



Night

by Elie Wiesel

Teacher's Guide

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Synopsis

Night, one of the most gripping autobiographical ordeals in literature, carries the reader into the hell of Nazi perversity, to the death camps intended to rid the German Reich of its Jews. Arranged in ten unnumbered segments, the text is dedicated to the author's parents and seven-year-old sister, Tzipora, all of whom perished in the Holocaust. A second translation issued in 2006 honors the translator's grandparents, Abba, Sarah, and Nachman, also exterminated in death camps. The account of four years in Elie Wiesel's life summons frightening, graphic scenes from a period of incarceration that reduces the author to a cadaverous shell. Francois Mauriac's poignant "Foreword," which describes the impact of Hitler's atrocities on non-Jews, sets the tone with cathartic weeping, the only response he can make to the young journalist who knocks at his door to tell the story.

Segment One:

The plot begins near the end of 1941 in Elie's twelfth year. The speaker is the child of a no-nonsense religious grocer and brother to two older sisters—Hilda and Bea—and one younger sister, Tzipora. The author describes his keen interest in Hasidic Judaism, particularly Talmud and the mysticism of the Kabbalah. Finding no local mentor to assist him in his studies, he turns to Moishe the Beadle, a minor parish official who works at the synagogue in Sighet, a small town on the northern boundary of Russia in Transylvania. Moishe encourages the impressionable boy to pursue God through questions.

Without warning, Hungarian police arrest Moishe along with other foreigners and expel them from the country. The citizens of Sighet seem resigned to the deportations as an unavoidable outgrowth of war. Months later,

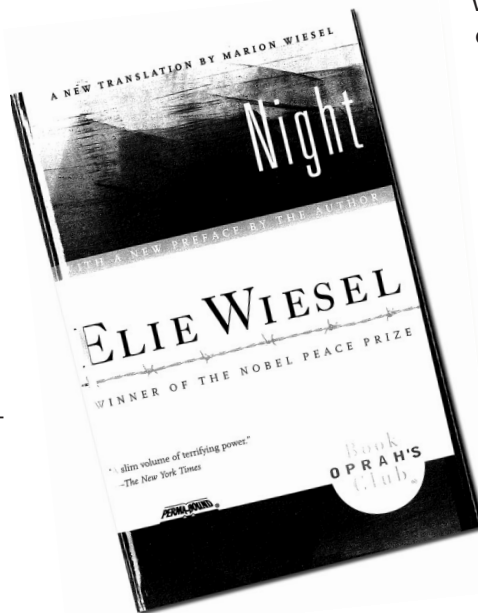
Moishe returns with terrifying news—the foreign Jews who left Sighet with him on cattle trains fell into the hands of the Gestapo. Officers trucked them into Polish territory, forced them to dig huge common graves, and machine-gunned them. Moishe escaped death by pretending to be a corpse. Traumatized by the carnage, he weeps openly as he goes door to door narrating the deaths of Malka and Tobie. The people of Sighet, Elie included, dismiss Moishe as a lunatic.

1942 and 1943 pass; locals keep up with the war via London radio broadcasts. By the spring of 1944, combat draws to a close as Germany approaches defeat. Against Elie's advice, his father, Shlomo Wiesel, like his fellow countrymen, rejects any notion of selling out, emigrating to another homeland, and starting life anew. News from Budapest indicates that Fascist-inspired anti-Semitism is rampant. Still, optimism prevails. Three days later, German troops move into Sighet.

At first, officers, billeted in private homes, live peaceably alongside Jews. Without warning on Passover week, local authorities arrest Jewish leaders. New laws force Jews to remain indoors and

to relinquish their valuables. A decree requires them to wear on their outer garments an identifying marker—the yellow star. To fearful Jews who consult Shlomo, he makes light of the strictures.

The Jews of Sighet are forced to live in two ghettos. Because of their location within the Jewish settlement, the Wiesels keep their home, which is boarded up on the side facing the gentile part of town. They make room for relatives who have been uprooted. Still, they manage to normalize their activities. The Saturday before Pentecost, Shlomo answers a summons to a council meeting. He returns near midnight to announce that Jews are to be deported. He is not allowed to say where they will be taken; rumors name Hungarian brick factories as their destination.



In the early morning hours, families prepare food for the journey. At 8:00 A. M., Hungarian police order them outside and rough them up. Five hours later, the first convoys begin their departure. On Tuesday, authorities force Elie and his family to move into the small ghetto, which is littered with possessions that the first deportees have abandoned. After a miserable Friday night in the synagogue, the Wiesels join the last Sighet Jews to board cattle transports—80 to a car—and await departure.

Segment Two:

For three days the Jews travel standing up in hot, wretchedly cramped quarters. At a stop at Kaschau, they realize that they have entered Czechoslovakia. Their attempts at rest fail because of the insane shrieks of Mrs. Schächter, who is torn by visions of burning. The others restrain and beat her to quell the hysteria. By midnight their train stops at Birkenau, the reception center for Auschwitz, where the air, rent with flames, smells of incinerated flesh.

Segment Three:

Under upraised Tommy guns, the deportees disembark. Guards separate Mrs. Wiesel and her youngest daughter, Tzipora, from Elie and his father, who never see them again. A prisoner advises Elie to claim to be 18 and Shlomo to subtract a decade from his 50 years. A terrifying awareness of imminent death grips the deportees; a few plot revolt. Dr. Mengele, an SS officer, sorts out the men. The unfit are dispatched to the crematory, which belches fetid smoke and flames into the night sky. Healthy men go to work camps. As Shlomo and Elie watch, a truck delivers babies to be burned in a pit. Elie is shocked to realize the carnage that lies ahead.

Shlomo prays, but Elie hardens his heart against God. They manage to stay together and march to their barracks. Attendants shave their heads and disinfect their bodies. They receive ill-fitting work clothes, then herd into a mud-floored barracks. Kommandos beat and intimidate them. Separated from skilled workers, Elie and his father go to a stone barracks and then by a half-hour march to another camp in Block 17, where garden plots, showers, and a compassionate young Polish overseer make imprisonment seem bearable.

After a night's sleep, Elie, feeling more hopeful than at his arrival, receives a tattoo—the number A-7713. He and Shlomo reunite with Stein, a relative who worries about his family. At the end of three weeks, a brutal overseer takes charge. For four hours, the 100 remaining unskilled workers march through German streets to Buna. An iron gate shuts them in.

Segment Four:

Following a three-day quarantine in Buna, which is virtually deserted, three doctors examine the inmates. A band plays a march as prisoners trudge to the warehouse to work. Elie and other Zionist youth determine that, if they survive, they will leave Europe and emigrate by boat to Haifa. The camp dentist attempts to remove his gold crown, but, to save his tooth from confiscation, the boy pretends to be feverish.

Idek, a crazed Kapo, beats Elie. A French Jewess who passes as an Aryan soothes his bloody face. (Years later, he sees her in Paris and renews their acquaintance with reminiscences of Buna.) Franek, the foreman, forces Elie to allow a Polish dentist to wrench out his gold crown with a rusty spoon. The worst of Elie's mistreatment comes after he laughs at Idek lying with a young Polish girl. For his indiscretion, Elie suffers 25 lashes.

One Sunday, American planes bomb Buna for over an hour. Prisoners rally, even though they have to remove an unexploded bomb from the prison yard. A week later, they are forced to witness the hanging of a thief who stole during the alert. Later, in retaliation for internal camp corruption, the SS hang three more people, including an innocent young boy. Elie is incensed by the fact that the boy takes over half an hour to die. A prisoner questions why God does not intervene.

Segment Six:

Feeling is strong in the fall at Rosh Hashanah. Jews pray together, but Elie can only accuse God of forsaking prisoners. On Yom Kippur, Elie realizes that his father has succumbed to despair. Elie does not fast and interprets the act as rebellion against God. He experiences an unspoken sympathy for his father.

The SS begins the selection process, by which they weed out the weak. Elie, who works in the building unit dragging heavy blocks of stone, runs past Dr. Mengele to demonstrate strength. Days after the selection, Elie's relief gives place to fear when Shlomo must face a second examination. Fearful that he will be executed, he bequeaths his son a pitiful inheritance—a knife and spoon. Later that day, a jubilant Shlomo returns to claim his belongings. Akiba Drumer, Elie's friend, realizes that death is near and requests that his friends recite the prayers for the dead in his honor. Three days later, conditions become so insufferable that Akiba's friends forget their promise.

In January of 1945, Elie undergoes a one-hour surgery on his right foot, which swells from the cold. A kindly Jewish surgeon drains the pus and promises that the

boy will recover in two weeks. Two days after the surgery, rumors circulate that the Red Army is approaching Buna. The next day, the camp is evacuated. Hindered by pain in his foot, Elie trudges through snow with Shlomo toward an unknown destination. They later learn that prisoners who remained in camp were set free.

Segment Seven:

The SS shoots all prisoners who fall behind. Shlomo forces Elie to fight sleep to keep from freezing. The column runs forty-two miles before taking a rest. Eli and Shlomo take shelter in a ruined brick factory, where many die under a blanket of snow. Rabbi Eliahu's son, in order to survive, deserts his aged father, who continues to worry about their separation. Disturbed by the son's selfishness, Elie prays that he will never grow so callous toward his own father.

Arrival at Gleiwitz brings little relief to their misery. Elie is nearly suffocated by the heaps of prisoners. In the distance, he hears his friend Juliek playing a Beethoven concerto on his violin. By morning, Juliek, like so many others, lies dead; his violin is trampled. For three days inmates receive no food or water. Again, Shlomo falls victim to the selection process, but Elie rushes to save him and in the scramble brings his father back among the survivors. The next leg of their journey is by roofless cattle wagon, each filled with 100 prisoners.

Segment Eight:

In the press, Elie fears that his father is dead, but manages to revive him. The prisoners live on snow for ten days of travel through Germany. The living toss corpses to gravediggers. Starving men fight for scraps of bread. A son snatches a crust from his father; both men die in the scuffle. Shlomo and Meir Katz save Elie from the grasp of a would-be strangler. At Buchenwald, only a dozen of the hundred prisoners depart the train car alive.

Segment Nine:

Marching in ranks of five, the men await hot baths. Shlomo collapses. An alert sounds and Elie is driven to the block, where he ignores the cauldrons of soup and sleeps until daylight. He realizes that he has abandoned his father. Hours later, Elie finds Shlomo begging for water. The old man is feverish from deprivation and the effects of dysentery, which rapidly deplete his strength. Elie begins suffering the torment of his wish to be rid of the old man.

Elie stays at Shlomo's bunk for a week. Nearby prisoners beat the old man because he soils his bedding. The

head of the block advises Elie to think of himself and leave his father to die. On January 28, an officer strikes Shlomo with a truncheon. Too weary to keep watch, Elie falls asleep in an upper bunk. On the morning of January 29, another invalid occupies the bunk. Elie's last memory is that his father's final word was "Eliezer." Unable to weep, Elie grieves at his relief from the burden of a dying father.

Segment Ten:

Overcome by grief, Elie joins the 600 inmates of the children's block. Rumors arise that the Germans plan a mass annihilation. On April 5, an organized camp resistance refuses the Germans' orders to assemble. Attendants distribute to the twenty thousand inmates for the next five days. They survive on grass and discarded potato peelings until April 10, when the resistance takes control of the camp. At 6:00 P.M., American tanks arrive at the gates. The prisoners, unable to think of anything but food, relieve their hunger. Three days after liberation, Elie contracts food poisoning. After two weeks of serious illness, he recovers enough to look at himself in the mirror. A corpse stares back at him.

Timeline of the Action

September 30, 1928	Elie Wiesel is born in Sighet, Romania, which later becomes part of Hungary.
1933	Adolf Hitler is elected Chancellor of Germany.
March	Heinrich Himmler opens Dachau, a death camp, near Munich, Germany.
September 1935	The Nuremberg Laws ban marriages of Jews with gentiles and revoke Jewish citizenship.
October 1936	Germany forms a three-part alliance with Italy and Japan.
July 1937	Buchenwald concentration camp opens.
early summer 1938	Romanian Jews lose their citizenship.
October	German Jews are stripped of their property and forced to live in state ghettos.
November 9-10	Nazi pillagers destroy 7,500 stores and synagogues in Jewish neighborhoods on Kristallnacht, the Night of Broken Glass

January 1939	Hitler formally states his "final solution," a plot to exterminate Jews.	days later	departs in cattle cars. The Wiesels are marched to a smaller ghetto. After a few days, they enter cattle cars for deportation to an unknown destination.
March	Czechoslovakia falls to Germany.	late in May	The Wiesels arrive at a concentration camp in Birkenau, Poland.
September	Hitler's forces precipitate World War II by invading Poland.	summer	Elie Wiesel and his father Shlomo are dispatched to Auschwitz, where they enter the electrical factory of Buna.
April 1940	Germany captures Norway and Denmark. A concentration camp opens in Auschwitz, Poland.	July 20	Adolf Hitler survives Claus von Stauffenberg's attempt to assassinate him with a bomb in a briefcase.
June late fall	Germany captures France. Nazis confiscate Jewish property in Romania.	August 25	Paris is liberated.
January 1941	Nazi troops murder 170 Bucharest Jews.	October 26	The Auschwitz crematory is closed.
June	German forces attack Russia. Nazis massacre 212,000 Romanians.	January 1945	Doctors drain pus from Elie Wiesel's foot. He and his father are forced through snow to Gleiwitz and board cattle cars.
September	At Auschwitz, Heinrich Himmler streamlines mass murder with Zyklon B, a poisonous gas. At Babi Yar near Kiev, Russia, German forces turn their machine guns on 33,000 Jews and bury corpses in large pits.	ten days later	The train carries the starving inmates to Buchenwald, Germany.
December 7	The United States enters World War II after Japanese migs bomb Pearl Harbor, Hawaii.	January 18 late January	Russian forces liberate Auschwitz. Shlomo dies in his bunk of a head wound.
December 8	Nazis introduce annihilation vans at the Chelmo death camp.	April	Buchenwald freedom fighters rebel against the SS. American troops free inmates from Dachau and Buchenwald camps.
late in 1942	After deportation in a cattle car, Moishe the Beadle flees Gestapo murderers in Poland and returns to warn Sighet's Jews. Nazis transport 200,000 undesirables to Trans-Dniestra in the Ukraine, where two-thirds succumb to disease and malnutrition.	two weeks later	Elie contracts food poisoning. Hitler commits suicide in Berlin.
March 1943	Himmler initiates the use of crematoria in Auschwitz.	May 1946	Germany surrenders. War criminals face death sentences at the Nuremberg trials.
April	Nazis put down a rebellion by Warsaw Jews.	1947	Elie Wiesel enters the Sorbonne to study philosophy.
July	Allied forces, led by General George Patton, drive Nazis from Sicily and southern Italy.	May 14, 1948	Jews establish an independent state of Israel.
March 1944	Adolf Eichmann deports Jews from Hungary.	1955	François Mauriac encourages Elie to write about his incarceration in a death camp.
April	Nazis arrest Sighet's Jewish leaders. Police supervise the confiscation of jewelry and valuables, assign Jews to wear yellow stars, oust them from public facilities, and close synagogues.	1956	Elie Wiesel enters the United States.
May 16, 8:00 A. M.	Police force Sighet's Jews into the streets.	1960	He publishes the English version of <i>Night</i> .
1:00 P. M.	The first detachment of Sighet Jews	December 10, 1986	In a speech delivered in Oslo, Norway, Elie Wiesel accepts the Nobel Peace Prize.
		1995	He publishes an autobiography, <i>All Rivers Run to the Sea</i> .
		2006	He issues a new translation of <i>Night</i> .

Author's Life and Works

Elie Wiesel [pronounced eh' lee vih. zehl'], third child of Shlomo and Sarah Feig Wiesel, was born September 30, 1928, in Sighet, a provincial town in the Carpathian Mountains in the far north of Romania near the Russian border (which was a part of Hungary during World War II). Shlomo Wiesel, a revered theologian, served as grocer and leader of the Jewish community. Having experienced torture and imprisonment as a young man, he urged his only son to study psychology, astronomy, and modern Hebrew. Sarah Wiesel impelled Elie toward traditional Judaism—Torah, Talmud, Kabbalah, and Hasidic lore.



Wiesel's slender book, *Night*, tells the events of his teen years, when German forces deport his family by cattle car first to Birkenau, the SS reception center where his mother and sister Tzipora were separated from the family and never seen again. At Auschwitz, Wiesel and his father worked at hard labor. Authorities transferred them to a third segment of Auschwitz, the electrical warehouse at Buna south of the Vistula River, and finally, near the end of World War II, 400 miles west to Buchenwald in central Germany, where Shlomo died of dysentery ten weeks before American forces liberated the camp.

After the war, Wiesel refused to return home to Sighet. Resettlement authorities sent him to Belgium, then diverted him along with 400 other orphans to Normandy in northwestern France. Unable to understand a spoken offer of French citizenship, he remained stateless until 1963, when he became a naturalized U. S. citizen. His older sisters, Hilda and Batya, survived imprisonment and rejoined their brother after the war. (Hilda was present at the Nobel ceremonies in Stockholm in 1986, where Elie received the Peace Prize.)

At 18, Wiesel migrated to the Sorbonne in Paris and studied philosophy in order to interpret the events that he had witnessed. He earned a living as tutor, choir director, and translator. Later, as a journalist, he wrote for *Yedioth Ahronoth*, *L'Arche*, and the *Jewish Daily Forward*. In the mid-1950s, he became a protégé of François Mauriac, a Nobel-prize winning French novelist who helped him publish *Night*. The war narrative began as an 800-page manuscript before editors pared it down to an

incisive existential account of Nazi atrocities. Wiesel traveled from France to Africa, South America, India, and Israel, where he lived for a time and reported the events that marked evolving Jewish statehood. After 1960 he covered U. N. activities for an Israeli newspaper and, while on assignment in New York, was seriously injured in an automobile accident, which confined him to a wheelchair for a year.

A prolific writer, speaker, and scholar, Wiesel continues to counsel other Holocaust survivors and to produce timely lectures, interviews, and commentary on their unique place in history. A successful and influential voice for humane treatment around the globe, Wiesel taught at City College of New York. Since 1976, he has been the Andrew W. Mellon Professor in the Humanities at Boston University. He lives near Central Park in New York City with his Austrian-born wife Marion and their son, Shlomo Elisha Wiesel.

Critic's Corner

The era's revered humanist, Elie Wiesel describes himself primarily as a storyteller rather than a philosopher, existentialist, moralist, or Jewish theologian. In *One Generation After* he says of his career: "I write in order to understand as much as to be understood." The most popular of his autobiographical works—*Night* (1960), *Dawn* (1961), and *The Accident* (1962)—opened the world's eyes to the savagery of Auschwitz. Fifteen years after the liberation of Buchenwald, he published the first of the three, a terse first-person documentary, which critic Lawrence Cunningham labels a thanatography. Composed in French, his adopted language, it was translated by Stella Rodway and since has become a staple in humanities syllabi. The trilogy preceded essays, novels, speeches, drama, and, in 1995, *All Rivers Run to the Sea*, the first installment of a two-stage autobiography completed by *And the Sea Is Never Full* (1999).

In 2006, Marion Wiesel completed the second translation of *Night*, which Oprah Winfrey placed on her reading list. Various reviewers, withholding more scathing critiques out of respect for Wiesel's tormented past, have advanced mild criticisms. Most prominent are complaints of uncontrolled angst and repeated tellings of the Holocaust story. Others decry Wiesel's personal sufferings and his obsession with God's abandonment of the chosen race. A burdened conscience impedes the author from evolving into a more objective master of his trade. Overall, criticism is light in view of the media's

declaration that he, like Mother Teresa, deserves sainthood.

While chairing the U. S. Holocaust Memorial Council, Wiesel received an outpouring of public acclaim. His honorary degrees come from an array of colleges and universities: Jewish Theological Seminary, Hebrew Union, Manhattanville, Yeshiva, Boston, Spertus College of Judaica, Wesleyan, Notre Dame, Anna Maria, Brandeis, Bar-Ilan, Hofstra, Talmudic, Marquette, Simmons, St. Scholastica, and Yale. Numbered among his honors are the American Liberties Medallion, Prix Medicis, Joseph Prize, Eleanor Roosevelt Memorial, Martin Luther King, Jr., award, a Congressional Medal of Freedom in 1985, and the Nobel Peace Prize, conferred in 1986.

Wiesel's Published Works

Night (1960)
Dawn (1961)
The Accident (1962)
The Town Beyond the Wall (1964)
The Gates of the Forest (1966)
The Jews of Silence (1966)
Zalmen, Or the Madness of God (1968)
Legends of Our Time (1968)
One Generation After (1970)
A Beggar in Jerusalem (1970)
Souls on Fire (1972)
Ani Maanin (a cantata, 1973)
The Oath (1973)
Messengers of God (1976)
Dimensions of the Holocaust (1978)
Four Hasidic Masters (1978)
A Jew Today (1978)
Dimensions of the Holocaust (1978)
The Trial of God (1979)
Images from the Bible (1980)
The Testament (1981)
Somewhere a Master (1982)
Five Biblical Portraits (1983)
The Fifth Son (1985)
 "What Really Makes Us Free," *Parade*, December 27, 1987, 6-8.
A Song for Hope (1987)
The Nobel Speech (1987)
The Six Days of Destruction (1988)
The Golem (1989)
From the Kingdom of Memory (1990)
Evil and Exile (1990)
 "Ending Hatred," *USA Today*, October 9, 1990
 "Have You Learned the Most Important Lesson of All?,"

Parade, May 24, 1992

"When Passion Is Dangerous," *Parade*, April 19, 1992

The Forgotten (1995)

All Rivers Run to the Sea: Memoirs (1995)

Memoir in Two Voices (1996)

And the Sea Is Never Full (1999)

After the Darkness: Reflections on the Holocaust (2002)

The Judges (2002)

Conversations with Elie Wiesel (2003)

The Time of the Uprooted (2005)

Night (new translation, 2006)

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Chmiel, Mark. *Elie Wiesel and the Politics of Moral Leadership*. New York: Temple University Press, 2001.

Houghton, Sarah. *Elie Wiesel: A Holocaust Survivor Cries Out for Peace*. New York: Red Brick Learning, 2003.

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Leighton, Christopher M. "Oprah, Elie Wiesel, and My Fellow Christians," *Commentary* 121, no. 5 (May 2006): 59-62.

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Sternlicht, Sanford. *Student Companion to Elie Wiesel*. Westport, Conn.: Greenwood, 2003.

"A Thousand Darkesses," *New Republic* 234, no. 10 (20 March 2006): 28-33.

Winfrey, Oprah. "He Taught Us How to Answer Evil," *Time* (8 May 2006): 198.

Related Reading

Isabel Allende, *House of the Spirits*

Everett Alvarez, *Chained Eagle*

James Baldwin, *The Fire Next Time*

Thomas Berger, *Little Big Man*

Claude Brown, *Manchild in the Promised Land*

Dee Brown, *Bury My Heart at Wounded Knee*

Eldridge Cleaver, *Soul on Ice*

Zlata Filipovich, *Zlata's Diary*

Anne Frank, *The Diary of a Young Girl*

Ariana Franklin, *City of Shadows*

John Howard Griffin, *Black Like Me*

Esther Hautzig, *The Endless Steppe*

Khaled Hosseini, *The Kite Runner*

Jeanne Wakatsuki Houston and James Houston, *A Farewell to Manzanar*

Thomas Keneally, *Schindler's List*

Theodora Kroeber, *Ishi*
 Ruthanne Lum McCunn, *Thousand Pieces of Gold*
 Anne Moody, *Coming of Age in Mississippi*
 Toni Morrison, *Beloved*
 Walter Dean Myers, *Fallen Angels*
 Chaim Potok, *The Chosen*
 Richard Rashke, *Escape from Sobibor*
 Art Spiegelman, *Maus: A Survivor's Tale*
 Amy Tan, *The Kitchen God's Wife*
 Corrie ten Boom, *The Hiding Place*
 Leon Uris, *Exodus*
 Yoko Kawashima Watkins, *So Far from the Bamboo Grove*
 Jessamyn West, *Except for Me and Thee*
 Richard Wright, "Between the World and Me" and *Black Boy*
 Yevgeny Yevtushenko, "Babi Yar"

General Objectives

1. To define the conventions of autobiography and memoir
2. To describe the physical, mental, and emotional effects of anti-Semitism
3. To pinpoint physical and psychological responses to terror and despair
4. To characterize the pure lifestyle of an orthodox Jew and the goals of worship, ritual, and piety
5. To list ways in which religion brings hope to oppressed people
6. To define the Holocaust
7. To justify survivalism
8. To assess the harm of racism, diaspora, incarceration, starvation, and random execution
9. To isolate moments of disillusion, foreboding, buoyancy, and hope
10. To account for rumor and innuendo among facts

Specific Objectives

1. To characterize the influence of prison and loss on Elie and Shlomo Wiesel
2. To compare Elie before and after Jews are uprooted from Sighet
3. To characterize the relationship between Elie and the women of his family
4. To comprehend the significance of Moishe the beadle on Elie's life and outlook
5. To list shifts in prisoner treatment, particularly the camp evacuation
6. To explain how inmates help themselves and their families
7. To account for the cruel deaths of Shlomo Wiesel,

- the pipel, Zalman, and Rabbi Eliahu
8. To contrast execution with slow starvation
9. To analyze Elie Wiesel's objectivity
10. To characterize Elie's post-traumatic stress

Literary Terms and Applications

For a better understanding of the autobiography, present the following terms and applications to *Night*:

Bildungsroman literally a "formation novel," which describes the coming-of-age of an untried or naive youth. Elie Wiesel makes an unusual contribution to the American "formation autobiography" with his emphasis on conversion to austerity, dedication to religious ideals, social chaos, and survivalism. Unlike stories of the self-made man, *Night* is the account of a young man who must bear responsibility for his aged father and whose loss of a beloved parent wracks his spirit with terror, despair, and regret. Rather than reaching for manhood, young Elie clings to life, surviving by his wits and combatting the hopelessness that undermines his piety and relationship with God.

First-person limited narrative a story told from the vantage point of a single observer who lived the story and who narrates events as they occurred. *Night* maintains a first-person accuracy with details of cold, odor, tight quarters, fatigue, terror, exertion, surgical treatment, and hopelessness. A slim, pared-down work, *Night* moves directly from event to event without excess description. Elie Wiesel is content to let actions speak for themselves. At the story's end, the reflection of his face in the mirror symbolizes the horror that awaited liberators, who opened Auschwitz's gates and confronted the walking skeletons still clinging to life.

Impressionism a style derived from the art and literature of the late 19th and early 20th centuries that is rooted in personal reactions to a situation or object, for example, the scenes that Elie Wiesel witnesses as ghetto residents pack, abandon belongings, line up, board trains, and enter concentration camps. Significant to his trauma is the sight of fiery ditches into which guards hurl infants and children. The mounting evidence of savagery serves as an unspoken condemnation of SS methods and, ultimately, of God, who fails to take action to rescue Jews from extermination.

Prologue an introductory section, speech, or peroration that presents a theme or action. Because of the protagonist's meeting with novelist François Mauriac and the boy's self-description as a former child prisoner

at Auschwitz, the text leads relentlessly toward the doom of thousands of Sighet residents and the annihilation of most of Elie Wiesel's family. Lacking suspense, the narrative moves toward the inevitable collapse of one of Hungary's Jewish ghettos, from which the speaker survives to tell the tale.

The Importance of Setting

The action of *Night* rips Sighet Jews from the cozy Transylvania ghetto, in which they follow their faith and rear children to revere God and the Torah to cattle cars. The uprooting prefaces a long trek northwest. Over eleven months—from deportation on May 16, 1944, to liberation in April 1945—Elie moves from Hungary to Kaschau, Czechoslovakia, and the reception center at Birkenau, Poland. Marched east to Buna, the electrical works at Auschwitz, Poland, he witnesses the worsening of his chances of survival as the hated “butcher of Auschwitz,” Dr. Josef Mengele, steps up the extermination of the unfit. Gradually weakening from hunger, fatigue, tension, and disease, Elie is in no condition to tramp 42 miles to Gleiwitz, a dismal death march during which guards shoot stragglers. More dead than alive, he collapses among the suffocating heaps of inmates left to starve and thirst for three days.

Crucial to Elie Wiesel's self-assessment is his ability to keep his father alive and out of the numbers chosen to die. After traveling 100 at a time in cattle cars across Czechoslovakia to Buchenwald in north-west Germany, Elie barely survives the panicky scramble for crusts of bread. So wearied is he on arrival that he chooses to sleep rather than eat. Ten weeks after his father's death, Elie joins other children in a special block and awaits certain execution. For five days, survivors eat grass and potato peelings until the Allies overthrow the SS on April 10, 1945, when American tanks free the camp. Elie's evacuation to Paris frees him of the physical terror of Nazi Germany, but cannot lighten his flagging spirit. Thus, the milieu of grief and mental torment becomes a psychological landscape that defies geography.

Cross-Curricular Sources

For more information about the Holocaust, Nazism, anti-Semitism, World War II, orthodox Judaism, and other subjects and issues, consult these sources:

Audiocassette

The Chosen, Books on Tape
Elie Wiesel: On Remembering, National Public Radio
Elie Wiesel Reads Night, Caedmon
Jewish Life, Folkways
Ordinary People, Recorded Books
Zlata's Diary, Recorded Books

Books

City of Shadows, Ariana Franklin
The Endless Steppe, Esther Hautzig
The Giver, Lois Lowry
The Hiding Place, Corrie ten Boom
Hiroshima, John Hersey
Maus, Art Spiegelman
Things Fall Apart, Chinua Achebe

Film

Hitler: Anatomy of a Dictatorship, Coronet
Jewish Life, Folkways
Jewish Liturgy, Dover
A World at War: 1942-1945, Coronet
World War II with Walter Cronkite, CBS Interactive Learning

Filmstrip

Judaism, SVE



Posters

Anne Frank, Dale Seymour
World Religions, Knowledge Unlimited

Reference Works

The Apparatus of Death
Atlas of the Jewish World
Atlas of Modern Jewish History
Celebration and Renewal Rites of Passage in Judaism
Encyclopedia of the Holocaust
The Encyclopedia of the Third Reich
Jewish Liturgy and Its Development
Judaism As a Civilization
Literary Maps for Young Adult Literature

Short Stories

"The Lagoon," Joseph Conrad
 "Quality," John Galsworthy
 "The Wall," Jean-Paul Sartre

Slides

Judaism, SVE

Video

Fiddler on the Roof
Julia
Schindler's List
Shoah
Yentl

Websites

ElieWiesel
<http://xroads.virginia.edu/~CAP/HOLO/ELIEBIO.HTM>
 The Elie Wiesel Foundation for Humanity
<http://www.eliewieselfoundation.org/>
 Facing History
<http://www.facinghistory.org/facing/fhao2.nsf/all/Night/>

Themes and Motifs

A study of the central issues and situations in Elie Wiesel's *Night* should include these aspects:

Themes

- piety
- family unity
- naiveté
- autonomy
- self-esteem
- alienation
- doom
- filial duty
- martyrdom
- survival

Motifs

- dissolution of the family
- following orders
- coping with terror
- asserting self-control
- acknowledging doubts
- coping with loss and certain death
- recovering from imprisonment

Meaning Study

Below are words, phrases, or sentences that have a particular meaning in the autobiography. Explain the meaning of each in context. Page and section numbers are provided so you can re-read the passages from which the item is taken.

1. Maimonides tells us that one must be thirty before venturing into the world of mysticism, a world fraught with peril. (Section 1, p. 4)
(Maimonides or Moses ben Maimon (1135-1204) of Cordoba, Spain, was a respected Jewish scholar. After Mohammedan persecution forced his family to flee, he settled in Cairo and served as physician to the royal family. While in Egypt, he wrote three classic theological works: The Illumination, which interprets Jewish law through paraphrase; Mishneh Torah, a clarification of Jewish practice and rites; and A Guide to the Perplexed, an attempt to reconcile Judaism with Aristotelian philosophy.)
2. One evening, I told him how unhappy I was not to be able to find in Sighet a master to teach me the Zohar, the Kabbalistic works, the secrets of Jewish mysticism. (Section 1, p. 5)
(Dating from antiquity, the Kabbalah—also spelled kabbala, cabala, cabbala, or kabala—is a collection of traditional lore that probes the mysteries of the universe. Collected into the Zohar or Book of Brightness in the 13th century by a Spaniard, Moses de Leon, Kabbalistic knowledge bears proof of various contributors, editings, and styles. Among the subjects covered by the Kabbalah are angels, death, numerology, the coming of a Messiah, and the position of reason in human efforts to understand God. The work plays a prominent part in the Hasidic movement, which began in Poland in the 18th century with the scholarship of Israel ben Eliezer. Hasidism fosters purity of heart, prayer, and obedience to God's commandments. Guidance comes from the Zaddik or saint, whose home becomes a haven for worship, advice, and confession.)
3. And thus my elders concerned themselves with all manner of things—strategy, diplomacy, politics, and Zionism—but not with their own fate. (Section 1, p. 8)

(The support of Israel or Zionism, which existed long before the war, reached a peak as displaced persons sought new homes and escape from the destruction that lay on every side throughout war-torn Europe. Many Jewish survivors of the death camps and deportation suffered permanent alienation from Europe after World War II. For them, hope lay in the foundation of the free Jewish state of Israel, which was realized in the spring of 1948 and celebrated its golden anniversary in 1998.)

4. Budapest radio announced that the Fascist party had seized power. (Section 1, p. 9)
(Fascism, a totalitarian form of government that dominated Italian politics from 1922-1943, is a tightly controlled rule requiring strict adherence to law. To bolster its autocracy, fascism relies upon strong nationalistic sentiment and a suppression of individual freedom. Deriving its name from the fasci, the ceremonial axes carried by the lictors or guardians of magistrates in ancient Rome, Fascism is founded upon the threat of violence and harsh, oppressive measures. Italian Fascism, controlled by the Grand Council, condemned democracy and favored the power of the state over a well-disciplined citizenry. The pyramidal structure of owners, workers, and the state culminated in the elite hierarchy that founded its power on a single leader, Benito Mussolini. Despite his insistence that Fascism concerned only Italy, he made his gravest error in allying himself with Adolf Hitler's Nazi party, thereby overreaching his capabilities, destroying the credibility of Fascism, and leading to his own execution.)
5. "I have a bad feeling," said my mother. "This afternoon I saw new faces in the ghetto. Two German officers, I believe they were Gestapo." (Section 1, p. 13)
(The Gestapo, acronym for the Geheime Staatspolizei [literally, "secret state police"], was the authoritarian agency that monitored internal German affairs from 1933 to 1945. As an arm of the Schutzstaffel or SS, the Gestapo functioned as Heinrich Himmler's personal task force to rid Germany of undesirables. Undeterred in its authority over private citizens, the Gestapo terrorized at will.)
6. It was like a page torn from a book, a historical novel, perhaps, dealing with the captivity in Babylon or the Spanish Inquisition. (Section 1, p. 17)
(Elie Wiesel compares the preliminaries of deportation to other eras of persecution and diaspora. The Babylonian Captivity, the name given the deportation of Hebrews from Judah in the sixth century B. C., lasted 70 years and is described in the Old Testament books of Jeremiah, Ezekiel, Daniel, Ezra, Nehemiah, II King, and II Chronicles. Separate incidents of deportation occurred in 598, 587, and 582 B. C. In 538 B. C., Cyrus, King of Persia, allowed the Jews to

return to their homeland. After a difficult journey, repatriated Jews established a new Temple in 515 B. C. They did not rebuild the city wall until 439 B. C.

A corresponding period of persecution emerged in the Middle Ages when the Catholic hierarchy organized systematic suppressions of alleged heresy. Beginning in 1017 with the burning of heretics at Orléans, France, waves of savagery throughout Europe continued with hangings, scaldings, tongue and finger-nail removal, and other forms of torment. Pope Alexander III sanctioned the Inquisition in 1163 at the Council of Tours, encouraging confiscation, imprisonment, and dissolution of heretical assemblies.

Inquisitors, who examined whole villages in the hope of obliterating the purported Jewish crimes of blasphemy, infanticide, immorality, and unnatural sex acts, gradually increased the scope of their search for aberrant religious practices. By 1252, Pope Innocent IV authorized the use of torture as a means of getting at the truth. After a formal Sunday ceremony called an auto-da-fe, judges publicly castigated victims, sometimes strangling and burning them in the city square. Oppressors reduced Jewish families to poverty when officials confiscated the guilty party's goods and property.

Spain was involved in the Church's inquiry in the 13th century. Social unrest led to pogroms and forced conversions of Jews. Under the heavy rule of King Ferdinand and Queen Isabella, in 1492, many Jews converted to Christianity in order to maintain their homes and businesses. The aim of the Inquisition was to exterminate secret Jews—those who pretended to convert, but who continued to practice the faith in private.

The high point of the Spanish Inquisition occurred under Tomás de Torquemada, the fiendish inquisitor general who conducted 100,000 trials and 2,000 executions. His tribunal also proscribed and burned books and sacred scrolls and art objects. Opposition from other parts of Europe led to the decline of the Inquisition in the 15th century. By the 18th century, the practice was regarded as fanaticism, an outgrowth of superstition, political conservatism, and outright tyranny.)

7. The gypsies stopped next to a barrack. They were replaced by SS men, who encircled us with machine guns and police dogs. (Section 3, p. 40)
(The schutzstaffel—literally, "protective echelon"—were called the SS or Blackshirts. An elite corps of 750,000 German troops, they began as Adolf Hitler's bodyguard in 1923. The SS was comprised mainly of thugs and street toughs. In an effort to eradicate secret enemies of the National Socialist movement, Heinrich Himmler, Hitler's fanatical second in command, advanced the importance of the SS in 1929. He chose for the corps the Nordic blue-eyed blondes who embodied the idea of a master race of pure Aryan stock. Members of the SS received a tattoo on the under side of the upper arm. Officers singled them out for special training and

the best in military technological advancement. Rising to supreme command, the SS became the most hated and feared of Hitler's fanatics, viciously turning on any Germans whom they suspected of disloyalty.)

8. In the name of Reichsführer Himmler . . . prisoner Number . . . stole during the air raid . . . according to the law . . . prisoner number . . . is condemned to death. Let this be a warning and an example to all prisoners. (Section 5, p. 62)

(Heinrich Himmler (1900-1945), Hitler's second in command and the head of the SS, established Dachau, the first Nazi concentration camp, near Munich, Germany, in March, 1933. To silence all anti-German feeling, his staff incarcerated undesirables, including gypsies, homosexuals, retarded and senile people, communists, dissenters, criminals, vagrants, priests, and religious sects, including Jehovah's Witnesses and Jews.

In 1933, Himmler controlled the Gestapo. Strongly influenced by his belief in racial purity and Teutonic supremacy, he nevertheless met opposition from Martin Bormann, who won political control in April, 1945. Bormann had Himmler arrested for suggesting that Hitler make peace with the Allies. The British apprehended Himmler. To avoid trial, he swallowed poison at Lüneburg on May 23, 1945.)

9. It wasn't the first time that false prophets announced to us: peace-in-the-world, the-Red-Cross-negotiating-our-liberation, or other fables. (Section 6, p. 80)
- (As the war draws to a close, prisoners hear rumors of salvation from many fronts. In late winter of 1945, the Germans began withdrawing from Greece. Shortly afterward, the Italian army organized against their former compatriots. The breakdown of the Allies came after the peace conference at Yalta in February, 1945, when Josef Stalin demanded more power. English Prime Minister Winston Churchill foresaw the problem of the Soviet-Polish border, which was still in question. Gradually, the Russians began to go their own way as they pursued the retreating German Army and claimed lands for themselves. A second possible source of salvation, the Red Cross, an international humanitarian organization founded in Switzerland in 1863, spearheaded non-political aid for war victims. The agency's major contribution to the relief of prisoners of war included the packing of thousands of food and medical parcels, the recruitment of nurses, and the collection and distribution of donated blood. When concentration camps were demolished, Red Cross units assisted in relocating the homeless, providing for orphans and the handicapped, and assisting refugees.)*
10. I have more faith in Hitler than in anyone else. He alone has kept his promises, all his promises, to the Jewish people. (Section 6, p. 81)
- (The disillusionment of Jewish people is captured in the words of*

Elie's fellow inmate at the prison hospital. Faith in God's covenant with Abraham is at a low ebb as prisoners see the reality of Hitler's promise to exterminate the Jewish race. As Hitler stated in Mein Kampf, "Two worlds face one another—the men of God and men of Satan! The Jew is the anti-man, the creature of another god. He must have come from another root of the human race. I set the Aryan and the Jew over and against each other."

Even on the day of his suicide, Hitler remained true to his fanatical dream. In the farewell he dictated for the German people, he states: "Above all I charge the leaders of the nation and those under them to scrupulous observance of the laws of race and to merciless opposition to the universal poisoner of all peoples, international Jewry.")

Comprehension Study

Answer the following questions in your own words. There is not always a right answer. Your judgment is important. Be ready to defend your answers by referring to passages in the book.

Historical Milieu

1. Describe the failure of Sighet Jews to anticipate Nazi terrorism.

(The people of Sighet, Romania, like other Jews in Europe, fail to take the Nazi threat seriously. After Moishe the Beadle is expelled and transported by cattle car to Poland late in 1942, the villagers accede to rumors that the deportees arrived in Galicia to work. When Moishe returns and systematically spreads word of atrocities, no one believes him. Elie describes his own reaction as pity for Moishe's babblings.

At the end of 1942, the Jews of Sighet respond to positive, encouraging London radio reports. By the spring of 1944, they reassure themselves that the Allies will overpower Hitler. Reason and optimism forbid their belief that one man could exterminate a whole race. Nonetheless, Elie asks his father to emigrate, but Shlomo feels that he is too old to begin again in a distant land.

Information from the Budapest radio contradicts the Sighet belief that better days are coming. Initial panic about anti-Semitism again fades and optimism returns. Within three days, German army vehicles enter Sighet. Even then, optimists point to examples of polite behavior in the newcomers. Sighet Jews continue smiling.)

Action

2. Describe the behavior of hungry prisoners.
- (At first, prisoners are more concerned for friends and family members than for themselves. Elie, who describes himself as a spoiled child, rejects a serving of thick soup. Within three days, hunger alters his thinking. The meager rations of black coffee*

for breakfast, soup at noon, and bread with something at 6:00 P.M. take on importance in his daily existence. His father warns him not to wolf his rations.

At Buna, where a dentist tries to take Elie's gold crown, the boy thinks of the tooth as a method of barter, which might be useful to trade for bread or life. He focuses on his daily plate of soup and a crust of stale bread. As treatment worsens, guards use food as a means of behavior modification—Franek, the foreman, withholds a portion of bread from Elie because the boy makes him wait for the gold crown. During an air raid, Elie observes a starving prisoner who dies while crawling toward food. Theft during the alert leads to a public hanging which Elie is forced to watch to remind him and the others that the SS is serious about subjugating Jews.

Other evidence reveals the importance of food—Shlomo trades a piece of rubber for a ration of bread and later bequeathes his spoon and knife to his son when Shlomo believes he will be selected for the crematory. During the evacuation of Buna, the men, unable to sit or stoop, wash down their bread with spoonfuls of snow, which accumulates on their shoulders. On the ten-day train ride, the prisoners dive for a piece of bread a workman throws into the wagon. Dozens fight to the death for crumbs. The most intense desire for food, which comes in the spring of 1945 as the Allies move toward liberation of the camps, assails Elie as he fights to keep Shlomo alive. Wearing by the struggle for survival, Elie is haunted by fantasies of ridding himself of his father and struggling for his own survival. When the two are reunited after a brief separation, the gift of hot coffee brings animal gratitude from Shlomo. After American tanks arrive at the gates of Buchenwald, the dehumanizing result of hunger are apparent. Prisoners, who have survived on grass and discarded potato peelings for five days, think only of food.)

Episode

3. Recount Elie's surgery.

(Elie's surgery turns out to be a life-threatening experience. In the middle of January 1945, his right foot aches with cold and fills with pus. A Jewish doctor decides to drain the infection. The boy is at first glad to be in a bed with sheets. His rations are better and the regimentation less rigorous. A fellow inmate warns Elie not to rejoice too soon because the hospital is also subject to the dreaded selection process, which winnows out the infirm and moribund for extermination.

Filled with terror, Elie finds comfort only in the kind doctor, who gives him hope. Completely conscious during the hour-long surgery, Elie keeps his eyes on the surgeon. The operation succeeds and his foot begins to mend. The surgeon answers the boy's emotion-charged question—he will not lose his leg. Within two weeks, Elie will be healed.)

Contrast

4. Discuss characters who stand out in Elie's memory. (Night is filled with snatches of memorable events and charac-

ters who carry meager identification. On the train from Sighet, Mrs. Schächter's deranged shrieks jolt the passengers during brief moments of rest. At Birkenau, a nameless man spits oaths at the Wiesels, brutally pointing out the chimney and predicting that they're going to be burned to ashes. After Dr. Mengele's separation of workers from the doomed, Elie sees for the first time evidence of Hitler's final solution in a truckload of babies dumped into a fiery pit. In a later incident, a distant relative, Stein of Antwerp, asks for news of his wife Reizel and their children. Elie soothes him with lies, but three weeks later, a transport from Antwerp brings the truth.

As times worsen, Elie's thoughts form a collage of good and bad memories. On the good side is Akiba Drumer and Hersch Genud, devout men who maintain their faith and sing Hasidic hymns. There is Julie, the bespectacled Pole who clings to his violin and plays strains of Beethoven during the depths of the prisoners' misery. Other characters symbolize goodness. There is the French girl who nurses and feeds Elie after a severe beating. She advises patience. Likewise, Tibi and Yossi encourage Elie, who fears that he will soon be an orphan. The contrast to moments of human decency and warmth are unbearable experiences that reveal the worst in human depravity. Franek, the foreman, forces Elie to part with his gold crown, which Franek extracts with a rusty spoon. Idek gives Elie 25 lashes. At a climactic moment in Elie's ordeal, prisoners are hanged before a public assembly. A young boy struggles at the end of the rope for a half hour.

In some instances, good and bad mingle in memorable vignettes. Rabbi Eliahu, a good and beloved man, realizes that his own son is deserting him as a means of self-preservation. Elie, in disgust at such self-serving behavior, prays that God will help him to be remain more loyal to Shlomo than Eliahu's son is to the rabbi.

In the end, good and bad are barely distinguishable. Elie remains at Shlomo's side, refusing to abandon his dying father, even when his own strength begins to falter. He remembers Shlomo's last word—"Eliezer." But the joy of attending his father's final days is marred by relief that Elie is free of the burden and can concentrate on his own survival. Weeks after liberation, Elie stares at his wraithlike reflection and is transfixed by the vision of himself as a corpse. Guilt stalks him years later as he writes his memoir.)

Details

5. Explain how the Nazis transport prisoners.

(Except for occasional references to ambulances, Elie refers to only two methods of prisoner transport—by cattle car and on foot. The rail cars are jammed with people, in one instance, 100 per car. Food and sanitary facilities scarcely begin to meet human needs. There is room only to stand and little air to breathe. The wretched inmates are relieved when the train stops so attendants can remove corpses.)

During the evacuation of Buna, guards force prisoners to run. Those who can't keep up are either shot by guards or trampled by fellow prisoners. One graphic example of group savagery is the death of Zalman, whose intestinal cramps cause him to sink by the roadside. Elie surmises that Zalman is probably mangled under the feet of thousands of evacuees.)

Motivation

6. Explain how human beings respond to a concentration camp.
(Demoralization, hunger, despair, and inhumane treatment gradually wears down victims of the SS. The first separation of Jews from their belongings is pathetic. Household treasures lie in the dust like roadside trash. Villagers march away from home, their eyes tearful at the empty houses, abandoned gardens, and forsaken tombstones. The loss of possessions prefaces loss of self-esteem and hope. Yet, material disenfranchisement is a minor suffering in comparison to what lies ahead. When Elie first sees and smells the burning of human flesh, he, like Moishe the Beadle, is horrified. From this moment on, Elie cannot resurrect the forced optimism that colored life in Sighet. Camp life worsens from the first day. Inconveniences such as insults and line-ups in the sun give way to vulgar oaths and lashes from cruel Kommandos. Strip searches and group baths reduce dignity as inmates begin to lose their identity. Gradually, people cease to be polite or even civil. Each mind searches for ways to stay alive, to survive the next selection. A turning point in the narrative comes on the eve of Rosh Hashanah. The Jews, despite the demoralization of Hitler's final solution, forego their evening soup to fast and join in the annual rites. In Elie's description, some 10,000 men attend the solemn service. Momentarily, there is unity among inmates and Kommandos. For Elie, it is a time to face the frozen lump that replaces his devout heart. For him, on the day of self-accusation, God becomes the accused. As he recounts the terrible alienation, he lacks the love and mercy of God and man.)

Interpretation

7. Analyze the pressures that separate Elie from God.
(An immature and idealistic pre-teen at the beginning of the book, Elie sheds tears over the destruction of the Temple, an event hundreds of years past. His tender heart and ceaseless curiosity lead him to greater knowledge of Judaism. From his mentor, Moishe the Beadle, Elie learns to question God about the status of humankind. The boy is convinced that one day, he will be able to reach a satisfying union with god when answers match questions. Naiveté quickly gives place to wisdom as Elie lives the terror and uncertainty of a deportee, particularly after watching babies tossed into a fiery ditch. He learns the existential truths—that he must scrounge and fight like a beast in order to survive; that he must rely on every wile, even lies, to protect him from the

savagery of the SS. His heart hardens. Sensitivity drains away. Even though he perceives goodness in the few sympathetic souls around him, he cries out to God for an explanation of the lunacy of systematic extermination.

The climax of Elie's alienation from God comes with the hanging of the sad-eyed angel, an innocent younger than he. An unnamed person in the assembly asks, "Where is God?" After a half hour of agony does not bring death to the suffering child, the voice insists, "Where is God now?" Elie hears the answer from the depths of his own charged emotions. God is hanging on the gallows. Elie returns to his meal, the sole support of his existence, and discovers that it tastes of corpses.)

Theme

8. Discuss Elie's guilt after Shlomo's death.
(The warmth between Elie and Shlomo is made up of various components—a father's pride in a bright, devout male child, mutual support, trust, obedience, tradition, and reverence for God. Gradually, each link between Elie and Shlomo pulls to the fullest extent. Some links remain whole. Elie is still the only son of Shlomo Wiesel. The boy remains loyal and obedient. Their relationship follows the traditional pattern, but Elie begins to distance himself from God. The weak link between Elie and Shlomo in January of 1945 is Elie's loss of faith. As the boy abandons his trust in God, his hope turns to human strength, rations, escape from the fearful selections, and the need to endure until liberation comes. The final months reveal continuing love between father and son. In the shed on the long march from Buna, Shlomo suggests that he stay awake so that Elie can sleep. Elie returns the favor by forcing his father to open his eyes when officials try to remove his inert body and cast it among the corpses marked for the crematorium. Even when hope wears thin and Shlomo begs only for water, Elie remains at his side. After the old man's death from the combination of weakness and a truncheon wound, Elie has no one to obey, no one to be loyal to. He cannot lie to himself—he is relieved that the burden is no longer dragging him down. Naked truth, devoid of the traditional warmth that Elie knew in the filial relationship, pierces his thin protective armor. Elie must answer existential questions that are far more sophisticated than his fifteen years are capable of facing. As Moishe warns in the opening chapter, each individual attains wisdom from a unique source. The prophetic words describe Elie's quandary—how to uphold family traditions, how to experience the catharsis of grief when every waking moment demands attention to self, to preservation of the fragment of sanity and body that sustains Elie to the end.)

Historical Value

9. Explain why *Night* is useful to a study of World War II.

(Night performs the single most important service that literature is capable of. It focuses the reader's attention on a human being who is enduring the most vicious of war's sins—the dehumanization of an innocent young noncombatant. More than this, the book provides a point of reference from which readers of any nationality, any religion, any time can know through their emotions and senses the cruelties experienced by a whole race. Just as Anne Frank's diary represents the feelings of all people in hiding from an insidious predator, Elie Wiesel is transfigured into all people, male and female, young and old, who were ever deported, reviled, starved, whipped, intimidated, threatened, and demoralized. An appreciation of human suffering during World War II requires both general and specific information: A knowledge of the historical framework is essential for an understanding of the times. A reading of Night opens the reader's eyes to one man's experience with the evil zeitgeist that produced a megalomania and bestiality that exceed mere bigotry and racism.)

Author's Purpose

10. Discuss whether the author leads the reader to hope or despair.
(The evidence of hope in Elie Wiesel's Night is the book itself. The preface and foreword assure the reader that Elie Wiesel has a mission. The God that Elie so firmly rejects in the pages of his narrative affirms Himself in the bright mind and generous heart of a man who has lost half of his six-member family to history's most terrible pogrom. More menacing than the Black Death, more vicious than the Crusades, and more vile than the Inquisition, the Holocaust defies definition or explanation. That six million people could disappear at the whim of one demented demagogue is incomprehensible to the human mind. Why is Elie Wiesel made to suffer? The answer, as Moïse the Beadle indicates in his introduction to the Kabbalah, merges with the question. A more illuminating question might be: Why is Elie Wiesel allowed to live? When so many die or commit suicide to escape the horror, where does Elie Wiesel find the courage to go on, to face himself in the mirror and yet go on to tell the tale? Again, the question and the answer merge. Like all humanistic questions, human beings create an answer out of their own being, the force that is the impetus of their creativity, that causes them to raise families, to sing songs, to worship God, to build new lives in the face of defeat, and to write books about their experiences.)

How Language Works

Elie Wiesel varies sentence type to suit the needs of his text and to broaden the expectations of readers:

1. To capture Moïse's urgency, Wiesel writes in short bursts, "No money. No pity. Just listen to me!"

2. To illustrate blind obedience to oppressors, the text remarks, "They ordered us to run. We began to run."
3. To express vacillation and religious doubt, Wiesel asks rhetorical questions, "Why should I sanctify His name?"
4. To describe futility, the author creates a paradox: "I nibbled on my crust of bread. Deep inside me, I felt a great void opening."
5. To deglamorize violence, the text compresses action: "Armed men appeared from everywhere. Bursts of gunshots. Grenades exploding."

Across the Curriculum

Law and Ethics

1. Design an Internet web site detailing how and why Adolf Hitler violated international law by targeting Jews, gypsies, homosexuals, Jehovah's Witnesses, mental defectives, anarchists, prostitutes, criminals, and the elderly and infirm for extermination. Include the work of Nina Conti, who headed the brown shirt nurse corps and urged mothers to smother newborns who weren't perfect Aryan specimens.
- 2 Explain why resettlement camps allowed orphans like Elie Wiesel to select a destination. Discuss his statelessness and the choice of U. S. citizenship. Comment on his preference for France, the Sorbonne, and the French language.
3. Explain in a short speech the right of individuals to assemble peacefully and to worship without harassment or intervention. Include commentary on other segments of the *Bill of Rights*, especially freedom of speech. Why is the concept of *habeas corpus* a major benefit to democracy? How did this concept evolve from the *Magna Carta* to influence modern democracies?
4. Make an oral report on the Geneva Convention regulations that govern the way in which war may be conducted. Expand your talk to include your own ideas about humane treatment of prisoners, refugees, and orphans. Refer to examples from history, such as the notorious Andersonville prison from the Civil War era as well as the Long Binh Jail from the Viet Nam War era.

Religion

1. Chart the major differences in Islam, Taoism, Judaism, Sikhism, Buddhism, Jainism, Catholicism, Protestantism, Mormonism, animism, Wiccanism, atheism, agnosticism, and Hinduism. Consider such common topics as suffering, death, the after-life, marriage, filial duties to parents, worship, ritual, scriptural interpretation, the military, and charity. Emphasize how orthodox Judaism differs from other American faiths.
2. Express in a paragraph Elie Wiesel's concept of humanism. How does his religious definition differ from a philosophical view of human kinship?
3. Discuss the aspects of Judaism that make ethical, social, and behavioral demands on young Elie. Name other austere or fundamentalist or legalistic religious groups that reject the eating of pork, indulgence in drugs, tobacco, and alcohol, promiscuous sex, and criminal behavior as well as abortion, divorce, and women in leadership roles.
4. Discuss how Elie Wiesel compensates for national turmoil by reading Talmud, following the Torah, and studying Kabbalah.
5. Cite the biblical commandment concerning duty to parents. Determine whether Elie is as guilty as he feels of breaking God's law.
6. Using desktop publishing, compose an introduction to Judaism including commentary on women's rights and the role of Jewish females in the rabbinate and religious scholarship.

Economics

1. Make a chart of businesses and groups that have profited from the Holocaust, particularly bankers, art collectors, and realtors. Discuss which entrepreneurs support world peace and which prefer revolution, upheaval, and anti-Semitism, especially Palestinian arms dealers and providers of trained mercenaries.
2. Determine the current cost of imprisoning a person for a year. List amenities that prisoners can expect, such as exercise, medical care, education, religious rights, family visits, telephone and mail privileges, legal advice, and rehabilitation.
3. Explain the financial, social, religious, and political ramifications of threatening a subgroup of the population, particularly religious dissidents and

illegal immigrants, refugees, or displaced persons. Contrast the annihilation of Jewish communities to the slaughter of native Americans during the 1870s and 1880s. How have Jews and Indians overcome the lethal stigma of outcasts.

Cinema

1. Summarize orally Liam Neeson and Ben Kingsley's roles in *Schindler's List*. Contrast them with Tovah Feldshuh's part in *Shoah*, Meryl Streep's role in *Sophie's Choice*, or Jane Seymour's role in *War and Remembrance*.
2. Discuss the theme of oppression in these films: *Native Son*, *The Mission*, *To Kill a Mockingbird*, *Exodus*, *The Diary of Anne Frank*, *Enslavement*, *The Ghosts of Mississippi*, *Julia*, *The Associate*, *Glory*, *Indochine*, *Black Robe*, *A Town Like Alice*, *The Holocaust*, *Mississippi Burning*, *Playing for Time*, *The Bridge on the River Kwai*, *Sarafina!*, and *The Power of One*. Discuss with a small group the causes and results of barbarism.
3. Dramatize in a story board an Interpol, FBI, CIA, Al-Quaida, or Mosad investigation of the role of Hitler's SS in the deaths of over six million Jews.

Science and Health

1. Compose a lecture on the decline in prisoners' health. Make a chalkboard list of inadequacies, including rest, medical care, food, exercise, clothing, blankets, information about families, security, and space. Note the response to each form of deprivation.
2. List the advantages of living in a Jewish ghetto. Explain why Elie Wiesel profits from camaraderie, religious and ethical support, cultural unity, education, entertainment, and family values.
3. Explain to a small group what survival techniques Elie Wiesel employs to keep himself and his father safe, such as remaining together, assuring his father of food and rest, practicing family and religious rituals, and lifting personal and group spirits. Discuss why he blames himself for his father's demise.

Geography

1. Create a mural or web site that contrasts these settings: the Sighet ghetto and cattle cars, Buchenwald and Gleiwitz, Kaschau and Birkenau, snow and airless bunks, smoky chimneys and Elie's uncle's apartment, and Buna and the temple.

2. Compose a paragraph justifying Elie Wiesel's preference for France rather than Hungary. Include details gleaned from his autobiography, *All Rivers Run to the Sea*.
3. Make a map of Europe and locate Nazi concentration camps. Write a report for each place, noting size, type, facilities, and numbers of people incarcerated and killed. Include information about products of death camps, such as soap, used clothing, hair, jewelry, eyeglasses, leather goods, and gold teeth. Explain what remains of the facilities and how each is marked for modern visitors.

Art

1. Using desk-top publishing or other artistic media, design a sketch of Haifa harbor, a placard denouncing anti-Semitism, a business card for Rabbi Eliahu or a violinist, a menu for a Jewish holiday gathering such as Purim or Passover, instructions on how to register Jewish families with the Gestapo, pamphlets on major concentration camps or the formation of the SS, a train schedule for the route from Buchenwald to Gleiwitz or from Sighet to Auschwitz, a court record of prison wardens and guards tried at Nuremberg, an advertisement for instruction in *Kabbalah*, a museum marquee on a Holocaust or World War II exhibit, or a news account of the liberation of Dachau, Buchenwald, Treblinka, Bergen-Belsen, Sobibor, or Auschwitz.
2. Display and analyze the works of Edvard Munch. Explain why "*The Scream*" has earned so much commentary.

Social Studies

1. Write a brief address explaining the public's perception of Adolf Hitler as an anti-Semite, war-monger, military leader, and psychopath. Comment on myths concerning his escape from Europe to hiding places in the Caribbean or Central or South America.
2. List ways that political upheaval threatens Jews, Gypsies, Muslims, Sikhs, Kurds, and other groups. Explain to a group why militant Sighet Jews formed an underground militia. List chronologically their attempts to subvert the SS.
3. Make contrasting chalkboard definitions of genocide, diaspora, and survival. Explain how the terms define segments of Elie Wiesel's life.

4. Discuss the role of Jews in aiding runaway slaves aboard the Underground Railroad. Include the leadership of Rabbi Leibman Adler, Emil S. Heineman, Fanny Butzel Heineman, and Mark Sloman.
5. Extend the assignment described above to camps in the Pacific theater during World War II. Note atrocities that Japanese officers commit against American and British prisoners. Explain how and when these camps were closed and the number of people who were imprisoned, tortured, and killed. Explain why survivors turned their backs and whistled the theme song from the film *The Bridge on the River Kwai* when Prince Akihito paraded through London on a visit to the British royal family in May 1998.

Mathematics and Computers

1. Using desktop publishing, compose an annotated time line that indicates Adolf Hitler's ultimate solution for Jews and concludes with the sanctioning of a Jewish state in Israel.
2. Graph current census figures concerning the racial makeup of the United States. Highlight a map with graphs and data indicating what parts of the nation are the most racially diverse. Note the percentage of Jews in Washington, D.C., Philadelphia, Detroit, New York, Chicago, Boston, Los Angeles, Cincinnati, Miami, Phoenix, and Atlanta.

Music

1. Work with a group to compose a Jewish anthem or marching song. Include recognition of journalist and humanitarian Elie Wiesel, diarist Anne Frank, autobiographer Esther Hautzig, freedom fighter Corrie ten Boom, industrialist Oscar Schindler, and Simon Wiesenthal, a famous Nazi hunter.

Language and Speech

1. Compose individual posters explaining the significance of these political and religious names and terms: orthodoxy, Achtung, muselman, Rosh Hashanah, Yom Kippur, beadle, Hasidic, Kabbalah, Nyilas, Horthy, Fascist, Gestapo, Zohar, Maimonides, yellow star, Passover, ghetto, Pentecost, phylactery, Babylonian captivity, Spanish Inquisition, boches, Kaddish, Yitgadal veyitkadach, shmé raba, Sonder-Kommando, Kapo, gentile, meister, Aryan, LagerKommando, pipel, and OberKommando.

2. Compose a short speech in which you describe how bigotry demoralizes, oppresses, and encourages violence. Cite examples from South Africa, Pakistan, Haiti, Somalia, China, Afghanistan, Australia, Algeria, Nigeria, Alabama, and the Colorado Territory.
3. Contrast the public demeanor of Elie Wiesel as spokesman and writer with the character he depicts in *Night*. Determine how he has changed from the sensitive, timorous teenager who survived the Holocaust to a self-confident Nobelist and winner of the Medal of Freedom.
4. Characterize in separate paragraphs the difference between leader, martyr, mentor, teacher, role model, freedom fighter, spokesperson, rebel, organizer, Kommando, patriarch, rabbi, and disciple.
5. Join a discussion group to determine how Elie Wiesel's leadership compares with that of Mary Robinson, Che Guevara, Indira Gandhi, Nancy Ward, Cochise, Marcus Garvey, Geronimo, Barbara Jordan, Frederick Douglass, Wilma Mankiller, Cesar Chavez, Sojourner Truth, Sitting Bull, Rigoberta Menchu, John Brown, Pancho Villa, Nat Turner, Rosa Parks, Martin Luther King, Ida Wells-Barnett, Dred Scott, Simon Wiesenthal, Jehan Sadat, Aung San Suu Kyi, Delores Huerta, Tituba, Red Cloud, Abraham Lincoln, Lucretia Coffin Mott, Louis Farrakhan, Sacagawea, Chiang Kai-Shek, Sarah Winnemucca, or Harriet Tubman.

Literature

1. Read aloud from the speeches of Adolf Hitler and Elie Wiesel. Determine the personal charisma, style, rhythm, and content of oratory that typify each man.
2. Using examples from *Night*, account for the tone, style, and aim of the forewords and text.
3. Draw a character web representing the interconnectedness between Elie and Shlomo, Hilda and Mrs. Wiesel, Tzipora and Elie, Stein and Shlomo, Moishe and Elie, Stern and Shlomo, Maria and the Wiesels, inmates and liberators, Bela and his father, Akiba Drumer and his fellow inmates, Juliek and Elie, Franek and Shlomo, Yossi and Tibi, the pipel and his tormentors, Rabbi Eliahu and his son, Dr. Mengele and the elderly, and Idek and his victims.

History and Current Events

1. Recreate by time line, webbing, flow chart, mural, or web site the World War II milieu. Explain why this era was a turning point in world history. How did turmoil result in the formation of the Jewish state of Israel? How did the Zionist movement produce greater freedom and compensation for Jewish survivors of the Holocaust?

Education

1. Brainstorm a curriculum to help young ex-prisoners like Elie Wiesel complete their education and return to normal life. Emphasize history, philosophy, psychology, health, and world religions.

Alternate Assessment

1. List examples of teamwork, rumor, fear, insecurity, intimidation, loyalty, crime, strategy, pragmatism, idealism, resilience, and unity among inmates.
2. Compile a list of actions that demonstrate mounting intimidation and peril to the Jewish citizens of Sighet.
3. Compose a scene in which Elie Wiesel discusses the role of his father in the events of their imprisonment.
4. Make a character list and explain the relationship of each to survival.
Include Moishe the Beadle, Bea, Mrs. Wiesel, Meir, Idek, pipel, Dutch OberKommando, Jewish doctor, Franek, Hans, Louis, Alphonse, Yossi and Tibi, French Jewess, Yechiel, Akiba Drumer, Juliek, Maria, Stern, Madame Kahn, Mrs. Schächter, Rabbi Eliahu, and his son.

Vocabulary

Underline all synonyms for the first word in each pair of lines below:

1. abstraction: minutia, rarity, generality, particularity, characteristic, peculiarity, truism, token, specific, platitude, concretism, uniqueness, trait
2. automaton: person, individual, self, robot, mortal, soul, life, spirit, humankind, citizen, folk, stock, ethnicity, kind, being, representative, doer
3. balm: assauger, comforter, palliative, pacifier, soother, calmer, temperer, peacemaker, tranquilizer, stabilizer, quieter, subduer, ameliorator
4. billeted: gathered, housed, assembled, enfolded, procured, lodged, rent, quartered, bunked, roomed, joined, sheltered, harbored, accumulated
5. constraint: confinement, penning, isolation, imprisonment, jailing, custody, arrest, seizure, apprehension, capture, impoundment, restraint
6. convoy: disperse, spread, accompany, decentralize, escort, scatter, distribute, attend, marshal, usher, strew, shepherd, demobilize, guide, lag
7. edict: decree, advise, advice, fiat, dictum, counsel, instruction, scold, ordinance, proclamation, charge, directive, forum, summons, writ, warrant
8. embarkation: departure, ingress, influx, arrival, evacuation, merger, diaspora, infusion, impactation, decampment, installment, exhumation, access
9. encumbrance: consolation, easement, reinforcement, remedy, onus, subsidy, burden, interim, substitution, mitigation, diminution, abatement
10. functionary: agent, regent, pacesetter, official, detractor, delegate, administrator, staff, emissary, impresario, comptroller, operative, liege

Comprehension Test A

Part I: Completion (30 points)

Supply a word to complete each of the following statements. Choose your answers from the list that follows.

Akiba, A-7713, anti-Semitic, American tanks, Aryan, Auschwitz, beadle, Bea, Beethoven, Birkenau, Buchenwald, Buna, Calvary, Churchill, Fascist, Hilda, Himmler, Hitler, Juliek, Kaddish, Maimonides, Mengele, Metro, Nyilas, OberKommando, Passover, phylacteries, Red Army, Stalin, SS, Talmud, Tzipora, Zohar

- _____ 1. During the day, Elie studied the _____, and at night ran to the synagogue to weep over the destruction of the Temple.
- _____ 2. Elie and his father arrived at _____, the Auschwitz reception center.
- _____ 3. At about 6:00 in the evening, the first American tank stood at the gates of _____.
- _____ 4. The _____ of the 52nd cable unit was a Dutchman over six feet.
- _____ 5. There were _____ incidents every day, in the streets, in the trains.
- _____ 6. Poor Akiba Drumer, if he could have gone on believing in God, if he could have seen a proof of God in this _____, he would not have been taken by the selection.
- _____ 7. The _____, they said, was advancing on Buna; it was only a matter of hours now.
- _____ 8. _____'s the only one who kept all his promises to the Jewish people.
- _____ 9. _____ was in fact a rest home.
- _____ 10. I became _____.
- _____ 11. On the seventh day of _____ the curtain rose.
- _____ 12. _____ said it was only at 30 that one had the right to study mysticism.
- _____ 13. Many years later, in Paris, Elie was reading the paper in the _____.
- _____ 14. She seemed to be a Jewess, though she passed as a _____.
- _____ 15. In the middle stood the notorious Dr. Mengele (a typical _____ officer wearing a monocle).

Comprehension Test A (Page 2)

Part II: Matching (20 points)

Complete each of the following descriptions with a name from the list that follows. Place the letter of your answer in the blank provided at left.

- | | |
|---|----------------------|
| _____ 1. believes Elie's lie about Reizel's safety | A. Akiba Drumer |
| _____ 2. asks his fellow prisoners to say the Kaddish for him | B. Shlomo Wiesel |
| _____ 3. works as a gardener at Buna and brings the Wiesels some green vegetables | C. Dr. Mengele |
| _____ 4. is struck in the head by an SS officer after begging for water | D. Himmler |
| _____ 5. begs the Jews to listen to his warning about Nazi atrocities | E. Juliek |
| _____ 6. holds the list of names and begins the selection process | F. Mier Katz |
| _____ 7. carries a violin on the long march | G. Moishe the Beadle |
| _____ 8. is a beloved old man whose son deliberately abandons him | H. Rabbi Eliahu |
| _____ 9. is a name that authorizes the hanging of a thief | I. Stein |
| _____ 10. accompanies Elie's mother when the women are separated from the men | J. Tzipora |

Part III: True/False (20 points)

Mark the following statements either T for true or F if any part is false.

- _____ 1. Early in his teens, Elie is eager to study the mystical branch of the Jewish religion.
- _____ 2. Elie and his father learn from prison rumors that Mrs. Wiesel and Tzipora were sent to the crematory.
- _____ 3. After Shlomo's death from dysentery, Elie feels relieved of a great burden.
- _____ 4. A band plays military music as the workers march in ranks of five to their tasks.
- _____ 5. Elie tries to use his gold tooth to bribe the guards in order to get better rations for his father.
- _____ 6. The camp doctor recommends that Elie refuse to cooperate with surgeons, who want to amputate his foot.
- _____ 7. Selection means the division of strong laborers into work parties and the removal of weaker men to farm work.
- _____ 8. Elie finds no kind overseers among the Kommandos—only sadistic men who steal and intimidate the weak.
- _____ 9. Shlomo urges his son not to fast on Yom Kippur in order to keep up his strength.
- _____ 10. Shlomo's fellow prisoners beat him and steal his meager ration of bread.

Part IV: Essay Questions (30 points)

Choose two and answer in complete sentences.

1. Explain how Elie Wiesel survives the long march to Gleiwitz in spite of the cold and the pain of his recent surgery.
2. Describe the gallows scenes and the purpose for the assembly of prisoners at each hanging.
3. Explain how the resistance helps set the prisoners free.
4. Account for Elie's turn from God.
5. Outline stages of survivalism that overwhelm Elie.

Comprehension Test B

Part I: Matching (20 points)

Match the following sentiments with names of characters from the list below. Place the letter of your response in the blank provided at left. Notice that some answers will be used more than once and some not at all.

- | | |
|---|------------------------|
| _____ 1. You're too young for <i>Kabbalah</i> . | A. Berkovitz |
| _____ 2. Give me your crown. | B. Elie Wiesel |
| _____ 3. Take this knife. | C. Franek, the foreman |
| _____ 4. Man raises himself toward God by the questions he asks Him ... | D. head of the block |
| _____ 5. A few more yards, and that will be the end. I shall fall. | E. Juliek |
| _____ 6. I'm afraid that they'll break my violin. | F. Meir Katz |
| _____ 7. Perhaps someone has seen my son? | G. Sarah Wiesel |
| _____ 8. Why don't they shoot us all right away? | H. Moishe the Beadle |
| _____ 9. I've got a premonition of evil. | I. Rabbi Eliahu |
| _____ 10. Here, there are no fathers, no brothers, no friends. | J. Shlomo Wiesel |

Part II: Short Answer (30 points)

Supply a word or phrase in answer to each of the following questions. Place your response in the blank provided at left.

- _____ 1. Which character returns and tells horror stories about the Gestapo?
- _____ 2. Whom does Bela Katz place in the crematory oven?
- _____ 3. After being stripped, what garments are prisoners allowed to keep?
- _____ 4. How old is Elie at the beginning of the memoir?
- _____ 5. Who uses grenades and guns to free Buchenwald from the SS?
- _____ 6. What gift does Elie bring his father that pleases him more than anything Elie did in boyhood?
- _____ 7. What language does the French girl pretend she doesn't understand?
- _____ 8. Which Jewish holiday makes the camp tense?
- _____ 9. After the death of the "sad-eyed angel," of what does Elie's soup taste?
- _____ 10. What was written on the door plaque at Auschwitz?
- _____ 11. What symbol do Jews have to wear shortly after Passover in 1944?
- _____ 12. Who offers the Wiesels a safe refuge after they move to the little ghetto?
- _____ 13. Who wears a monocle and uses a baton?
- _____ 14. Which Kommando suffers bouts of madness and beats Elie?
- _____ 15. Which camp is bombed for an hour by American planes?

Comprehension Test B (Page 2)

Part III: Fill-in (20 points)

Supply a word or phrase from the list below to complete each of the following statements.

Batia Reich, Beethoven, blanket, cauldrons of soup, dysentery, Fascists, food poisoning, Gestapo, gold crown, grenades, gallows, Himmler, Idek, Kaddish, last judgment, Mrs. Schächter, Maimonides, Meir, Nyilas, piece of rubber, Rabbi Eliahu, ration of coffee, Red Army, sabotage, selection, Warsaw ghetto, Zohar

- _____ 1. I saw _____ with a young Polish girl on a mattress.
- _____ 2. When the electric power station at Buna was blown up, the Gestapo suspected _____.
- _____ 3. The Kommandos had orders to kill a certain number of prisoners every day. And every week—_____.
- _____ 4. My God give me strength never to do what _____'s son has done.
- _____ 5. He played a fragment from _____'s concerto.
- _____ 6. _____, my boy! Don't you recognize me?
- _____ 7. The _____ at the entrance attracted inmates longing for sleep.
- _____ 8. _____? That's not my business. I'm a surgeon.
- _____ 9. All the prisoners in the block stood naked between the beds. This must be how people stand at the _____.
- _____ 10. My father had brought me a present—half a ration of bread traded for a _____.

Part IV: Essay Questions (30 points)

Choose two and answer in complete sentences.

1. Compare the warnings given by Moishe the Beadle and Mrs. Schächter.
2. Describe events that terrify Elie.
3. Discuss the best way for an inmate to stay alive in a concentration camp.
4. Outline the friendships that Elie establishes in the camp.
5. Describe moments of beauty, pleasure, and joy.

Answer Key

VOCABULARY

- generality, truism, platitude
- robot
- assauger, comforter, palliative, pacifier, soother, calmer, temperer, peacemaker, tranquilizer, stabilizer, quieter, subduer, ameliorator
- housed, lodged, quartered, bunked, roomed, sheltered, harbored
- confinement, penning, isolation, imprisonment, jailing, custody, arrest, seizure, apprehension, capture, impoundment, restraint
- accompany, escort, attend, marshal, usher, shepherd, guide
- decree, fiat, dictum, ordinance, proclamation, charge, directive, summons, writ, warrant
- departure, evacuation, diaspora, decampment
- onus, burden
- agent, official, delegate, staff, emissary, operative

COMPREHENSION TEST A

Part I: Completion (30 points)

- | | | |
|-----------------|--------------|----------------|
| 1. Talmud | 6. Calvary | 11. Passover |
| 2. Birkenau | 7. Red Army | 12. Maimonides |
| 3. Buchenwald | 8. Hitler | 13. Metro |
| 4. OberKommando | 9. Auschwitz | 14. Aryan |
| 5. anti-Semitic | 10. A-7713 | 15. SS |

Part II: Matching (20 points)

- | | |
|------|-------|
| 1. I | 6. C |
| 2. A | 7. E |
| 3. F | 8. H |
| 4. B | 9. D |
| 5. G | 10. J |

Part III: True/False (20 points)

- | | |
|------|-------|
| 1. T | 6. F |
| 2. F | 7. F |
| 3. T | 8. F |
| 4. T | 9. T |
| 5. F | 10. T |

Part IV: Essay (30 points)

Answers will vary.

COMPREHENSION TEST B

Part I: Matching (20 points)

- | | |
|------|-------|
| 1. J | 6. E |
| 2. C | 7. I |
| 3. J | 8. F |
| 4. H | 9. G |
| 5. B | 10. D |

Part II: Short Answer (30 points)

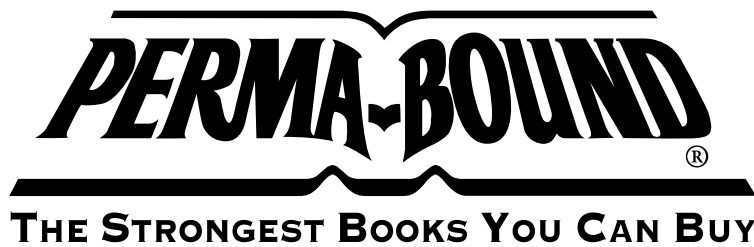
- | | |
|----------------------|-----------------|
| 1. Moishe the Beadle | 11. yellow star |
| 2. his own father | 12. Martha |
| 3. belts and shoes | 13. Dr. Mengele |
| 4. twelve | 14. Idek |
| 5. resistance | 15. Buna |
| 6. coffee | |
| 7. German | |
| 8. Rosh Hashanah | |
| 9. corpses | |
| 10. Work is liberty | |

Part III: Fill-in (20 points)

- | | |
|-----------------|----------------------|
| 1. Idek | 6. Meir |
| 2. sabotage | 7. cauldrons of soup |
| 3. selection | 8. dysentery |
| 4. Rabbi Eliahu | 9. last judgment |
| 5. Beethoven | 10. piece of rubber |

Part IV: Essay (30 points)

Answers will vary.



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