

Night chapter 1 questions and answers

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Chapter 1 They called it Moha Bidle Rezure: The Night Begins with a brief description of a poor man named Mohe Beadle, who lives in the narrator's hometown of Sighet, Transylvania (modern Romania; at the time of the novel's opening, the city is under Hungarian control). Mohe is usually well-liked, works in the synagogue of Said, and is a very pious and humble man. In 1941, when he was twelve years old, the narrator, Eliezer Enceel, wanted to study Kabbalah (a form of Jewish mysticism), but his father told him that he was too young. In this passage, we learn that Eliezer's father is highly regarded in the Jewish community and pays more attention to external matters than to family issues; we also learn that Eliezer has two older sisters, Hilda and Bea, and the youngest, Tziporah. Despite his father's lack of support, Eliezer still decides to study Kabbalah and chooses Mohe as his teacher. Mohe teaches him not to seek answers from God, but to try to ask the right questions. Once Mohe and other ignorant Hungarian Jews are deported by the Hungarian police, but this incident is forgotten by other Jews and rejected as a common practice of wartime. A few months later, Mohe returns after escaping from a concentration camp in Poland. He tries to warn the citizens about the atrocities he saw, but no one believes him. Everyone thinks he's trying to win sympathy or just gone mad. He tells Eliezer that he miraculously survived in concentration camps to save the Jews in Sighet, but life goes on as usual in 1942 and 1943. Eliezer devotes himself to religious studies, his father is busy in the Jewish community, and his mother tries to find a husband for Hilda. In the spring of 1944, people believed that the Germans would soon be defeated by the Russians, and no one believed that the Nazis might want to destroy an entire race of people. The Jews do not really believe that something bad can happen to them, and although Eliezer asks his father to emigrate to Palestine, his father does not want to start a new life elsewhere. Even after the townspeople hear that the fascists have come to power in Hungary, no one is worried until the Germans actually invade Hungary and arrive in Sighet themselves. Even then, the Germans seem nice and friendly, at least until Easter, when the persecution of the Jews will begin in full force. Jews are not allowed to leave their homes, they are forced to surrender their valuables and must wear a yellow star. Further, two ghettos were created and all resettled. However, life returns to normal when Jews create organizations and socialize happily. One day, Eliezer's father was unexpectedly summoned to a meeting of the Jewish Council. Family and neighbors wait past midnight to hear any news that Eliezer's father has to tell them. destination and that they would only be allowed one bag per person. Eliezer and the neighbors disperse to gather and wake everyone else. Someone from outside the ghetto knocks on the door, but disappears before the door can be opened. Eliezer later discovers that it was a family friend in the Hungarian police who tried to warn them of the escape. Eliezer goes to wake up some of his father's friends, and then everyone cooks and packs things in preparation for deportation. When the Hungarian police arrive early in the morning and start driving people out into the street, it's very hot and people are going for water. Eliezer and his sisters help the Jewish police secretly bring water to thirsty children. When it's time for people on the street to leave, there is joy, because at this moment people can not imagine anything more terrible than sitting on the street under the hot sun. Eliezer is scheduled to leave in the last transport, and he watches the people in the first group in March. The next day his family moves from a large ghetto to a small one. Eliezer feels nothing when he looks at the house he grew up in, but his father starts crying. At this point, Eliezer begins to hate his oppressors, and he calls his hatred the only thing that still binds him to them today. In a small ghetto that is not protected, people try to remain optimistic. Eliezer's family moves into a house previously occupied by his uncle's family, all in disarray, as if people were suddenly and unexpectedly expelled. An old, non-Jewish servant named Martha comes to visit and tries to get the family to escape and hide in his village. Eliezer's father refuses to go and tells Eliezer that he can leave if he wants to. Eliezer refuses to leave his family, and all of them remain in the ghetto. It's night and everyone goes to sleep because there's nothing else to do but wait. When they wake up at dawn, they are foolishly optimistic and compare deportation going on vacation. Eliezer says false optimism has helped pass the clock, and notes that the uncertainty of everyone's future has erased the social differences between people. On Friday, the night before the planned deportation, the family dines together for the last time. The next day the Jews are ready to leave. They agreed to organize their own deportation voluntarily, and they all crowded into the synagogue throughout the day. No one can leave, and people free themselves in corners. The next morning everyone is prepared in wagons for cattle, which are sealed. The Gestapo puts one person responsible for each car and threatens to shoot him if someone escapes. The whistle blows and the train starts to move. Analysis: In this chapter, we learn how important religion is to young Eliezer. Although his father thinks he is too young to be immersed in religious mysticism, Eliezer is very devout and focuses all his energy on religious studies. As a little boy, religion comes as naturally to Eliezer as and breathing, and we must pay attention to how his attitude to religion and God changes as the Night progresses. In the front pages of the chapter, Mohe tells Eliezer that he should seek to ask God the right questions, not find the right answers. It is simply impossible to understand the answers that God gives: You will find the true

answers, Eliezer, only within yourself! While in concentration camps, Eliezer cannot understand why God allows so much death and destruction to take place around him. However, even though he is angry and questioning God's actions, he never loses his faith. Although he does not receive any answers, he continues to doubt God, and in doing so, his faith is actually strengthened. Eliezer's evolving relationship with God is the main source of character development in the novel. Another important topic in the novel concerns the unintentional role that Jews played in their own destruction. In the first section of Eliezer's book, the complacency and stupid optimism of the Jews in Sziget are haunted by the complacency and stupid optimism of the Jews in Sziget. Despite Mohe's warnings, news of the German invasion of Hungary and even imminent deportation, the Jewish people refuse to believe that something bad will happen to them. As far as possible, they try to keep life in a normal state and even shed positive light on their situation. For example, when Jews are forced to move to the ghetto, the townspeople are relieved to be more concerned with open prejudices: We should no longer have before our eyes these hostile faces, these hate-laden views. Our fear and suffering were at the end. We lived among the Jews, among the brothers of course, it is not an improvement for the Jews to be thus segregated, and such passages would be ironic if they were not so tragic. Eliezer shows how naive and gullible Jews were, and he is obviously haunted by the way his own family could easily escape the horrors of concentration camps by simply leaving town a little earlier. Although the innocence of Jewish citizens is painfully stupid in retrospect, Eliezer does not blame his family and neighbors for being so reluctant to leave Sziget. Though his narrative is filled with regret and a little guilt, he is careful to point out that the optimism of Jewish citizens is simply a strategy of survival: These optimistic speeches, which no one believed, helped pass the time. Jews must remain hopeful if they are to survive; to give up in despair and to lose faith in God is to die. Eliezer will learn this lesson well as he gets time in concentration camps. While this first section of the novel focuses on how Jews inadvertently participated in their own deportation to concentration camps, later sections will describe how they actively helped destroy each other while being imprisoned by the Nazis. Forced in desperate conditions to try to survive, many of them would on another with and cruelty. In addition, they will learn to bear what they have never imagined possible, such as the sight of their friends and family being beaten by those in power. Throughout the novel, Gisel explores two variations at the same time: how people react in the face of horrific circumstances. Before deportation and in concentration camps, Jews are under extreme pressure and behave in a way that they usually will not under normal circumstances. For this reason, the novel can be seen as a kind of psychological study of human behavior. However, the Night is far from cold-blooded objective and remote analysis of human psychology. Instead, it's a painful and intimate autobiography, and the two emotions that most resonate strongly in it, it's Eliezer's anger at the Nazis for violating his humanity and the humanity of his people, and the guilt that he was able to behave so inhumanely as a result. Night is a novel full of symbolism, and in this chapter Eliezer repeatedly uses the word night. Night is coming, the night has fallen, Eliezer and his family do not sleep at night. The night functions as a metaphor and a symbol. It is a metaphor for the Holocaust that will plunge The Eliezer family and thousands of other Jewish families into the darkness and suffering of concentration camps. Eliezer will be shoved into a world without light and hope, and everything around him will seem as black as night. For example, this passage comes just before the deportation of Eliezer's family: Night. No one prayed, so the night will pass quickly. The stars were the only sparks of fire that devoured us. If this fire ever washes, there will be nothing in the sky but dead stars, dead eyes. As Eliezer's family gets closer and closer to the time he is deported, the night represents the growing despair and fear he feels. The night also symbolizes the evil and destructiveness of the Nazis. The world that Eliezer describes is getting darker and darker, with an increased emphasis on the night, not the day when the Nazis approach Sziget. Eliezer's world is literally plunged into darkness, because the Nazis take away all joy, light and hope, replacing it with the blackness of death and evil. In the first section of the book, there is an almost obsessive quality description of Wiesel night and day. He recounts every twilight, night and dawn from the time that the Germans invade Sighet by the time he is taken away by train. This emphasis on the sleep cycle emphasizes the hours that Jews have spent waiting for their uncertain future, and it successfully recreates the feeling of days stretching endlessly but inexorably. Eliezer can't stop time, and by noting it in the intervals in his novel, he increases the sense of impending doom. And ironically, although the days seem drawn out and monotonous, everything happens in a very short period of time, and their lives change almost instantly. 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