



Dream Apart gives us demons and wedding jesters; betrothals and pogroms; mystical ascensions and accusations of murder; rabbi's daughters running away to be actresses or bandits or boy soldiers; the sounds of the shofar ringing through cramped and muddy streets, of cannon fire, of the wolf's footfalls in the snowy pine forest; asking "What do you do next?"

In Dream Apart you play a Jew of the *shtetl*, a little mostly-Jewish market town in the Eastern European countryside. In the cities, the industrial revolution has begun. Prussia, Russia and the Hapsburgs have devoured the small countries between them. Surrounded by an often hostile Christendom, by wild forests in which anything might creep, and by the invisible creatures of the Unseen World -- angels, demons, ghosts, and dybbuks -- the Jews of the *shtetl* try to outwit or outlast those who would do us harm. We feud and reconcile, bargain and gossip, celebrate and mourn, and snatch a little joy and love while we can. Life in the *shtetl* is sweet as raisin pastries and bitter as horseradish: may it be the Divine Will that it endures another season...

# DREAM APART

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BASED ON *DREAM ASKEW* BY AVERY ALDER

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# HOW TO PLAY

## SET EVERYTHING UP

To start, read the pitch on the cover. Next, randomly distribute the six character sheets and six setting sheets to everyone at the table. Take turns reading the italicized intro text for each character, then each setting element. Once they've all been read, each player selects one character and one setting element to be theirs. Any unused character sheets are removed from the game, and any unused setting elements are placed in the middle of the table.

To create your character, go down the middle column of the sheet, circling things as instructed. Talk about your answers as you do so - naming your choices to the group, and adding some extra details about what you're imagining. Choose your question to ask to the left, but don't ask it just yet.

To flesh out the setting element, circle two things which it desires. Mention your choices aloud to the group. If there are any setting elements that remain blank in the middle of the table, the first person to pick them up during play will circle two their desires at that point.

Next, the whole group moves on to the Shtetl worksheet. As the group chooses blessings and curses, discuss the emerging setting. Define some details about how the blessings and curses manifest. You can even begin sketching if you want to.

Before play, introduce your character, and read your Lure aloud to the group.

The process of setting everything up should take about one hour total.

## BUILD UPON CURIOSITY

The prompts you circle on the Shtetl worksheet lead into worldbuilding: enthusiastically making up details, asking one another questions, and sketching out a map of the area together. As this process unfolds, each player is also invited to ask to the person on their left the question they chose when creating their character. Players can ask in any order.

Build upon your curiosity. Maybe you want to know more about a key relationship, or discover exactly what was said during a recent interaction between two characters. Ask questions. Build on the answers that others give. If it seems like there's a scene worth exploring, dive in. Don't worry about everyone even getting to ask their question to the left, if you've already found a scene you want to explore. You can always come back.

## LEAP INTO SCENES

With everyone building upon their curiosity, asking questions and excitedly fleshing out the dream, scene ideas will emerge. Maybe something will seem especially poignant or exciting. Maybe the answer to a question is clouded by uncertainty, or it just feels too big to make an arbitrary decision about. Leap into playing out that scene in full - narrating where the characters are when a question gets asked, speaking as your character, continuing to ask questions about the setting. Scenes can be brief snippets or rolling storylines.

## PLAY YOUR CHARACTER

Read the tips for your character, and trust your storytelling instincts. Describe your character's appearance and mannerisms, narrate their actions, and speak their words. Play to find out who they are and what they do next.

Whenever you take action, that's you making a move. Moves are how the story unfolds. By default, a lot of the moves you make are "take action, leaving yourself vulnerable." But any time you're called upon to act, you can look at your list of moves and choose a different one to inspire your narration.

You start the game with zero tokens. When you make a Weak Move, gain a token. In order to make a Strong move, you need to spend a token.

You can also gain tokens by playing into someone else's Lure. Occasionally remind people of your Lure, and how they can earn a token from it. Lures encourage people to set one another's characters up to really shine.

Some moves are italicized questions. These are asked from one player to another, and the answer is always given honestly (even if their character remains cagey about it). It's knowledge that your character deduces, intuits, or manages to get out of someone else through conversation.

## STEP IN TO PLAY MINOR CHARACTERS

Whenever a minor character comes up in the story, anyone can step in to play them. Just say, "I'll play Moysheh during this scene!" If a minor character is obviously tied to a setting element, whoever holds that element can play them. You can always rotate ownership of minor characters!

## INVOKE SETTING ELEMENTS WHEN IT FEELS RIGHT

Setting elements have a trigger for when to pick it up and take an active hand in playing it, and when to give it away in order to focus on playing your character. A setting element might not come up very much in a session, or it might be what drives the entire plot forward. Either is great.

Setting elements have moves, just like characters. When you act on behalf of the setting element, make a move. Setting elements don't gain or spend tokens.

# WELCOME TO THE SHTETL

## **CIRCLE 2 BLESSINGS**

friends among the peasants, a bustling market, a favorable imperial decree, wise sages, visionary leaders, a sympathetic goyish priest, a secret benefactor, holy relics, fellowship, solidarity, an unprecedented opportunity, leverage with the nobles, robust health

## **CIRCLE 3 CURSES**

hauntings, oppressive laws, ritual humiliations, a pogrom brewing, demonic possessions, bandits, war, plague, a murder, famine, crop failure, dissension, false accusations, confiscations, conspiracies, something monstrous

**SCRAWL NOTES AS YOU NEED.  
DRAW A MAP TO THE RIGHT.**

## **SOME THINGS YOU MIGHT DRAW**

the market square, the main synagogue, the breakaway *chassidic* synagogue, the inn and its stables, the *mikveh*, the goyish church and its churchyard, the mill, the peasants' huts, the road to the manor, a garrison, the borders of the wild forests

# INTRODUCING THE SORCERER

*The world teems with spirits. They whisper in our ears -- devils that tempt us, angels that soothe, ghosts that hunger to seize back life. Everyone hears the whispers, whether they know it or not. The Sorcerer whispers back.*

*The Sorcerer is an unnerving individual. Their power is mysterious, fraught, and otherworldly.*

## PLAY TO FIND OUT

*Will you redeem others, or lead them to ruin?  
What price will you pay for the knowledge you seek?  
Where do your obsessions come from?*

## CHOOSE A NAME

♀ Khaya, Malka, Rayna, Shifra-Tzirel, Taibeleh  
♂ Khaim, Meishl, Sholom, Yosl, Zalman

## CHOOSE A LOOK & AN OUTLOOK

calculating eyes, dead eyes, arresting eyes,  
charming eyes, earnest eyes, terrified eyes

pious, tormented, cynical, *Lurianist*, *Frankist*,  
*Sabbatian*

## CHOOSE AN ORIGIN STORY

witch's apprentice, got the better of a bargain,  
followed a false messiah, born with the gift, a dead  
twin's whispers, danced with *Lillith*

## CHOOSE 2 OF THE UNSEEN WHOSE NAMES YOU KNOW

the tempting whisperer, the protector in childbirth,  
the ghost of the miller's wife, the record-keeper,  
the thieves' helper, the prince of fire, a pagan faerie,  
the red-winged poisoner, the finder of the lost

## CHOOSE WHAT THE SPIRITS REVEALED TO YOU

the murderer's name, the abbot's plot, the time and  
manner of your death, a spell for inducing passion,  
the *rebbetzin's* secret vice, the coming massacre, the  
heretical truth

## CHOOSE 2 RELATIONSHIPS IN THE SHTETL

the Rabbi fears you, the Rebbe enjoys your company,  
a lover spurned you, the goyishe peasants come  
to you, your estranged spouse despises you, a rival  
mystic challenges you

## CHOOSE ONE TO ASK LEFT

- What secret did I learn about you yesterday?
- Why do you seek my help, and what are you afraid it will cost?

## TIPS

- Find people in their moments of weakness or need, and offer them costly bargains.
- Explore deviance, debt, and secrets.
- Make your character fallible and relatable.

## LURE

Whenever someone tells you a secret that gives you leverage over them, they gain a token.

## STRONG MOVES

*SPEND A TOKEN*

- Get out of harm's way.
- Move unseen.
- Discover a secret name, human or otherwise.
- Compel obedience with a secret name.
- Forgive someone who wronged you.

*Ask "What do you secretly desire right now?"*

*Ask "What do you wish I would do next?"*

## REGULAR MOVES

- Take action, leaving yourself vulnerable.
- Stare into someone's eyes without blinking.
- Listen in on the gossip of spirits.
- Make a powerful bargain with demons or ghosts, with a terrible or unexpected price.
- Seek intimate seclusion with someone.

*Ask "Who longs for you?"*

*Ask "What price would you pay for that?"*

## WEAK MOVES

*TAKE A TOKEN*

- Provoke others' enmity, suspicion, or distrust.
- Reap the consequences of meddling with the Unseen World.
- Invite a spirit to possess someone you care about.
- Tell someone your secret name.
- Give in to fear, greed, or malice, to your peril.

*Ask "What makes me vulnerable in this situation?"*

# INTRODUCING THE MATCHMAKER

*Your game: reconciling irreconcilable demands, turning goats into darlings, knowing everyone's price and everyone's vice! Let the rabbis of the bet din pontificate: it's the gossip of the market square and the mikveh which is the shtetl's lifeblood... and you own that.*

*The Matchmaker is a persuasive individual. Their power is social, material, and contingent.*

## PLAY TO FIND OUT

*What threatens the shtetl's peace, and your role?  
Whose happiness do you prioritize?  
Do you sow harmony, or jealousy and discord?*

## CHOOSE A NAME

- ♀ Bayla, Dvorl, Gittel, Zeld, Zusa
- ♂ Faivish, Velvel, Yonah, Zusman

## CHOOSE A LOOK & AN OUTLOOK

laughing eyes, sharp eyes, resentful eyes, rueful eyes, sparkling eyes, eyes that dissect pretense

romantic, skeptic, opportunist, *haredi*, *pietist*, *Musar*

## CHOOSE 2 USEFUL ALLIES

a crafty apprentice, a lovestruck blacksmith, giggling schoolgirls with inquisitive ears, the rebbetzin, a wealthy merchant

## CHOOSE 1 THAT YOU LACK AND DESPERATELY WANT, AND 1 THAT YOU HAVE IN ABUNDANCE

true friends, wealth, learning, a reputation for piety, a clear conscience, faith in the World to Come, self-control, true love, self-respect

## CHOOSE WHAT THEY CALL YOU BEHIND YOUR BACK

a humorless prude, an indulgent fool, a sucker for any pretty face, vulgar and unrefined, miserly and cruel

## CHOOSE 2 RELATIONSHIPS IN THE SHTETL

the rival matchmaker is out to ruin you, your sister knows your secret, your daughter is in love with a goy, your son was drafted by the czar, you owe the miller money

## CHOOSE ONE TO ASK LEFT

- How has our relationship changed recently?
- Why have I been sizing you up lately?
- What have you been trying to persuade me of?

## TIPS

- Use social power, reputation, and charisma to put yourself in the center of the action.
- Sometimes take foolish risks, unpopular positions, and reckless gambles.
- Make your character fallible and relatable.

## LURE

Whenever someone relies on you to mediate a dispute or secure their happiness, they gain a token.

## STRONG MOVES

*SPEND A TOKEN*

- Get out of harm's way.
- Persuade mutually hostile groups to ally for now.
- Alter the shtetl's opinion of something.
- Forgive someone who wronged you.
- Fall out of love.

*Ask "What is your greatest fear?"*

*Ask "Who or what do you secretly love?"*

## REGULAR MOVES

- Take action, leaving yourself vulnerable.
- Know the value of something.
- Poke your nose into other people's business.
- Make introductions and manage clients.
- Cave to someone's demands.

*Ask "What do you need right now?"*

## WEAK MOVES

*TAKE A TOKEN*

- Alienate and make enemies of people
- Stubbornly refuse to reconcile, at significant cost.
- See one of your schemes go terribly awry.
- Accidentally encounter the Unseen World.
- Fall in love. (*While in love: desperately avoid doing anything that would dismay your beloved.*)

*Ask "How have I earned your resentment?"*

# INTRODUCING THE MIDWIFE

*Birth is always in the shadow of death -- blood, pain, labor, Lilith plotting to steal infant breath. And yet, in that first breath, the world and all its joy are born anew. This is where the Midwife stands: in the balance.*

*The Midwife is a resourceful individual.  
Their power is material, reactive, and humane.*

## PLAY TO FIND OUT

*How can you cope with the suffering you witness?  
Where does your stubborn sense of justice come from?  
Does your life have balance?*

## CHOOSE A NAME

♀ Khannah, Miriam, Ruti, Tovah, Tzipporah, Zula  
♂ Binyamin, Khatskl, Tevye, Tzvi

## CHOOSE A LOOK & AN OUTLOOK

strong hands, gentle hands, restless hands, callused hands, stubborn hands

pragmatist, idealist, traditionalist, *pantheist*, *Musar*, *Nachmanidean*

## CHOOSE 2 ADVANTAGES

a remarkable sense of smell, perfect memory, prodigious strength, keen eyesight, quick reflexes, unending patience, an unreadable expression, humility, an unflappable sense of humor

## CHOOSE WHAT YOU'VE SEEN

a wolf cub born to a woman, a brutal murder, the abbey's secret catacombs, three talking ravens, armies on the move nearby, a demon's bride, a desperate girl, a cottage deep in the forest

## DECIDE WHO YOU'VE ANGERED

- the rabbinical council, by defying a ban
- your child, by vetoing a marriage arrangement
- the tailor's guild, by speaking up for the apprentices
- the market women, by defending the prostitutes
- your sister, with your intrusive advice

## CHOOSE 2 RELATIONSHIPS IN THE SHTETL

the goyish peasants come to you, the goyish priest suspects you, your daughter has run away, the city-educated doctor resents you, you are a young bride's only hope, your lover broke your heart

## CHOOSE ONE TO ASK LEFT

- What have you come to me for recently?
- What terrible event did we live through together?

## TIPS

- When anyone is hurt or silenced, decide if you will heal, support, or stand up for them.
- Sometimes be so driven, rash, or grief-stricken that you cause trouble for yourself and others.
- Make your character fallible and relatable.

## LURE

Whenever someone places themselves under your care, or follows your advice, they gain a token.

## STRONG MOVES

*SPEND A TOKEN*

- Get out of harm's way.
- Save the life of a patient, or ease someone's pain.
- Overpower someone, for their own good.
- Reveal that someone present owes you a debt.
- Fall in love. (*While in love: see, keenly and compassionately, your beloved's true nature*).

*Ask "Who do you need to forgive?"*

## REGULAR MOVES

- Take action, leaving yourself vulnerable.
- Listen compassionately
- Brew a stimulant, relaxant, or abortifacient
- Forgive someone who wronged you.
- Announce a pregnancy, miscarriage, or birth.

*Ask "What aren't you telling me?"*

*Ask "What kind of trouble are you in?"*

## WEAK MOVES

*TAKE A TOKEN*

- Make an error of judgement, endangering someone under your care or protection.
- Succumb to depression, guilt, or shame.
- Trust someone you shouldn't.
- Interfere with an ally out of scruples.
- Accidentally encounter the Unseen World.

*Ask "What loss do you blame me for?"*

# INTRODUCING THE KLEZMER

*Is it that you break too many hearts? Too many rules?  
Too many promises? You've been chased onto the  
roads by dogs, Jews, goyim, and your own restless  
nature. Still, every wedding or Purim, the shtetl needs  
you. To spin joy from its suffering.*

*The Klezmer is a charming individual.  
Their power is artful, ephemeral, and inspiring.*

## PLAY TO FIND OUT

*How do your creations and exploits affect the shtetl?  
Can you resist temptations and distractions from what  
you truly long to create?*

## CHOOSE A NAME

♀ Esther, Glukel, Mirl, Shayna, Shira  
♂ Alchonon, Dovid, Mordekhai, Motke, Yossi, Zelig

## CHOOSE A LOOK & AN OUTLOOK

nimble hands, furtive hands, lovely hands, rough  
hands, soft hands, bold hands

mercenary, opportunistic, philosophical, *libertine*,  
*chassid*, *maskil*

## CHOOSE 3 ARTS YOU PRACTICE

fiddle, clarinet, song, dance, seduction, picking  
pockets, flattery, horn, drums, balalaika, gambling,  
fencing stolen goods, confidence games, leading  
prayers, officiating at weddings, poetry, storytelling,  
sleight of hand, *purimspiel*, theater

## CHOOSE 2 CONTACTS IN THE OUTSIDE WORLD

the *Pinsker* rebbe, the Bandit Queen, the lieutenant  
of the regiment, the Cossack leader's bride, a band  
of revolutionaries, a band of Romany horsetraders, a  
traveling magician, a theater manager in Odessa

## CHOOSE WHAT YOU LONG FOR

love, revenge, reconciliation, wealth, adventure,  
respect, renown, homecoming

## CHOOSE 2 RELATIONSHIPS IN THE SHTETL

your estranged father resents you, the rabbi's  
daughter longs for you, the boy whose heart you  
broke wants to kill you, your mentor wants to  
control you, your erstwhile spouse wants you back

## CHOOSE ONE TO ASK LEFT

- What did I borrow from you recently?
- How did I capture your attention yesterday?
- Why don't you trust me?

## TIPS

- Pursue bold schemes, immoderate appetites,  
outrageous beauty, and improbable adventures.
- Explore the tensions between individual and  
community, between joy and duty.
- Make your character fallible and relatable.

## LURE

Whenever someone offers you a new gig, or is  
moved to change by your practice of an art, they  
gain a token.

## STRONG MOVES

*SPEND A TOKEN*

- Get out of harm's way.
- Defuse a tense situation with jokes or beauty.
- Pull off an impossibly daring stunt.
- Find one of your contacts in an unexpected place.
- Fall out of love.

*Ask "How could I make you admire me?"*

*Ask "What do you have that I might want?"*

## REGULAR MOVES

- Take action, leaving yourself vulnerable.
- Entertain with one of your arts.
- Show up where you're least expected.
- Lie fairly convincingly.
- Bolt for the nearest exit.

*Ask "What are you thinking about right now?"*

## WEAK MOVES

*TAKE A TOKEN*

- Blunder into a bad situation, totally unprepared.
- Lie unconvincingly, or get caught with no alibi.
- Spectacularly screw up a hustle, prank, or gambit.
- Fall in love. (*While in love: do foolish, desperate  
things to win or impress your beloved*).
- Accidentally encounter the Unseen World.

*Ask "How have I earned your ire?"*

# INTRODUCING THE SCHOLAR

*The Law is a Tree of Life for those who cling to it, nourishment in the wilderness. Our temple is destroyed, our people scattered among the nations. What we have: the Law, and those who study it. Our glory, our burden.*

*The Scholar is a discerning individual. Their power is discursive, methodical, and constraining.*

## PLAY TO FIND OUT

*Will you be forced to revise your interpretations?  
Will you yield to your temptations?  
How creative or rigid are you?*

## CHOOSE A NAME

- ♀ Bruria, Fruma, Yentl
- ♂ Eli, Ephraim, Menakhem, Mendl, Meyer, Moysheh

## CHOOSE A LOOK & AN OUTLOOK

pensive face, austere face, joyful face, stern face, inquisitive face, youthful face, weary face

rationalist, traditionalist, skeptic, *misnagid*, *Maimonidean*, *maskil*

## CHOOSE 2 AREAS OF EXPERTISE

agricultural law, protective amulets, ritual purity, Gentile sciences, mystical ascension, property law, family law, ritual slaughter, portents of the Messiah

## CHOOSE 2 GREAT TEMPTATIONS

ultimate knowledge, fame and honor, proving yourself superior to your rivals, the lusts of the body, wealth and influence, despair and self-loathing

## DECIDE WHAT BRINGS SALVATION

- we must return physically to Jerusalem to pray
- we must decode the secrets of the Book of Creation
- we must suffer our deserved exile humbly
- we must build a truly just society on Earth
- we must stand up to our enemies with valor

## CHOOSE TWO RELATIONSHIPS IN THE SHTETL

your feuding children break your heart, your mentor conspires on your behalf, your rivals spread rumors, the court weighs a ban against you, the one you love ignores you, the people seek your legal opinions

## CHOOSE ONE TO ASK LEFT

- What problem did I solve for you?
- What have I failed to ask your forgiveness about?

## TIPS

- Argue passionately for your standards and interpretations, and rebuke those who fail them.
- Bring forward epistemic, ethical, and legal dilemmas, and make them matter.
- Make your character fallible and relatable.

## LURE

Whenever someone comes to you for knowledge, or is guided by your interpretation of the Law, they gain a token.

## STRONG MOVES

*SPEND A TOKEN*

- Get out of harm's way.
- Deduce a hidden truth.
- Persuade someone with reason and learning.
- Enter or confront the Unseen World, with determined preparation and knowledge.
- Fall in or out of love. (*While in love: make unwise choices for love, but pursue them with great vigor and skill*).

*Ask "What do you wish I would do next?"*

## REGULAR MOVES

- Take action, leaving yourself vulnerable.
- Perform (or scorn) obligatory daily rituals.
- Advise someone on a point of fact or law.
- Look for solace in ritual and contemplation.
- Perform a deed of lovingkindness.

*Ask "What troubles you?"*

## WEAK MOVES

*TAKE A TOKEN*

- Admit wrongdoing and ask for forgiveness.
- Insist on contentiously debating a minor point.
- Withdraw into your studies, avoiding responsibility.
- Attract unwanted attention, human or otherwise.
- React with rigid dogmatism and resentment.

*Ask "What temptation am I at risk of succumbing to?"*

# INTRODUCING THE SOLDIER

*Goyim they draft at 18, Jews at 12. Six years of drills and beatings to try and get the yid out. Or did you lie your way in? Then hunger, marching, torn bodies in the mud. Now you've come back, to a place you barely remember...*

*The Soldier is a lost individual.  
Their power is violent, suspect, and hard-won.*

## PLAY TO FIND OUT

*Can you overcome your past and find your way back?  
Are you a guardian, a troublemaker, or a trainwreck?  
Do you miss the war?*

## CHOOSE A NAME

- ♀ Dveryeh, Golda, Yudit, Ya'el
- ♂ Avrum, Ber, Hershel, Leyb, Sasha, Shimshon

## CHOOSE A LOOK & AN OUTLOOK

scarred face, empty face, yearning face, open face, haunted face, innocent face

cynic, romantic, survivor, *Bundist*, *nationalist*, *proto-Zionist*

## CHOOSE 3 SKILLS FROM THE WAR

tactics, sharpshooting, staying awake for days, passing as a goy, passing as male, dueling, embezzlement, brawling, interrogation, hard drinking, enforcing discipline with brutality, inspiring followers by example and appeals to honor, looting and scavenging, gambling, suppressing all emotion

## CHOOSE 2 YOU BROUGHT BACK

a loaded pistol, a rifle with fixed bayonet, three pounds of shrapnel in your body, a chest of looted silverware, nightmares, the memory of forbidden love, tuberculosis, syphilis, a saber, a forbidden book

## CHOOSE WHAT HAUNTS YOU MOST

his feverish face, the moment before the blast, what you did in Sevastopol, your mother's wish, the screams

## CHOOSE 2 RELATIONSHIPS IN THE SHTETL

your true love married another, your siblings resent your return, your best friend fears you, a casual lover is using you, a stranger's face has stolen your heart

## CHOOSE ONE TO ASK LEFT

- Why do you wish I had never come back?
- How did you get me to let my guard down, if only for a moment?

## TIPS

- Bring your traumas and unfinished business into play.
- Explore themes of alienation, regret, and homecoming.
- Make your character fallible and relatable.

## LURE

Whenever someone gives you an opportunity to prove yourself to the shtetl, they gain a token.

## STRONG MOVES

*SPEND A TOKEN*

- Get out of harm's way.
- Kill someone.
- Eavesdrop undetected on a conversation.
- Forgive someone who wronged you.
- Fall in or out of love. (*While in love: conceal your love, taking secret risks on your beloved's behalf.*)

*Ask "How are you vulnerable to me right now?"*

*Ask "What should I be on the lookout for?"*

## REGULAR MOVES

- Take action, leaving yourself vulnerable.
- Try to take part in the normal life of the shtetl.
- Use a skill or object brought back from the war.
- Draw a weapon.
- Chafe against the shtetl's rules and limits.

*Ask "What do you remember about me, from before?"*

## WEAK MOVES

*TAKE A TOKEN*

- Get drunk at the worst possible time.
- Confuse the present with the horrors of the past
- Demand an explanation from someone
- Accidentally encounter the Unseen World.
- Fail to react at a crucial moment.

*Ask "Why are you sorry that I returned?"*

*Ask "Whose motives should I second-guess right now?"*

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# YOU ALSO PLAY THE MARKET

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*Forbidden to farm, we find other solutions. A few of us serve the interests of the powerful -- as tax collectors, estate agents, financiers, advisors -- so that when the goyish peasants rise up against their oppression, it's killing us that sates their discontent. Others are millers, tailors, shoemakers, bakers, blacksmiths, distillers, tavernkeepers, carters, peddlers, rag-pickers, beggars, thieves, and prostitutes.*

*The lords own the land; the peasants work the land. We are landless, go-betweens, living by wit, grit, and moxie. Eating potato peels and kasha, but maybe just one good deal away from dining on goose and white bread...*

## CIRCLE 2 DESIRES

competition, complicity, luxury, uncomfortable bargains, suffering without, the big score, honest dealing, less for some and more for others, collapse of supply lines

## TIPS

- Demonstrate how economic tensions and compromises affect the shtetl.
- Introduce customers, suppliers, debtors, creditors, and dependents, with their own agendas, needs and perspectives.
- Ask compelling questions and build on the answers that others give.

## PICK UP WHEN

Someone enters the market, tries to make a deal, lacks something important, or is enjoying material comfort.

## GIVE AWAY WHEN

You need something material and don't immediately know where to get it.

## MOVES

- Show someone acting foolishly out of need and desperation.
- Present a risky opportunity with an enticing upside.
- Introduce a threat to the shtetl's livelihood or necessary supplies.

*After every move, ask "What do you do?"*

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# SOURCES

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*The head of the yeshiva can barely drag his pair of peasant boots across the floor, while the student's coarse shoes are slipping off his bare feet. That's all that remained of the famous yeshiva! .... So be it: they would fast, mortify their flesh, and open all the gates of the universe—with its mysteries, spirits, and angels!*

-- I. L. Peretz, "The Kabbalists"

*My mother pawned the silver sabbath candlesticks and her silk shawl, which, as she had told us, had been a wedding present from her grandmother. She took several rubles, bundled me into an old sheepskin coat... and we were off to the city.*

-- Israel Rabon, "The City Doctor", tr. Leonard Wolf

*Among us Tartakovsky had the nicknames Yid-and-a-Half and Nine Holdups. He was called Yid-and-a-Half because no one Jew could contain so much insolence and so much money as Tartakovsky. He was taller than the tallest policeman in Odessa and he weighed more than the fattest Jewess. And he was nicknamed Nine Holdups because [our gang] had held up his place not ten or eight times, but exactly nine.*

-- Isaac Babel, "In Odessa"

*Reb Isaac earned his living with [a cane that had once belonged to Rabbi Chozkele of Kuzmar]. Women who were having difficult pregnancies borrowed it; it was also used to cure children suffering from scarlet fever, whooping cough, and croup, and was reputed to be helpful in exorcising dybbuks, stopping hiccups, and finding buried treasure.*

-- I. B. Singer, "Three Tales", tr. Ruth Whitman & Cecil Hemley

*They carried out hot samovars with glasses of tea, sugar and preserves, delicious omelets, fresh, wonderful-smelling butter cakes, and afterwards all kinds of food, the most expensive tarts, rich, fatty soups, roasts, geese, along with the finest wines and ales. I stood off to the side and marveled at the way, **kayn eyn horeh**, the rich folks from Yehupetz eat and drink, God bless them.... The crumbs that fell off that table would have fed my children for a week, at least until Saturday.*

-- Isaac Bashevis Singer, *Tevye the Dairyman*, tr. Aliza Shevrin

# YOU ALSO PLAY THE UNSEEN WORLD

*The air is thick with fearsome radiant angels. On every shoulder, a demon whispers temptations in an ear. Our souls split in three parts when we die -- the **nefesh** and the **ruach** linger, longing for mortal flesh, long after the **neshama** has ascended to its reward. And the Divine Will is fractured, exploded in its own Exile from Itself. Three of the four Sages who mystically entered Paradise ended up dead, mad, or apostate.*

*It can offer guidance, protection, transformation... but never safely. Let those who seek the Unseen World -- or who attract its notice -- beware..*

## CIRCLE 2 DESIRES

transcendence, intimacy with the living, implacable justice, leading astray, destruction and transformation, rebellion, comic revelation, eternal rest

## TIPS

- Describe the subtle impact that the Unseen World has on everyday people and places.
- When people interact with the Unseen World, add terrifying, mysterious, and numinous sensory details, resonances, and memories.
- Ask compelling questions and build on the answers that others give.

## PICK UP WHEN

Someone calls out to angels or demons, remembers the dead, or longs for something they can't or shouldn't have.

## GIVE AWAY WHEN

You do any of the above, or otherwise encounter the Unseen World.

## MOVES

- Enter into someone's preceptions, recollections, appetites, and unconscious associations.
- Tempt someone with a half-heard whisper.
- Reveal something hidden.

*After every move, ask "What do you do?"*

# SOURCES

*"Now, now, child! That will do. A holy scroll must not be kissed too long. They are written in black fire upon white fire."*

-- S. Ansky, "The Dybbuk"

*I dozed inside the mirror. The net had been spread; the victim was ready. Yawning, I considered my next step. Should I seduce a rabbi's daughter? deprive a bridegroom of his manhood? plug up the synagogue chimney? turn the Sabbath wine into vinegar?*

-- Isaac Bashevis Singer, "The Mirror", tr. Norbert Guterman

*"Before leaving your house, throw the prayer book into the rubbish and spit on the mezuzah.... Then come straight to me. I'll bear you on my wings from Krashnik to the desert. We'll fly over fields filled with toadstools, over woods inhabited by werewolves, over the ruins of Sodom where serpents are scholars, hyenas are singers, crows are preachers, and thieves are entrusted with the money for charity. There ugliness is beauty, and crooked is straight...."*

*"I'm afraid, little devil, I'm afraid."*

*"Everyone who goes with us is."*

-- Isaac Bashevis Singer, "The Mirror", tr. Norbert Guterman

*Igrath the daughter of Mahalath [queen of the demons] met Rabbi Hanina ben Dosa [and] said to him, 'Had they not made an announcement concerning you in Heaven, "Take heed of Hanina and his learning," I would have put you in danger.' 'If I am of account in Heaven,' replied he, 'I order you never to pass through settled regions.' 'I beg you,' she pleaded, 'leave me a little room.' So he left her the nights of Sabbaths and the nights of Wednesdays.*

-- Pesachim 112b, Talmud

*"The angel in charge of Edom has marshalled a clan of demons against you. Satan lies in wait also. Asmodeus is undermining you, Lilith and Namah hover at your bedside. You don't see them, but Shabriri and Briiri are treading at your heels. If the Angels were not defending you, that unholy crowd would pound you to dust and ashes. But you do not stand alone, Rabbi of Tishevit. Lord Sandalphon guards your every step. Metatron watches you from his luminescent sphere. Everything hangs in the balance, man of Tishevit..."*

*"Forgive me, my lord, but I require another sign.... show me your feet."*

*The moment the rabbi of Tishevit speaks these words, I know everything is lost. We [demons] can disguise all parts of our body but the feet. From the smallest imp right up to Ketev Meiri we all have the claws of geese.*

-- Isaac Bashevis Singer, "The Last Demon", tr. Martha Glicklich

# YOU ALSO PLAY THE GOYISHE WORLD

*Fair business dealings, moments of alliance, true friendships: they exist between Jews and goyim, but they all rest uneasily, as if on melting ice. At any moment, murderous violence can break through.*

*Bishop and Brigadier, peasants and brigands, the chaste Abbess and the trysting Baroness, all know: that all redemption in this sinful world is from the the Lord Jesus Christ. That the Jews, filthy and conniving, denied Him. That they murdered Him. And the worst thing, the unforgivable thing -- the secret wound at the heart of Christendom -- that they gave birth to Him. That He was theirs first.*

## CIRCLE 2 DESIRES

universally acknowledged supremacy, hierarchy and order, connection and solidarity, profit, military dominance, conversion of the Jews, cathartic violence against scapegoats and outsiders

## TIPS

- Give the goyim names, and give people reasons to care about and sympathize with them.
- Make decisions about the privileges, rights, and restrictions tht apply to different castes of society.
- Ask compelling questions and build on the answers that others give.

## PICK UP WHEN

Someone enters a goyish place or attracts the attention of the goyim, or you see an opportunity for the goyishe world to intrude.

## GIVE AWAY WHEN

You need to deal with the goyishe world, or they come looking for you.

## MOVES

- Introduce someone who could help the shtetl, or needs the shtetl's help.
- Manifest threats of persecution, exploitation, expulsion or violence.
- Expose factions and tensions among the goyim, and pressure the shtetl to take sides.

*After every move, ask "What do you do?"*

# SOURCES

*We were all in great danger. But Rebekah was everywhere in front as well as behind and she told us not to despair: she knew for certain that the corpse would be found, for the servant had sworn on her life and had given her all the particulars.... Meanwhile the news had spread throughout the town and all sorts of workmen and [riff-raff] in countless numbers had collected before the door of the murderer's house. The mob had decided, "if the Jews find the murdered man, it will be well for them. If not, there will not remain a Jewish hide."*

-- Glückel of Hameln, *Memoirs*

*The officer who escorted them said, "They have collected a crew of cursed little Jew boys of 8 or 9 years old. Whether they are taking them for the navy or what, I can't say. At first, the orders were to drive them to Perm; then there was a change and we are driving them to Kazan. I took them over [sixty miles] farther back...It's dreadful, and that's all about it; a third were left on the way' (and the officer pointed to the earth). 'Not half will reach their destination.'*

-- Russian proto-socialist Aleksandr Ivanovich Herzen, describing a meeting in 1835 with a convoy of Jewish children drafted into military service; **khappers** (press-gangers) sometimes took children younger than the official minimum of 12 years old

*Some soldiers... were allowed after retirement to trade without having special permission.... Such an old corporal was sometimes used as a shield by Jews from Lithuania who had no rights to enter Kurzeme and Vidzeme. As a small boy I saw several times an old gray soldier sitting like a king on the load of manufacture in a cart owned by a Jew, who paid salary, served and supplied food to this soldier.*

-- Jēkabs Štūlis, describing life in a Latvian fishing village in the 1850s

*[At one side of the oven, traveling] Jews slept for a night and, if they happened to spend nights here during the winter festivity, stuck small candles on the bricks while praying.*

-- Jānis Jaunsudrabiņš, recalling his childhood in the 1880s as a poor Latvian Christian farmer

*"One-third will die, one-third will emigrate, and one-third will disappear (i.e. be converted)."*

-- Konstantin Petrovich Pobedonostsev, adviser to Tsar Alexander III 1881-1893, lay head of the Russian Orthodox Church 1890-1905, on his approach to the Jewish question

# YOU ALSO PLAY THE TEXTS AND TRADITIONS

*When the Sages of the Academy debated the matter of the oven of Aknai, a Divine Voice spoke from Heaven, saying, "Rabbi Eliezer ben Hyrcanus is correct!" But the scholars retorted, "the Law was given to us; it is not in Heaven."*

*The tradition, eternal but ever-changing, is a Tree of Life, nourishing those who cling to it with serenity, mercy, and wisdom. But the Evil Urge is a scholar too, tempting the arrogant. Applied without lovingkindness, tradition can become tyranny. The sheltering branches can become a thicket, and seekers can go astray...*

## CIRCLE 2 DESIRES

infusion of meaning in everything, human obedience, shared knowledge, epiphanies, division of the forbidden from the permitted, schism and dispute

## TIPS

- Introduce experts, savants, zealots, heretics, and skeptics -- Jewish and goyish. Make them relatable, and give them names.
- Suggest details of the texts and traditions, for others to flesh out.
- Ask compelling questions and build on the answers that others give.

## PICK UP WHEN

Matters of law and tradition arise, there is a debate over what's right or what to do, or you have an idea for how the demands of tradition could intrude

## GIVE AWAY WHEN

You are centrally involved in debates, researches, or ceremonies.

## MOVES

- Reveal where valuable information can be found, and the barriers to getting it.
- Let the tradition speak in turn.
- Introduce a divisive debate about interpretations or practices.

*After every move, ask "What do you do?"*

# SOURCES

*R. Eliezer then said to the Sages, "If the Law agrees with me, let it be proved from heaven." Sure enough, a divine voice cried out, "Why do you dispute with R. Eliezer, with whom the Law always agrees?" R. Joshua stood up and protested: "The Torah is not in heaven!" (Deut. 30:12). We pay no attention to a divine voice because long ago at Mount Sinai You wrote in your Torah at Mount Sinai, 'After the majority must one incline.' (Ex. 23:2)" R. Nathan met [the prophet] Elijah and asked him, "What did the Holy One do at that moment?" Elijah: "He laughed [with joy], saying, 'My children have defeated Me, My children have defeated Me.'"*

-- Baba Mezia 59b, Talmud

*The prophets handed [the Torah of Moses] down to the men of the Great Assembly... Shimon the Righteous was one of [its] last survivors. He used to say: The world stands upon three things: on the Torah, on prayer, and on deeds of loving kindness.*

-- Pirke Avot 1-2, Mishna

*The twenty-two sounds and letters are the foundation of all things... Air, Water and Fire... Life and Death; Peace and War; Wisdom and Folly; Riches and Poverty; Grace and Indignation; Fertility and Solitude; Power and Servitude...Sight, Hearing, Smell, Speech, Taste, Sexual Love, Work, Movement, Anger, Mirth, Imagination, and Sleep.*

-- Sefer Yetzirah (the Book of Creation), ancient mystical text, tr. Wm. Wynn Westcott

*On the eve of every Sabbath, Rab Hanina and Rab Hoshaiyah... used to create a delicious calf by means of the Sefer Yetzirah, and ate it on the Sabbath.*

-- Sanhedrin 65b, 67b, Talmud

*R. Kahana said: If the Sanhedrin [assembly of judges] unanimously find [the accused] guilty, he is acquitted.*

-- Sanhedrin 17a, Talmud

*R. Tarfon.... used to say: it is not your responsibility to finish the work, but neither are you free to desist from it.*

-- Pirke Avot 2:21, Talmud

*[T]he beadle... proclaimed the peace of the Sabbath. Then [the golem] was seized as if by madness; his eyes rolled and burned like flaming wheels, his breath was visible and sparkled with wonderful colors, and he began a terrible destruction in the house.*

-- Ludwig A. Frankl, *Vaterländische Sagen und Legenden IV*, 1836

# YOU ALSO PLAY GOSSIP AND REPUTATION

*Our Sages taught that gossip slays three: the speaker, the listener, and the one discussed; that the tongue is a sharpened arrow that kills, not merely at forty or fifty cubits, but throughout the heavens and the earth.*

*But the shtetl has a genius for gossip: our neighbors' doings are as tasty as borscht. How else will we know who is up and who is down, who is wise and who a fool, who to be envied and who to be pitied? Are we not also commanded -- not only to **love** -- but also to **rebuke** our neighbors? Without gossip, how will we know who to rebuke?*

## CIRCLE 2 DESIRES

community, intimacy, honor, self-destruction, safety, the moral high ground, judgement, compassion, defiance, nonconformity, vindication, fame, joy in the misfortunes of others

## TIPS

- Explore the potential tensions, secrets, disappointments, and dissatisfactions in every relationship.
- Make sure reputation matters profoundly in the shtetl.
- Ask compelling questions and build on the answers that others give.

## PICK UP WHEN

Someone does something transgressive or praiseworthy, defies or upholds the shtetl's norms, or shares a secret.

## GIVE AWAY WHEN

You do any of the above, or your actions or words command the attention of the whole shtetl.

## MOVES

- Offer someone an opportunity to condemn, forgive, rebuke, redeem, or exclude.
- Put two people alone together.
- Introduce a scandal that others must decide whether to reveal or cover up.

*After every move, ask "What do you do?"*

# SOURCES

*Her husband Haim-Barukh was... a holy vessel, a blessing from God. He used to sit for hours with the Rebbe, long may he live, without speaking a word... Well, would you talk to such a man about taking a job? Why, then, did people... call him... "Sarah-Rivka's husband"? Why did they hang all his wisdom on the pot of peas with yeast that Sarah-Rivka sold at the market? It was incomprehensible. It caused her, Sarah-Rivka herself, terrible anguish.*

-- I. L. Peretz, "The Rebbe's Pipe"

*"The matchmaker Berl-Mikhl told me," Grandfather went on, "that you drove him away in anger for suggesting a match between your brilliant brother and [the daughter of] a sborshchik [tax-collector and representative of the czarist government]. So, let me tell you briefly, my dear rabbi... either you arrange the match, or find yourself another town." In this instance all of Grandfather's despotism and wildness was revealed. The rabbi was left stunned, white as chalk.*

-- Yekhezkel Kotik, *Journey to a Nineteenth-Century Shtetl*

*Two scandals at once! ...And such an oddly matched pair: the poor cantor's daughter and the richest man's son... Shopkeepers locked up their shops, teachers left their schoolrooms, workers laid aside their tools, and housewives abandoned their stoves. All went to the town center to gather in small circles... It looked just like a Shabbes after shul... Then yet another person... elbowed his way in and posed a perplexing question. "Hear me out, Jews... how is it that our young couple decided to disappear on the very same Saturday night that the Yiddish acting company left town?"*

-- Sholem Aleichem, *Wandering Stars*, tr. Aliza Shevrin

*If one gazes even at the little finger of a woman with the intent to have pleasure from it, it is as though he gazed at her shameful place.*

-- Josef Karo, *Shulchan Aruch*

*The tongue can be as murderous as the hand.*

-- Arachin 15b, Talmud

*Rabbi Hanina said: Jerusalem was destroyed only because the people [there] did not rebuke one another.*

-- Shabbat 119b, Talmud

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# YOU ALSO PLAY THE WILD FOREST

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*Bandits, of course. Lone cottages of woodcutters. Revolutionaries, and who knows if they'll want to claim the shtetl, or to burn it. The Roma with their wagons and horses and fiddles, ready to trade melodies. Fairies and trolls, and stranger things -- things the goyim here worshipped, before the Cross found them -- hiding in the deep silence.*

*Beyond the shtetl's bounds, past the farms, over the rushing brook, its shadow creeps onto acorns and fallen leaves. Sooner or later, perhaps, you too will have to venture into the Wild Forest.*

## CIRCLE 2 DESIRES

secrecy, the smell of fear, freedom from constraint and custom, return to the old ways, human flesh and bone, refuge, revenge, found family

## TIPS

- Give people a reason to enter the Wild Forest.
- Demonstrate the impact of the Wild Forest and its denizens on local plans, traditions, imaginations and resources.
- Ask compelling questions and build on the answers that others give.

## PICK UP WHEN

Someone wanders into the Wild Forest, or confronts its creatures or denizens, or you see an opportunity for it to intrude its tendrils into the story.

## GIVE AWAY WHEN

You venture beyond the shtetl, seek out the natural world, or interact with the creatures of the Wild Forest.

## MOVES

- Put the Wild Forest in someone's way.
- Bring in reports and rumors from the Wild Forest.
- Offer an opportunity to those who dare to loosen their grip on civilization.

*After every move, ask "What do you do?"*

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# SOURCES

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*"You probably never heard what happened between [the witch of the forest caves, mother of the bandit king Dobosh] and Rabbi Leib Saras. She was still young and lusty at the time, a shameless harlot. Well, the rabbi liked to go into the woods and immerse himself into a pool there before saying his prayers. One morning he looked up and saw the Dobosh woman standing naked before him with her hair unloosened down her back. When he cried out the Holy Name, a whirlwind caught hold of her and carried her to the top of a tree. 'Rabbi, marry me,' she called out from the branch from which she was sitting, 'and we'll rule the world together.'"*

-- Isaac Bashevis Singer, "Three Tales", tr. Ruth Whitman and Cecil Hemley

*One night, [the Cossacks] drew near in order to torch the city and carry out a slaughter among its residents. A tumult arose...and half the [town's] residents fled to the nearby forests. One could already hear the shooting from the direction of Janów.... The municipal policeman, an older military man, together with the sexton of the cloister, raised an alarm. Banging on the cloister drum, they gave orders in a loud voice, and in doing so, gave the impression that there was a large military detachment present. The Cossacks .... decided to pull back.*

-- Wincenty Dawid, recalling the 1863 January Uprising; many Jews sided with Polish rebels, against the czarist army and the Cossack paramilitaries

*In a village, Kovencik, there were tall mountains and deep valleys and even deeper hidden caves. In one of these caves, the Jews gathered and studied Talmud and the laws.... The goyim..., would tell them when the authorities, who persecuted them, were coming. The spot was holy to the goyim... [t]hey called it "the Jewish School".*

-- Feige Ethel Boim, retelling a legend of Szczepzszyn

*Scarcely had she uttered her wish when the good rabbi leaped out of the window and dashed off into the deep forest... here, he started devouring people.*

-- "The Rabbi Who Was Turned into a Werewolf", from the Mayse-Book (1602)

# GLOSSARY

**abbot** leader of a Christian monastery  
**angel** divine messenger; may be terrifying or comforting  
**bet din** rabbinical court of three rabbis  
**Book of Creation** mystical text with symbolic visions of the Divine world  
**Bundist** of a Jewish socialist movement  
**chassid** devotional follower of a hereditary dynasty of populist, charismatic, miracle-working **rebbe**  
**Christendom** lands where Christianity is dominant, seen as a unitary civilization  
**Cossacks** a militarized Ukrainian group, originally runaway serfs; feared by Jews for their participation in massacres  
**czar** emperor of Russia  
**demon** a spirit charged with tempting humans and leading them to destruction. Angels and demons answer to the same Divine order; some demons are even pious and scholarly  
**epistemic** relating to what we know, and how we can know it  
**Evil Urge** natural human temptation to selfishness, excess, and cruelty, tempered by its twin, the **Good Urge**; sometimes seen as a literal demon; but needed to strive, build, and procreate.  
**faerie** magical otherworldly sprite of European folk legend, known to Jews from **goyish** folktales  
**Frankist** secret follower of Joseph Frank, a Jewish heretic and supposed **messiah**, accused of orgies, murder, and denouncing other Jews to the goyim  
**Gentile** non-Jew  
**goy** a non-Jew, literally "(other) nation". Plural **goyim**, adjective **goyish**.  
**golem** a magic servant fashioned of mud  
**haredi** lit. "fearing G-d"; ultra-Orthodox,

unbending in the face of modernity  
**Haskalah** secularizing movement embracing Western education and science, and seeking political equality for the Jews  
**libertine** devoted to the pursuit of personal pleasure  
**kosher** suitable for use according to Jewish law; meat, for instance, must be ritually slaughtered and kept separate from milk. Noun form: **kashrut**.  
**Lilith** demoness of Jewish legend, Adam's first wife who ran away to birth monsters; often imagined as stealing the souls of infants  
**Lurianist** follower of the Kabbalist mystic Isaac Luria, for whom human piety has mystical powers to heal the broken universe and its shattered Divinity  
**kayn eyn horeh** "No evil eye"; said when praising, to ward off misfortune  
**Maimonidean** follower of the medieval sage Moses Maimonides, who united rational philosophy with Jewish law, regarding many scriptural passages as metaphorical  
**mercurial** changing moods swiftly  
**maskil** literally "enlightener", follower of the **Haskalah**  
**mikveh** ritual bathhouse used for purification, e.g. at the conclusion of menstruation; center of women's society in the shtetl  
**misnagid** intellectual and political opponent of the **chassidim**, insisting on the primacy of scholars over rabble-rousing miracle-workers  
**moshiach** (or **messiah**) not a divinity, but a perfected human, whose promised arrival will usher in universal peace

**Musar** proponent of introspection, self-criticism, and strict ethics  
**Nachmanidean** disciple of the medieval jurist and philosopher Nachmanides, who rejected rationalist explanations of scripture, insisting on traditional interpretations  
**nationalist** patriot of one of the European states; e.g. Poland, which had been a refuge for the Jews until its partition by Russia, Austria, and Prussia.  
**nefesh** one of three aspects of the human soul; believed to linger near the body for thirty days after death before departing for the afterworld  
**neschama** one of three aspects of the human soul; believed to depart immediately at death for the presence of the Divine  
**Odessa** city on the Black Sea, renowned for its beauty and bustle  
**pantheist** believer in the holiness and divinity of the entire universe itself, without a separate, transcendent Divine.  
**pietist** follower of a movement emphasizing piety, repentance, and prayer  
**Pinsker** from the town of Pinsk  
**pogrom** an anti-Jewish riot  
**proto-Zionist** someone proposing to solve European antisemitism by a literal return to Zion (Jerusalem)  
**Purim** joyful, carnivalesque spring festival celebrating the averted genocide of the Book of Esther  
**purimspiel** theatrical spectacles celebrating Purim  
**Rabbi** an expert in Jewish religious law, able to preside over a community and interpret the Law. "The Rabbi" may refer to the rabbi of the shtetl's main synagogue, often a **misnagid**  
**Rebbe** an affectionate name for a Chassidic rabbinical leader, often regarded by his disciples as a saintly

miracle-worker  
**Rebbetzin** a Rabbi's wife, often charged with the oversight of women's society  
**Rosh Hashana** New Year's festival  
**Roma, Romany** member of a semi-nomadic ethnic group, often persecuted by sedentary Christendom; pejoratively called "gypsies"  
**ruach** literally "breath" or "wind"; one of the three aspects of the human soul, believed to remain with the body until the Day of Judgement  
**Sabbatian** secret follower of the mystic Shabbetai Zvi, who claimed to be the **messiah** and led masses of poor European Jews on foot to reclaim Jerusalem; that he was captured, converted, and made a harem eunuch by the Ottoman emperor, was interpreted by his followers as a divinely purposed ordeal  
**Sevastopol** port city on the Black Sea; scene of much carnage, besieged for eleven months during the Crimean War  
**Shabbos** or **Shabbes** the seventh day of the week, devoted to rest, study, and joy; productive labor and craft is forbidden  
**shofar** ram's horn, blown like a trumpet on **Rosh Hashana**, and ten days later, on **Yom Kippur**, when the Gates of Heaven close and human fates are sealed  
**shtetl** "little city", a Yiddish-speaking market town in the Eastern European countryside  
**Talmud** the great compendium of Jewish law, debate, philosophy, and legend, composed 100-600 CE  
**yeshiva** school of higher Jewish learning  
**yid** the Yiddish word for Jew, used as a term of respect in Yiddish and as an insult by **goyim**  
**Yiddish** the dialect of medieval German, with Hebrew, Aramaic and Slavic admixtures, spoken by the Jews of Eastern Europe and Russia

## JEWES

♂ Ansh'l, Avrum, Khatzk'l, Dovid, Dud'l, Faiv'l, Fishkeh, Gavr'l, Hask'l, Hirsh'l, Iser, Kopp'l, Lazer, Moysheh, Mott'l, Selig, Shimon, Shimm'l, Tevye, Velv'l, Yank'l, Yud'l, Zusman  
♀ Baila, Bluma, Breind'l, Eid'l, Faig'l, Freydeh, Fruma, Gitt'l, Glukeh, Golda, Henda, Henyeh, Kaila, Kreyneh, Pereleh, Raisa, Rayna, Rifka, Ruch'l, Shaind'l, Sis'l, Yutkeh, Zeld, Zusa  
**last names** are formed with the patronymics **bat** (daughter of) and **ben** (son of), e.g. Freydeh bat Moysheh, Shimon ben Dovid

## GERMANS

♂ Dominik, Eckehard, Franz, Gerold, Gustav, Hartwig, Matthias, Reimund, Ruedi, Timotheus  
♀ Christiane, Elise, Friederike, Hanna, Henriette, Karen, Luitgard, Marianne, Marita, Raffaela  
**last names** Amsel, Everhart, Geizler, Grimmelshausen, Habich, Kneib, Kunkle, Müller, Meier, Sulzbach, Von Wegberg

## POLES

♂ Bogdan, Konstanty, Maciej, Mariusz, Przemek, Radzim, Szczepan, Teodor, Łucjan  
♀ Apolonia, Asia, Filipa, Gloria, Gosia, Joanna, Lucja, Marta, Otylia, Teodozja  
**last names** Andrysiak, Dubanowski, Dubicki, Gomolka, Jagoda, Klimek, Niemczyk, Pasternak, Slaski, Wolanski

## HUNGARIANS

♂ Alajos, Dani, Fabó, Józsi, Krisztián, Mózes, Teodor, Tivadar, Zoltán, Éliás  
♀ Anett, Aranka, Cecília, Erzsébet, Ilonka, Kamilla, Klára, Kornélia, Linda  
**last names** Baráth, Dali, Jakab, Kedves, Király, Tamás, Tóth, Vastag

## ROMA

**personal names** ♂ Babik, Camlo, Durril, Ferka, Lasho, Lolo, Lumas, Kem, Thurles ♀ Araunya, Begonia, Florica, Grauni, Kisaiya, Leanabel, Lela, Minditsi, Tiena, Tsura  
**nicknames** Amal(friend), Bi-lasho(shady), Chavo/a(kid), Čhinbali(cheeky), Godjaver(clever), Phuro(respected elder), Pravi bal(straight hair), Rom Baro(leader)  
**insulting nicknames** Baro Šero(big-headed), Buchlo Nakh(big nose), Dilo(fool), Pušomori (busybody), Šuki (skinny) **come-ons** Husa, Papin (delectably sexy goose)  
**family names** Badi, Badžo, Banga, Červeňák, Čhureja, Čonka, Daniel, Džugi, Holomek, Horváth, Kaleja, Karela, Lakatoš, Mačo, Mirga, Taragoš, Tokár, Thuleja



## RUSSIANS

♂ Alyosha Ilyich, Genya Ivanovitch, Ipatiy Dmitriyevitch, Maksim Aleksándrovich, Saveliy Olegovitch, Spartak Ivanovitch, Vitya L'vovich  
♀ Ekaterina Ilyichna, Irina Ivanovna, Katerina Dmitriyevna, Kristina Aleksándrovna, Maria Olegovna, Raisa Ivanovna, Serafima L'vovna  
**last names** Antonov(-a= ♀), Golovin(a), Lebedev(a), Kuznetsov(a), Markov(a), Nikolaev(a), Pushnoy(a), Ryzhov(a), Sokolov(a), Volkov(a), Yezhov(a)

## UKRANIANS

♂ Alexey Ivanovich, Hryhoriy Oleksandrovich, Klim Mykhaylovych, Leonid Semenovych, Olexiy Ivanovich, Pavlo Leonidovich, Yuriy Mykhaylovych  
♀ Anastasia Ivanovna, Larysa Oleksandrivna, Liliya Mykhaylovna, Natali Semenovna, Ruslana Ivanovna, Svitlana Leonidovna, Yana Mykhaylovna  
**last names** Antonov(a= ♀), Boiko, Chayka, Holub(a), Kohut(a), Kompaniyets(a), Kostyshyn(a), Stasiuk(a), Shevchenko, Tereshchenko, Vasylyshyn(a)

## ROMANIANS

♂ Decebal, Haralamb, Horațiu, Neculai, Ovidiu, Simon, Theodor, Vasilica, Victor  
♀ Adina, Alex, Claudia, Delia, Gavrilă, Margareta, Natalia, Rodica, Valeria, Victoria  
**last names** Albescu, Anghelescu, Antonescu, Constantin, Dumitru, Iliescu, Nicolescu, Sala

# ON PLAYING WITH HISTORY AND EACH OTHERS' HEARTS

You won't get the history right, and that's okay: this is your own fanciful, alternate-historical shtetl. Let your mistakes be glorious reinventions. If everyone at the table is having fun, and the game helps you step outside the clichés of fantasy roleplaying, *dayenu*: that's good enough!

Roleplaying can bring up strong emotions; how much more so, when we're playing with the history of a real-life marginalized group! Remember that everyone playing *Dream Apart* is making themselves vulnerable. People might be worried about looking ignorant, stumbling into a stereotype, getting the facts wrong, or hearing something important to them mangled. So it's important that we take care of each other.



If someone says something that triggers you, bothers you, or takes away from your enjoyment of the game, it's always okay to **pause** and talk about it. Decide together what makes sense. (Note that "undoing" the fiction can itself be triggering for some.)



If you are unsure of a word, concept, or element of the setting, it's always okay to **ask**. Maybe someone can explain it, or the group can look it up, or even invent a meaning.



If someone makes a historical or cultural error that bothers you, it's always okay to quickly and gently **correct** it, e.g.: "Channah as in *loch*, not as in *chocolate*".

If someone does correct or question you, or shares that something bothers them, be gracious and appreciative. If someone makes a mistake, be gracious and forgiving. We're all learning together.