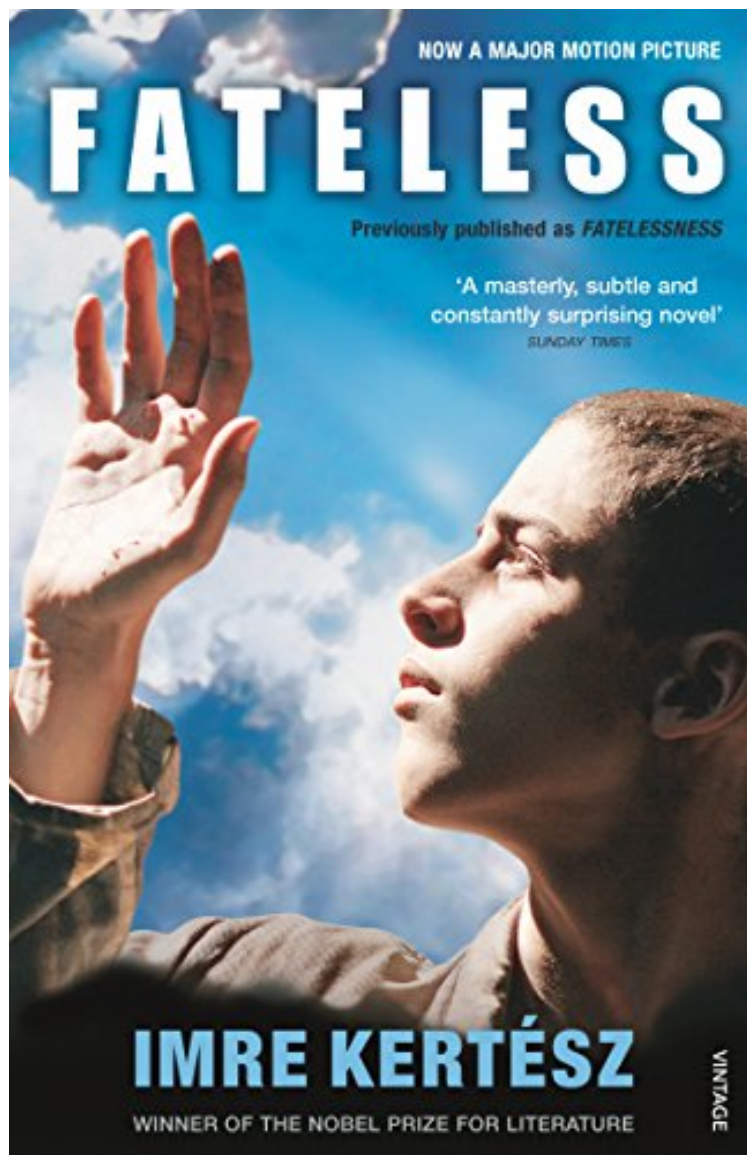


(Get free) Fateless (Vintage Classics)

Fateless (Vintage Classics)

Von Imre Kertész

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Von Imre Kertész : Fateless (Vintage Classics) before purchasing it in order to gage whether or not it would be worth my time, and all praised Fateless (Vintage Classics):

KundenrezensionenHilfreichste Kundenrezensionen1 von 1 Kunden fanden die folgende Rezension hilfreich. Of freedom and life he is only deservingVon LlonyaWho every day must conquer them anew.These words of Goethe provide the emotional context within which I experienced Imre Kertész' masterful novel Fateless.Kertész was an assimilated Hungarian-Jew living in relative comfort in Budapest. In the summer of 1944 he was picked up and

shipped to Auschwitz. He was fourteen years old. He was transferred from Auschwitz to Buchenwald, from Buchenwald to Zeitz (a lesser-known concentration camp) and then back to Buchenwald. He was liberated a year later and returned to Budapest. The life of Gyrgy (George) Kves, the protagonist of *Fateless*, tracks the experiences of Kertesz. The novel is written in George's voice and we see the world through his recollection of events. (Kertesz has indicated in interviews that although *Fateless* takes the form of an autobiographical novel it is not an autobiography but a work of fiction.) George is a relatively care free, naive 14 year old leading a middle class life with his family. As the story opens, the family is preparing to say goodbye to George's father who is being sent to a labor camp. I was struck immediately by George's detachment as these early events unfold. George obtains a job at a factory. This provides him with a pass out of his neighborhood although he is still required to wear a yellow star identifying him as Jewish. One morning, on the way to work, he is swept up along with thousands of others and is sent on his journey into the seven layers of hell known as concentration camps. The rest of novel details George's experiences in the camps, his gradual physical deterioration that leaves him near death, the chain of events that kept him alive, his liberation and his eventual return to Budapest. I expected that any book that had the Holocaust as a central theme would be filled with vivid descriptions of the horrors found there and the emotional turmoil that any prisoner experienced. In fact, the opposite was the case. George's narrative is, until the very end, devoid of emotion. It consists of a spare, narrative recitation of events. I think the book was all the more chilling and had a greater emotional impact as a result. No words can adequately describe the horrors and misery and Kertesz does not really try. Rather, the emotion is inferred from the factual context. At one point, George finds a mirror and looks at his image. He sees in himself the gaunt vision of shuffling prisoners that met him on his arrival at the camps. He doesn't complain, he simply observes. The observation is stunning not for its emotional content but for the very fact of it. I was also struck by the irony expressed in many of Kertesz' passages. George, like Kertesz, was not particularly religious nor did he speak the lingua franca of many European Jews, Yiddish. Despite his presence in the camp he was rejected by many of his fellow prisoners because he was not, in their eyes, sufficiently Jewish. He didn't know Yiddish nor did he know enough Hebrew to recite the Kaddish, a prayer for the dead. George's camp experience was one of double isolation. George's emotions only rise to the surface upon his return to Budapest after liberation. He is on a trolley, filthy and malnourished. He can feel the scorn and snickering of his fellow passengers and seethes with anger, an emotion seemingly permitted to enter into his life now that his freedom is assured. He returns to his family apartment only to find that it has been appropriated by another family. His family and friends tell him to put the camps into his past, but he can't, it is an experience that will never be 'in the past'. Kertesz, in his Nobel Prize lecture sums it up thusly: "By which I mean that nothing has happened since Auschwitz that could reverse or refute Auschwitz. In my writings the Holocaust could never be present in the past tense." The novel ends with George pondering the meaning of life and fate. He posits that those that accept fate can never be free and those seeking freedom cannot do so if they live by the axiom "it is written". The closing puts George's whole camp experience in a new perspective. Some struggle outwardly for freedom. George's struggle was completely internalized. His struggle for life itself was a struggle to be free. As the Russian novelist Vasily Grossman asserted in his book *Forever Flowing*, "there remained alive and growing one genuine force alone, consisting of one element only - freedom. To live meant to be a free human being." The story of George Koves is the story of a young boy who struggled every day for freedom and for life and conquered them anew. It is a powerful book and one that I cannot recommend too highly. 1 von 1 Kunden fanden die folgende Rezension hilfreich. *Fatelessness*- heart-breaking yet inspiring Von Anji *Fatelessness*' is a translation of 2002 Nobel Laureate Imre Kertesz's arguably most acclaimed piece of work. The book is a seemingly quasi-autobiographical account of a 14- year old Hungarian Jew's life during the Holocaust. It traces the journey of the unassuming and carefree Georg, who, for no fault of his own, ends up inside a train to Auschwitz. Life then takes him further on to the concentration camps at Buchenwald and Zeitz. How the boy holds himself together and finally makes it back home is the plot of this disturbing yet thoroughly engaging book. The Holocaust stories, now told and retold several times through different media, may not be new to you. What is however amazing about this book is the way the author recounts his experiences in a factual and almost stoic manner. He has done away with melodrama, and at times seems to recite his story with the sole purpose of documenting a phase of his life that is, to the outside observer, so difficult to surmise, to comprehend, that it borders on mythical. This almost detached rendering of everyday struggle in the concentration camps makes the saga all the more heart- breaking. The style is laudable as well. I didn't think it was possible to write prose in a way that is simplistic, but also complex, all at the same time. Yet, here is a sample. Some sentences have to be read several times over in order to fully grasp what the writer is trying to convey. During the course of Georg's story, one comes across several interesting reflections (some will set you thinking), that are extremely quotable. One of my favourites is, 'I would never have believed it, yet it is a positive fact that nowhere is a certain discipline, a certain exemplariness, I might even say virtue, in one's conduct of life as obviously important as it is in captivity.' The incidents towards the end of the book are equally compelling. For instance, Georg's conflict with his uncles on the approach he should take towards his future, or his inability to convince them that what he wants most is not to forget the past, but to accept it as part of his destiny, perhaps even learn from it, to remember and appreciate his resilience, his perseverance, his optimism, his will to survive. Georg's unshakable faith in reason was perhaps what

kept him sane and gave him the strength to battle adversities and pull through at the end. There is great irony reflected in the fact that Georg probably wasn't even qualified for a concentration camp; a Jew by birth but not by choice, who cannot even understand Yiddish, who is not the least religious, was punished for a heritage he did not choose for himself. There is a lot to learn from this book. Kertesz's message is one of perseverance, never to give up on life. And to find purpose and consequently happiness, in whatever life brings your way. You need to choose to be happy, to be happy. He also mentions fleetingly, through his protagonist, how we make our own destiny. What we choose, the decisions we take, how we conduct ourselves and how strong we are, decide what kind of life we eventually receive. This book is about surviving all odds, purely by virtue of one's strength of character, and coming out triumphant. I von 3 Kunden fanden die folgende Rezension hilfreich. A unforgettable book ! Von Ein Kunde I read this book a few hours ago in original language (hungarian) and I really enjoyed it. It is very very powerfull and I recommend it to anybody...

Kurzbeschreibung 'While the average reader cannot pretend truly to understand the reality of those who suffered in concentration camps, Kertesz draws us one step closer' Observer Gyuri, a fourteen-year-old Hungarian Jew, gets the day off school to witness his father signing over the family timber business - his final act before being sent to a labour camp. Two months later, Gyuri finds himself assigned to a 'permanent workplace'. This is the start of his journey to Auschwitz. On his arrival Gyuri finds that he is unable to identify with other Jews, and is rejected by them. An outsider among his own people, his estrangement makes him a preternaturally acute observer, dogmatically insisting on making sense of the barbarity - and beauty - he witnesses. From Publishers Weekly Kertesz (Kaddish for an Unborn Child), who, as a youth, spent a year as a prisoner in Auschwitz, has crafted a superb, haunting novel that follows Gyorgy Koves, a 14-year old Hungarian Jew, during the year he is imprisoned in Auschwitz and Buchenwald. Fighting to retain his equilibrium when his world turns upside down, Gyorgy rationalizes that certain events are "probably natural" or "probably a mistake." Gradual starvation and what he experiences as grinding boredom become a way of life for him, yet Gyorgy describes both Buchenwald and its guards as "beautiful"; as he asks "who can judge what is possible or believable in a concentration camp?" Gyorgy also comes to a sense of himself as a Jew. At first, he experiences a strong distaste for the Jewish-looking prisoners; he doesn't know Hebrew (for talking to God) or Yiddish (for talking to other Jews). Fellow inmates even claim Gyorgy is "no Jew," and make him feel he isn't "entirely okay." Kertesz's spare, understated prose and the almost ironic perspective of Gyorgy, limited both by his youth and his inability to perceive the enormity of what he is caught up in, give the novel an intensity that will make it difficult to forget. One learns something of concentration camp life here, even while becoming convinced that one cannot understand that life at all--not the way Kertesz does. Copyright 1992 Reed Business Information, Inc. Pressestimmen Remarkable . . . an original and chilling quality, surpassed only by Primo Levi's Survival in Auschwitz --The New York Times In his writing Imre Kertesz explores the possibility of continuing to live and think as an individual in an era in which the subjection of human beings to social forces has become increasingly complete. upholds the fragile experience of the individual against the barbaric arbitrariness of history. --The Swedish Academy, The Nobel Prize in Literature 2002 [S]hould be savored slowly . . . Only through exploring its subtlety and detail will the reader come to appreciate such an ornate and honest testimony to the human spirit. The Washington Times