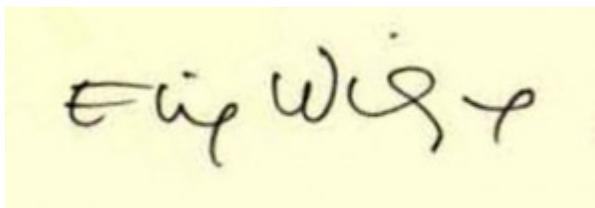
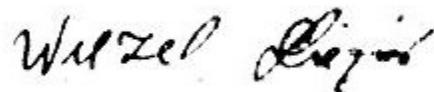


# Signatures prove Lázár Wiesel is not Elie Wiesel

*by Carolyn Yeager*

What can be simpler than to compare two signatures of the same name to determine whether they are indeed the same or two different individuals? Fortunately, we have available not only the signature of Elie Wiesel, but also that of Lázár Wiesel. The latter is on the “Military Government of Germany Concentration Camp Inmates Questionnaire.” This Questionnaire (*Fragebogen* in German) can be seen among [The Documents](#) pertaining to the Lazar Wiesel/Elie Wiesel question.

The importance of this lies in the fact that we only have one Lazar Wiesel at a time at Buchenwald, according to the records. Lazar Wiesel, born Sept. 4, 1913 arrived at the camp on January 26, 1945, along with his brother Abram, born Oct. 10, 1900, in a large transport from Auschwitz. They both have Buchenwald registration (or entry) numbers. After the liberation in April, a questionnaire is filled out by a Lázár Wiesel who accents his name in the Hungarian style, giving a birth date of Oct. 4, 1928, and this Lazar is listed on the “childrens” transport to France in July. Neither of these Lazar Wiesel’s fit Elie Wiesel with his birth date of Sept. 30, 1928, and now we find his signature doesn’t match either.

A handwritten signature in black ink on a yellow background. The signature is written in a cursive style and reads "Elie Wiesel".A handwritten signature in black ink on a white background. The signature is written in a cursive style and reads "Wiesel Lázár".

On the left, Elie Wiesel’s well-known signature; on the right, the signature of Lázár Wiesel (last name is written first).



Two more examples of Elie's book signing. The same style of open, very loose script is also found on the form he filled out for the *Yad Vashem Central Database of Shoah Victims*, testifying to his father Shlomo's death at Buchenwald in February 1945. You can view it on their [Internet site](#). Shlomo Vizel is on page 4 of the names.

I suggest that this signature comparison leaves little doubt that the two men are not the same person. Elie Wiesel is NOT the Lázár Wiesel who was liberated from Buchenwald, or who traveled to France with the "Buchenwald Orphans."<sup>1</sup> The young Lázár Wiesel, born Oct. 4, 1928 according to these Buchenwald documents, and whose name and birth date appear on the transport list of "orphaned children" sent from Germany to France in July 1945 (see #14 on [The Documents](#) page) has such a visibly different style of writing from the Elie Wiesel who falsely claims to be on that list,<sup>2</sup> that the two cannot be confused.

### **DATES OF ARREST DON'T MATCH**

There is more evidence that they are not the same person in the form of the date of arrest shown on the same questionnaire. The date of arrest of Lázár Wiesel is given as April 16, 1944. That is the same day Samuel Jakobovits was arrested. Samuel and Lázár gave each others name as one of three references on their questionnaires, suggesting they were probably friends, or at least acquaintances, that had arrived at the same time.

Myklos Grüner's date of arrest on his questionnaire is also 16 April 1944, from the city or surrounding area of Nyiregyhaza, Hungary. This can raise a question about the use of April 16 as some kind of "standard" date used by the military authorities in charge of the questionnaires. However, in his book *Stolen Identity*, Grüner does specify that on April 14, Hungarian gendarmes evacuated the entire population in the ghettos around the city of Nyiregyhaza, approximately 17,000 people. *Six days later*, "we too were driven from our homes" in Nyiregyhaza to a "holding area" leading to a railway track with

a large loading platform, whereupon they boarded a “goods train.” Their destination was Auschwitz-Birkenau, where they would have arrived sometime between April 24 and April 30, 1944 (depending upon how long they stayed in the “holding area” before starting the 3 to 4-day journey).<sup>3</sup>

By contrast, we know by the authority of Elie Wiesel’s book *Night* that his family was not arrested on that date. In the “revised and updated” new translation of 2006, Wiesel gives his family’s date of deportation to the “small ghetto” as May 17, 1944. I arrive at this date because Wiesel writes that it was “some two weeks before Shavuot” (Shavuot fell on May 28 in 1944 <sup>4</sup>) that the deportation order was announced to his family and neighbors. [Remember, Sighet had 90,000 residents, at least one-third of them Jews, while Wiesel makes it sound like he lived in a little village.] Departures were to take place “street by street” starting the next day. That would be May 15. But the Wiesel family was scheduled to leave in the 3<sup>rd</sup> group, which left two days later, on May 17. After being marched to the “small ghetto,” they stayed there “a few days.” On a “Saturday,” they boarded trains.<sup>5</sup> The 20<sup>th</sup> of May, 1944 was a Saturday. Thus, according to official concentration camp documents and Elie Wiesel’s own testimony, we can demonstrate that Lázár Wiesel was arrested approximately **one full month** prior to Elie Wiesel being arrested. **Elie Wiesel is not the Lázár Wiesel of the Buchenwald documents.**

#### Footnotes:

1. Ken Waltzer will present on his book-in-progress, *The Rescue of Children and Youth in Buchenwald*, at James Madison College on April 11, 2007. In this book, Waltzer explores why, when the U.S. Third Army liberated Buchenwald, April 11, 1945, there were 904 children and youth still alive to be liberated? Among these were Elie Wiesel, a 16-year-old youth from Transylvania, (later Nobel Peace Prize winner) and also Israel Meir Lau, an 8-year-old child from Poland (later Israel Prize winner).  
<http://www.jmc.msu.edu/faculty/show.asp?id=32>

2. It may be that Elie Wiesel has not made such claims himself, but they have been made by others to support the thesis that he is the one referred to. These others include Ken Waltzer, director of the Jewish Studies Program at Michigan State University, and the U.S. Holocaust Memorial Museum.
  
3. Nikolaus Grüner, *Stolen Identity*, Stockholm, 2005-2006, pg. 18-19
  
4. “On the second day of Shavuot, 1944 (29 May 1944)”  
<http://www.shtetlinks.jewishgen.org/Vamospercs/>
  
5. Elie Wiesel, *Night*, Hill & Wang, New York, 2006, pg.12-21.