

Episode 38 - Prominent Romanian Jewish Personalities and Families from Iași

Hello, I am Adrian Iosifescu, your host of the History of Romanian Jews podcast, and this is episode 38, where we continue our virtual visit of the various Romanian cities and towns which historically had a large Jewish population. Today we will be visiting the city of Iași (see its location on the Romanian map presented in the notes).

Let me mention that you just listened to the Yiddish song “Mayn Shtetl Yas” (My Little Town Iași); a link to the full recording is provided in this episode notes.

Iași Jewish History

I am not going to go into great details about Iași Jewish history as we have done this already in episode 31 of this podcast, episode entitled ‘Jewish Iași’; I am only going to mention some major events and then move quickly to Iași Jewish personalities.

The first Jewish settlers arrived in Iași in the 15th century. Isaac ben Benjamin Shor, a Jew from Iași or Jassy, was steward and chancellor to Prince Stephen the Great who ruled Moldavia from 1457 to 1504, and also served under his son and successor, Bogdan.

In the 19th century, Iași was one of the great Eastern European centers of Jewish learning, famous for its scholarly rabbis, intellectuals, and skilled craftsmen, as well as for its Jewish schools, hospitals, publications, and various organizations.

Iași was also the heart of Jewish commercial life in Moldavia. The Iași Podul Vechi and Târgul de Jos neighborhoods were dominated by Jewish cloth merchants, tailors, and importers. Jewish merchants in Iași imported Austrian and French textiles and re-distributed them across Moldavia. Many operated as commission agents for large Viennese and Lemberg (Lviv) trading houses.

According to the last census of the 19th century, the Jewish population in Iași numbered 39,441 people — almost 51% of the total population. Iași was considered the Jerusalem of Moldavia. On the eve of the Holocaust, in 1930, Jews in Iași were the second largest ethnic group and the city had 127 synagogues.

The Jewish community of Iași produced many of Romania's most celebrated writers, musicians, scholars, and statesmen, and its Great Synagogue — the oldest in Romania — still stands as a monument to centuries of vibrant Jewish life.

This striving community was devastated by the Iași pogrom of June 29–30 1941, in which thousands of Jewish men were murdered in their homes and on the streets, murders perpetrated by Romanian and German soldiers, policemen and many locals. The survivors of this massacre were gathered from all corners of the city, crammed into sealed cattle cars and sent hundreds of kilometers away from Iași. Thousands died of asphyxiation or of thirst in these ‘death’ trains. Approximately one third of Iași's Jews were murdered in the Iași pogrom, over 14,000 people.

Iași Rabbinical Leaders

First to be mentioned is **Rabbi Nathan Nata Hannover** on whose initiative, the Great Synagogue of Iași, the oldest surviving Jewish prayer house in Romania and the second oldest synagogue in Europe, was founded in 1670. Rabbi Nathan Nata Hannover was also the author of *Yeven Mezulah*, in English Abyss of Despair, in which he describes the Khmelnytsky Uprising in the Polish–Lithuanian Commonwealth from a Jewish perspective. Hannover in this work gives a brief description of the Polish Crown of the time and of the relations between the Poles, Jews and Cossacks, and the causes which led to the uprising.

The Taubes Rabbinical Family, a remarkable succession of learned rabbis who shaped the spiritual life of Iași. **Rabbi Aharon M. Taubes** served 1837–1852 and authored the collection of responsa *Carnei Roam*. He was followed by **Rabbi Shmuel Shmelke Taubes** (1852–1865), author of the popular *Haiei Olam*. His brother **Iacov Taubes** was rabbi in the Podu Roș district of Iași, and his son **Uri Feivel Shraga Taubes**, who held the post for four decades and published *Uri veieishi* in Lvov, in 1887.

One of the most outstanding religious personalities of Iași was **Rabbi Dr. Jacob Nemirower** (1862–1939), the Chief Rabbi of Romania between the two World Wars, senator, and, in the words of the community's memorial book, "the true leader of Romanian Judaism." He was a man of culture and profound thought who actively advocated for the Jewish school and community institutions. Rabbi Dr. Jacob Itzhak Nemirower was one of the most important leaders of the Romanian Jewry in the first half of the 20th century. He was a Modern rabbi, theologian, philosopher, historian and astute politician. Rabbi Nemirower was an ardent supporter of Zionism and a courageous fighter against antisemitism. He defended the civil and human rights of Romanian Jews and led them on the path towards modernization of community life, in the spirit of what he called Cultural Judaism; this meant adhering to Jewish tradition while remaining open to the Romanian language and culture and to universal influences.

In 1906 Dr. Nemirower was among the founders of the Cultural Society "Toynbee Hall" in Iași. That was a kind of Jewish popular university under Zionist inspiration, which had the cooperation of a lot of intellectuals and celebrities from Romania and abroad. Here came to lecture during the first ten years Jewish personalities like Bernard Lazare, Nachum Sokolov or Sholem Aleichem, who delighted the public with lectures from his stories and novels in Yiddish. In 1911, despite being Ashkenazi, Dr. Nemirower was invited by the Sephardi Jewish community of Bucharest to be its rabbi. In 1921 Dr. Jacob Itzhak Nemirower was elected as Grand Rabbi of the Romanian Jewry, then as Chief Rabbi, a new office created by the community of Bucharest.

As chief rabbi he was elected in 1926 to the Romanian senate, the first Jew to receive such an appointment, and was recognized by the government as the representative of all Romanian Jewry. By force of his intellect and personality he became the chief figure in the religious as well as in the general communal life of Romanian Jewry.

As remarkable as his activities have been, he is mostly remembered and admired for his tremendous efforts on behalf of the Romanian Jews in order to get them the Romanian citizenship. As a representative of the Jews in Romania rabbi Nemirower took part to the Paris Peace Conference, 1919, together with Dr. Wilhelm Filderman, the leader and founder of the

Union of the Native Jews political party. They became close partners in the defense of the Romanian Jews rights. As the result of their efforts, he had the satisfaction to witness the recognition by the Romanian authorities of the civil rights of all Jews in the Romanian state in 1923. Dr. Niemirower published over 650 articles and numerous books in German, Romanian, French, Hebrew and Yiddish languages.

We should mention the **Rabbi Iosef ben Menachem Landa** (1837–1853), the learned rabbi who held office from 1837 to 1853, was the author of the collection of rabbinical thought *Birhat Iosef*, printed in Lvov in 1869, and was the inspiring force behind rabbinical studies in Iași.

Israel Gutman (1820–1894) was a descendant of the Tzaddik of Berdichev, Israel Gutman authored the book *Beit Israel*, published in Iași in 1910. His son, **Shalom Gutman**, continued his religious work, and in turn Shalom's sons **Israel and Menahem Gutman** served as rabbis in Iași after World War II until they made aliyah.

Iași Artists, Intellectuals and Civic Leaders

Iași also had a remarkable circle of maskilim, Jewish Enlightenment intellectuals, who gathered in Iași and Bucharest between 1879 and 1890, including the brothers Elias, Wilhelm, and Moses Schwarzfeld, Moses Gaster, Eliezer Schein-Șăineanu, Aizic Taubes, Rabbi Meir Beck, Moise Ronetti-Roman, and others. In the first phase, the group was also joined by Naphtali Herz Imber and Karpel Lippe. This gathering of minds in a single Moldavian city in the final decades of the 19th century, represented one of the greatest concentrations of Jewish intellectual energy in the history of Romanian Jewry.

Iași's most consequential contribution to the formal founding of the Zionist movement was **Dr. Karpel Lippe** (1830–1915). He was born in Galicia and, unable to complete his medical program, in 1860 he moved to Iași and worked as a secondary physician at the Israelite Hospital. He finally received his medical degree from the University of Erlangen in Germany, and practiced in Iași, where he helped the poor and was the first Romanian physician to give free consultations at designated hours.

As honorary president and first speaker at the First Zionist Congress, Dr. Karpel Lippe of Romania embodied continuities in the history of the Jews and of Zionism. In 1902, he published some of his memoirs, *Meine 25-jährige zionistische Agitation* (My 25-Year-Long Zionist Agitation), and wrote that he considered himself to be one of the three initiators of Zionism, together with Lev Pinsker and Isaak Rülf. In 1903, Lippe was elected president of the Conference of Romanian Zionists. In the first decade of the twentieth century, Lippe cofounded Toynbee Hall in Iași, with his friend the young rabbi Iacob Isac Niemirower.

The Schwarzfeld Family is arguably the most intellectually distinguished Jewish family in 19th-century Iași and the first family of the Romanian Jewish Scholarship. The patriarch, Benjamin Schwarzfeld (1822–1897), born in Galicia and settled in Iași, was among the pioneers of the Haskalah (Enlightenment) in Romania. He founded the first modern Jewish school in Jassy in 1852–57 at his own expense, was appointed inspector of Jewish schools in Moldavia in 1860, and was the first to introduce fire insurance into Moldavia. He was a founder of the modern

temple in 1861 and a member of the Jewish hospital's governing board. His wedding in 1848 deserves to be mentioned because of the fact that he was the first Romanian Jew to appear under the bridal canopy in a frock coat and high silk hat instead of in the customary caftan and fur cap. The event aroused so great an excitement among the Orthodox, especially among the Hasidim, that the police were compelled to interfere to prevent public disturbances.

His three sons transformed Romanian Jewish intellectual life:

- **Elias Schwarzfeld** (1855–1915) was a historian, novelist, and political activist who founded *Revista Israelitică* in 1874 in which he published his first Jewish novel, and edited the Yiddish daily *Jüdischer Telegraph*. As vice president of the Fraternitatea Zion lodge he was instrumental in founding B'nai B'rith lodges in Romania. Expelled by Romanian authorities in 1885 for his defense of Jewish rights, he settled in Paris and became secretary of the Jewish Colonization Association under Maurice de Hirsch. His essays in the *American Jewish Year Book* (1901–02), "The Jews of Romania from the Earliest Times to the Present Day" and "The Situation of the Jews in Romania Since the Treaty of Berlin," remain landmark works of Jewish Romanian historiography.
- **Moses Schwarzfeld** (1857–1943) was a journalist, historian, and folklorist. In 1877 in Bacău, he edited the cultural yearbook *Calendar pentru Israeliți* (Calendar for Israelites), which he transferred to Bucharest in 1878 and renamed *Anuar pentru Israeliți* (Yearbook for Israelites; 1877–1898). Also in 1877 he started the weekly *Egalitatea*, which he edited for 50 years as the foremost Jewish newspaper in Romania. In 1886, with a group of Jewish intellectuals from Bucharest, he founded the Dr. Iuliu Barasch History Society and became its first secretary. He founded the *Anuarul pentru Israeliți* (Jewish Yearbook) in 1877 and in 1890. He collected more than 10,000 Jewish fables and proverbs and was one of the spiritual leaders of Romanian Jewry in their struggle for emancipation.
- **Wilhelm Schwarzfeld** (1856–1894) a journalist, philologist, and historian, attended the University of Iași in the faculty of letters and philosophy, but interrupted his studies after two years. In 1886, he, with the archaeologist Nicolae Beldiceanu and the Hebraist Menahem Mendel Braunstein, engaged in epigraphic research, exploring the old Jewish cemetery in Iași to copy and prepare texts of seventeenth- and eighteenth-century grave inscriptions for publication. Between 1888 and 1894, he conducted research on Hebrew grammar and on the history of Jews in Romania, publishing studies in Romanian on these topics.

The family also gave Romania one of its greatest 20th-century poets: Adela Schwarzfeld-Wechsler (1859–1953), sister of Elias, Moses and Wilhelm, was the mother of **Benjamin Fondane/ Fundoianu** (1898–1944). Born Benjamin Wechsler in Iași on November 14, 1898, he spent a lot of time in the north of Moldavia, in a place known as Fundoaia, and hence the name he chooses for himself Fundoianu. From this rural and picturesque area, he received the inspiration for the poems that will later be published in a collection called *Priveliști* (Landscapes). As a teenage boy, Fundoianu traveled a lot and collected and delved into the local Romanian folklore of the villages, and from that he was inspired to write songs. Fondane was a Romanian and French poet, critic, and existentialist philosopher, also noted for his work in film and theater. His literary and philosophical activities brought him close to Lev Shestov,

Emil Cioran, David Gascoyne, and Jacques Maritain. A screenwriter for Paramount Pictures, he directed the film *Tararira* in Argentina. He was eventually captured and handed to Nazi German authorities, deported to Auschwitz-Birkenau, and sent to the gas chamber in October 1944. His work was largely rediscovered later in the 20th century, when it became the subject of scholarly research and public curiosity in both France and Romania.

As a poet, he was described as an experimental formalist with a powerful lyric poetic voice; a renegade surrealist who was also a highly original existential philosopher; a self-consciously Jewish poet of diaspora and loss, whose last manuscripts made it out of Drancy in 1944 just before his deportation to Auschwitz-Birkenau, where he was murdered, yet whose poetry speaks of an overflowing plenitude.

Let's now discuss **Abraham Goldfaden** (1840–1908), the father of world Yiddish theater. He is the single most culturally transformative Jewish figure associated with Iași, and one of the most important figures in the entire history of Jewish culture.

Modern Yiddish theater is unique in that we know exactly when, where, and by whom it was started. It was in 1876, in Shimen Mark's wine garden in Iași, and the performance was produced by Abraham/Avrom Goldfaden. Goldfaden was the first to organize a professional Yiddish theater troupe and, as its resident dramatist, director, composer, scenic designer, acting instructor, and impresario, contributed much of its repertoire himself. His plays, including *The Witch*, *The Two Kuni Lemls*, and *Shulamith*, became classics of the Jewish stage and continue to be performed worldwide.

The Romanian national poet Mihai Eminescu, at the time a journalist at the *Jassy Courier*, attended on August 19 four plays in Yiddish, of which he wrote that they weren't of much dramatic interest, but the actors' play was excellent. This review represents the birth certificate of the first professional Yiddish theatre in the world.

Goldfaden's first plays, *Tsvey shkheynes* (Two Lady Neighbors) and *Di mume Sosye* (Aunt Sosye), appeared together with his verse in *Di yudene* in 1869. In 1877, his troupe toured Romania with his new plays *Di rekrutn* (The Recruits) and *Di bobe mitn eynikl* (The Grandmother with the Grandchild). In Bucharest, his comedy *Shmendrik* became his first classic, with the name of its eponymous hero, a naive fool of a yeshiva student, entering Yiddish parlance (the third act amazes with its skillful integration of plot reversal, chorus, and detailed depiction of a Jewish wedding).

Goldfaden wrote some 40 Yiddish plays between 1869 and 1908 as well as hundreds of songs, including, most famously, "Rozhinkes Mit Mandlen" (Raisins and Almonds). The music in Goldfaden's productions was often the work of his partner and foil Zelig Mogulescu, who, unlike Goldfaden, could read and write a music score. The sources of this music included the operas of Donizetti, Bellini, and especially Verdi. Local operetta traditions may also have served as sources, as well as synagogue hymns, Hasidic melodies, klezmer music, and Slavic folk songs. In 1900, he served as a delegate to the World Zionist Congress in Paris. In 1903 he returned to America, where he lived in poverty. When he died in New York City in 1908, more than 100,000 people attended his funeral.

His musical plays, and especially his songs, remain hallmarks of Yiddish culture.

Joseph Lateiner, born Finkelshteyn, in Iași in 1878, became the new playwright for the "Green Tree" theater once Goldfaden left Iași. He was part of the early years of Yiddish theater, first in Iași, then Bucharest, and later in New York City, where he was a co-founder in 1903 with Sophia Karp of the Grand Theater, New York's first purpose-built Yiddish language theater building.

Among the most electrifying connections between Iași and the State of Israel are the words of Israel's national anthem, *Hatikvah*, which was composed in 1878 by **Naftali Herz Imber**, a Jewish poet. In 1877, claiming that he spoke eleven languages, Imber became a tutor to Baron Waldberg's family in Iași. It was here, amid the ferment of Moldavian Jewish intellectual life, that Imber's longing for the ancestral homeland crystallized into the nine stanzas of *Tikvatenu* — "Our Hope" — the poem that would become, in its shortened form, the anthem of the Jewish people and then of the Jewish state.

Another major talent, the painter **Arthur Segal**, was born Aron Sigalu in Iași in 1875 in a fairly wealthy Jewish family. He spent most of his childhood in Botosani, a town known for its rich cultural life. It is hardly a coincidence the Romanian national poet Mihai Eminescu, the composer George Enescu and the historian Nicolae Iorga were all born in or in the vicinity of Botosani. Just like Tzara, Segal was forced to leave Romania due to a scandal and at seventeen, he goes to Berlin where he studies at the Academy of Fine Arts, then to Paris and to Munich where he matures as an international artist. He has his first one-man show in Bucharest in 1910. In 1916 he joins the Dada group and contributes to the early shows at Cabaret Voltaire. In 1918 he moves back to Berlin and opens a school of painting. The 1924 Bucharest exhibition is his last association with the artistic avangarde. He is attracted by a new movement, the New Objectivism, which advocated the return to a faithful rendition of reality. He took part in many Jewish art shows such as "Jewish Artists of our Time" in Zurich in 1929 and the Prague "Exhibition of Jewish Artists" in 1930.

The Daniel Family was one of the most powerful Jewish banking families in Iași, the Daniels shaped the community's institutional life. Of Galician origin, **Michel Daniel** settled in Moldavia at the end of the 18th century. He is the first authentic banker of Moldavia, remembered by contemporaries as "a very pious Jew, a great philanthropist and protector of his fellow men". In 1831, the banker Michel Daniel was charged with forming a leadership committee for the Jewish community. His son, **Israel Haim Daniel**, described as "the pioneer of modern credit in Moldavia," served as a community overseer alongside prominent merchants like Leiba Cana, Isac Wexler, and Naftuli Caufman in 1849. Upon his death, in 1847, Michel Daniel had left his eldest son a capital of about 40,000 gold coins, an impressive sum that would be the starting point for Israil Chaim Daniel's businesses. Intelligent, educated, and polyglot, Israil Daniel created a wide network of commercial and financial relations across the continent, benefiting at one point from the support of the Rothschild family. In public life, he was active as a prominent representative of the community, his qualities being recognized by the Moldavian authorities, who granted him the rank of a boyar. The trust he enjoyed even from the Romanian social elite is also proven by the fact that he was appointed by the former prince Mihail Sturdza as administrator of his domains, a task he fulfilled until 1884. Moreover, in 1879

he was naturalized, and in 1892 he received the "Crown of Romania" order, and two years later the Order of the "Star of Romania", both in the rank of officer.

Another important business in Iași was **Leibis Mayorhoffer**, described as "the famous banker and businessman", and served as a community overseer in 1849 alongside the leading merchants and bankers of the day.

The Șaraga Family were well-known publishers and editors in Iași, the brothers Saraga were a fixture of the city's intellectual and commercial life. **Simon Saraga** was among the Jewish community's leadership overseers in 1849, and the brothers published significant works of the time. The Șaraga family were renowned Jewish booksellers, publishers, and antiquarians who established one of Romania's most influential publishing empires in Iași.

Brothers **Samuel and Elias Șaraga** opened their first famous bookstore on Golia Street in Iași in 1877. In 1884, they expanded by launching the "Frații Șaraga" publishing house, later establishing the "Miron Costin" printing house. They made literature accessible to the public by printing cheap, pocket-sized books and publishing prominent Romanian authors. Elias Șaraga was also a prominent book collector and antiquarian who expanded the family's international prestige before his death in 1939. **Iancu Șaraga**, part of the extended family, built an impressive legacy as a learned intellectual who notably came to own the famous Galeriile Lafayette department stores.

The Brociner family was a prominent 19th and 20th-century Romanian Jewish intellectual family known for their contributions to law, journalism, and the military. The four Brociner brothers were born in Iași into a well-to-do Maskilic family of Galician origin; they were related to Galician and Moldavian rabbinic families. The name is associated with the town of Brodwin/Bohorodczany in Galicia. They were highly assimilated, contributing to both the Romanian Jewish community and wider Romanian society, particularly in the fields of law and culture.

Joseph B. Brociner (1846–1918) was a key figure in the Romanian Jewish history, he was a jurist, journalist, and active communal leader who worked toward Jewish emancipation. Iosef B. Brociner was born in Iași in 1846 and he was the author of fundamental works regarding the history of the Jews in Romania, used as arguments for their right to emancipation. He published *Cestiunea israeliților români* (The Romanian Israelites Question) in 1910 and *Chestiunea evreiască* (The Jewish Question) in 1911.

In 1893, Brociner organized the first congress of Romanian Jewish communities (which took place in Galați) and in 1901, at a second congress (in Iași), he founded Uniunea Comunităților Israelite (Union of Israelite Communities), a formal association of all the communities. In 1908, Brociner established Societatea Israelitelor Români (Society of Romanian Israelites), whose purpose was to spread knowledge about Jews of Romania; he aimed to demonstrate that Jews had been an indigenous community in the country.

Mauriciu Brociner (1855–1946) was a decorated officer who fought in the Romanian War of Independence and served in the Royal Household for 36 years under Kings Carol I and Ferdinand I. He was the first Jew to be an active officer in the Romanian army, and participated in military operations in the Balkans. Still highly decorated, after 1900 Brociner held some

positions in the Romanian War Ministry and served as private secretary to Romanian Queen Elisabeth (Carmen Silva) as well as administrator of the Royal Court (from 1908). He died in Bucharest.

Marcu Brociner: A noted journalist, jurist, and writer, educated in German philology. Marcu Brociner was banished from Romania along with 10 other Romanian Jewish intellectuals in 1885, and he moved to Vienna where he continued to write on Romanian themes. His successful novel *Ionel Fortunat* (1889) became the basis for his play *Die Hochzeit von Valeni* (Marriage at Valeni), performed 150 times at the Deutsches Volkstheater of Vienna; before World War I, a film with the same title was made, marking the first representation of Romanian peasants on the screen. The libretto to the opera *The Rich Marriage*, by Karel Weis, was also based on this play. Another novel by Marco Brociner was *Das Volk steht auf* (The People Arise; 1907). He died in the Vienna ghetto.

Andre Brociner, the youngest of the brothers, was a communal activist in Galați. He served as president of local Jewish cultural associations and worked as a journalist and translator from German to Romanian. He wrote on Jewish themes and published a volume of poems in German, *Fruehlingsbluethen* (Spring Flowers; 1871).

Moritz Wachtel, a banker and industrialist, was the trustee and de facto president of the Jewish Community of Iași in 1916 through his leadership of the Israelite Hospital, which had become the community's most important institution. He also founded the Jewish high school that bore his name, which by 1913–1914 had 140 students.

Jacob de Neuschotz (1817-1888) was a respected and influential banker from Iași and a great philanthropist of his time. He built one of the city's most famous buildings, the Neuschotz Palace (now Select Hotel). His name is also linked with the "Mon Repos" Villa in Copou (now the Sadoveanu Museum) where he spent his summers with his family. Neuschotz Palace was built in an eclectic architectural style, which combines traditional Romanian elements with influences from Austria and France. The banker Neuschotz had a baronial title from Austria and had been honored with the highest Romanian and foreign distinctions of the time: the title of "von" from Emperor Wilhelm of Germany, the knight of the "Franz-Joseph" order from Emperor Franz Joseph of Austria-Hungary, knight of the "Star of Romania" Order and the "Crown of Romania" Order from King Carol I of Romania, the "Takova" Order from King Milan of Serbia. In Iași, he founded the "Romanian Insurance Company" together with Dimitrie Cozadini, founded an orphanage for Jewish boys and did numerous acts of charity. In 1865, he built the "Beth-Iacob" Temple, a mosaic-reformed place of prayer, in the inner courtyard of his houses. The temple was destroyed as a result of the bombings of 1944.

Natan Family: The Natan family was a notable Jewish family with roots in Romania, with significant members born in Iași, who later became pioneering figures in the French film industry.

Bernard Natan (1886–1942): Born in Iași, he was a pivotal French film producer, director, and studio executive who ran Pathé Cinéma, pioneering early cinema technology and business models before being murdered in Auschwitz.

Émile Natan: Brother to Bernard, also worked in the French film industry and shared in the family's professional life in Paris. The Natan family history exemplifies the migration of Eastern European Jewish families into Western European arts and industry during the early 20th century.

From the wine garden on Grădina Pomul Verde where Goldfaden launched a global theatrical tradition, to the room where Imber first set down the words of *Hatikvah*, from the Schwarzfeld family's foundational scholarship to Fondane's martyred poetry, from Karpel Lippe's opening speech at the First Zionist Congress to Rabbi Niemirower's singular Senate seat — Jewish Iași gave the world a gift of culture, faith, and vision that no pogrom could extinguish. The community that numbered nearly 50,000 on the eve of the Holocaust has dwindled to a few hundred souls today, but the city they built — in theater, in scholarship, in Zionist activism, in philosophy — lives on in the culture of the Jewish people and the State of Israel alike.

This concludes this episode on Jewish Iași.

In the next episode we will be visiting the Moldavian towns of Bacău and Vaslui.

Until then, be well.