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The memoir begins in 1941, in Sighet, a village in northern Romania under Hungarian control. 12-year old Eliezer, the only son of orthodox Jewish parents, is absorbed in his studies of the Talmud, a text of Jewish religious law and theology. Eliezer is deeply devout and wants to study the Cabbala, the mystical doctrines of Judaism. Despite his fathers objections, he finds a mentor in Moch the Beadle, the custodian of the local synagogue, who befriends the boy and instructs him in the Cabbalas theological philosophy. Their evening studies end when Moch, along with all other foreign Jews, are expelled from Sighet. Several months later, Eliezer sees Moch sitting in front of the synagogue. Moch tells Eliezer that the deported Jews were delivered into the hands of the Gestapo when their train reached Poland. The deportees were made to dig huge graves and then were summarily executed by the Gestapo. Wounded in the leg, Moch escaped and made his way back to Sighet to proclaim the atrocity and warn the Jewish community. The Jews of Sighet refuse to believe his story, dismissing him as a pathetic madman. By the spring of 1944, Germanys defeat seems imminent and the Jews in Hungary safe from the reach of the Nazis. Final Campaign Plan Proposal Report Summary Night begins in the Jewish community in the small town of Sighet, in Transylvania (now Romania) in 1941. World War II rages. The story is told by Eliezer, a fourteen-year-old Jewish boy who is the third of four children in the family, and the only boy. He begins his story by describing a poor man in the village named Moche the Beadle, who was much liked by everyone. Eliezer first got to know him in 1941, when Eliezer was twelve and wanted to know about Cabbala, the mystical aspect of Judaism. Moche turned out to be a wise man who understood spiritual matters and was an expert on the Cabbala. He and Eliezer now study it together. But trouble was brewing for the Jews of Sighet. One day all foreign Jews were expelled from the town. This included Moche. Several months later, toward the end of 1942, Moche returned and told a terrible story. The Jews who had been expelled had reached Poland when the German Gestapo took control of them. The Gestapo then killed their prisoners. Moche was wounded in the leg but managed to escape. But people in Sighet do not believe Moche's stories, thinking he only wants to gain attention. Even Eliezer does not believe him, and the Jews in Sighet feel that they were safe. The war is beginning to go against Germany, and they believe better days are on the way. In Spring, 1944, they still feel safe. Germany is being defeated on the Eastern front by the Russians. The Jews of Sighet expect the war to end soon, and believe that Hitler will not be able to harm them. Although it is still possible to emigrate to Palestine, there is no sense of urgency. Eliezer's father says he is too old to start a new life. The Fascist party then comes to power in Hungary, and German troops enter Hungarian territory with government permission. At this point, Sighet is under the control of the Hungarian government. Some of the Jews in Sighet start to feel anxious as they hear about violence against Jews in Budapest, the Hungarian capital. Then German soldiers arrive in Sighet. At first, they behave well, and the Jews continue to feel unthreatened. But on the seventh day of Passover, the Germans arrest the leaders of the Jewish community. From then on things get worse. Jews are not allowed to keep in their houses gold, jewels, or any objects of value. All valuables had to be handed over to the authorities. Eliezer's father buries their savings in the basement. Then the Germans decree that Jews are not allowed in restaurants or cafes, and may not travel on the railway, attend the synagogue or go out on the street after six o'clock. Then they set up two Jewish ghettos, a large one in the center of the town and a smaller one on the outskirts. Eliezer and his family live in the first ghetto. For a while, life returns to normal as the ghetto is run by a Jewish Council. The Jews all believe they are to remain there until the end of the war. Then one evening, Eliezer's father is summoned to an extraordinary meeting of the council. When he returns at midnight, he informs everyone that all the Jews are to be deported, starting the following day. No one knows where they are to be taken, although the rumor is that they will go somewhere in Hungary, to work in brick factories. That night the news spreads around the ghetto. Eliezer plays his part by informing one of his father's friends, an old man, about the deportation order. The man cannot believe it at first, but then he wakes all his family. At eight o'clock the next morning, the Hungarian police arrive and order everyone out of their homes. It is Sunday. By ten o'clock, all the Jews are assembled in the street, where the police keep taking roll calls. The children are thirsty, but are not allowed to go inside for water. By one o'clock, the expelled Jews start to leave, taking with them the few belongings they are allowed. The process takes time, and Eliezer's family does not leave until Tuesday. Then they are herded into the deserted smaller ghetto, where they live undisturbed for several days before being expelled on the Saturday. Their convoy heads toward the main synagogue, through the deserted town. They spend a cramped and horrible twenty-four hours at the synagogue. The following morning they march to the railway station, where they are put in cattle wagons-eighty people to one car. They are given a few loaves of bread and some buckets of water, and then sent off to an as yet unknown destination. Analysis It is important to remember that Night is not a novel but a memoir. These events really happened. Eliezer is the young Elie Wiesel, who experienced all these things himself. In the beginning, Wiesel the author creates a picture of a harmonious Jewish community in Sighet that is held together by age-old religious beliefs and traditions in which the synagogue is the center of community life. Eliezer is a serious, religious boy who studies Talmud during the day and at night runs to the synagogue to weep over the destruction of the Temple at Jerusalem in A.D. 70. This is an ominous foreshadowing of what is to come, and a reminder that the story of the Jewish people is the story of suffering. Eliezer has a mystical side to his mind, since he is eager to study Cabbala, even though his father says it is better to wait until he is an adult. Eliezer's initial enthusiasm for religion is an important theme of the story, since it will soon be put to the severest test. Moche tells him that "Man raises himself toward God by the questions he asks Him." He adds that man does not understand the answers God gives to him. "You will find the true answers, Eliezer, only within yourself!" he says. Eliezer, with the optimism that at the moment he has no cause to doubt, believes that Moche will draw him into eternity, "into that time where question and answer would become one." Never again during the book will he permit himself such confident statements. He will ask questions of God, just as Moche says, but there will be no answers, either from God or from within Eliezer's mind and heart. The section emphasizes how reluctant the Jews of Sighet are to envision the worst. At every point, they put the best possible face on unfolding events. They refuse to believe that Hitler intends to annihilate the Jews. When Moche the Beadle, the wise man and prophet, warns them of their fate, no one listens. He is like a Biblical prophet crying in the wilderness. No one believes him, but his words are true. This demonstrates how unimaginable the Holocaust was. The events recorded in the book are so horrifying that they defeat any attempt to explain them. No one could really believe it was happening until they were caught up in it themselves. In order to continue enjoying our site, we ask that you confirm your identity as a human. Thank you very much for your cooperation. Meet Moishe the Beadle. Hes a poor Jew in the town of Sighet (now in modern-day Romania), where our author and narrator, Eliezer Wiesel, lives. Moishe the Beadle is awkward and shy, but 12-year-old Eliezer likes him anyway. Eliezer, whos also Jewish, is very religious. He studies the Talmud and goes to the temple every night, but he also wants to study Kabbalah. Eliezers father thinks his son is too young to learn Kabbalah, and that Kabbalah isnt something that Eliezer should spend his time on. He keeps saying to his son, "There are no Kabbalists in Sighet." Moishe the Beadle sees Eliezer crying while praying at the synagogue, and they have a kind of connection. They end up talking most evenings at the synagogue. Eliezer confides in Moishe his desire to learn Kabbalah, and to Eliezers surprise, Moishe knows all about Kabbalah and starts to teach him. Then one day, the Hungarian police expel all the foreign Jews from Sighet. Moishe the Beadle is actually a foreigner, so he and the others like him are packed into train cars like cattle. The Jews of Sighet think its a shame that the foreigners are carted away, but quickly forget, clearly not seeing this as a warning for their own futures. Life goes back to normal. Many months pass, and Moishe the Beadle returns. He tells Eliezer his story: he and the other foreign Jews were carted off into Poland, where the Gestapo took over and forced them to dig their own graves. Moishe escaped because he was shot in the leg and left for dead. Moishe warns the people of Sighet to leave because death is coming their way. Nobody listens. This is at the end of 1942. Now its spring of 1944, and the people of Sighet listen with incredulity to radio reports. How could one man (Adolf Hitler) possibly wipe out an entire people? Impossible! News comes from Budapest that the Jews there are subjected to attacks by the Nazis. But the Jews of Sighet are optimistic that the Nazis wont come all the way to their little town. Then the Germans arrive. At first the Germans dont seem so bad. They are billeted in peoples homes, and while theyre not exactly friendly, theyre not rude or violent. Some of them even buy chocolate for their host families. The Jews in Sighet just dont want to see whats coming. Wiesel sums it up pretty well: "The Germans were already in town, the Fascists were already in power, the verdict was already outand the Jews of Sighet were still smiling." People celebrate Passover and as the celebration ends, the restrictions begin. First, Jews cannot leave their houses for three days or theyll die. Then, Jews are no longer allowed to keep valuable items, or theyll die. Next, Jews must wear the yellow star. Important community members come to talk with Eliezers father (who has connections with the Hungarian police) about what should be done about the situation. Eliezers dad is still optimistic. Next, the police set up two ghettos and move all the Jews there. The Sighet Jews become optimistic again. The scary barbed wire isnt all that bad, and they have their own Jewish Republic within each ghetto. They dont even have to deal with outsiders. If this is as bad as it gets, the Jews think, this isnt too bad. Eliezers dad is summoned to a special Council meeting (hes a member of the Jewish Council in his ghetto). Everyones anxiously waiting to find out what new information Eliezers dad will bring. Eliezers dad comes back from his meeting after midnight. Hes accosted by people begging to find out what he learned in the meeting. And it cant be good news because he looks awful. The news is terrible: deportation, starting tomorrow. The Jews in the ghetto get more information out of Eliezers father: everyone can take only one bag of belongings. Theyll board trains and be driven to an unknown destination. Eliezers dad tells the people to go wake up their neighbors because everyone should pack and be ready for tomorrow. The ghetto is a bustle of activity: women cooking food for the trip, people packing, Eliezers father consoling friends left and right. The police show up to the ghetto at 8am and call all of the Jews out. The police empty the houses, club people with their guns, and do a roll call. The Jews are marched to the synagogue and searched for valuables. The Wiesels are not in the first groups to leave; they wont leave until Tuesday (in two days). Tuesday comes and the Wiesels deportation has been delayed; they will first be moved to a smaller ghetto to await transport, but they still have to go through the roll call and leave their home. Eliezer feels empty. His father cries. The police start clubbing Jews and force the whole group to run. Eliezer realizes that he hates the Hungarian police. The Wiesels and the other Jews arrive at the smaller ghetto, which had been evacuated three days before. The small ghetto shows signs of the Jews being forced to leave in a hurry: theres even a half eaten bowl of soup on the table where the Wiesels are staying. The Wiesels former maid, Maria, comes to see them. She says shes prepared a hiding place for them in her town. Eliezers dad wont go into hiding, but he gives Eliezer and his older sisters the choice of leaving. The family refuses to be separated. Optimism returns, again. Some think that the Germans are only out to steal the Jews valuables, so theyre sending the Jews on "vacation" while they snag their stuff. Others think theyre being deported "for our own good." Saturday morning all of the Jews are out on the street and ready to leave. They all go to the synagogue, which has been converted into a sort of over-crowded train station, to await transport. Its the Sabbath, so its rather ironic that theyre at the synagogue, considering its current use. They wait there for a full 24 hours. The next morning, the Hungarian police load the Jews into cattle cars, seal the cars, and check to make sure the bars on the windows are secure. The train begins to move.

Summary of chapter 1-3 night. Summary of chapter 1 2 of night. Summary of chapter 1 the night. Summary of chapter 1 and 2 of night by elie wiesel.