II. Specification

1. Name:

‘Kołocz śląski’ or ‘kołacz śląski’

The name ‘kołocz śląski’ is in compliance with Council Regulation (EC) No 510/2006 (Article 2(2))

The name ‘kołocz śląski’ is a customary dialect term used in Opole Silesia and Upper Silesia to denote a pastry popular in the region. The term ‘kołacz śląski’ is also used interchangeably.

The tradition of baking *kołacze* in Poland dates back to the Middle Ages, when the pastry garnered special acclaim and was served at significant events such as weddings. The earliest documented instances of *kołacze* being baked in Silesia date back to at least the early 18th century, with the first mentions of ‘kołocz śląski’ appearing in printed materials from the 1930s.

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.

- 1) designation of origin
- 2) geographical indication

X

3. Category:

Indicate the category to which the agricultural product or foodstuff belongs.

Class 2.4. Bread, pastry, cakes, baker's, biscuits and other baker's wares

4. Description:

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

Description of the finished product:

‘Kołocz śląski’ as a product baked on typical baking sheets usually has a rectangular shape immediately after baking, with dimensions of 40 x 60 cm (± 5 cm) and a height of about 3.5 cm (± 0.5 cm). The weight of ‘kołocz śląski’ from one sheet is about 5-6 kg. Transport from the producer to the point of sale typically occurs with the baked product unsliced. Slicing may occur at the point of sale based on the purchaser's preferences. It is customary to cut the ‘kołocz śląski’ into smaller pieces measuring approximately 4-6 cm by 4-6 cm before consumption.

There are four types of ‘kołocz śląski’: three with filling (cheese, poppy seed, or apple) and one without. In the latter case, when cut, the ‘kołocz śląski’ resembles a single-layer yeast-cake topped with a characteristic crumble topping. For the more popular filled version of ‘kołocz śląski’, the product features three layers, with the middle layer comprising one of the fillings: cheese, poppy seed, or apple. Similar to the single-layer variety, the three-layer ‘kołocz śląski’ also boasts a distinctive crumble topping.

The yeast-cake layer is cream in colour; the colour of the filling, however, varies according to the raw material used (creamy yellow for the cheese filling, dark grey or graphite for the poppy seed filling, and amber, honey-coloured for the apple filling). The texture of the filling is determined by the primary raw material used in its production. Each filling enhances

the perception of moisture and also contributes to the predominant flavour sensation (the combined taste and aroma perception) associated with the specific type of ‘kołocz śląski’ being consumed. The overall taste appeal of a particular ‘kołocz śląski’ variety is influenced by its ingredients, with the filling playing a central role. The outer layer of a ‘kołocz śląski’ is typically golden in colour and is dusted with icing sugar.



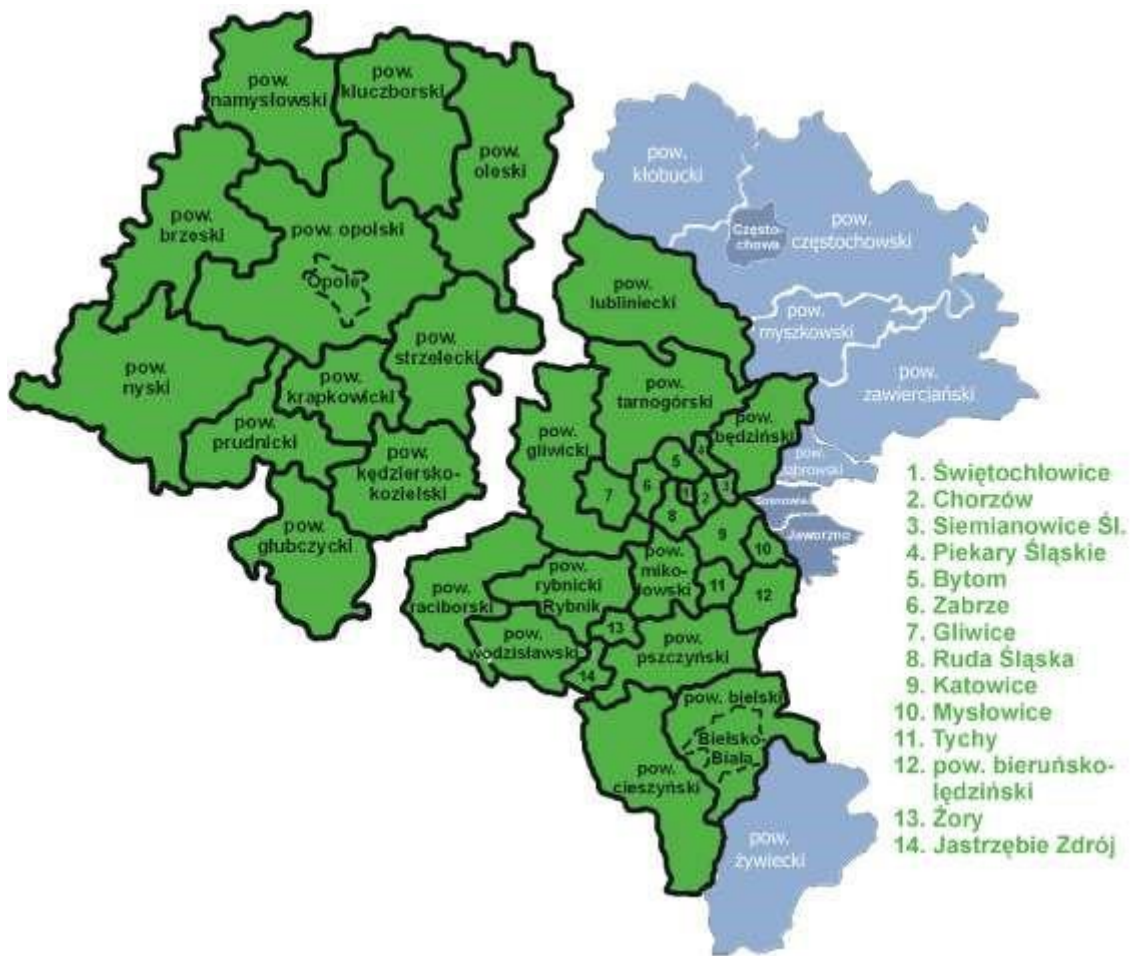
5. Geographical area:

Indicate geographical area.

Opolskie Voivodeship, as defined by its administrative boundaries, and the following poviats in the Śląskie Voivodeship:

Będzin, Bielsko, city of Bielsko-Biała, Bieruń-Lędziny, city of Bytom, city of Chorzów, Cieszyn, Gliwice, city of Gliwice, city of Jastrzębie-Zdrój, city of Katowice, Lubliniec, Mikołów, city of Mysłowice, city of Piekary Śląskie, Pszczyna, Racibórz, city of Ruda Śląska, Rybnik, city of Rybnik, city of Siemianowice Śląskie, city of Świętochłowice, Tarnowskie Góry, city of Tychy, Wodzisław, city of Zabrze and city of Żory.

The map below shows the Opolskie Voivodeship and the listed poviats and cities with poviat rights in the Śląskie Voivodeship in green.



6. Proof of origin:

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

The production process of 'kołocz śląski' undergoes a comprehensive system of multi-phase checks that cover every stage, beginning from dough and filling preparation to the decoration of the final product. The PGI 'kołocz śląski' is exclusively applied to products that fully adhere to the following conditions:

- a) they are produced in the specified geographical area outlined in Section 5, following the production method described in Section 7, and possess the characteristics specified in the description in Section 4;
- b) their producers commit in writing to comply with the specification, including obligations arising from proof of origin.

Producers undertake to keep records of 'kołocz śląski' produced at the place of production. Upon request from the inspection body, the producer must provide records of the batches of raw materials used in the production of each batch of 'kołocz śląski'. Producers intending to use the protected designation must produce 'kołocz śląski' in strict accordance with the specification.

In addition to the inspections conducted by the control body mentioned in Section 9, the 'Kołocz śląski' Producer Group retains the authority to conduct independent controls on all

affiliated producers. Should any deviations from the production specifications for ‘kołocz śląski’ be identified, the group promptly informs the control body mentioned in Section 9 of this specification.

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.

Step 1 – Making the yeast-cake dough

The dough is prepared traditionally on a leavening board using yeast as the primary leavening agent. This leavening agent consists of flour, milk, yeast, and sugar, which are thoroughly mixed and then left to ferment or rise for approximately 10–20 minutes at a temperature ranging between 25°C and 30°C. Once the dough has risen, additional ingredients such as flour, eggs, fat, and salt are added. The mixture is thoroughly combined and allowed to ferment further for rising.

Step 2 – Preparing the filling

The following types of filling may be used when making a ‘kołocz śląski’ with filling: cheese, poppy seed, or apple.

- a) Cheese filling – made by combining ground semi-skimmed white cottage cheese, egg yolk, sugar, butter, and flavourings (such as grated lemon peel and lemon juice). The mixing of the filling can be done either mechanically or manually. Additionally, previously scalded raisins or vanilla or cream pudding may be used as an optional addition to the cheese filling.
- b) Poppy-seed filling – prepared by mechanically or manually mixing dry ground blue poppy seeds (previously scalded with hot water or milk), sugar, egg, butter, and flavourings such as almond. It is permissible to add raisins, almond flakes, ground walnuts, sponge cake crumbs, or breadcrumbs.
- c) Apple filling – prepared by mixing roasted apples or apple mousse (either ready-made or homemade) with sugar. Cinnamon, breadcrumbs, or vanilla pudding may also be added.

Step 3 – Preparing the crumble topping

The crumble topping is prepared by mixing flour and vanilla sugar with butter and sugar, then kneading the mixture thoroughly.

Step 4 – Dividing and rolling out the dough

Dividing the dough into appropriately sized pieces and rolling out the dough to reach a typical thickness (about 1.5 cm).

Step 5 – Shaping the dough on the baking tray and layering the ‘kołocz śląski’

The dough is placed on a greased baking tray, with the previously prepared filling spread on top. Optionally, a second, thinner layer of dough (up to half the height of the bottom layer) can be added over the filling. Each layer of dough is pierced separately with a ‘hedgehog’ tool to ensure proper ventilation. The outer layer is brushed with milk and sprinkled with small, ‘nibbled’ (torn) pieces of dough.

Step 6 – Baking

The ‘kołocz śląski’ is baked at a temperature of 180–200°C for 30–60 minutes, until the desired degree of baking is achieved.

Step 7 – Decorating

The ‘kołocz śląski’ is sprinkled with powdered sugar.

In the production of ‘kołocz śląski’, the so-called ‘dry’ variety (without any filling, only with crumble topping), step 2 is omitted. Step 5 is modified to use only one layer of yeast dough instead of two or three.

8. Link with the geographical area:

When applying to register the name indicated in point 1 as a designation of origin, provide elements demonstrating the link between the quality and characteristics of the agricultural product or foodstuff and the geographical environment in the area referred to in point 5.

8.1 Historical link

8.1.1 *Kołacz* until the 19th century

There are various definitions of *kołacz*. One defines it as a type of ceremonial bread, common among the Slavs, made from wheat flour and indispensable at wedding feasts and many other festivities.¹ The *kołacz* likely derives its name from its originally circular shape. Often decorated and filled with cheese, poppy seeds, or walnut paste, it was most commonly baked for weddings as a celebration cake. The pastry was regarded as a symbol of prosperity, which is still present in the proverb today: ‘*Bez pracy nie ma kołaczy*’ [translated as ‘Without work, there is no *kołacze*’]. Also known were ‘kołacze twarogowe’, which were Easter cakes baked from wheat flour with cottage cheese. A counterpart to *kołacz* was *korowaj*, particularly popular in Ruthenia. This baked product also had a ritual character and was associated with the cult of the dead.²

From the 10th century onwards, sourdough bread, rye bread, and wheat bread were baked in Poland. For special occasions, wheat *kołacze* made from white flour were also prepared.³ In the Middle Ages, *kołacz*, a tasty and expensive wedding cake, was served at weddings after the nuptials and was believed to guarantee prosperity for the new family.⁴

The increase in the cultivation of rye and wheat in the 12th to 13th centuries and the emergence of water mills increased the consumption of bread, making its presence on the table more common and less of a social distinction. Instead, the type of bread consumed became a distinguishing feature. White bread, bread rolls, and pastries found their way onto the tables of the court and, by the 15th century, onto the tables of the middle classes as well. Wholemeal flour,

¹ *Wielka Ilustrowana Encyklopedia Powszechna Wydawnictwa Gutenberga* [The Great Illustrated Universal Encyclopaedia by Gutenberg Publishers], vol. VIII, Kraków 1929–1934, p. 21.

² *Wielka Encyklopedia Polski* [The Great Encyclopedia of Poland], Wydawnictwo Kluszczyński, Kraków 2004, vol. 1, p. 551.

³ Bockenheim Krystyna (2003), *Przy polskim stole* [At the Polish Table], Wydawnictwo Dolnośląskie, Wrocław, p. 11.

⁴ Korczak Lidia (2005), *Wieki średnie* [Middle Ages] [in:] ‘Obyczaje w Polsce. Od średniowiecza do czasów współczesnych’ [Customs in Poland. From the Middle Ages to the present times], ed. by Chwalba Andrzej, Wydawnictwo Naukowe PWN, Warsaw, p. 38.

barley, or oats were used to prepare different types of bread in poorer homes. In the homes of common people, there was usually no oven suitable for baking, only an open hearth on which scones could be baked. Instead of cakes, buns, and pastries, the poorer people made do with *obwarzanki* and doughnuts made by frying dough in boiling fat. Sweet barley cakes were considered a delicacy, as was any sweet pastry flavoured with honey, the only sweetener available. For this reason, sweet cakes were an essential part of a wedding reception, emphasising the importance of the ceremony.⁵

In modern times, from the early 16th century onwards, *kolacz* remained a ceremonial cake served at weddings, much like in the Middle Ages. The extravagance of the wedding feast depended on the wealth of the hosts, but there was always an effort to make it as lavish as possible. The wedding *kolacz* was ceremoniously brought in with songs, and the wedding starost or matchmaker would divide it among all the guests, offering the first pieces to the newly-weds and the last pieces to the bride's parents. The feast, which quickly turned into a dance party, was accompanied by music and singing.⁶

The *kolacz* found its way into numerous Polish proverbs and proverbial expressions, which Krzyżanowski⁷ describes in detail. The oldest of these is probably a statement by the Old Polish poet Szymon Szymonowic from 1614: '*Let the cooks invent strange dishes / Let them pour various wines generously / Kolacze are the foundation of everything, one may boldly say / Without kolacze it is as if there is no wedding*'.⁸⁹ Similar statements were recorded in the 19th century by Čelakovský¹⁰ in 1852 and Masson¹¹ in 1868 ('*There is no wedding without kolacze*'), as well as by Niezabitowski¹² in 1886 and Adalberg¹³ in 1894 ('*Without kolacze it is as if there is no wedding*'). A seventeenth-century pedigree for the statement '*Save yourself for*

⁵ Ibid, p. 58.

⁶ Ferenc Marek (2005), *Czasy nowożytne* [Modern times] [in:] 'Obyczaje w Polsce. Od średniowiecza do czasów współczesnych' [Customs in Poland. From the Middle Ages to the present times], ed. by Chwalba Andrzej, Wydawnictwo Naukowe PWN, Warsaw, p. 136.

⁷ *Nowa księga przysłów i wyrażen przysłowiowych* [New book of proverbs and proverbial expressions], vol. II K-P, ed. by Julian Krzyżanowski, Państwowy Instytut Wydawniczy, Warsaw 1970, p. 103.

⁸ Szymonowic Szymon (1614), *Sielanki i pozostałe wiersze* [Idylls and other poems], Wrocław 1964, National Library I 182 [after:] *Nowa księga przysłów i wyrażen przysłowiowych* [New book of proverbs and proverbial expressions], vol. II K-P, ed. by Julian Krzyżanowski, Państwowy Instytut Wydawniczy, Warsaw 1970, p. 103.

⁹ Kowalski Piotr (2007), *Opowieść o chlebie czyli nasz powszedni* [A story about bread, or our daily bread], Wydawnictwo IKON, Kraków, p. 181.

¹⁰ Čelakovský František Ladislav (1852), *Mudrosloví narodu slovenského ve prislovich*, Praha, [after:] *Nowa księga przysłów i wyrażen przysłowiowych* [New book of proverbs and proverbial expressions], vol. II K-P, ed. by Julian Krzyżanowski, Państwowy Instytut Wydawniczy, Warsaw 1970, p. 103.

¹¹ Masson Moritz (1868), *Mudrost narodnaja w pasłowicach o Niemcew, Russkich, Francozow i drugich odnoplemiennych im narodow* [The folk wisdom in proverbs about the Germans, Russians, French, and other kindred nations], Petersburg, [after:] *Nowa księga przysłów i wyrażen przysłowiowych* [New book of proverbs and proverbial expressions], vol. II K-P, ed. by Julian Krzyżanowski, Państwowy Instytut Wydawniczy, Warsaw 1970, p. 103.

¹² Niezabitowski Stanisław (1886), *Przysłowia i opowieści* [Proverbs and stories], Jagiellonian Library in Kraków, manuscript nos. 5337/1, 5337/2, 5337/2/3, 5337/3, [after:] *Nowa księga przysłów i wyrażen przysłowiowych* [New book of proverbs and proverbial expressions], vol. II K-P, ed. by Julian Krzyżanowski, Państwowy Instytut Wydawniczy, Warsaw 1970, p. 103.

¹³ Adalberg Samuel (1894), 'Księga przysłów, przypowieści i wyrażen przysłowiowych polskich' [A book of Polish proverbs, parables and proverbial expressions], Warsaw 1889-1894, [after:] *Nowa księga przysłów i wyrażen przysłowiowych* [New book of proverbs and proverbial expressions], vol. II K-P, ed. by Julian Krzyżanowski, Państwowy Instytut Wydawniczy, Warsaw 1970, p. 103.

the kołacz’ is provided by Grzegorz Knapski¹⁴ in 1632 and confirmed by Linde¹⁵ in 1806, along with Niezabitowski and Adalberg. Knapski also records another saying, ‘*Having eaten the kołacz after the bread*’, which was confirmed by Dąbrowski¹⁶ in 1746. Additionally, a 17th-century saying ‘*The kołacz is not from your inheritance*’¹⁷ from 1618 translates more figuratively as ‘*A bite not for your mouth*’. Kolberg¹⁸ in 1875 noted that ‘*good and oatmeal pie when there is no kołacz*’, while Cejnowa¹⁹ in 1868 stated, ‘*Kołacze must be, even if there is no bread*’. In the *Rocznik Leśniczy*²⁰ [The Forester’s Yearbook] of 1862, an ironic proverb reads, ‘*Throw a kołacz behind the forest, and returning you will find it*’, meaning ‘*Don’t put off beneficial things*’. The well-known comedy writer Aleksander Fredro²¹ stated categorically, as confirmed by Brzozowski²²: ‘*First the kołacz, then the book*’. Gloger²³ provides such examples in his work: ‘*Without work, there will be no kołacze*’, ‘*Who does not want to eat bread with me, I will not share kołacz with them*’, meaning ‘*Whoever scorns my humble fare, I will scorn their delicacies*’, ‘*The rich eat kołacze, and the poor do not even have bread*’, ‘*They could not entice with kołacz, and therefore could not beat with a whip*’. The word *kołacz* appears in many folk texts, such as in one of the krakowiaks, where a girl asks her mother to speed up the wedding: ‘*Moja matulu moja rodzona / pieczone już kołacze / Niechże ten Jasieńko daremno / u drzwi nie kołacze*’. In the Kraków region, they also sang: ‘*Przywieziono nam ziele / od Węgier na wesele / przez Dunaj je wieszono / w kołacze posadzono*’. These examples indicate that *kołacz* has been

¹⁴ Knapski Grzegorz (1632), *Thesauri polono-latino graeci (...)*, Kraków, [after:] *Nowa księga przysłów i wyrażeń przysłowiowych* [New book of proverbs and proverbial expressions], vol. II K-P, ed. by Julian Krzyżanowski, Państwowy Instytut Wydawniczy, Warsaw 1970, p. 103.

¹⁵ Linde Samuel Bogumił (1806), *Słownik języka polskiego* [Dictionary of the Polish language], vol. I-VI, ed. 3, Warsaw 1951, [after:] *Nowa księga przysłów i wyrażeń przysłowiowych* [New book of proverbs and proverbial expressions], vol. II K-P, ed. by Julian Krzyżanowski, Państwowy Instytut Wydawniczy, Warsaw 1970, p. 103.

¹⁶ Dąbrowski Stanisław Tomasz (1746), *Przysłowia polskie zebrane, do dyskursu służące* [Polish proverbs collected, for discourse] [in:] “Subsidium ad condiscendam sacram (...)”, Warsaw [after:] *Nowa księga przysłów i wyrażeń przysłowiowych* [New book of proverbs and proverbial expressions], vol. II K-P, ed. by Julian Krzyżanowski, Państwowy Instytut Wydawniczy, Warsaw 1970, p. 103.

¹⁷ Rysiński Salomon (1618), *Przypowieści polskie przez Salomona Rysińskiego zebrane, a teraz nowo wydane i na centurii ośmnaście rozłożone* [Polish parables collected by Salomon Rysiński and now newly published and spread over eighteen centurions], ed. II, [no place of publication] 1619 [after:] *Nowa księga przysłów i wyrażeń przysłowiowych* [New book of proverbs and proverbial expressions], vol. II K-P, ed. by Julian Krzyżanowski, Państwowy Instytut Wydawniczy, Warsaw 1970, p. 103.

¹⁸ Kolberg Oskar (1875), *Dzieła wszystkie. Lud – jego zwyczaje, sposób bycia, Krakowskie, cz.IV* [The Complete Works. The people - their customs, their way of being, Kraków region, part IV], Warsaw-Wrocław-Poznań 1961-67 [after:] *Nowa księga przysłów i wyrażeń przysłowiowych* [New book of proverbs and proverbial expressions], vol. II K-P, ed. by Julian Krzyżanowski, Państwowy Instytut Wydawniczy, Warsaw 1970, p. 103.

¹⁹ Cejnowa Florian (1868), *Skorb kaszebsko-slovjnskje move*, Świecie, 1866-1868 [after:] *Nowa księga przysłów i wyrażeń przysłowiowych* [New book of proverbs and proverbial expressions], vol. II K-P, ed. by Julian Krzyżanowski, Państwowy Instytut Wydawniczy, Warsaw 1970, p. 103.

²⁰ *Rocznik Leśniczy. Dzieło zbiorowe. Rok drugi* [The Forester’s Yearbook. A collective work. Year Two], Warsaw 1862, pp. 253-255 [after:] *Nowa księga przysłów i wyrażeń przysłowiowych* [New book of proverbs and proverbial expressions], vol. II K-P, ed. by Julian Krzyżanowski, Państwowy Instytut Wydawniczy, Warsaw 1970, p. 103.

²¹ Fredro Aleksander (1876), *Zapiski starucha* [Notes of an Old Man], ‘Dzieła’ [Works], Warsaw 1880, pp. 211-260 [after:] *Nowa księga przysłów i wyrażeń przysłowiowych* [New book of proverbs and proverbial expressions], vol. II K-P, ed. by Julian Krzyżanowski, Państwowy Instytut Wydawniczy, Warsaw 1970, p. 103.

²² Brzozowski Franciszek Korab (1896), *Przysłowia polskie* [Polish Proverbs], Kraków [after:] *Nowa księga przysłów i wyrażeń przysłowiowych* [New book of proverbs and proverbial expressions], vol. II K-P, ed. by Julian Krzyżanowski, Państwowy Instytut Wydawniczy, Warsaw 1970, p. 103.

²³ Gloger Zygmunt [pseud. Pruski] (1869), ‘Obchody weselne’ [Wedding customs], Kraków.

present in proverbs, sayings, and folk texts since at least the beginning of the 17th century, as the earliest printed sources confirming this date from that period.

In the consciousness of Poles, especially during the Partitions of Poland, bread held an almost magical significance. Bread was universally esteemed by villagers, which was manifested in numerous customs, such as marking bread with a cross before slicing it or apologising for bread that had fallen on the ground. This special relationship stemmed not only from scarcity and hunger but also from the supernatural, sacred properties of bread, which in various forms accompanied all important religious and family festivities. Bread and salt were used to welcome the newly-weds returning from church, and during the wedding, they shared a special kind of bread – the wedding *kołacz* – among the guests. Bread could be an omen for the future, a safeguard against misfortune, and a sign of the uniqueness of the events it accompanied.²⁴

One of the older printed sources devoting a relatively large amount of space to *kołacz* on Polish soil is Zygmunt Gloger's work 'Obchody weselne' [Wedding customs].²⁵ The author wrote this book under the pseudonym Pruski and published it himself in Kraków in 1869. Due to its role as a ceremonial bread, *kołacz* occupied an important role during weddings. The author devoted two separate chapters to it: the eighth – 'Pieczenie korowaja, kołacza' [Baking the *korowaj*, *kołacz*] and the seventeenth – 'Obdzielanie korowajem, kołaczem' [The sharing of *korowaj*, *kołacz*]. According to Gloger, it can be assumed with some simplification that wedding ceremonial baked goods were called *kołacz* in the western part of the Polish lands, and *korowaj* in the eastern part. The ceremonial meaning was similar and only the names were different. The appearance, shape, and composition of *kołacz*/*korowaj* also varied, but its important ceremonial role was not only in the ethnically Polish area but also extended beyond that. In old Lithuania, the wedding cake and *piróg* were the signs of the deity Gondu, while the Lithuanian names for *korowaj* and *kołacz* were 'karwòjus' and 'korowajus'. In Gloger's time in the 19th century, the name *kołacz* was popular in the Mazovian Voivodeship, Greater Poland, and Kraków, i.e., generally along the Vistula and Warta rivers. One can conclude from this that the proximity of Greater Poland and the land of Kraków to Silesia is sufficient proof of the mutual interpenetration of customs and nomenclature in relation to such words as *kołacz*, which functions in parallel in a dialect version as *kołocz*. In the eastern reaches of Poland, the word 'korowaj' dominated in the 19th century in lands along the Dniester, Dnieper, and Bug rivers, adopting modified forms such as 'korowal', which functioned in the Lublin and Łomża regions. It is interesting to note that in distant Volhynia, *korowaj* was baked separately from *kołacz*,²⁶ which may attest to the differences between the two in that region.

There were all sorts of symbols and meanings associated with the baking process itself, which, from today's perspective, can in some cases be regarded as folklore or superstition. For example, in some regions, there was dancing, singing, and clapping of hands while the ingredients were being mixed. Dancing with the dough, and later with the finished bread, was also supposed to help ensure that the baked product was successful or 'happened', as the 'failure to happen' of the *kołacz* was considered the worst omen. The ritual chant was intended to invoke God himself, so that during the kneading and stirring, the 'divine hand' would be present,

²⁴ Kałwa Dobrochna (2005), *Polska doby rozbiorów i międzywojenna* [Poland at the time of the Partitions and during Interwar Period] [in:] 'Obyczaje w Polsce. Od średniowiecza do czasów współczesnych' [Customs in Poland. From the Middle Ages to the present times], ed. by Chwałba Andrzej, Wydawnictwo Naukowe PWN, Warsaw, p. 274.

²⁵ Gloger Zygmunt [pseud. Pruski] (1869), 'Obchody weselne' [Wedding customs], Kraków.

²⁶ Ibid, p. 137.

accompanying the newly-weds throughout their lives. The flour was to be 'light and anterior', and the bread itself huge, as this was to be a sign of the future prosperity of the newly-weds. Among the many symbolic elements accompanying *kołacz*, one can mention the decoration of the baked bread with twigs of various types of shrubs, herbs, or even trees, including fruit trees, symbolising, among other things, the newly-weds' wish that 'prosperity and everlasting spring will blossom in their lives'.²⁷

The uniqueness of the ceremonial wedding cake was so great that in some areas it was not baked at all at widows' and widowers' weddings, because, as a symbol of life, this baked good was believed to be singular for one's lifetime. The symbolic significance of the wedding *kołacz* was immense, and thus the act of baking it was also very important. The cake was baked as a wheat cake, in some areas only rye, while in the homes of the wealthy nobility, it was layered with almond, fruit, or cheese filling.²⁸ The shape of the *kołacz* in the 19th century was usually round, but a significant number of these pastries were also oblong. In many cases, it is not possible today to determine the exact appearance of *kołacz* in a given area. The matter is made easier if any descriptions or engravings have survived.

The name *kołacz* was also applied to non-wedding cakes prepared for various annual festivals and family celebrations. Such cakes were often interlaid with poppy seeds, cheese, fruit, or cabbage. In the Bielsko region of Podlasie, pea-flour bread baked for festive occasions was still popular. If the family did not personally prepare *kołacz*, they did not pay for its preparation (in the 19th century) with money, but with vegetables, yarn, or poultry, as it was not considered fair to judge ceremonial bread by its monetary value.

The sharing of *kołacz* at a wedding was itself an important and ceremonial activity. The bread was ceremoniously brought into the room and placed in the middle of the feasting table. In old Poland, for the wealthy, it looked like this in Szymonowicz's description: '*A stick has been struck on the threshold; already they are giving the kołacze / And before the kołacze, the ladies are singing exquisitely / And dancing swiftly they lead and clap with their hands / Let us entertain our eyes with dance and our ears with songs*'. In the 19th century, the bringing and cutting of the *kołacz* were also accompanied by singing, such as on the Warta and Bzura rivers, where designated groomsmen sliced the *kołacz* while the bridesmaids sang: '*Kołaczu, kołaczu / kto na ciebie orał / Stasienko z Kasieńką / kiedy ją namawiał*'. The song goes on to introduce the people who contributed to the making of the *kołacz*, revealing who spread the seeds, who brought the wheat from the field, who took it to the mill, who leavened the dough, and who baked it in the oven, and finally who 'cut it up'. Everything was done by Stasienko with Kasieńka, and only the older bridesmaid did the cutting and shared it with the people. This example demonstrates the ceremonial significance of *kołacz* as it grew and was made from the joint work of two young people, symbolising their destiny to live together and work together for bread. Not everywhere did the *kołacz* have to be prepared together by the young couple. At the Pilica river, for example, the bride and groom usually baked the *kołacz* for their wedding themselves, and the best men brought it in solemnly at the end of the feast while the guests sang: '*A witajże z nami / kołaczu rumiany / od Pana Jezusa i Najświętszej Panny / do starszej swachy zesłany / Swachy go pokrajcie / gościom go rozdajcie / niech go pożywają / Panu Jezusowi i Maryi Najświętszej / cześć i chwałę dajcie*'. On the banks of the Wisła, Wisłoka, Dunajec, and San rivers, when slicing and dividing the *kołacz*, they sang: '*Pan družba kołacz siecze / aże mu z czola ciecze / pan družba kołacz kraje / sąsiadom go rozdaje*'. In many regions,

²⁷ Ibid, p. 139.

²⁸ Ibid, p. 140.

it was considered bad luck if someone ran out of *kołacz*. Distributing this cake among the wedding party was not only a symbol of abundance but also of thrift. It wasn't important to get a larger portion than others; what mattered was to distribute it equally among everyone, be they rich or poor, servants or hosts, relatives or strangers, children or adults, and finally those present or absent. According to Gloger's account, in his time there were about 200 songs about *kołacz* and *korowaj*. He himself encountered eighty, and although there were differences between the various regions, in the context of *kołacz* he said: 'There is one custom in a nation, one spirit that pervades it and one historical faith'.²⁹ Thus, it can be concluded that, despite regional differences, including those found in the border region of Silesia, the cultural origins and symbolism of the rituals associated with *kołacz* are similar in their essential meaning and seem to have grown out of a common trunk. Over the centuries, individual regions have added something to the '*kołacz* rituals', as if from themselves, thus accentuating the differences typical of a particular place.

In Silesia, at least from the 18th century onwards, the tradition of 'contributing' to the wedding feast by those invited to the event, known as *poczta* [delivery] or *posylka* [parcel] in the northern part of Opole Silesia, or *wysłuzka* [little present] or *podarek* [gift] in the southern part of Silesia, was highly valued.³⁰ In the 18th century, the 'gift' consisted of loaves of bread, lambs, hens, ducks, or geese. Over time, the products for the gift were usually intended for baking cakes, typically including eggs, butter, poppy seeds, cheese, sugar, milk, and marmalade. This custom may have preceded the formation of another custom, particularly popular in Silesia, which was 'walking with *kołacz*'. References to *kołacz* on the occasion of a Silesian wedding have been recorded in the literature since at least the second half of the 19th century. Some references from that time have also been preserved in people's memory, as evidenced by the following example of the best man's speech: '*We the best men beseech you / Famous Mr Father and Mrs Mother / For a short talk / For a long sitting / For a cup of old honey / For two barrels of good beer / For two loaves of bread / For one wheat bread / For the other rye bread / For the third kołacz / That makes your mouth water*'.³¹

8.1.2 *Kołacz* in the 20th century and today

Silesia, as a borderland region lying between three main cultural areas, i.e., Polish, German, and Czech, has adopted elements from each of them into its tradition and culture. Hence, works on *kołacz* can be found in both Polish and German literature (slightly less is known about *kołacz* in Czech literature). Before the First World War, in the *Ilustrowana książka kucharska* [Illustrated Cookery Book] published in Frankfurt am Main in 1913,³² a recipe can

²⁹ Ibid, p. 333.

³⁰ Wesołowska Henryka (1986), *Wesele śląskie dawniej i dziś* [Silesian weddings past and present], extract based on the work 'Przemiany zwyczajów rodzimych u rdzennych mieszkańców Śląska Opolskiego' [Transformation of local customs among the indigenous inhabitants of Opole Silesia] *Kwartalnik Opolski*, 1986, No 1, pp. 19-24 [in:] 'Tradycyjne zwyczaje i obrzędy śląskie – wypisy' [Traditional customs and rituals of Silesia – extracts] ed. Smolińska, Teresa, University of Opole, Opole 2004, pp. 118-123.

³¹ Wesołowska Henryka (1989), *Zwyczaje i obrzędy rodzinne* [Family customs and rituals] [in:] 'Folklor Górnego Śląska' [Folklore of Upper Silesia], ed. Simonides Dorota, Katowice, p. 110.

³² Hahn Mary (1913), *Feiner schlesischer Streuselkuchen, ein Lieblingskuchen unseres Kaisers* [Good Silesian *kołacz* with crumble topping, our Kaiser's favourite cake] [in:] 'Illustriertes Kochbuch' [Illustrated Cookbook], Frankfurt am Main, pp. 317-318.

be found for ‘a good *kołocz śląski*’ with crumble topping, our emperor’s favourite cake’, as the author wrote. A year later, in 1914, a *Książka kucharska dla uczennic pensjonatu klasztoru im. Św. Jerzego* [Cookbook for the Pupils of the St George’s Convent] was published in Nysa by nuns, in which a recipe for ‘*kołocz* with a crumble topping’ was given.³³ In the interwar period, particularly in the 1930s, a number of German-language works on *kołocz* appeared. A recipe for ‘*kołocz śląski* with crumble topping’ was given in 1931 in a book entitled *Podstawowe receptury jako klucz do sztuki kucharskiej*³⁴ [Basic recipes as key to the art of cooking], while a recipe for *kołocz* with crumble topping and a stuffed *kołocz* with crumble topping was included in the book *Książka kucharska dla wiejskich gospodarstw domowych* [Cookery book for rural households], probably published no later than the 1930s.³⁵ In the *Niemiecka czytanka szkolna dla szkół ludowych, klasa 3 i 4* [German school reading book for folk schools, grades 3 and 4], there is a legend³⁶ about gnomes and *kołacz* as well as a poem entitled ‘*Kołocz* with a crumble topping’³⁷ was given below in Anna Myszynska’s translation: ‘*Kołocz z makiem, twarogiem, jabłkiem / kołocz śląski z posypką / na całym Bożym świecie / takiego dobrego nie zjecie! / Chociażby nie wiem jak inny dobry był / nie pasuje na nasz stół // Co tam beza i ciastko z jabłkiem / z makiem baba albo bez? / Co tam pączki, precle, torty? / wszystko to jakieś inne jest. / A śląski kołocz możesz jeść i jeść / i nigdy nie będziesz miał dość! // Taki kołocz jest białutki i mięciutki, / wygląda jak malowany! / W każdym kawałku rodzynka / z każdego kawałka wycieka masło / aż ślinka cieknie!*’

The aforementioned legend tells how, in ancient times, little gnomes living in the Nysa Valley showed a clever girl how to bake *kołacz*, and she in turn passed on this knowledge to other people living in Silesia. A similar version was given by Oskar Kobel,³⁸ a German scholar of Silesian legends who lived between 1868 and 1946. The book ‘*Zbiór baśni górnośląskich*’ [A collection of Upper Silesian tales]³⁹ contains a slightly different version of the legend of *kołocz*. It states that in the Grodków powiat, walking from Chociebórz towards Kamiennik, a ‘mountain of gnomes’ can be seen just before the village, on the right-hand side. The gnomes from this mountain were supposed to give *kołocz* to a farmhand who asked them for it

³³ Frauen Schwestern des St. Georgstifts (1914), *Streuselkuchen* [Kołocz with crumble topping] [in:] ‘Kochbuch für die Schülerinnen des Haushaltungs Pensionats St. Georgstift’ [Cookbook for the Pupils of the St George’s Convent], Frauen Schwestern des St. George. Georgstifts Selbstverlag, Neisse Ober Mährengasse, pp. 226-227.

³⁴ Kopp Cornelia (1931), *Schlesischer Streuselkuchen* [Kołocz with crumble topping] [in:] ‘Grund Recepte als Schlüssel zur Kochkunst’ [Basic recipes as key to the art of cooking], Verlag Otto Bayer, Leipzig-Berlin-Zürich, recipe 3904.

³⁵ Bergel Gertrud, year unknown (before 1945): ‘Streuselkuchen, Filled Streuselkuchen’ [Streusel Cake, Filled Streusel Cake], in: *Kochbuch für den Ländlichen Haushalt* [Cookbook for Rural Households], Landesbauernschaft Schlesien, Schweidnitz in Silesia (Świdnica), pp. 118-119.

³⁶ Sabel Robert (1937), *Vom Schlesischen Streuselkuchen und von den Fenismännchen* [On Silesian kołocz and the gnomes] [in:] *Deutsches Lesebuch für Volksschulen 3. und 4. Schuljahr* [German school reading book for folk schools, grades 3 and 4], W. Cruwell, Dortmund-Breslau, pp. 197-198.

³⁷ Bauch Hermann (1937), *Sträselkucha* [Kołocz with crumble topping] [in:] *Deutsches Lesebuch für Volksschulen 3. und 4. Schuljahr* [German school reading book for folk schools, grades 3 and 4], W. Cruwell, Dortmund-Breslau, p. 42.

³⁸ Kobel Oskar (1990), *Wie die Schlesier zu ihrem Streuselkuchen kamen* [How the Silesians came to make kołocz with crumble topping] [in:] *Sagen aus Schlesien* [Silesian tales], 2nd edition, (1st edition in 1985), Husum Druck, Husum, pp. 40-41.

³⁹ Schellhammer Karl Ernst (1938), *Oberschlesischer Sagenspiegel* [Collection of Upper Silesian tales], Peiskretscham OS (Pyskowice), pp. 124-125.

beforehand. Examples of Silesian legends about *kołocz* point to its strong links with the region and its important role in people's lives.

In the 20th century in Polish, in addition to the previously existing proverbs and proverbial expressions concerning *kołocz*, new ones appeared, such as 'Kołacza pragnij, lecz chleba nie porzucaj'⁴⁰ [Desire *kołocz*, but do not abandon bread] from 1930, or: 'Jak kołacz jest rzadko, to lepiej smakuje'⁴¹ [When *kołocz* is rare, it tastes better] from the 1950s. When referring to choking, it was said that 'into the *kołocz* hole it fell'. This statement has been in use in one Silesian family for at least 100 years, said by a person born in the second half of the 19th century in Mysłowice and later living in Kostuchna – now a district of Katowice.⁴² Another saying about *kołocz* refers to wealth. If someone was exceptionally wealthy, it could be said of him: 'He is so rich that he has a *kołocz* for a Betvorleger', i.e., a rug in front of his bed.⁴³

The tradition of 'kołacz śląski' as a ceremonial bread, especially for weddings, is still present in Opole Silesia and Upper Silesia. One of the reasons why *kołocz* has a special position in the Silesian region may be that the inhabitants of border areas were particularly attached to their traditions and took greater care of their own cultural heritage. People living in cultural borderlands have a particularly strong need for identification, and *kołocz* is one such distinctive feature. The name is also a distinguishing feature, since a product similar to 'kołacz śląski' is called a yeast cake in Wielkopolska, while the Silesian word for a crumble topping in other regions of the country is 'kruszonka'. The dialect name *kołocz* is identical in meaning to the word *kołacz* which, as a ceremonial bakery product, had an almost magical function. Since *kołocz* was regarded as a magical product in Silesia, appropriate conditions had to be met when it was baked. The baking was done by specialised housewives, who, among other things, could not allow any draughts. When baking *kołocz*, men were not allowed in the kitchen.⁴⁴

A very important custom in Silesian wedding ceremonies is the tradition of 'distributing *kołocz*' or 'walking with *kołocz*'. Three to four days before the wedding, it was customary to bring a ready-made *kołocz* (baked, among other things, from products sent to the bride and groom) to the people invited to the wedding (those who made the 'delivery'). In addition to those who made the 'delivery', the baked goods were also taken to selected people outside the circle, mainly a priest, a teacher, or the poor. In the Racibórz, Koźle, and Głubczyce areas, receiving a *kołocz* was considered confirmation of an invitation to a wedding. Traditionally, on the occasion of a wedding, 'kołocz with poppy seed', 'kołocz with cheese', 'kołocz with crumble topping' and 'kołocz with apples' were baked. Just as it used to be the bride and groom's job to distribute the *kołocz*, over time they were relieved by siblings or neighbours' children. However, the newly-weds would personally go to the more respectable people. Those who received the *kołocz* give their best wishes to the newly-weds and sometimes small gifts. When distributing the *kołocz*, there is a reciprocity principle and a specific order that takes into account the position

⁴⁰ *Nowa księga przysłów i wyrażeń przysłowiowych* [New book of proverbs and proverbial expressions], vol. II K-P, ed. by Julian Krzyżanowski, Państwowy Instytut Wydawniczy, Warsaw 1970, p. 103.

⁴¹ *Ibid.*

⁴² Białokoz Natalia (2007), *Dowód mam niepodważalny* [I have irrefutable proof], letter to the editor, *Gazeta Wyborcza* (supplement to the Opole edition) from 9.08.2007.

⁴³ Kubiciel Sabina (2007), *Nasz symbol z posypką* [Our symbol with a crumble topping], *Nowa Trybuna Opolska*, 21-22.07.2007.

⁴⁴ Smolińska Teresa (2007), *Archaiczny kołocz i posypka muszą wejść do Unii Europejskiej* [Archaic *kołocz* and crumble topping must enter the European Union], interview by Dorota Wodecka-Lasota, *Gazeta Wyborcza* (supplement to the Opole edition), 6.08.2007⁴⁵ Wesołowska Henryka (1989), *Zwyczaje i obrzędy rodzinne* [Family customs and rituals] [in:] 'Folklor Górnego Śląska' [Folklore of Upper Silesia], ed. Simonides Dorota, Katowice.

of the recipient family in their circle of relatives and neighbours. The specially baked and decorated cake is taken first to the groom's home and then from his home to the bride's family. The daughter-in-law usually carries the cake to her future mother-in-law in person, giving her a gift on the occasion.⁴⁵

It happened that if others in the neighbourhood of the person gifted with the *kołacz* did not receive this honour, the receiver invited them to a gathering, which was very popular, as summarised in the following words: *'Because to get a wedding kołocz, it was also something, it was an honour, no laughing matter. The neighbours would then say to those who didn't get the kołacz: "Come on, come on, I've got a wedding kołocz", and they would share it like holy bread. If you have cake, you hide at least some of it for the wedding day, so that you can eat it then too. It's as if the man is also at the wedding'*.⁴⁶

A special baked *kołacz*, decorated with symbols of love (heart, red flower), nuptials (garland, wedding rings), durability of the union (pebble), and other marks, was exchanged between the newly-weds. Giving each other cakes was an occasion for a kind of rivalry between the newly-weds. It was believed that the party who was the first to deliver the *kołacz* to their spouse's home would lead the marriage.⁴⁷ In some areas, e.g., Racibórz, Rybnik, Strzelce Opolskie, the handing over of the *kołacz* was very ceremonious and took the form of a spectacle described as a 'komedyja', 'they go with the komedyja'. It was carried in a merry procession by cooks and bridesmaids who, while handing over the *kołacz*, delivered occasional poems explaining the symbolic ornaments – 'stamps' – visible on the *kołacz*.⁴⁸ The following is an excerpt from an exemplary 'oration' from the Racibórz area when giving *kołacz* to the bride on behalf of the groom⁴⁹: *'Janek decorated this kołocz and sends it to you. This is how we came with this kołocz and it is like this, watch out for its signs. Now we will explain to you what they mean. In this kołocz, there is faith, hope, and love. This nettle means love to burn, and these little hearts mean to love you and never leave you. This piece of cheese, so that you may be true to your husband. This bit of poppy seed, so that you would not have a taste for another. With this jam, so you would not think of chasing him around the square with a pitchfork (...). This slice of bread means that you will love each other deeply and always have happy children. These sweets mean to live a sweet life. This money means that you will never be miserable, and this goosefoot means that you will always have harmony, and this little fern means that you will live in goodness, and here is the key to the hallway, so that you will be a good housewife. As many flowers as there are, that many children we wish you. And this lime leaf means that you will not lie in bed like a lazybone. Janek told me in my ear that he will often warm your bed. And do you know how that will happen? He will often press you against the wall. And this straw, so that you are always at home. And this stone means that you may always live in goodness forever and ever. Amen.'*

⁴⁵ Wesołowska Henryka (1991), *Zwyczaje i obrzędy rodzinne* [Family customs and rituals] [in:] "Kultura ludowa śląskiej ludności rodzimej" [Folk culture of the Silesian native people], ed. Dorota Simonides.

⁴⁶ Gerlich Halina (1984), *Narodziny, zaślubiny, śmierć – zwyczaje i obrzędy w katowickich rodzinach górniczych* [Birth, nuptials, death – customs and rituals in Katowice mining families], Silesian Scientific Institute, Katowice, pp. 62-63.

⁴⁷ Kurek Czesław (1978), *Tradycja i współczesność opolskich starostów weselnych* [Tradition and contemporaneity of Opole region's wedding elders], Silesian Institute in Opole, pp. 20-23.

⁴⁸ Wesołowska Henryka (1991), *Zwyczaje i obrzędy rodzinne* [Family customs and rituals] [in:] "Kultura ludowa śląskiej ludności rodzimej" [Folk culture of the Silesian native people], ed. Dorota Simonides with participation of Piotr Kowalski, University of Wrocław, Wrocław-Warsaw, pp. 228-234.

⁴⁹ Koczy Waleska (1970), *Kołocz weselny* [Wedding kołocz], Markowice near Racibórz, typescript, pp. 1-3.

An oration to the groom on behalf of the bride at the presentation of the *kołacz* may be as follows⁵⁰: *'Here we bring you a kołacz from the bride. Look, Józek, at how this kołacz is adorned with various flowers, each flower having its own meaning: the white flower signifies innocence, the red flower represents love, through which you met and which will lead you to the altar where you will vow fidelity and love to each other for life. The yellow flower stands for jealousy. Do not allow jealousy to creep into your hearts, Józek, for it will destroy all marital bonds. Among these flowers, there is also nettle, which burns when you touch it. So in your life, there will be various misunderstandings, even harsh words, but be patient. Here is a kołacz with cheese, so that you may always be sincere with your wife. Here is a kołacz with poppy seeds, so that you do not desire another. Here is a kołacz with jam, so that you stay at home when the storks arrive. Look, there are also thorns here. The thorns are a sign of the crown of Jesus Christ. Thus, in your married life, God may visit you with illness or other misunderstandings and unpleasantness, but bear it all patiently'*. Today, there may be rewordings of earlier, e.g., inter-war texts delivered at the handing over of the *kołacz*, but these nevertheless carry over, as it were, earlier beliefs about the symbolism of this act. Such a rewritten text might read: *'There is also a bit of poppy seed / so that you don't desire another / a bit of cheese / so that your complexion stays fair / a leaf of lime / so that you don't sleep like two lazybones'*. Although it is generally accepted nowadays that, as a ritual bread, *kołacz* was supposed to actualise the mythical time of the beginning and activate the powers of fertility, what is not so well known is that poppies used to be regarded as a means of mediation that made it possible to cross the borders of the netherworld and free oneself from many restrictions. In addition, for centuries the poppy has been a symbol of fertility and harvest. Gifted to a young couple, it undoubtedly expressed a wishful and protective undertone at the time of transition, i.e., undergoing a change of status.⁵¹

In Silesia, in addition to the name *kołacz* or *kołocz*, other parallel terms can sometimes be found. Examples include the word 'kołółcz', which is used in the Gogolin area,⁵² or the word 'kołoc' or 'kołc' used in the Kujakowice near Kluczbork area.⁵³ However, the popularity of these terms across the region is much lower than that of 'kołocz'.

In Silesia today, *kołocz* is still accompanied by greeting cards from the newly-weds. Their content varies, but there is always a reference to the *kołocz*. Examples of the content of such wishes are given below⁵⁴: *'Like those two doves / happy in their cooing / so do we want to share / kołacz from our wedding'* from Grocholub (1998), *'May God bless / our union / so that we are always joyful / the young couple shares kołacz / from the heart'* from Krapkowice (2004), *'As the old custom commands / According to the faith of our fathers / We share kołacz with you /*

⁵⁰ Wesołowska Henryka (1989), *Zwyczaje i obrzędy rodzinne* [Family customs and rituals] [in:] 'Folklor Górnego Śląska' [Folklore of Upper Silesia], ed. Simonides Dorota, Katowice, p. 112.

⁵¹ Lach Kornelia (2000), *Wydarzenia, zwyczaje i obrzędy – folklor pogranicza polsko-czeskiego* [Events, customs and ceremonies – folklore of the Polish-Czech borderland], Polskie Towarzystwo Ludoznawcze, Wrocław, pp. 52-53.

⁵² Zimmermann Lutz (2007), *Wielkie pieczenie kołocza. Cukiernik zaprasza* [The great baking of kołocz. The confectioner's invitation], *Gazeta Wyborcza* (supplement to the Opole edition) from 10-16.08.2007.

⁵³ Jantos Eleonora i Paweł (2007), *Relacja ustna na temat kołocza śląskiego* [Oral report on 'kołocz śląski'] (interviewed and transcribed on 16/10/2007 by Benjamin Godyla), Kujkowice Górne, Kluczbork powiat, manuscript, pp. 1-2.

⁵⁴ Kozlik Monika (2007), *List na temat kołocza śląskiego* [Letter on 'kołocz śląski'], 8.10.2007, Krapkowice, manuscript, pp. 1-2.

And wish you a tasty meal’ from Kamionek (2006). And further⁵⁵: *‘So that our friends remember / us / The young couple shares kołacz / from the heart’, ‘As the old custom commands / We have a Silesian custom / We share a wedding kołacz / So that you are happy together with us / Enjoy!!!’, ‘We share a wedding kołacz / Because it is an old custom / So we wish you a tasty meal / for the happiness of the young couple’*. The *kołocz* may be wrapped in white paper⁵⁶ or cellophane,⁵⁷ the names of the recipients may be written on the top, and the whole thing is decorated with a green sprig of myrtle. In some parts of Silesia, it is customary for friends and neighbours, and in the countryside even all the inhabitants, to receive a *kołocz* – two pieces each with cheese and poppy seed.⁵⁸ *Kołocz* was customarily eaten with the hands. This tradition has continued to the present day, but for more formal gatherings forks or spoons are used.

8.2 Reputation of the ‘kołocz śląski’ and awards received

The high quality and uniqueness of the regional product is determined by various factors, including, above all, the human factor. The large number of people involved in baking ‘kołocz śląski’ after the Second World War may be an indication of the long tradition of activity in this industry, evidenced by various documents such as master’s diplomas,^{59,60} permits to pursue craft activities,⁶¹ and certificates of entry in the register of economic activities,^{62,63} issued up to 1989. In the post-war period, the realities of the time required that the prices of products, including confectionery and bakery products, were set top-down.^{64,65} Running private bakeries in those days, especially in the 1940s and 1950s, was very difficult,⁶⁶ or even impossible in many cases. In spite of these unfavourable circumstances, those operators that survived this difficult period continued the tradition in newer, slightly more favourable times.

⁵⁵ Wiercimok Sabina (2007), *List na temat kołacza z 2007 roku* [Letter on kołacz from 2007], Nakło near Tarnów Opolski, manuscript, pp. 1-2.

⁵⁶ Kubiciel Sabina (2007), *Nasz symbol z posypką* [Our symbol with a crumble topping], Nowa Trybuna Opolska, 21-22.07.2007.

⁵⁷ Wiercimok Sabina (2007), *List na temat kołacza z 2007 roku* [Letter on kołacz from 2007], Nakło near Tarnów Opolski, manuscript, pp. 1-2.

⁵⁸ Kubiciel Sabina (2007), *Nasz symbol z posypką* [Our symbol with a crumble topping], Nowa Trybuna Opolska, 21-22.07.2007.

⁵⁹ Master Confectionery Diploma of Józef Izydorczyk, Opole 22.05.1968.

⁶⁰ Master Confectionery Diploma of Ryszard Izydorczyk, Opole 26.02.1976.

⁶¹ Permit to pursue craft activities, Śliwka Jerzy, Cisek 23.07.1982.

⁶² Certificate of entry in the register of economic activities, Śliwka Jerzy, Cisek 6.07.1989.

⁶³ Certificate of entry in the register of economic activities, Izydorczyk Józef and Ryszard, Strzelce Opolskie 28.11.1989.

⁶⁴ Price list for bakery services provided by socialised and non-socialised establishments in the Opolskie Voivodship, WRN, Price Commission, Opole 17.12.1956, manuscript.

⁶⁵ Retail price list No 2/65, Baked bread products, State Price Commission, Warsaw 1965.

⁶⁶ Nasza Gmina, ‘Za chlebem’ [For bread] (article on the baking traditions of the Śliwka family), [n.r.w.].

Over the last quarter of a century, the popularity of ‘kołocz śląski’ is evidenced by various recipes⁶⁷ or books,^{68,69,70} in which the recipe for *kołocz* could be found. The tradition of baking *kołacz* is still very much alive in both Opole Silesia and Upper Silesia, which is very much in keeping with the renaissance of regional awareness, manifested, for example, in new books published in recent years on not only the history of the region (by Polish⁷¹ and German authors⁷²), but also on strictly culinary aspects.⁷³ An example of such a regional publishing series promoting Silesian culture (including, among other things, the ‘kołocz śląski’) are books by Marek Szołtysek⁷⁴ from Rybnik.

As a very popular product, ‘kołocz śląski’ is sold not only in shops but also at various festivals and regional events. Even in relatively small towns, the consumption of ‘kołocz śląski’ at such events is high, as can be seen from the example of Kujakowice. At the local ‘Spotkajmy się w Kujakowicach’ [Let’s meet in Kujakowice] event, between 300 and 560 kg of ‘kołocz śląski’ were sold annually between 2003 and 2007.⁷⁵

The popularity of ‘kołocz śląski’ in Silesia can be seen from the prizes and distinctions awarded to makers of this speciality. The best product in the Strzelce Opolskie powiat in 2004 in the agri-food processing category was ‘kołacz śląski’⁷⁶ made by the ‘Paweł’ cake shop based in Jemielnica.⁷⁷ This company won an award for ‘kołacz śląski’ in the ‘Traditional Product of the Opole Region 2006’ competition organised by the Marshal of the Opole Voivodeship and the Union of Silesian Farmers,⁷⁸ as well as third place in the ‘Agroliga 2007’ provincial competition in the ‘Firms’ category.^{79,80} In addition, in a letter

⁶⁷ Pastry Recipes for the Community Cooperative of Opole Voivodeship, Voivodeship Association of Community Cooperatives in Opole, 1985, pp. 43, 45, 46.

⁶⁸ Łobońska Elżbieta (1990), *Śląska kucharka doskonała* [Silesia’s perfect cook], second revised ed., Foundation for the Silesian Institute of Science, Foundation for the University of Silesia, Katowice, pp. 268-273.

⁶⁹ Szołtysek Marek (2003), *Kuchnia śląska – jedło, historia, kultura, gwara* [Silesian cuisine – food, history, culture, dialect], Wydawnictwo „Śląskie ABC”, Rybnik, pp. 16-21.

⁷⁰ Barowicz Tadeusz (2007), *Polskie kuchnie regionalne* [Polish regional cuisines], Wydawnictwo Klub dla Ciebie, Warsaw, p. 34.

⁷¹ Korta Waclaw (2003), *Historia Śląska do 1763 roku* [History of Silesia until 1763], Wydawnictwo DIG, Warsaw.

⁷² Bahlcke Joachim (2001), *Śląsk i Ślązacy* [Silesia and Silesians], Wydawnictwo Naukowe Scholar, Warsaw.

⁷³ Szołtysek Marek (2003), *Kuchnia śląska – jedło, historia, kultura, gwara* [Silesian cuisine – food, history, culture, dialect], Wydawnictwo „Śląskie ABC”, Rybnik.

⁷⁴ Szołtysek, Marek, author of, among others, the following books: *Elementarz śląski* [Silesian Primer], *Śląsk takie miejsce na ziemi* [Silesia, such a place on Earth], *Żywot Ślązoka poczciwego* [The life of a virtuous Silesian], *Biblia Ślązoka* [The Silesian’s Bible], *Ilustrowany słownik gwary śląskiej* [Illustrated dictionary of the Silesian dialect], *Papież na Górnym Śląsku* [The Pope in Upper Silesia], *Śląskie podróże* [Silesian Journeys], *Ślązoki nie gęsi* [Silesians Are Not Geese].

⁷⁵ Wiadomości wiejskie, September 2003, 2004, 2005, 2006, 2007, *Rozliczenie imprezy „Spotkajmy się w Kujakowicach”* [Summary of the event ‘Let’s meet in Kujakowice’], Village Council of Kujakowice Górne.

⁷⁶ Nowy Głos Jemielnicy, *Best Product of the Strzelce Opolskie Powiat – kołacz by Paweł Schlensag*, No 10/75, October 2004.

⁷⁷ Diploma from the Powiat Starosty, Strzelce Opolskie 2004.

⁷⁸ Diploma of the Marshal of Opole Voivodeship, Opole 8.12.2006.

⁷⁹ Diploma of the Marshal of Opole Voivodeship, Łosiów 3.06.2007.

⁸⁰ Diploma of the Chamber of Agriculture, Opole 3.06.2007.

of 2007 the Ministry of Agriculture and Rural Development confirmed to Mr Paweł Schensag the inclusion of ‘kołocz śląski’ on the List of Traditional Products maintained by the Minister for Agriculture and Rural Development.⁸¹

An award from the inhabitants of the Opole region in a competition organised under the honourable auspices of the Minister of the Economy in the product of the year category 2005 and 2006 went to ‘kołocz śląski’ produced by Zakład Piekarniczo-Cukierniczy L.B. Zimmermann from Gogolin.^{82,83} The bakery also received the Silver Laurel of Skills and Competence for 2005 from the Opole Chamber of Commerce⁸⁴ and was awarded a prize at the ‘Ciepły Dom’ economic exhibition in Strzelce,⁸⁵ which bears witness to the high standard of the company, which bakes mainly ‘kołocz śląski’.

The reputation of ‘kołocz śląski’ is growing beyond the region’s borders, and in Opole Silesia and Upper Silesia it is so widespread that no one can imagine Silesian cuisine without it. The aforementioned Marek Szołtysek, author of many books on Silesia, firmly states that ‘kołocz śląski’ is ‘the most popular and characteristic Silesian food’.⁸⁶

8.3 Specificity and unique characteristics of ‘kołocz śląski’

‘Kołocz śląski’ is the natural regional heir to the centuries-old tradition of baking Old Polish *kołacz*. The border geographical location of Silesia contributed to the formation of a distinctive regional identity drawing on Polish, German, and Czech culture. Silesian culture is therefore rich in that it has been able to draw from many sources (i.e. the culture of its neighbours) and transform this into a new quality. One such distinctive feature of the region is its cuisine, of which the ‘kołocz śląski’ is an excellent example. Despite its apparent similarity to some baked goods from other parts of Poland, it should be clearly stated that the *kołocz* is much more than just a food product. The great symbolism of the ceremonial bread that is ‘kołocz śląski’ demonstrates its uniqueness in terms of culture and meaning. Centuries of Polish tradition are somehow behind the ‘kołocz śląski’, which, in contact with German and Czech culture, underwent a regional transformation, resulting in a specific and unique product.

‘Kołocz śląski’ comes in four of the most popular varieties, i.e., *kołocz* with crumble topping (without filling), *kołocz* with cheese filling, poppy-seed filling, or apple filling. Silesian tradition dictates that all varieties should be treated equally as ‘kołocz śląski’. A specific feature of ‘kołocz śląski’ is its shape. Following the old Polish tradition of round *kołacz*, a tradition of baking rectangular-shaped ‘kołocz śląski’ emerged in Silesia from the 19th century, and in particular from the 20th century onwards. This was due to practical considerations since the old ovens were replaced by all sorts of new ‘baking places’, such as cookers, etc. Rectangular baking trays were more suitable for space-saving reasons. So it can be said that one specific and unique feature is its rectangular shape. Another characteristic is the specific crumble topping which distinguishes it from similar baked goods from other parts of Poland, but which also makes it more labour-intensive. The crumble topping on ‘kołocz śląski’ is characterised by a

⁸¹ Letter of the Ministry of Agriculture and Rural Development BM-oz/076/168/07/as, Warsaw 6.03.2007.

⁸² Diploma ‘Opolska Marka’ [Opole brand], Opole 15.12.2005.

⁸³ Diploma ‘Opolska Marka’ [Opole brand], Opole 14.12.2006.

⁸⁴ Diploma of the Opole Chamber of Commerce, Opole 6.01.2006.

⁸⁵ Nowa Trybuna Opolska, *Lubimy słodycze i ciepłe mieszkania* [We like sweets and warm apartments], [n.r.w.].

⁸⁶ Szołtysek Marek (2003), *Kuchnia śląska – jodło, historia, kultura, gwara* [Silesian cuisine – food, history, culture, dialect], Wydawnictwo „Śląskie ABC”, Rybnik, p. 18.

buttery aroma, a denser consistency, a higher compactness, and a specific shape compared to crumbles used in other parts of the country. The buttery aroma is also characteristic of the whole *kołocz*, while another specific feature is its structure and slightly smaller height compared with baked goods from other parts of the country. The unique characteristics of ‘kołocz śląski’ depend to a large extent on the skills of the people making it, which are the result of, among other things, a long tradition of baking it in this region. The specificity and exceptional features of ‘kołocz śląski’ are linked not only to an old tradition or the sensory properties of the baked product, but also to the symbolism of ‘kołocz śląski’ as a ceremonial cake which is still alive in Silesia. The custom of distributing or walking around with *kołocz* only confirms the importance and uniqueness of ‘kołocz śląski’, without which Silesia would not be a full and genuine Silesia.

9. Control body:

Provide the name and address of the body or departments¹⁾ carrying out the control of compliance with the specification and the scope of controls.

- 1) Voivodeship Inspector of the Agricultural and Food Quality in Opole, ul. Wrocławska 170, 45-835 Opole;
- 2) TÜV Rheinland Polska Sp. z o.o., ul. 17-tego Stycznia 56, 02-146 Warsaw.

10. Labelling:

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

‘Kołocz śląski’ or ‘kołacz śląski’ may be sold without packaging and labels.

Points of sale are marked with one of the variants of the name ‘kołocz śląski’ or ‘kołacz śląski’. If packaging is used, the label of the ‘kołocz śląski’ or ‘kołacz śląski’ features the name in one of the registered variants, the logo of the Protected Geographical Indication or the term ‘Chronione Oznaczenia Geograficzne’ [Protected geographical indication] or the acronym ‘ChOG’ [PGI].

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.

None

12. Additional information:

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

The application was prepared by dr. eng. Maciej Oziębłowski (Wrocław University of Environmental and Life Sciences; Maciej.Oziembłowski@up.wroc.pl) as part of the ‘Specialties from the Opole region’ project implemented by the Union of Silesian Farmers from Opole (www.silesia.agro.pl).

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.

The application contains 86 footnotes under the text, which are documented by photocopies attached to the application.

Agreement on the establishment of Konsorcjum Producentów „Kołocza śląskiego”
[Consortium of producers of ‘kołocz śląski’]

Photos of ‘kołocz śląski’

Proof of payment of the fee of PLN 300

CD with electronic version of the application

Power of attorney

III. Summary of the specification (Single Document)

SINGLE DOCUMENT

COUNCIL REGULATION (EC) No 510/2006
on the protection of geographical indications and designations of origin

‘Kołocz śląski’ or ‘kołacz śląski’ EC No:

PGI (X) PDO ()

Name:

‘Kołocz śląski’ or ‘kołacz śląski’

Member State or third country:

Poland

Description of the agricultural product or foodstuff

Type of product:

Class 2.4. Bread, pastry, cakes, baker's, biscuits and other baker's wares

Description of the product to which the name in (1) applies: ‘Kołocz śląski’ or ‘kołacz śląski’ is rectangular in shape and is about 3.5 cm (± 0.5 cm) high. ‘Kołocz śląski’ or ‘kołacz śląski’ measures 40 × 60 cm (± 5 cm) and weighs about 5-6 kg.

‘Kołocz śląski’ or ‘kołacz śląski’ is produced in the following variants:

- with no filling
- with cheese, poppy seed, or apple filling.

The top layer of the ‘kołocz śląski’ or ‘kołacz śląski’ consists of a crumble topping.

The yeast-cake layer is cream in colour; the colour of the filling, however, varies according to the raw material used:

- creamy yellow for the cheese filling,
- dark grey for the poppy seed filling,
- and amber, honey-coloured for the apple filling.

The outer layer of a ‘kołocz śląski’ or ‘kołacz śląski’ is typically golden in colour and is dusted with icing sugar.

Raw materials (for processed products only):

The following raw materials are used to make ‘kołocz śląski’ or ‘kołacz śląski’:

Yeast dough:

- wheat flour: 0.70–0.90 kg
- milk: 0.30–0.50 l
- sugar: 0.10–0.30 kg
- yeast: 0.04–0.06 kg
- eggs: 0.10–0.30 kg

- butter: 0.10–0.30 kg (25% of the butter may be replaced by margarine with a fat content of at least 70%)
- salt.

Cheese filling:

- semi-fat white curd cheese: 2.4–2.6 kg
- hen's egg yolk: 0.22–0.26 kg – sugar: 0.40–0.60 kg
- flavouring: zest of 1 lemon – butter: 0.10–0.30 kg

Optional additions:

- raisins: 0.09–0.11 kg
- cream or vanilla pudding: 0.09–0.11 kg.

Poppy-seed filling:

- blue poppy seed: 1.4–1.6 kg
- sugar: 0.40–0.60 kg
- egg mass: 0.10–0.30 kg
- butter 0.10–0.30 kg
- water 0.40–0.60 l
- almond flavouring

Optional additions:

- raisins: 0.09–0.11 kg or almonds: 0.09–0.11 kg or nuts: 0.09–0.11 kg or biscuit crumbs: 0.30–0.50 kg.

Apple filling:

- roasted apples: 2.80–3.20 kg – sugar: 0.25–0.4 kg

Optional additions:

- cinnamon, vanilla pudding: 0.15–0.25 kg or breadcrumbs: 0.15–0.25 kg.

The possibility of adding different ingredients to the filling does not affect the product's basic features and does not change the specific features of 'kołacz śląski' or 'kołacz śląski'.

Crumble topping:

- butter: 0.35–0.45 kg
- wheat flour: 0.70–0.90 kg
- sugar: 0.35–0.45 kg
- vanilla sugar.

Feed (for products of animal origin only):

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

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

- making the yeast dough,
- preparing the filling,

- preparing the crumble topping,
- dividing and rolling out the dough,
- shaping the dough on the baking tray and layering the *kołocz*,
- baking,
- decorating.

Specific rules concerning slicing, grating, packaging, etc.

Specific rules concerning labelling

‘Kołocz śląski’ or ‘kołacz śląski’ may be sold without packaging and labels. Points of sale are marked with one of the variants of the name ‘kołocz śląski’ or ‘kołacz śląski’. If packaging is used, the label of the ‘kołocz śląski’ or ‘kołacz śląski’ features the name in one of the registered variants, the logo of the Protected Geographical Indication or the term ‘Chronione Oznaczenia Geograficzne’ [Protected geographical indication] or the acronym ‘ChOG’ [PGI].

Concise definition of the geographical area

Opolskie Voivodeship, as defined by its administrative boundaries, and the following poviats in the Śląskie Voivodeship:

Będzin, Bielsko, city of Bielsko-Biała, Bieruń-Lędziny, city of Bytom, city of Chorzów, Cieszyni, Gliwice, city of Gliwice, city of Jastrzębie-Zdrój, city of Katowice, Lubliniec, Mikołów, city of Mysłowice, city of Piekary Śląskie, Pszczyna, Racibórz, city of Ruda Śląska, Rybnik, city of Rybnik, city of Siemianowice Śląskie, city of Świętochłowice, Tarnowskie Góry, city of Tychy, Wodzisław, city of Zabrze and city of Żory.

Link with the geographical area

Specificity of the geographical area

‘Kołocz śląski’ or ‘kołacz śląski’ is part of the tradition of baking and eating wedding cakes which dates back to the 10th century. It was considered to be magical, which is also why it had to be baked under the appropriate conditions — by women specially trained in the art and who could not, for example, allow draughts into the room. Men were not allowed into the kitchen during baking.

The popularity of ‘kołocz śląski’ or ‘kołacz śląski’ increased over the centuries as it became associated with celebrations. An expensive wedding cake, ‘kołocz śląski’ or ‘kołacz śląski’ was supposed to guarantee that the newly-weds would be blessed with children. As time passed, it became a more everyday product, but its role as a festive cake remains very important. In Silesia, the highly prized tradition whereby guests at wedding banquets receive a ‘contribution’, referred to as a ‘delivery’ or ‘parcel’ in the northern part of the Opole area or as a ‘little present’ or ‘gift’ in southern Silesia, dates back to the 18th century. Over time, the custom of ‘taking round the kołocz’ became popular in Silesia. It is customary to take a ‘kołocz śląski’ or ‘kołacz śląski’ to wedding guests three or four days before the ceremony.

Specificity of the product:

The specific distinguishing characteristics of ‘kołocz śląski’ or ‘kołacz śląski’ have developed over many years of baking tradition:

- four varieties (without filling or with apple, poppy seed or cheese filling),

- its rectangular shape,
- the crumble topping.

‘Kołocz śląski’ or ‘kołacz śląski’ comes in four varieties, established over years of baking tradition: without filling, or with a cheese, poppy seed or apple filling. Another specific feature which distinguishes ‘kołocz śląski’ or ‘kołacz śląski’ from other similar products is its rectangular shape — in other regions of Poland the *kołacz* is round. The name *kołocz/kołacz* itself refers in Polish to a festive cake and comes from the word *kolo* (meaning ‘wheel’), describing its shape.

The crumble topping of ‘kołocz śląski’ or ‘kołacz śląski’ is characterised by a buttery aroma, owing to the large amount of butter which goes into it, and has a denser consistency and is coarser than toppings used in other parts of the country.

The specific characteristics of ‘kołocz śląski’ or ‘kołacz śląski’ are not based purely on an ancient tradition or sensory properties but also on its symbolic value as a festive cake, which is still felt in Silesia.

Causal link between the geographical area and the quality or characteristics of the product (for PDO) or a specific quality, the reputation or other characteristic of the product (for PGI):

The link between ‘kołocz śląski’ or ‘kołacz śląski’ and the area is based on the specific characteristics of the product described in Section 5.2 and on the reputation described below.

The inhabitants of Silesia, a border region, are particularly attached to their traditions and treasure their cultural heritage. There is a long tradition in Silesia of the ‘kołocz śląski’ or ‘kołacz śląski’ as a festive cake, eaten particularly at weddings, as witnessed, inter alia, by the legend that in ancient times gnomes who lived in the Nysa valley taught a clever young girl how to make *kołacz*, and she then passed on the skill to other people living in Silesia.

The reputation of ‘kołocz śląski’ or ‘kołacz śląski’ has been established for at least 100 years. A recipe for ‘good “kołocz śląski” with crumble topping, the Emperor’s favourite cake’ can be found in the *Ilustrowana ksiązka kucharska* [Illustrated Cookery Book], published in Frankfurt am Main in 1913. A recipe for ‘kołocz śląski with crumble topping was given in 1931 in a book entitled *Podstawowe receptury jako klucz do sztuki kucharskiej* [Basic recipes as key to the art of cooking]. The *Niemiecka czytanka szkolna dla szkół ludowych, klasa 3 i 4* [German school reading book for folk schools, grades 3 and 4], published in Wrocław in 1937, contains a poem entitled *Streuselkuchen* [‘Kołocz with crumble topping’], which translates as follows: *‘Kołocz with poppy seed, cheese or apple/Kołocz śląski with crumble topping/There’s nothing as good/In the whole wide world!/(...)’*. References to ‘kołocz śląski’ or ‘kołacz śląski’ as one of the most important elements of Silesian culture are also to be found in contemporary sources such as *Kuchnia śląska – jedło, historia, kultura, gwara* [Silesian cuisine – food, history, culture, dialect], published in 2003, or in *Polskie kuchnie regionalne* [Polish regional cuisines] of 2007.

The reputation of ‘kołocz śląski’ or ‘kołacz śląski’ can be seen from the many prizes and distinctions it has been awarded: Tradycyjny Produkt Opolszczyzny 2007 [Traditional Product of the Opole Area 2007], Opolska Marka [Opole brand] 2007, and a special distinction for promoting traditional products from the Opole area in 2007. In 2006, ‘kołocz śląski’ or ‘kołacz śląski’ reached the national final of the *Nasze Kulinarne Dziedzictwo* [Our Culinary Heritage] competition, and in 2008, it won third prize in the same competition.

The reputation of ‘kołocz śląski’ or ‘kołacz śląski’ is growing beyond the region’s borders, and in Opole Silesia and Upper Silesia it is so widespread that no one can imagine Silesian cuisine without it.

In the old days, ‘kołocz śląski’ or ‘kołacz śląski’ was mainly baked by housewives, but nowadays it is made in bakeries. It forms an essential part of regional festivities and events. Even in relatively small localities, a great deal of ‘kołocz śląski’ or ‘kołacz śląski’ is consumed at this type of event.

Events celebrating ‘Kołocz śląski’ or ‘kołacz śląski’ are also held in various parts of the geographical area. Take, for example, the biggest *kołacz* event ever, which drew crowds of 10 000–20 000, for an attempt to beat the Guinness world record in Opole in August 2008; the *kołacz* baked for the occasion was 136,6 metres long and weighed about 1,500 kg. Consortia representatives take part in shows and trade fairs, the largest of which include Polagra in Poznań, Green Week in Berlin and Agribex in Brussels, as well as local shows and trade fairs. The product also has a media presence, e.g. on TVP1’s *Dzień dobry w sobotę* [Good morning on Saturday] programme and in newspaper articles such as ‘Śląski kołocz – opolski produkt’ [Śląski kołocz – product from the Opole region] (*Nowa Trybuna Opolska*, 5.11.2007), ‘Wybierz współczesną ikonę Śląska’ [Choose a contemporary icon of Silesia] (*Gazeta Wyborcza*, 16.2.2007), and ‘Kołocz jest śląski?’ [Is kołocz Silesian?] (*Gazeta Wyborcza*, 3.8.2007).

**REFERENCE TO PUBLICATION OF THE SPECIFICATION (Article 5(7) of
Regulation (EC) No 510/2006)**

<http://www.minrol.gov.pl/index.php?/pol/Jakosc-zywnosci/Produkty-regionalne-itradycyjne/Wnioski-przeslane-do-UE-od-kwietnia-2006-roku>