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Historical Sources of the Jewish Community in Dynów and the Surrounding Villages in the Twentieth Century

Streszczenie

W niniejszym artykule autorka przybliżyła historię Żydów z Ziemi Dynowskiej. Począwszy od około połowy XVI w. aż do drugiej wojny światowej tworzyli oni historię Dynowa i okolicznych wsi. W XIX w. żydowska gmina w Dynowie miała dwie synagogi, dwóch rabinów i tradycyjne instytucje religijne. W tym czasie założono także drugi cmentarz. Żydzi radośnie celebrowali swoje święta, jak np. Święto Namiotów. Nosili również charakterystyczne stroje. Głównym celem, jaki został zrealizowany przez autorkę w artykule, było przedstawienie materiałów źródłowych dotyczących historii Żydów z Hłudna, Nozdrzca, Wary i Wesołej. W skład tego zbioru wchodzi materiały pochodzące z Archiwum Państwowego w Rzeszowie Oddział w Sanoku. Znalazły się w nich spisy mieszkańców tych miejscowości. Autorka uzupełniła je w oparciu o archiwa lokalnych szkół oraz publikacje dotyczące Żydów z wymienionych miejscowości. Nieoceniony wkład w dokumentowanie śladów przeszłości żydowskich mieszkańców Ziemi Dynowskiej mają wywiady przeprowadzone przez autorkę oraz przez uczniów Szkoły Podstawowej w Hłudnie, którzy pracowali pod jej kierunkiem. Efekty ich pracy zostały utrwalone w formie pisemnej. Ich wartość została także doceniona przez różnego rodzaju instytucje, o czym jest mowa w tekście. W pamięci autorki na zawsze pozostaną świadkowie minionych dni, którzy chętnie opowiadali o swoich żydowskich sąsiadach, często ich pracodawcach. Pa-

¹ Agata Duda- mgr historii, nauczyciel historii i języka angielskiego w Szkole Podstawowej im. Kardynała Stefana Wyszyńskiego w Hłudnie i Liceum Ogólnokształcącym im. I. Krasickiego w Dubiecku, doktorantka w Instytucie Historii Uniwersytetu Rzeszowskiego

miętać będzie także ich łyzy, spowodowane cierpieniem Żydów podczas Holokaustu. Wspomnienia świadków stanowią cenne i nieznane źródło dotyczące życia Żydów w miejscowościach, które są ważne dla autorki chociażby ze względu na fakt, że jest nauczycielem historii w tym środowisku albo też realizuje projekty badawcze dotyczące miejscowości wymienionych w artykule. W związku z tym skupiła ona swoją pracę badawczą głównie na tym obszarze. W pracy nie wykorzystano źródeł znajdujących się np. w Żydowskim Instytucie Historycznym w Warszawie, które wymagane są przy szerszych opracowaniach. Sięgnięto natomiast do źródeł lokalnych, które znajdują się w Archiwum Państwowym w Rzeszowie Oddział w Sanoku.

Słowa kluczowe:

dynowscy Żydzi, gmina żydowska, pamięć zbiorowa, Holokaust, świadkowie

Introductory remarks:

The author's interest in the subject of Jewish culture and the Holocaust dates back to the 1990s, when, as a young history teacher at the primary school in Hłudno, she conducted activities aimed at preserving the traces of the history of Jews who lived in the village. Therefore, interviews of students with older residents of Hłudno were organized. The effects of the actions taken were recorded in writing and sent to competitions. These works were noticed and awarded. In 1997, the author received a diploma from the Superintendent of Education in Krosno, Marian Duda, for preparing students for the competition and winning first place in the competition entitled „To Save from Oblivion” in the category of studies on the history of the region. A paper on the history of the Jews of Hłudno was submitted for the competition. In 2002, the author's students prepared the project entitled „History and Culture of Jews from Hłudno and the Surrounding Area”. It was consistent with the theme of the competition, the aim of which was to preserve the traces left by Jewish residents in their homeland. The composition of the project covered various aspects of Jewish history, culture, and cuisine. Reference was also made to Janusz Korczak's literature. The students showed the ability to use various sources of knowledge in the selection, processing, and interpretation of information, thanks to which the work had a high cognitive value, for which they received thanks from the Shalom Foundation.

Interest in the topic of Jews residing in Hłudno and nearby villages was continued by the author. In August 2017, she took part in the Meeting of the Jubilee Organizers of the 10th International Holocaust Remembrance Day in Podkarpacie, which was held in Rzeszów. This gave us the opportunity to involve the community of Hłudno in this event. Under the author's guidance, the students prepared a project entitled „Tangible and intangible traces of the Jewish population in my village”. There was also a movie called „The Tag family from Hłudno”. In this project, the author involved not only students and residents of Hłudno but also the Commune Cultural Center in Nozdrzec, the Community Self-Help Center named after Anna in Izdebski, and the association „Towarzystwo Miłośników Ziemi Dynowsko-Brzozowskiej”.

The task was created in cooperation with the Department of Jewish History and Culture at the Institute of History of the University of Rzeszów, the Institute of National Remembrance in Rzeszów, the Polish Historical Society in Rzeszów, the Foundation for the Preservation of Jewish Heritage in Poland, the Podkarpackie Board of Education, and the Podkarpackie Center for Teacher Education. As a result of these activities, on January 26, 2018, at the Firefighter's House in Hłudno, the meeting was held. Representatives of the Jewish community took part in it. During the conference, a lecture entitled „The Jewish Religious Community in Dynów” was presented by Krzysztof Hajduk, Ph.D., and Agata Duda presented a lecture entitled „The Holocaust of Jews from the Dynów Land during World War II”. The inhabitants of Hłudno, who remembered Jews from their youth, shared their memories. In the years 2017–2018, the author also took part in cultural events organized at the Center for the History and Culture of Polish Jews in Dynów. In August 2018, as the president of the association „Towarzystwo Miłośników Ziemi Dynowsko-Brzozowskiej”, she joined the project entitled „Together for heritage and memory”, the aim of which was to commemorate the Jewish population murdered in the forced labor and extermination camp in Zasław. The author has actively participated in historical education and the popularization of the cultural heritage of Podkarpacie. This is also expressed through numerous interviews with witnesses to history and their descendants. Thanks to the activities that have been continued by the author for almost 30 years, the history of Jews from the Land of Nozdrzec has been „saved from oblivion” and has contributed many interesting facts to historical research.

From the history of the Jews of Dynów until the end of the 19th century

The first historically documented information about Dynów dates back to 1423. It belonged with nearby Dubiecko and Lesko to the powerful family of the Kmit. The first accounts of Jews in Dynów date back to 1553. In that year, four Jewish families were mentioned in historical documents. In the census of the Lesko residents from 1565, Aron from Dynów was mentioned as the man who moved from Dynów to Lesko. At first, the Jews of Dynów were members of the kehilla of Przemyśl, which was confirmed by King Władysław IV in 1638. The Jewish community is assumed to have gained its independence at the end of the 17th century. A wooden synagogue belonged to it, and it was presumably a cemetery. In 1691, a privilege for the Jews of Dynów was issued. At the turn of the 17th and 18th centuries, the existence of Jewish Street was recorded. The Jews of Dynów owned 53 houses. Among them, 11 houses were situated in the main square. At the turn of the 18th century, 435 Jews resided in the town. The Jews of Dynów constituted one-third of the population of this town. A new brick synagogue was built during that period of time. In the sources from 1727, it was mentioned that the Jews of Dynów had owned a mikveh, a hospital, a kosher slaughterhouse, and a beth midrash since 1739². According to the census of

² *Virtual Shtetl, Dynów Jewish Community History*, [in:] <https://sztetl.org.pl/en/node/207/99-history/137268-history-of-community> / [accessed August 8, 2022].

1764 in the Sanok Province, there were six Israelite communities with synagogues and kahal organizations. 4646 Jews lived there. In the kehilla of Dynów, there were 1228 Jews³. In 1765, in Dynów, lived 659 Jews, and in the kehilla of Dynów, 1328. Since 1772, Dynów has been under Austrian rule. In 1799, 685 Jews lived in Dynów. That was 30.7% of the total population of the town⁴.

The 19th century brought a great economic boom to Dynów. Trade fairs, where livestock, horses, and canvas were sold, were organized in the town. They were well known throughout Galicia. In 1870, the Jewish community numbered 1190 people. At that time, they had 2 synagogues, 2 rabbis, 2 traditional religious institutions, and 2 cemeteries. Since 1895, the Jews of Dynów have had the Credit Society in the town. In 1901, 11 out of 20 town councilors were of Jewish descent⁵.

The Jewish population was organized in religious communities (kehillas), which performed a number of functions in the fields of faith, education, and social affairs and also maintained contact between the community and the state administration. The territorial coverage of the kehilla is difficult to determine due to the fact that among members of the Jewish community, the kehilla was perceived through a religious prism and not as an administrative unit⁶. On February 7, 1789, Emperor Joseph II introduced the first organizational changes in relation to the communes⁷. On the basis of the mentioned patent, autonomous Jewish communities were established. Three superiors led them. Lwów and Brody had seven supervisors. The superiors held their office for three years. Active and passive electoral rights were available to members of communes and owners of real estate located on their territory. These changes gave the communes the character of a public-law institution. Secular administrative communes supervised them. This weakened the rabbi's position in favor of the secular community board. The outer borders of the Jewish communities coincided with the county border. The final shape of the Dynów kahal was established at the end of the 19th century⁸.

The Jews of Dynów in the 20th century

In 1900 to the kehilla of Dynów belonged: Bachórz with Chodorówka and Łaskówka, Bartkówka, Dąbrówka Starzeńska, Dylągowa, Dynów, Harta, Hłudno, Izdebki, Łubno, Nozdrzec, Niewistka, Krzemienna, Obarzym, Pawłokoma, Poręby with Huta and Jasionów, Przedmieście Dynowskie with Igioza, Siedliska, Ulanica, Wara, Wesoła, Wołodź with Woła Wołodzka and Gdyczyna. The total Jewish population was 2066.

³ A. Potocki, *Podkarpackie Judaica*, Brzozów 1993, p. 6.

⁴ *Virtual Shtetl, Dynów Jewish...*

⁵ *Ibidem*.

⁶ K. Hajduk, *Brzozów i powiat brzozowski w latach 1918–1939*, Rzeszów 2017, p. 181.

⁷ J. Michalewicz, *Żydowskie okręgi metrykalne i żydowskie gminy wyznaniowe w Galicji doby autonomicznej*, Kraków 1995, pp. 14–17.

⁸ K. Hajduk, *Brzozów i powiat brzozowski...*, p. 181.

That was 7.3 people per square kilometer⁹. By 1921, the Jewish population stood at 1892 in the kehilla of Dynów. In town, the Jewish population was 1273 out of 2727 residents. In the remaining 22 villages that belonged to the Kehilla, 619 Jews dwelled¹⁰.

Table 1. Structure of the population of the Jewish religious community in Dynów in 1921

The seat of the religious community	Towns belonging to the religious community	Jewish population
Dynów	Bachórz with Chodorówka	34
	Bartkówka	18
	Dąbrówka Starzeńska	12
	Dylągowa	0
	Dynów	1273
	Harta	23
	Hłudno	41
	Izdebki	71
	Laskówka	12
	Łubno	61
	Nozdrzec	10
	Niewistka	19
	Krzemienna	27
	Obarzym	6
Pawłokoma	8	

⁹ K. Hajduk, *Stosunki wyznaniowe w dekanacie dynowskim w latach 1918–1939. Próba ogólnej charakterystyki*, [in:] „Rocznik Historyczny Dynoviana” no. 3, Dynów 2016, p. 376.

¹⁰ K. Hajduk, *Brzozów i powiat brzozowski...*, p. 183; *Skorowidz miejscowości Rzeczypospolitej Polskiej, woj. łwowskie*, „Statystka Polski”, vol. 13, Warszawa 1924, pp. 5-6.

Dynów	Poręby with Huta and Jasionów	5
	Przedmieście Dynowskie with Igioza	126
	Siedliska	7
	Ulanica	16
	Wara	15
	Wesoła with Magierów and Ujazdy	78
	Wołodź with Wola Wołodzka	24
	Obarzym	6
Total:	x	1892

Source: K. Hajduk, *Brzozów i powiat brzozowski...*, p. 183; *Skorowidz miejscowości Rzeczypospolitej Polskiej...*, pp. 5-6.

In 1927, as part of the unification of Jewish legislation throughout the country, the existing laws on the territory of Galicia were changed. The Minister of Religious Affairs and Public Education supervised the communes. The powiat starost performed direct supervision in the place where the community functioned. He approved the results of the elections for the community authorities and the selection of rabbis. He also drafted budgets and controlled their performance. The new act defined the division into small and large communes according to the criterion of the number of inhabitants of Jewish nationality. The Jewish community in Dynów was considered small, as the number of its inhabitants did not exceed 5,000. Unlike large communes governed by a board and a council, in small ones there was only a board, usually eight people. Its members were elected according to the five-adjective principles of the electoral law by men who were at least 25 years old on the election day, paid regular contributions, and lived in the commune for at least a year. That excluded the poorest inhabitants in particular. On the other hand, a man over the age of 30 could be elected to the board¹¹.

¹¹ K. Hajduk, *Brzozów i powiat brzozowski...*, p. 185.

Table 2. List of board members of the religious community in Dynów in 1937

Headquarters of the religious community	Member of the board	Age	Job	Party affiliation/ political views
Dynów	dr Szaja Intrator	42	doctor	orthodox
Dynów	Mendel Neger	63	butcher	zionist
	Aron Fingenbaum	40	watchmaker	zionist
	Hersch Lisner	32	merchant	zionist
	Józef Melon	51	merchant	zionist
	Pinkas Lion	64	merchant	zionist
	Józef Rosenbaum	56	merchant	zionist
	Haber Lische	74	merchant	zionist

Source: K. Hajduk, *Brzozów i powiat brzozowski...*, p. 186.

The most important institution in the Jewish community was the rabbinate. Its tasks included supervision over the celebration of religious holidays, including the Sabbath, control of ritual slaughter of animals, resolution of doubts in terms of the purity of meat, and kosher dishes. Rabbis performed weddings, divorces, and funerals. They supervised the religious education of children and youth. They supervised the circumcision ritual. The Jewish population joyfully celebrated their holidays. Before the 7-day „Feast of Tabernacles”, which was celebrated to commemorate the stay of the Jews in the desert after leaving the Egyptian captivity, makeshift huts made of fir branches in the shape of squares were built in the back rooms of Jewish houses, in which prayers were said. The beginning of the Sabbath was announced by messengers who ran from house to house, knocking three times on the door with a hook-shaped stick, which was a sign to stop working. Celebrations began in the synagogue with solemn prayers. Then they returned home to sit down at a candlelight festive dinner, during which prayers were recited. On the table were traditional dishes, etc., wheat challah, Jewish fish, wine, and, in the more affluent, slivovitz-shabasówka. On the Sabbath day, Shabasgoyes (mainly Poles) did all work, including the preparation of dinner, in Jewish houses. On Saturday morning, a servant of the synagogue walked through the streets of the city, summoning Jews to pray together at the synagogue. The streets became crowded. Orthodox Jews wore characteristic attire– a black long coat made of silk and a hat trimmed around the brim with leather from a marten or the European polecat. Wealthier people wore short-leg trousers, white knee-highs, and long-nosed Jodhpur boots. During prayers on non-holiday days, those attending

the synagogue wore a tallit (shawl) with black and white stripes covering the head and shoulders and tefillin consisting of leather loops and two six-sided boxes, one fastened on the left forearm, the other under the shawl on the forehead. On public holidays, only the tallit was obligatory. Inside the boxes, there were pieces of parchment with a verse containing a prayer. There were separate places in synagogues where women could pray. An equally important holiday was Judgment Day, during which Jews prayed over family graves or rivers. After prayers in the afternoon, people went out into the city, where they chatted with friends. After the celebrations were over, the Jews returned to their daily activities. Weddings were very important events in the lives of the Jewish population, as well as funerals. Wedding ceremonies largely depended on wealth. During a funeral among Jews, according to the custom, the body of the deceased, wrapped in a white shroud, was carried on a bier in complete silence to the Jewish cemetery¹².

September 1, 1939, was the day when the Second World War broke out. Jewish blood was spilled freely as soon as Hitler's soldiers arrived in Dynów on September 13. Many people were killed. Due to German attacks on the west of the country, many refugees arrived to Dynów¹³. Rosh Hashanah (the Jewish New Year) was on September 14 and 15. On September 15, the Nazis went from house to house, taking men only. Approximately 400 people were grouped. Among them were Jews from Krosno, Jasło, Gorlice, and Nowy Sącz. Those who were trying to escape were shot to death on the spot. Approximately 200 people were murdered on the same day in the place where nowadays there is Józef Ożóg Street.



Photo 1. The view on Józef Ożóg Street in Dynów—the place of execution of the Jews in September 1939. On the right side and on some part of the road, there was a fossa that went as far as the health center visible in the picture. Photo by Agata Duda.

¹² R. Głuszko, *Na podzwonne brzozowskim Żydom*, [in:] *Brzozów. Zarys monograficzny*, ed. J. F. Adamski, Brzozów 1990, p. 614; K. Hajduk, *Brzozów i powiat brzozowski...*, pp. 213-214; G. Szajnik, *Stosunki polsko-ukraińsko-żydowskie w mieście i gminie Dynów*, Dynów 2008, p. 37.

¹³ W. Wierzbieniec, *Z dziejów społeczności żydowskiej w Dynowie*, Rzeszów–Dynów 2003, pp. 54-55.

Local people were the witnesses to that murder in the saved places. About 100 Jews were also killed on the same day in the Żurawiec forest, between Dynów and Nozdrzec. They were buried there in a mass grave. In summer 1940, the murdered Jews were taken out of the grave and buried in six graves at a Jewish cemetery in Karolówka. It took a lot of influence and a great deal of money to get the permission of the German military commander to exhume the bodies. On September 15, the Nazis also burned alive about 50 Jews who hid in the synagogue. Two nearby houses of prayer burned as a result of this fire¹⁴.



Photo 2. On the right side of the road between Dynów and Nozdrzec in Żurawiec, in the place shown in the picture, in September, 1939, the Nazis murdered about 100 Jews. Photo by Agata Duda.

The next stage of the tragedy of the Jews was related to the mass resettlement of the Jewish population from the border zone to the territories occupied by the USSR. On September 21, 1939, Reinhard Heydrich issued an order to the commander of the 1st Sipo and SD operational group, General Bruno Streckenbach. It concerned the deportation of Jews from the Rzeszow region. The purpose of this action was to „loosen up” the future „reservation” for Jews. Treating them as an uncertain element, they wanted to secure the border areas more. As a result, on September 22, mass deportations of Jews across the San began in the Rzeszów region. They covered over 20,000 people. Each of the actions was connected with the robbery of the property of the Jewish population-house revision and body revision. There were humiliations of personal dignity, abuse of victims, and murders¹⁵.

On September 28, 1940 (when Jews celebrated Sukkot), the Nazis gathered in the main street of Dynów approximately 1.5 thousand Jews, mainly women, children,

¹⁴ *Ibidem*, pp. 55-56; M. Krasnopolski, G. Szajnik, *Dynów w okresie drugiej wojny światowej*, Dynów 2006, p. 24.

¹⁵ W. Wierzbieniec, *Z dziejów społeczności...*, p. 56.

and the elderly. The column was formed and directed to the River San. Despite the high level of water, the Jews were forced to cross the river to the Soviet occupation zone. A lot of people, mainly the elderly and children, drowned while crossing the river. Those who managed to get to the other bank of the river were surrounded by the soldiers of the Red Army. They spent the whole night outside, wet and cold. They waited for the decision concerning their own fate. They spent the whole night under the sky, wet and cold. They waited for the decision concerning their own fate. Eventually, they were transported mainly to Brzeżany, Rohatyn, Przemyślany, and Złoczów¹⁶. A witness to the mass elimination of Jews, Stanisław Hadam, born in 1927 in Bartkówka, described it as follows:

„(...) The Germans murdered the Jews, and after gathering almost all of them from the town and neighboring villages on the market square in Dynów. Some of the young Jews were given shovels and forced to sing and leave the town. The song was that before the war, when Śmigły-Rydz was in power, the Jews did nothing, and now that the golden Hitler had come, the Germans would teach the Jews how to work. They dug mass graves in the Jewish cemetery, so that in the evening some of the Jews were shot over the dug graves, and the rest were driven to two synagogues, supposedly for prayer, but there was one wooden (synagogue), the other one made of brick, which they poured with gasoline over them and set on fire with people inside, and in a few days, the unburnt human remains and ashes were taken to the dug graves in the Jewish cemetery, and whoever survived tried to get across the border on the San to the Russian side. Some swam, and some drowned. (...)”¹⁷



Photo 3. The view of the River San from the bridge in Dynów. In September 1940, the Jews were forced to cross the river. Photo by Agata Duda.

¹⁶ *Ibidem*, pp. 57-58.

¹⁷ S. Hadam, *Nad Sanem i na Wołyniu (wspomnienia z lat 1939–1947)*, Rzeszów 2007, pp. 16-17.

A few Jews who returned to Dynów ended their days in the Brzozów ghetto. In the years 1939–1941, the Nazis carried out executions of the Jews of Dynów and nearby villages a lot of times. They shot single people or a group. In 1941, a woman called Krener and an unknown man from Łubno were shot in the cemetery. In September 1942, Ann Schrejer was murdered in the main square¹⁸. In spring 1943, 15 Jews were arrested in the nearby village of Bartkówka, one of them, Dawid Samuel, was killed in that place; the others were transported to Bircza. In July 1943, the Nazis shot two men and one woman hiding in the forest in Dylągowa¹⁹.

In the summer of 1940, the Germans pulled down the brick synagogue. They used the material for road repairs. They also used Jewish tombs for these purposes²⁰. A group of Jews from the kehilla of Dynów tried to hide and wait until the end of the war. They needed help from Polish and Ukrainian people. That decision required not only courage but also the possession of appropriate financial sources. People who hid were scared and uncertain of the next day. Only a few hiding Jews managed to survive the Nazi occupation period in this area. It was possible thanks to the help of non-Jewish inhabitants of Dynów and nearby villages. By saving Jews, they risked their lives and their families²¹.



Photo 4. The Jewish cemetery in Dynów. Photo by Agata Duda.

¹⁸ W. Wierzbieniec, *Z dziejów społeczności...*, p. 59.

¹⁹ B. Jaśkiewicz, *Zarys dziejów Dynowa*, [in:] *Sześć wieków Brzozowa. Księga pamiątkowa*, Kraków 1959, p. 75; A. Potocki, *Podkarpackie...*, p. 29; M. Krasnopolski, *Losy Dynowa w latach 1939–1944*, [in:] *Dynów. Studia z dziejów miasta*, ed. B. Jaśkiewicz, Dynów 1995, pp. 216-217.

²⁰ W. Wierzbieniec, *Z dziejów społeczności...*, pp. 58-59.

²¹ *Ibidem*, p. 60.

Final remarks:

The next part of the text (appendix) consists of the sources concerning the Jews of the Dynów Land in the 20th century. These sources are innovative in nature. They can be an important contribution to both genealogical research and research on the history of the Jewish population living in the area of Dynów Land. They were created thanks to the author's in-depth query in the State Archives in Rzeszów Branch in Sanok as a result of research conducted since the 1990s in the analyzed area.

Appendix:

I. Jewish population from selected villages of the Dynów Kehilla in the 1930s

Table 3. The Unger family from Wara

Surname and name	Parents	Date of birth	Remarks
Unger Leib	X	August 6, 1859	Their house number was 140.
Jarmark Chaja from Ungers family	Leib, Mala Lanksam	September 18, 1895	
Unger Hersch	Leib, Mala Lanksam	May 5, 1893	Their house number was 140.
Unger Mana	Laib	June 24, 1897	
Jarmark Dawid	Mozes, Mania Lajner	September 8, 1896	
Jarmark Mania (Mala)	Dawid, Chaja Unger	September 8, 1926	
Jarmark Jakób	Dawid, Chaja Unger	March 14, 1928	
Jarmark Mendel	Dawid, Chaja Unger	September 8, 1930	

Table 4. The Hut family from Wara

Surname and name	Parents	Date of birth	Remarks
Hut Dawid (merchant)	Efraima, Rozali	March 15, 1880	Their house number was 128

Hut Chaja	Leib, Freida Langsam	April 20, 1882	Their house number was 128
Hut Regina	Dawid, Chaja	March 19, 1909	
Hut Ryw(f)ka (Fryda)	Dawid, Chaja	June 26, 1925 or May 26, 1925	
Pinkas Wolf Reek (trader)	Leib, Estera Zindel	April 7, 1909	
Reek Gitel	Pinkas Wolf, Rywka Rut	January 29, 1935	

Table 5. The Unger family from Wara (they come from Dynów)

Surname and name	Parents	Date of birth	Remarks
Unger Laja	Hersch, Rajza	August 8, 1867	They lived as tenants in the house number 186 with Maria Śnieżek and her daughter Stanisława.
Unger Hersch	X	1895	
Unger Estera	Hersch, Laja Unger from the Wawscher family	March 14, 1904	
Unger Mojżesz	Hersch, Laja Unger	May 6, 1908	
Unger Chana	Hersch Unger	1897	

Table 6. The Propper family from Wara

Surname and name	Parents	Date of birth
Propper Abraham	X	X
Propper Sara	Abraham Popper	February 2, 1897
Propper Chana	Abraham Popper	June 23, 1893

Propper Rosa	Abraham Popper	1908
Propper Chaim	Abraham Popper	February 18, 1895
Propper Josko (innkeeper in Wara)	Abraham Popper	X

Table 7. The Feldman family from Wara

Surname and name	Parents	Date of birth	Remarks
Feldman Esthera	X	1884	They emigrated to the USA in 1920.
Feldman Mery (Mariem)	Esthera	X	
Feldman Leib	Esthera	1910	
Feldman Abraham	Esthera	1911	

Table 8. The Fuss family from Wara

Surname and name	Parents	Date of birth	Remarks
Fuss Leie (Linja)	Fuss Judy	1903	In the age of 18 she emigrated to the USA.
Fuss Emilia	Fuss Judy	1895	X

Table 9. The Hut family from Wara

Surname and name	Parents	Date of birth
Hut Ryfka	Hut Dawid	1908

Sources: The State Archives in Rzeszów, Branch in Sanok (further SARz b/S), Akta Gminy Nozdrzec powiat Brzozów, Rejestr mieszkańców wsi Wara 1931–1948, sign. 142; Rejestr mieszkańców wsi Wara 1931–1948, sign. 144; The Statue of Liberty, Ellis Island Foundation, Inc., Passenger Search, [in:] <https://www.libertyellisfoundation.org> [accessed January 2, 2018]; St. John Paul II Primary School Archive in Wara: Księgi uczniów Szkoły Podstawowej w Warze.

Table 10. The Hammer family from Hłudno

Surname and name	Date of birth	Family	Remarks
Hammer Mendel	June 5, 1860	Chaja's husband	His house number was 211.
Hammer Chaja (from the Türk family)	X	Mendel's wife	Died.
Hammer Leizor	September 3, 1904	Mendel and Chaja's son	Crossed out in blue during Second World War.
Hammer Beila (from the Lahim-mel family)	April 2, 1907 in Leszczawa Dolna	Leizor's wife Chaim Chun's daughter	Started to live in Hłudno on December 30, 1936. Crossed out in blue during Second World War.
Hammer Hersch Meilech	January 15, 1936	Leizor and Chaja's daughter	Crossed out in blue during the Second World War.

Table 11. The Ringel and Zwick family from Hłudno

Surname and name	Parents	Date and place of birth	Remarks
Ringel Markus	Berl, Sara	March 3, 1860 Wyszatyce	The main tenant, a farmer, married to Blima, lived in house no. 112.
Zwick Blima	Naftali, Etl	May 14, 1879 Przysietnica	Married.
Zwick Jakób	Markus Ringel, Blima Zwick	August 15, 1910 Hłudno	ID card no. 3/8, 1935 issued by the Nozdrzec Commune Board, unmarried, with his parents.

Zwick Marja	Markus Ringel, Blima Zwick	April 1, 1914 Hłudno	Date of leaving the community: September 15, 1933, next place of resi- dence: Bolechów, st. Jakie, house no.1.
Zwick Dawid	Markus Ringel, Blima Zwick	X Hłudno	Single, with parents
Ringel Rachela	Markus Ringel, Blima Zwick	May 22, 1920 Hłudno	Single

Table 12. The Weiss and Lemmel family from Hłudno

Surname and name	Parents	Date and place of birth	Remarks
Weiss Chaim	Dawid, Chane	February 28, 1864 Błażowa	Merchant, settled in the commune in 1892, his wife Feiga, lived in house no. 187.
Weiss Feiga	X	April 20, 1869	Chaim's wife
Lemmel Samuel	Dawid	May 20, 1903 Przedmieście Dynowskie	Łajka's husband, in the commune since January 1, 1933, the previous place of residence-Przed- mieście Dynowskie.
Lemmel Leja from the Weiss family	Chaim, Feiga	November 14, 1896 Hłudno	Merchant Samuel's wife
Lemmel Jozef	Samuel, Leja	X	Single, with parents
Lemmel Rachela	Samuel, Leja	X	Single, with parents

Source: SARz b/S, Akta Gminy Nozdrzec powiat Brzozów, Rejestr mieszkańców wsi Hłudno 1931–1940, sign. 149.

Table 13. The Jews of Wesola

Surname and name	The year of birth
Alagieł Magieł	X
Alagieł Markus	X
Alagieł Srul	1896
Bierwas Hirsz	X
Bierwas Izaak	1900
Buchmann Izaak	X
Buchmann Chaja	X
Buchmann Leja	1927
Buchmann Izrael	1925
Buchmann Feiwel	1924
Brenner Mendel	X
Brenner Mojżesz	1924
Brandla Rabi	1902
Dwojra Mantel	1901
Englert	X
Krugel Beila	1921
Krugel Izrael	X
Lag Fraudel	1922
Lag Hersch	X
Lag Sura	X
Lag Szindla	1898
Lag Trilowerk	1898
Langsam Mailech	1922
Langsam Sara	X
Langsam Taube	1923
Langsam Zelman	X

Luskina Perla	1901
Maget Freida	1901
Maget Moszko	X
Maget Susmann	X
Mageton Markus	X
Magił Zbyszko	1923
Magił Mendel	X
Rabi Freida	1802
Rabi Mordko	X
Ritter Josef	1926
Ritter Mendel	X
Rubin Fred Rozalia	1900
Rubin Hersch	X
Seib Sara	X
Seib Tyrk	1901
Tag Frewel	X
Tag Hersh	X
Tag Izaak	X
Tag Malcia	1902
Tag Sura	X
Tag Szindla	1900
Tyrk Leib	1900
Tyrk Sara	X
Weg Libka	1901
Weg Szmul	X
Weg Tiewka	1902
Weg Zesmann	X
Werner Chaja	1902
Werner Hersz	X

Wernet Feiga	1901
Zusskind Perla	1902
Zusskind Mechla	1902

Source: K. Bator, *Wesoła na Pogórzu Dynowskim. Dzieje wsi i parafii*, Wesoła 2009, pp. 517-518.

II. The population of Hłudno in the years 1785–1938

Table 14. Population by religion

Year	Total population	Roman Catholics	Greek Catholics	Jews	Jews %
1785	660	200	450	10	1,5
1851	1797	272	1500	25	1,4
1860	X	233	X	39	X
1888	2684	411	2200	73	2,7
1899	2878	425	2371	82	2,8
1902	3030	470	2460	100	3,3
1912	3682	662	2974	46	1,2
1914	3984	1140	2790	54	1,3
1917	2385	712	1571	102	4,3
1926	X	501	X	112	X
1930	1850	510	1300	40	2,1
1932	1945	605	1300	40	2,0
1935	2045	642	1404	37	1,8
1938	2223	662	1534	27	1,2

Sources: *Status Scholarum Nationalium in Dioecesi Premisliensi R[itus] L[atini] pro Anno 1857–1938*, Przemyśl 1857–1938; *Szematyzm Królestwa Galicji i Lodomeryi z Wielkiem Księstwem Krakowskiem 1858–1914*, Lwów 1858–1914; Шематизм цілого греко-католического Кліру злучених Єпархій Перемиської, Самборської і Сяноцької В роки 1882–1914, Перемишль 1882–1914; Z. Budziński, *Ludność pogranicza polsko-ruskiego w drugiej połowie XVIII wieku*, Przemyśl 1983, p. 155.

The analysis of the above table leads to the conclusion that from the second half of the 17th century until the end of the 1930s, Jews were a small percentage of the population of Hłodno. Their number in particular years of the discussed period was slightly different, which can be explained by the fact that they moved to other places. A year before the outbreak of World War II, 27 Jews lived in Hłodno. Certainly, during their stay in the village, Jews had a greater or lesser impact on the lives of the other inhabitants because they owned shops and taverns, where villagers met.

III. Jewish children from Hłodno and Nozdrzec in the school grade sheets

1. Chaja Tag, daughter of Melech Tag (a merchant in Hłodno). She started her education in the school year 1911-1912 in a one-class school in Hłodno. In the school year 1913-1914, she attended the third grade (study year 3). Based on her progress in learning, she moved to the third grade (study year 4) of a one-class school.
2. Dinka Zwick, daughter of Benjamin. She started school in the school year 1910-1911. In the school year 1913-1914, she attended the third grade (study year 4). Based on her progress in learning, she went to the fourth grade (study year 5) of a one-class school.

Dinka Zwick's grade sheet for the 2nd half of the 1913-1914 school year

Grade	third
Year of study	fourth
School year	1913-1914
School term	second
Behaviour	commendable
Diligence	persistent
Reading	very good
Writing	very good
Polish	very good
Russian	very good
Calculus combined with the study of geometric forms	good
Science	very good

Drawings	very good
Singing	very good
Handwork	very good
Gymnastics	very good
Written exercises	very careful
Number of excused school days missed	11
Number of unexcused school days missed	0

3. Jacob Zwick, was born on January 31, 1918, in Hłudno. In the school year 1929–1930, he attended the fourth class (study year 6) in Hłudno.
4. Mechel Tag, son of Izaak (merchant in Hłudno). He was born on December 22, 1923, in Hłudno. In the school year 1930–1931, he attended the first class in Hłudno.
5. Rachela Ringel, daughter of Markus Ringel (a farmer in Hłudno). She was born on January 22, 1919, in Hłudno. In the school year 1930–1931, she attended the fourth class (study year 5) in Hłudno.
6. Ruchla Lemel, daughter of Samuel, was born on December 9, 1929. In the school year 1936–1937, she attended the first class in Hłudno.
7. Blan Miriam, daughter of Blan Freidw, was born on May 8, 1930, in Nozdrzec. She attended lessons in school in Nozdrzec in the school year 1937–1938. In the school year 1939–1940, she was expelled as an Israelite by the decision of the school authorities.

Source: Cardinal Stefan Wyszyński's Primary School Archive in Hłudno: Chaja Tag, grade sheet 1913–1914; Dinka Zwick, grade sheet 1913–1914; Jakob Zwick, grade sheet 1929–1930; Mechel Tag, grade sheet 1930–1931; Rachela Ringel, grade sheet 1930–1931.

Aleksander Fredro's Primary School Archive in Nozdrzec: Ruchla Lemel, grade sheet 1936–1937; school records of the 4-classes elementary school in Nozdrzec from the time of the German occupation.

IV. Residents of Hłudno and Wesola in the files of KL Buchenwald

1. Jakob Ringel born on August 15, 1916 in Hłudno. He had lived before being arrested in Wesola. He was directed on September 9, 1944, by SSU. Polizeiführer Radow to KL Buchenwald, where he was registered as prisoner no. 84630. (There is a difference in the date of birth of Jakob Ringel in the birth book and records from KL Buchenwald.)

KL: Buchenwald Gutzmann Ob. Konz. Buchenwald Jude

Häftl.-Nr.: 84630 P

Häftlings-Personal-Karte

Fam.-Name: Ringel Überstellt _____ Personen-Beschreibung _____

Vorname: Jakob am: _____ an KL Grösse: _____

Geb. am: 10.10.21 in: Wesola Gestalt: _____

Stand: WdW Kinder: 1 am: _____ an KL Gesicht: _____

Wohnort: Wesola, K.C. K.C. 2117-17-17-17-17-17 am: _____ an KL Augen: _____

Strasse: _____ am: _____ an KL Nase: _____

Religion: Pol Staatsang.: Pol Mund: _____

Wohnort d. Angehörigen: Bruder am: _____ an KL Ohren: _____

Jakob B. am: _____ an KL Zähne: _____

Kl. Bu. 84629 am: _____ an KL Haare: _____

Eingewiesen am: 09.09.44 am: _____ an KL Sprache: _____

durch: 446 Pol. Führer Baden am: _____ an KL Bes. Kennzeichen: _____

in KL: Buchenwald Entlassung: _____ Charakt.-Eigenschaften: _____

Grund: Pol. Pol. - Jude am: _____ durch KL: _____

Vorstrafen: _____ mit Verfügung v.: _____

Strafen im Lager: _____ Sicherheit b. Einsatz: _____

Grund Art Bemerkung: _____

Archivum Museum Auschwitz / Auschwitz Museum's Archive

Illustration 1. Jakob Ringel's personal card.

Source: State Archives of the Auschwitz-Birkenau Museum, Haftlings-Personal Karte from KL Buchenwald.

2. Dawid Ringel was born on October 10, 1921, in Wesola. He had lived there before being arrested. He was directed on September 9, 1944, by SSU Polizeiführer Radom to KL Buchenwald, where he was registered as prisoner no. 84629.

KL: Buchenwald Gutzmann Ob. Konz. Buchenwald Jude

Häftl.-Nr.: 84629 P

Häftlings-Personal-Karte

Fam.-Name: Ringel Überstellt _____ Personen-Beschreibung _____

Vorname: Dawid am: _____ an KL Grösse: _____

Geb. am: 10.10.21 in: Wesola Gestalt: _____

Stand: WdW Kinder: 1 am: _____ an KL Gesicht: _____

Wohnort: Wesola, K.C. K.C. 2117-17-17-17-17-17 am: _____ an KL Augen: _____

Strasse: _____ am: _____ an KL Nase: _____

Religion: Pol Staatsang.: Pol Mund: _____

Wohnort d. Angehörigen: Bruder am: _____ an KL Ohren: _____

Jakob B. am: _____ an KL Zähne: _____

Kl. Bu. 84630 am: _____ an KL Haare: _____

Eingewiesen am: 09.09.44 am: _____ an KL Sprache: _____

durch: 446 Pol. Führer Baden am: _____ an KL Bes. Kennzeichen: _____

in KL: Buchenwald Entlassung: _____ Charakt.-Eigenschaften: _____

Grund: Pol. Pol. - Jude am: _____ durch KL: _____

Vorstrafen: _____ mit Verfügung v.: _____

Strafen im Lager: _____ Sicherheit b. Einsatz: _____

Grund Art Bemerkung: _____

Archivum Museum Auschwitz / Auschwitz Museum's Archive

Illustration 2. Dawid Ringel's personal card.

Source: State Archives of the Auschwitz-Birkenau Museum, Haftlings-Personal Karte from KL Buchenwald.

3. Mendel Tag was born on December 2, 1925, in Hłudno. Before being arrested, he had lived in Hłudno in house no. 63. On January 20, 1945, he was directed by the RSHA to KL Buchenwald, where he was registered as prisoner no. 116301.

Illustration 3. Mechel Tag's personal card.

Source: State Archives of the Auschwitz-Birkenau Museum, Haftlings-Personal Karte from KL Buchenwald.

V. The Jews of Hłudno, Nozdrzec and Dynów in the memories of the inhabitants

1. Memories of Mrs. Eugenia Szpiech, born in Hłudno in 1931

There were 5 Jewish houses in Hłudno Góra. Two Jews, Melech and Josio, ran a shop in one of the houses. It was located next to the house where the Kurdziel family lives now. When Eugenia went to school, she stopped by that store and bought candy and rolls. The square that belonged to a Jew, Icek, now belongs to Mr. Kazimierz Szpiech. Icek had two sons and a daughter, Pesia, with whom Eugenia often played. And one more interesting fact: the name Lisówka. The Jew whose surname was Lis lived in Lisówka, which is why this place is called Lisówka. In the place where the Woźniak family lives nowadays, a Jew, Bienio, lived with his wife Peśla and son Jankiel. When the war broke out, the Germans deported all the Jews.

(Written by grandson Karol Szpiech under the direction of Agata Duda, Hłudno, October 11, 2017).

2. Memories of Mrs. Zofia Wolan, born in Hłudno in 1921

My grandmother Zofia Wolan told me that in her youth she served in Dynów for a rich Jew who owned a two-story tenement house and a lot of land. Then the war began. She said that before burning the synagogue, the Germans gathered the Jews of Dynów, including her employer, and then ordered them to transport straw from the nearby barns. When straw was taken from the barn of the mentioned Jew, he managed to hide in it and save his life for some time. Unfortunately, as grandma found out later, after two years of hiding, the Nazis caught him and shot him, probably in Ulanica. His wife wanted to run away with the children across the River San. She wanted to take some bread with her for the journey. All she could do was put a properly prepared dough into the oven, but there was no time to take the effects of her work with her. The fate of this woman and her children is unknown. My grandma returned to her family home in Hłudno. She often told me about that Jewish family.

(Written by Stanisław Szpiech, Hłudno, January 15, 2018).

3. Memories of Mrs. Klara Baran, born in Hłudno in 1929

Near the family home of Mrs. Klara Baran, on the opposite side of the road, lived a Jew named Melich Tag. His wife was Regina. The couple had a daughter, Estera, who had a daughter, Dora, from her first marriage. Estera's husband went to World War I and never came back. The second husband, who came from Frysztak, left her. Melich and Regina also had two daughters in America. Icek was their son, too. His wife came from Drohobyczka. They had two sons, Hersio and Mehcio, and a daughter, Peśla. Chaja was also the daughter of Melich and Regina. She was married to Josef. They had two sons, Hersio and Mehcio, and a daughter, Ryfcia.

This family lived on the land called Lisówka. A Jew named Lis also lived next to their house. Probably from his surname, this part of the land was named Lisówka, as mentioned before.

Melich and Regina Tag owned a farm. They had three cows. They milked them and produced butter, which they sold in Dynów. A Jew named Ringel lived on the eastern side of Mrs. Klara's house.

In April 1942, the Nazis took the Jews on a cattle car and drove them away, saying that they were going to work. In Zakopane, some of them escaped from the transport (Icek and Mehcio, Icek's son). Mehcio managed to survive and reach the United States. After the war, he visited Hłudno. The Nazis took Estera with her nine-year-old daughter Dorcia and Chaja with her little daughter Ryfica to Jasienica. There they were kept until the harvest. They were given food only to survive. In July (August?) the women were brought to Hłudno. They returned to their own homes. Mrs. Kozłowska, the landowner, took them to work at the harvest. The women were glad to be back in their home village. Their joy was disturbed by fear for their own fate.

After a short time—about 2 weeks—in August, the Germans took them back to Jasienica. Little Ryfcia was cuddling up to Mrs. Klara's mother. She asked her to take her to her house. Unfortunately, Mrs. Emilia Denis could not do it because the Germans threatened the death penalty for hiding Jews. This time, they were afraid of certain doom. In Jasienica, they were ordered to dig a fossa and pour unslaked lime into it. A footbridge was laid. They told the Jews to stand on it. Then there was no turning back. The women, children, and elderly were shot with a machine gun. Their bodies fell into a mass grave.

Mrs. Klara talked about the Tag and Ringel families very warmly. They helped her mother, who was raising her children alone after her husband's death. A Jew, Zwick Domin, and his wife, Peśla, lived in Hłudno Góra. Peśla was tall, and Zwick was short. It was said that Domin sang and Peśla grew. They had one son, Jankel, who also managed to escape from the transport in Zakopane. He visited Hłudno after the war. At the beginning of the 1930s, Isaci Hersh Trau, with his wife Salomea and daughter Salcia, born in 1918, also lived in Hłudno Góra. A Jew named Chaim lived in Hłudno Dół. Mrs. Klara attended the same class with his son Mehcio and his younger sister Peśla. The siblings were doing well with their studies. A Jew, Hersio, lived not far from their house. He owned an inn where he sold alcohol and cigarettes.

(Written by Agata Duda, Hłudno, October 17, 2017).

4. Memories of Mrs. Helena Potoczna, born in Hłudno in 1923, written down by her daughter, Wiktoria Klocek, born in 1953

During World War II, Hłudno was inhabited by Polish, Ukrainian, and Jewish families. Children from all these families played together until the Germans came. They began to persecute the inhabitants of Hłudno, especially the Jews. One Jewish family lived above the house of Mr. Jan Owsiany. They owned a shop. When Friday came, the Jews did nothing. They hired someone to work because they celebrated the Sabbath. They couldn't even light a stove or cook food themselves. A Jew, Chaim, lived in Hłudno Dół. Sometimes children played various pranks on his family. It happened that Chaim sat under a tree with orange peels, which scent was overwhelming for usually poor children.

When the Germans came, they drove the Jews to the suburbs of Dynów, where a deep fossa had been dug. There, they ended their lives. The fossa was filled with lime and clay. People passing by this place saw that the ground on it had been moving for three days.

(Written by Weronika Tworzydłak under the direction of Agata Duda, Hłudno, January 10, 2018).

5. Memories of Mrs. Katarzyna Toczek, born in Hłudno in 1922

In 1996, Mrs. Katarzyna Toczek willingly talked about the Jews living in Hłudno. One of them was Mendel, who owned an inn. He lived in Hłudno Dół. The family of Chaim Lejba also lived there. His wife's name was Chaja, and his son was Icek. Their daughter, Vanya, was married to Leizor. A Jew, Mortek also lived there with his wife Peśła, a daughter Ruchla, and their son Binia. Mechel Tag and his wife Hesta lived in Hłudno Góra. They had three daughters: Chaja, Dorka, and Esta, and two sons. A Jew named Lis lived in Lisówka. Mrs. Katarzyna Toczek remembered Buchman and Chaja's family the most. She served at their house as a teenage girl. She remembered Chaja very well. Chaja was understanding towards her. Buchman and Chaja had five children: Ita, Ryfka, Naftuła, Isera, and Fawał.

The houses of the Jews were similar to the houses of other inhabitants of Hłudno. The wealthier had 2 or 3 rooms and a kitchen. The poorer people had one room. The buildings were wooden and covered with a layer of lime and clay, and the roof was covered with thatch or sheet metal. Mezuzahs hung on the outside door. These were boxes into which pieces of parchment with handwritten quotations from the Torah were placed.

Jews wore wide trousers, high leather boots, and blouses with a wide belt. Jewish women wore long and wide dresses fastened at the waist with a ribbon. Jews were mostly engaged in trade and agriculture. They had inns and shops where they sold various types of goods. You could also sell them fruit, e.g., blueberries and wild strawberries. They also went from house to house and bought leather (from calves and rabbits).

The Shabbat was one of the most important Jewish holidays. It started on Friday after the sunset and ended on Saturday at midnight. Jews were not allowed to do anything at that time. The Jewish women prepared the food the day before. On the Sabbath, Polish girls were hired to work in Jewish houses. On the Sabbath, men wore long tallitts, yarmulkes on their heads, and tied tefillins on their hands, which contained scrolls of books. The greatest Jewish holiday was Passover, celebrated in the spring. During this holiday, a feast was eaten together. The main dish was lamb roasted in the fire. Hanukkah was cheerfully celebrated. The new year, which began in late autumn, was celebrated with great pomp. When World War II broke out, some Jews tried to hide in the forests, but some could not withstand the enormous stress and handed themselves over to the Nazis.

(Written by Agata Duda, Hłudno, September 21, 1996).

6. Memories of Mrs. Maria Toczek, born in Nozdrzec in 1925

Maria's family house was located in Nozdrzec Góra, not far from the property where Gołda and her husband Icek lived with their son Henio. Gołda's sisters were

Ida, Ryfka, Fraida, and Lipka. Ryfka was married to Jankel. Fraida's daughter was Mańka. Gołda was an honest woman. She was often a guest at Mrs. Maria's house. She admired the beautiful flowers of her mother, Apolonia. She used to say, „Polciu plant mathiola, it smells so beautiful”. Icek, Gołda's husband, had eczema on his face. Heniu was their polite child. He often played with Mrs. Maria, from whom he was two or three years younger. Ida, Gołda's sister, was a woman of extraordinary beauty. Mrs. Maria's brother, Jan, born in 1910, was full of admiration for her charm. When she was in Kraków, her personal charm aroused the interest of photographers. Ryfka, Gołda's sister, had two children with Jankel. This family ran a shop in the house. They sold groats, sugar, salt, spices, sweets, etc. The goods were beautifully displayed. Icek added candy to the purchases. The Germans took Gołda, Icek, Heniu, and Mańka. They forced the Jews to cross the River San between Nozdrzec and Karolówka. On the other bank of the river, the Soviets shot at them. Lipka was murdered. Ida went to Palestine. When Mrs. Maria's parents, Apolonia and Michał Toczek, went to Dynów to the „Dąb” shop, which sold materials imported from Bielsko-Biała, the Jewish woman asked, „Toczek, haven't you seen it? The car took our people (men), and they said they were taking them to Sanok.” But in fact, they were taken to the forest in Żurawiec, where a fossa was dug, and they were shot in the back of the head and murdered. The next day, the ground on this mass grave was still moving. Mrs. Maria's parents were shocked by this crime.

(Written by Agata Duda, Nozdrzec, September 1, 2017).

7. Memories of Mrs. Maria Toczek, born in Nozdrzec in 1925

In the school year 1938-1939, Maria attended class 7 in Dynów. The total number of students was 54, including 25 Jewish children. In front of Mrs. Maria sat Sala, who was not very eager to learn and often asked her friend for help with her tasks. She was enjoying life. She liked good food. Young Jewish women dressed colorfully. They wore dresses and skirts, but no pants. The boys had sidelocks. During the war, the Germans gathered some of the Jews in the synagogue and burned it.

(Written by Agata Duda, Nozdrzec, September 1, 2017).

8. Memories of Mr. Jan Cupak, born in Nozdrzec in 1926, given to his son Józef Cupak

In autumn 1939, Jan Cupak was returning from his uncle in Bartkówka. He was carrying apples in a scarf. He was stopped by a German soldier in the place called Żurawiec, situated between Nozdrzec and Dynów. The soldier asked him if he was carrying eggs. Then he checked the contents of the package and let the boy go. The boy witnessed fossas along the right side of the road from Dynów to Nozdrzec in

Żurawiec. German soldiers forced the Jews to dig these ditches and then lie down along them. The Nazis ordered them to lie down on the ground and put their heads on their hands. When Jan Cupak passed this terrible sight and was near the nearby bridge, he heard the shots that the Germans fired at the defenseless Jews. As he later learned, one Jew who was wounded in the arm managed to escape. He found help in a nearby house. He probably survived the war.

(Written by Agata Duda, Hłudno, August 18, 2023).

VI. Materials regarding the author's involvement in the subject



The 10th International Holocaust Remembrance Day in Podkarpacie organized in Hłudno on 26th January, 2018. Photo by Agata Duda.



Thanks for participating in the 10th International Holocaust Remembrance Day in Podkarpacie. Photo by Agata Duda.

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Aleksander Fredro's Primary School Archive in Nozdrzec

Ruchla Lemel, grade sheet 1936–1937.

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Cardinal Stefan Wyszyński's Primary School Archive in Hłudno

Chaja Tag, grade sheet 1913–1914.

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Abstract

Historical Sources of the Jewish Community in Dynów and the Surrounding Villages in the Twentieth Century

In this article, the author presents the history of Jews from the Dynów region. Starting from around the mid-16th century until the Second World War, they created the history of Dynow and the surrounding villages. In the 19th century, the Jewish community in Dynow had two synagogues, two rabbis and traditional religious institutions. A second cemetery was also built at that time. The Jews joyfully celebrated their festivals, such as the Feast of Tabernacles. They also wore distinctive costumes. The main goal of the article was to present historical source materials about Jews from Hludno, Nozdrzec, Wara and Wesola. This collection includes materials from the State Archives in Rzeszow, Sanok Branch. These documents contain the lists of inhabitants of these villages. The author supplemented them based on the archives of local schools and publications about Jews from the aforementioned places. Interviews conducted by the author and by students from primary school in Hludno under her supervision are an invaluable contribution to documenting the traces of the past of the Jewish inhabitants of the Dynow region. The effects of the students' work were documented in writing. Their value has also been appreciated by various types of institutions, as mentioned in this text. The author will forever remember the witnesses of days gone by, who willingly talked about their Jewish neighbours, who were often also their employers. Their tears caused by the memory of Jewish suffering during the Holocaust will also be remembered. The memories of the witnesses had never been published before and are thus a valuable source concerning the lives of Jews in places that are important to the author. She is a history teacher in this region and also carries out research projects. Therefore, she focused her research mainly on this area. The work does not use sources that are available, for example, in Jewish Historical Institute in Warsaw, as they are required for more extensive studies. Therefore, the article uses local sources which are kept in the State Archives in Rzeszow, Sanok Branch.

Keywords:

Jews of Dynow, collective memory, the Holocaust, anniversary celebrations, witnesses