

PRIMO
LEVI

*Survival in
Auschwitz*

INCLUDING
A NEW
AFTERWORD—
PRIMO LEVI
AND
PHILIP ROTH:
A CONVERSATION



"ONE OF THE MOST IMPORTANT AND GIFTED
WRITERS OF OUR TIME." —ITALO CALVINO

Annotation

In 1943, Primo Levi, a twenty-five-year-old chemist and “Italian citizen of Jewish race,” was arrested by Italian fascists and deported from his native Turin to Auschwitz. *Survival in Auschwitz* is Levi’s classic account of his ten months in the German death camp, a harrowing story of systematic cruelty and miraculous endurance. Remarkable for its simplicity, restraint, compassion, and even wit, *Survival in Auschwitz* remains a lasting testament to the indestructibility of the human spirit. Included in this new edition is an illuminating conversation between Philip Roth and Primo Levi never before published in book form.

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Primo Levi

SURVIVAL IN AUSCHWITZ

The Nazi Assault on Humanity

Translated from the Italian by Stuart Woolf

Including “A Conversation with Primo Levi by
Philip Roth”

*You who live safe
In your warm houses,
You who find, returning in the evening,
Hot food and friendly faces:
Consider if this is a man
Who works in the mud
Who does not know peace
Who fights for a scrap of bread
Who dies because of a yes or a no.
Consider if this is a woman,
Without hair and without name
With no more strength to remember,
Her eyes empty and her womb cold
Like a frog in winter.
Meditate that this came about:
I commend these words to you.
Carve them in your hearts
At home, in the street,
Going to bed, rising;
Repeat them to your children,
Or may your house fall apart,
May illness impede you,
May your children turn their faces from you.*

Author's Preface

It was my good fortune to be deported to Auschwitz only in 1944, that is, after the German Government had decided, owing to the growing scarcity of labour, to lengthen the average lifespan of the prisoners destined for elimination; it conceded noticeable improvements in the camp routine and temporarily suspended killings at the whim of individuals.

As an account of atrocities, therefore, this book of mine adds nothing to what is already known to readers throughout the world on the disturbing question of the death camps. It has not been written in order to formulate new accusations; it should be able, rather, to furnish documentation for a quiet study of certain aspects of the human mind. Many people — many nations — can find themselves holding, more or less wittingly, that 'every stranger is an enemy'. For the most part this conviction lies deep down like some latent infection; it betrays itself only in random, disconnected acts, and does not lie at the base of a system of reason. But when this does come about, when the unspoken dogma becomes the major premiss in a syllogism, then, at the end of the chain, there is the Lager. Here is the product of a conception of the world carried rigorously to its logical conclusion; so long as the conception subsists, the conclusion remains to threaten us. The story of the death camps should be understood by everyone as a sinister alarm-signal.

I recognize, and ask indulgence for, the structural defects of the book. Its origins go back, not indeed in practice, but as an idea, an intention, to the days in the Lager. The need to tell our story to 'the rest', to make 'the rest' participate in it, had taken on for us, before our liberation and after, the character of an immediate and violent impulse, to the point of competing with our other elementary needs. The book has been written to satisfy this need: first and foremost, therefore, as an interior liberation. Hence its fragmentary character: the chapters have been written not in logical succession, but in order of urgency. The work of tightening up is more studied, and more recent.

It seems to me unnecessary to add that none of the facts are invented.

PRIMO LEVI

1. *The Journey*

I was captured by the Fascist Militia on 13 December 1943. I was twenty-four, with little wisdom, no experience and a decided tendency — encouraged by the life of segregation forced on me for the previous four years by the racial laws — to live in an unrealistic world of my own, a world inhabited by civilized Cartesian phantoms, by sincere male and bloodless female friendships. I cultivated a moderate and abstract sense of rebellion.

It had been by no means easy to flee into the mountains and to help set up what, both in my opinion and in that of friends little more experienced than myself, should have become a partisan band affiliated with the Resistance movement *Justice and Liberty*. Contacts, arms, money and the experience needed to acquire them were all missing. We lacked capable men, and instead we were swamped by a deluge of outcasts, in good or bad faith, who came from the plain in search of a non-existent military or political organization, of arms, or merely of protection, a hiding place, a fire, a pair of shoes.

At that time I had not yet been taught the doctrine I was later to learn so hurriedly in the Lager: that man is bound to pursue his own ends by all possible means, while he who errs but once pays dearly. So that I can only consider the following sequence of events justified. Three Fascist Militia companies, which had set out in the night to surprise a much more powerful and dangerous band than ours, broke into our refuge one spectral snowy dawn and took me down to the valley as a suspect person.

During the interrogations that followed, I preferred to admit my status of 'Italian citizen of Jewish race'. I felt that otherwise I would be unable to justify my presence in places too secluded even for an evacuee; while I believed (wrongly as was subsequently seen) that the admission of my political activity would have meant torture and certain death. As a Jew, I was sent to Fossoli, near Modena, where a vast detention camp, originally meant for English and American prisoners-of-war, collected all the numerous categories of people not approved of by the new-born Fascist Republic.

At the moment of my arrival, that is, at the end of January 1944, there were about one hundred and fifty Italian Jews in the camp, but within a few weeks their number rose to over six hundred. For the most part they consisted of entire families captured by the Fascists or Nazis through their imprudence or following secret accusations. A few had given themselves up spontaneously, reduced to desperation by the vagabond life, or because they lacked the means to survive, or to avoid separation from a captured relation, or even — absurdly — ‘to be in conformity with the law’. There were also about a hundred Yugoslavian military internees and a few other foreigners who were politically suspect.

The arrival of a squad of German SS men should have made even the optimists doubtful; but we still managed to interpret the novelty in various ways without drawing the most obvious conclusions. Thus, despite everything, the announcement of the deportation caught us all unawares.

On 20 February, the Germans had inspected the camp with care and had publicly and loudly upbraided the Italian commissar for the defective organization of the kitchen service and for the scarce amount of wood distribution for heating; they even said that an infirmary would soon be opened. But on the morning of the 21st we learned that on the following day the Jews would be leaving. All the Jews, without exception. Even the children, even the old, even the ill. Our destination? Nobody knew. We should be prepared for a fortnight of travel. For every person missing at the roll-call, ten would be shot.

Only a minority of ingenuous and deluded souls continued to hope; we others had often spoken with the Polish and Croat refugees and we knew what departure meant.

For people condemned to death, tradition prescribes an austere ceremony, calculated to emphasize that all passions and anger have died down, and that the act of justice represents only a sad duty towards society which moves even the executioner to pity for the victim. Thus the condemned man is shielded from all external cares, he is granted solitude and, should he want it, spiritual comfort; in short, care is taken that he should feel around him neither hatred nor arbitrariness, only necessity and justice, and by means of punishment, pardon.

But to us this was not granted, for we were many and time was short. And in any case, what had we to repent, for what crime did we need pardon? The Italian commissar accordingly decreed that all services should

continue to function until the final notice: the kitchens remained open, the corvees for cleaning worked as usual, and even the teachers of the little school gave lessons until the evening, as on other days. But that evening the children were given no homework.

And night came, and it was such a night that one knew that human eyes would not witness it and survive. Everyone felt this: not one of the guards, neither Italian nor German, had the courage to come and see what men do when they know they have to die.

All took leave from life in the manner which most suited them. Some praying, some deliberately drunk, others lustfully intoxicated for the last time. But the mothers stayed up to prepare the food for the journey with tender care, and washed their children and packed the luggage; and at dawn the barbed wire was full of children's washing hung out in the wind to dry. Nor did they forget the diapers, the toys, the cushions and the hundred other small things which mothers remember and which children always need. Would you not do the same? If you and your child were going to be killed tomorrow, would you not give him to eat today?

In hut 6A old Gattegno lived with his wife and numerous children and grandchildren and his sons- and daughters-in-law. All the men were carpenters; they had come from Tripoli after many long journeys, and had always carried with them the tools of their trade, their kitchen utensils and their accordions and violins to play and dance to after the day's work. They were happy and pious folk. Their women were the first to silently and rapidly finish the preparations for the journey in order to have time for mourning. When all was ready, the food cooked, the bundles tied together, they unloosened their hair, took off their shoes, placed the Yahrzeit candles on the ground and lit them according to the customs of their fathers, and sat on the bare soil in a circle for the lamentations, praying and weeping all the night. We collected in a group in front of their door, and we experienced within ourselves a grief that was new for us, the ancient grief of the people that has no land, the grief without hope of the exodus which is renewed every century.

Dawn came on us like a betrayer; it seemed as though the new sun rose as an ally of our enemies to assist in our destruction. The different emotions that overcame us, of resignation, of futile rebellion, of religious abandon, of fear, of despair, now joined together after a sleepless night in a collective,

uncontrolled panic. The time for meditation, the time for decision was over, and all reason dissolved into a tumult, across which flashed the happy memories of our homes, still so near in time and space, as painful as the thrusts of a sword.

Many things were then said and done among us; but of these it is better that there remain no memory.

With the absurd precision to which we later had to accustom ourselves, the Germans held the roll-call. At the end the officer asked '*Wieviel Stück?*' The corporal saluted smartly and replied that there were six hundred and fifty 'pieces' and that all was in order. They then loaded us on to the buses and took us to the station of Carpi. Here the train was waiting for us, with our escort for the journey. Here we received the first blows: and it was so new and senseless that we felt no pain, neither in body nor in spirit. Only a profound amazement: how can one hit a man without anger?

There were twelve goods wagons for six hundred and fifty men; in mine we were only forty-five, but it was a small wagon. Here then, before our very eyes, under our very feet, was one of those notorious transport trains, those which never return, and of which, shuddering and always a little incredulous, we had so often heard speak. Exactly like this, detail for detail: goods wagons closed from the outside, with men, women and children pressed together without pity, like cheap merchandise, for a journey towards nothingness, a journey down there, towards the bottom. This time it is us who are inside.

Sooner or later in life everyone discovers that perfect happiness is unrealizable, but there are few who pause to consider the antithesis: that perfect unhappiness is equally unattainable. The obstacles preventing the realization of both these extreme states are of the same nature: they derive from our human condition which is opposed to everything infinite. Our ever-insufficient knowledge of the future opposes it: and this is called, in the one instance, hope, and in the other, uncertainty of the following day. The certainty of death opposes it: for it places a limit on every joy, but also on every grief. The inevitable material cares oppose it: for as they poison every lasting happiness, they equally assiduously distract us from our misfortunes and make our consciousness of them intermittent and hence supportable.

It was the very discomfort, the blows, the cold, the thirst that kept us aloft in the void of bottomless despair, both during the journey and after. It was not the will to live, nor a conscious resignation; for few are the men capable of such resolution, and we were but a common sample of humanity.

The doors had been closed at once, but the train did not move until evening. We had learnt of our destination with relief. Auschwitz: a name without significance for us at that time, but it at least implied some place on this earth.

The train travelled slowly, with long, unnerving halts. Through the slit we saw the tall pale cliffs of the Adige Valley and the names of the last Italian cities disappear behind us. We passed the Brenner at midday of the second day and everyone stood up, but no one said a word. The thought of the return journey stuck in my heart, and I cruelly pictured to myself the inhuman joy of that other journey, with doors open, no one wanting to flee, and the first Italian names... and I looked around and wondered how many, among that poor human dust, would be struck by fate. Among the forty-five people in my wagon only four saw their homes again; and it was by far the most fortunate wagon.

We suffered from thirst and cold; at every stop we clamoured for water, or even a handful of snow, but we were rarely heard; the soldiers of the escort drove off anybody who tried to approach the convoy. Two young mothers, nursing their children, groaned night and day, begging for water. Our state of nervous tension made the hunger, exhaustion and lack of sleep seem less of a torment. But the hours of darkness were nightmares without end.

There are few men who know how to go to their deaths with dignity, and often they are not those whom one would expect. Few know how to remain silent and respect the silence of others. Our restless sleep was often interrupted by noisy and futile disputes, by curses, by kicks and blows blindly delivered to ward off some encroaching and inevitable contact. Then someone would light a candle, and its mournful flicker would reveal an obscure agitation, a human mass, extended across the floor, confused and continuous, sluggish and aching, rising here and there in sudden convulsions and immediately collapsing again in exhaustion.

Through the slit, known and unknown names of Austrian cities, Salzburg, Vienna, then Czech, finally Polish names. On the evening of the fourth day the cold became intense: the train ran through interminable black

pine forests, climbing perceptibly. The snow was high. It must have been a branch line as the stations were small and almost deserted. During the halts, no one tried any more to communicate with the outside world: we felt ourselves by now 'on the other side'. There was a long halt in open country. The train started up with extreme slowness, and the convoy stopped for the last time, in the dead of night, in the middle of a dark silent plain.

On both sides of the track rows of red and white lights appeared as far as the eye could see; but there was none of that confusion of sounds which betrays inhabited places even from a distance. By the wretched light of the last candle, with the rhythm of the wheels, with every human sound now silenced, we awaited what was to happen.

Next to me, crushed against me for the whole journey, there had been a woman. We had known each other for many years, and the misfortune had struck us together, but we knew little of each other. Now, in the hour of decision, we said to each other things that are never said among the living. We said farewell and it was short; everybody said farewell to life through his neighbour. We had no more fear.

The climax came suddenly. The door opened with a crash, and the dark echoed with outlandish orders in that curt, barbaric barking of Germans in command which seems to give vent to a millennial anger. A vast platform appeared before us, lit up by reflectors. A little beyond it, a row of lorries. Then everything was silent again. Someone translated: we had to climb down with our luggage and deposit it alongside the train. In a moment the platform was swarming with shadows. But we were afraid to break that silence: everyone busied himself with his luggage, searched for someone else, called to somebody, but timidly, in a whisper.

A dozen SS men stood around, legs akimbo, with an indifferent air. At a certain moment they moved among us, and in a subdued tone of voice, with faces of stone, began to interrogate us rapidly, one by one, in bad Italian. They did not interrogate everybody, only a few: 'How old? Healthy or ill?' And on the basis of the reply they pointed in two different directions.

Everything was as silent as an aquarium, or as in certain dream sequences. We had expected something more apocalyptic : they seemed simple police agents. It was disconcerting and disarming. Someone dared to ask for his luggage: they replied, 'luggage afterwards'. Someone else did