[](http://www.nytimes.com/interactive/2012/10/01/world/middleeast/01tattoo-slideshowwithaudio.html?ref=middleeast)

###### [A Tattoo to Remember](http://www.nytimes.com/interactive/2012/10/01/world/middleeast/01tattoo-slideshowwithaudio.html?ref=middleeast)

JERUSALEM — When Eliana Sagir showed her grandfather, Yosef Diamant, the new tattoo on her left forearm, he bent his head to kiss it.

Her grandfather had the same tattoo, the number 157622, permanently inked on his own arm by the Nazis at Auschwitz. Nearly 70 years later, Eliana got hers at a hip tattoo parlor downtown after a high school trip to Poland. The next week, her mother and brother also had the six digits inscribed onto their forearms. This month, her uncle followed suit.

“All my generation knows nothing about the Holocaust,” said Ms. Sagir, 21, who has had the tattoo for four years. “You talk with people and they think it’s like the Exodus from Egypt, ancient history. I decided to do it to remind my generation: I want to tell them my grandfather’s story and the Holocaust story.”

Yosef Diamant’s granddaughter is among a handful of children and grandchildren of Auschwitz survivors here in Jerusalem who have taken the step of memorializing the darkest days of history on their own bodies. With the number of survivors here dropping to about 200,000 from 400,000 a decade ago, institutions and individuals are grappling with how best to remember the Holocaust Israelafter those who lived it are gone.

“Rite-of-passage” trips to the death camps, like the one Eliana took, are now standard for high school students. The Holocaust memorial, called Yad Vashem, in Jerusalem and other museums are trying to make exhibits more accessible and affordable. Arguments rage about whether having these trips trivializes the Holocaust. Some argue that the primary message should be about the importance of anti-racism and tolerance, not promoting a new generation of Jews to hate Germans for what they did to their ancestors during the Holocaust.

The fact that tattooing is prohibited by Jewish law makes the phenomenon more unsettling to some, which may be part of the point. Some Holocaust survivors who carry tattoos placed on them by the Nazis feared that their numbers would bar them from being buried in Jewish cemeteries- though they were exempt from the law due to their circumstances.

Tattooing was introduced at Auschwitz in the autumn of 1941, according to the United States Holocaust Memorial Museum’s Encyclopedia of the Holocaust. Only those deemed fit for work were tattooed, so sometimes the numbers were in some cases worn with pride, particularly lower ones, which indicated having survived several brutal winters in the camp. “Everyone will treat with respect the numbers from 30,000 to 80,000,” survivor Primo Levi wrote in his memoir, “Survival in Auschwitz,” describing the tattoos as part of “the demolition of a man.”

After the war, some Auschwitz survivors rushed to remove the tattoos through surgery or hid them under long sleeves. But over the decades, others played their numbers in the lottery or used them as passwords for online accounts.

1. Underline any key words in the title that stand out to you as being a clue to what the article may be about.

2. Analyze the pictures. What memories of your own do they bring about? What could the pictures be showing?

3. Read the first sentence. Does this give you any more insight into the topic of the article?

**Read the article before answering questions 4-6. As you read, circle words you are not familiar with and underline key ideas.**

4. What do you feel is the main topic of this article?

5. List 3 key ideas that support the topic.

a.

b.

c.

6. What is your opinion of the Jewish students taking high school trips to the Holocaust memorial museums?