

THE REFLECTION OF FAMINE IN MODERN KAZAKH NOVELS

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Abstract

The interrelation of literature and the history of Kazakh people, we can say, go “hand in hand”. In the history of Kazakh people there are many events related to the capture of Kazakh youth in the royal army, “Goloshchekin's jute”, “Stalinist repressions”, “December events”. As a scientist and encyclopedist of the Kazakh steppe A. Margulan has mentioned that Kazakhstan has become a place where you can quickly multiply through various paths of aggression, deception, looking for a career in the periphery, wanted to adjust financial resources, and it was also a decent land. They led to the fact that on the Kazakh land “to deploy on a spacious steppe”, “to rob the Kyrgyz and bring a silk satin ribbon dress to their wives for their money.” At the same time, as last year, the government never did good for the Kazakh people. Delivery of the literature to the church through a thick historical truth is the result of an independent Kazakh literature. The article deals with the problem of famine in the Kazakh land due to the totalitarian regime. In modern Kazakh prose, a series of works have written the realities of the tragic years in the history of the country. This topic was widely covered in the genre of the novel, a novel of an independent Kazakh literature, in poetic works. At the same time, as a monument to the memory of the victims of the famine during the years of Nubet, it complements its story. The article discusses author's thematic, ideological, artistic views on the topic of famine. In particular, Turysbek Sauketaev's novel “Vulture's Winter”, Nagashybek Kapalbekuly's “The fume of ground oven”, Nurdaulet Akysh's “Merciless spring” and Jh. Shashtayuly's “The old man and horse” were taken to the research object. The article focuses on the fact that the story on the topic of famine is the future memory in the personages's mind, recalling the past. Awakening of memory in the mind is an literal approach that is actively used by most modern Kazakh prose writers. At the same time, all the works of this subject are proved by actual examples that the difficult moment of a person is in contact with the authors' natural phenomena. Before dwelling on the tragedy of famine which millions of Kazakhs have done in the center, it is clear that the authors describe in more detail the picture of harsh nature and turn to the method of preliminary preparation of the reader. In this way, writers were able to give the atmosphere of that era. Although the language of the authors is easy to read, all narratives are sketched in accordance with reality. Each generation has to know the history of their native people, literary works of it. If we develop a personality through the patriotic spirit of the history of indigenous nations, this will be a reflection of their consciousness and future citizen who will defend the country and the land with national and civil dignity.

Keywords: modern Kazakh novel, famine problem, national tragedy, jute, famine strike, awakening of consciousness.

1 SECTION

In the history of Kazakh people, there were few incidents, such as the transfer of Kazakh youth to the royal army, the "Goloschekin's jute", "Stalin's repression" and "December events". "It was not said in vain by a poet Aktamberdy, "Where the Kazakhs damaged head was not left"? From the historical point of view, as a scientist and encyclopedist of the Kazakh steppe A. Margulan says that Kazakhstan has become a place where you can quickly multiply through various paths of aggression, deception, looking for a career in the periphery, wanted to adjust financial resources, and it was also a decent land [1, 30]. Their intention was to "enrich the broad" in the Kazakh land, "plundering the Kyrgyz and placing their silk-striped atlas for their wives". The post-modern government has never been a good deal for the Kazakh people. Our leader and the first president, N.Nazarbayev writes in his work "At the turn of the century": "I am impressed by the persistence and diligence of my people. Eternal life has survived even though it has been difficult for some time to rinse it away. In the eighteenth century, the same happened in the Dzungarian fighting. In the nineteenth century, the same was true for the independence, under the leadership of the last sovereign khan Kenesary Kasymuly. Now, if we look at the history, Kazakhs were not free from famine in the wilderness in the 20-30s of our century, they fought against the political system with weapons. Stalin's condemnation led to a massive uprising in Kazakhstan. But their power was not equal. One part of the population was forced to flee, and some of them had to leave the countryside. The Kazakhs were almost to disappear. But the passion for life, the passion for liberty, has been overwhelmed by the burden of re-emergence and at risk" [2, 268-269], of course, these words surely will be reflected in order to realize historical truth in the Kazakh literature. The true face of the Soviet era which had been explaining and proving our controversial history of our people consisted of successes, victories, progressive advancement, has been widely disclosed today. It is the duty of every human being to analyse the past and to guide the future. Now, in the spirit of countless stories, Altyn Alash is devoted to the whole history, and when it comes to the stories about the causes of calamity, "In the flood of world information, the memories are being seen in the stream in our literature. In general, it is not easy to talk about this disaster. The disgrace of the Kazakh people in the famine-stricken state of the lunatic, the depraved lunatical nature of the monster, is that the extreme "evil" of the Soviet empire's policy exceeded the fascist concentration camp of the Second World War. Looking at the facts and documents about the Bolsheviks' political actions on ethnic minorities, one can see the fact that some of the oppressive forms of pressure on the Kazakh people were explicitly exploited. The Red Empire was even more cruel than tsarist Russia. The Great Powers of the Great Chauvinism were so intense, millions were shot, millions were expelled, and millions were deported [3]. Akhmet Baitursunuly who exactly witnessed the famine in 1921 in Kazakh land claimed that "a sick man and starving man is not conscious. There is a Kazakh proverb: "An excessive consumption of alcohol can make you say whatever, hunger can make you eat whatever". There was a famine last winter. Despite the fact that the dead people's meat was eaten, even the alive people were stolen and eaten like sheep. It was impossible to walk at night in the cities. People walking at midnight were caught like a horse, strangled and killed in order to consume. Even mothers had to eat their sons. All above mentioned prove the fact that famine makes people insane and lose self control. If famine did not come to an end, would a man come to his or her own degree, and be far more than any animal and eat each other? It is the description of a state if a man is healthy enough, so is his soul. "From famine, it was said that a person's body was depleted, and his soul was deprived, his memory was gone, humanity disappeared and human beings became much worse than beasts"[4, 84-85].

Importantly, we should clarify that in Kazakh history there were two scarce famines. The first one was between 1921 and 1922. As it was considered the consequences of the Civil War caused devastation of livestock and drought conditions at that time. Communists assessed the situation as it was "natural disaster". However, harsh weather condition did not cause the first famine. Actually, communists knew in advance about the forthcoming starvation but Bolsheviks were so obsessed by their motives and implemented single-minded policy [4]. The second famine was provoked by F.I.Goloschekin's industrialization policy. They say when F.I.Goloschekin first came to Kazakh steppe he noticed that there were wealthy nomads with huge amount of livestock and he became jealous. He decided to deprive all types of private property of nomads to make them dependent on the Soviet Unions. Let us shortly have a look on the "Small October" crisis which was F.I.Goloschekin's initiative. According to the history, Kazakhstan had nothing in common with October Revolution. Kazakh land and its inhabitants experienced unbelievable sorrow during F. Goloschekin's policy who was appointed as the first secretary of Kazakhraykom (Kazakh Regional Committee). In autumn of the 1925 F. Goloschekin declared that remote Kazakh villages and their local people did not experience the Great October Revolution at all.

Hence, he immediately started to organize "Small October" Revolution with great enthusiasm. His efforts lived up to the expectations. F. Goloschekin coordinated his vision and policy about Kazakh people with the head of the state. At the beginning, F. Goloschekin promoted a campaign through the local mass media as

newspapers and magazines in order to prove the importance of “Small October” Revolution. Many Kazakh authorities supported F. Goloschekin’s policy. Among them there were local authorities such as Oraz Isaully, secretary of local party Eltay Ernazarov and many other powerful Kazakhs. They supported F. Goloschekin’s strategy and betrayed the nation’s interests and spirit for the sake of their own benefits. F. Goloschekin launched the “Small October” through the immediate forced sovietisation of the villages. On the 1st December of 1925, there was the Vth All-Kazakhstan Conference where F. Goloschekin stated that Kazakh villages were lack of Soviet power instead there was only a strong power of well-off local authorities as well as tribes [5, 99]. However, “Small October” policy was not well-organized. But it was launched in the autumn of 1927 without any plan or deadline for implementation of this policy. A letter to J. Stalin did play the most crucial role. The letter focused on the creation of Soviet power in villages, development of village communists, reshaping the local authority, develop culture, prepare local village teachers, send literate and intelligent Kazakhs to villages, influence on the lifestyle of steppe Kazakhs through introduction of crockeries like spoon, fork and to provide a clear linen, to construct window and chimney in their houses and many others events. In this letter F. Goloschekin asked his permission to accomplish above given tasks. He received the following response: “Comrade F. Goloschekin, from my point of view the strategy which was presented in the letter is the best policy. J. Stalin”. After gaining permission, F. Goloschekin possessed the opportunity and right to do whatever he wanted [5,102].

It goes without saying that, October Revolution was the result of the discrimination of social layers while Small October Revolution was initiated on purpose. Above mentioned F. Goloschekin’s letter to J. Stalin is the direct proof. So F. Goloschekin implemented an intended “Small October” Revolution. This decision changed the destiny of the whole nation. 49 % of Kazakh population declined due to the consequences of intentional famine, diseases and mass emigration caused by “Small October” Revolution. Leaders of nation, scholars, enlighteners and intellectuals/elites of Kazakh nation were openly pursued as a privileged social layer. Sovietization policy towards steppe people went too far and reached its edges. Soviet Union’s impractical forced collectivization policy outweighed its prior strategy of mass repression of Kazakh elite. There was a well-known “Great Famine” across the country during the 1930-1932 [5, 210]. Landlords left their homes and the goal of leaving dead people without being buried was put into practice. The principle: “If you want to save yourself, save your tradition”, having destroyed normal life, losing their customs, traditions, religion and honesty Kazakhs almost were in the condition of not able to keep their traditions. They were nearly deprived their culture, tradition, religion, beliefs and national values. The process of making them atheists, heartless and without background was intentionally done according to the plan. The motto of Bolshevik’s ideology: “The more people get rid of their national identity, the more they get on well” was a fraudulent prejudice, which became a common practice to keep the common values on the face and thus to destroy national values.

The years of 1921-1922 and 1931-1933 for Kazakhs were full of sorrow, tragic; cruel years which even cannot be found in the history of humanity ever. The Kazakhs were massively dead on the highways, in their wintering houses, on the lowland and the hills, in the hollow of the rocks and mountains, even in the city streets as if worth of nothing and defense. Meanwhile, Kazakh people’s animals and grain were sent to Russia to feed the clandestine army and political party. Militant bloodshed Red Army killed millions of Kazakhs. They were our ancestors, our origin, our siblings and our dear friends. Millions of people who passed away. Lost hopes. Unfulfilled dreams.

2 SECTION

Literature and history are a strong union of truth and imagination. Literary works are not only a masterpiece of a person’s mood, but also sometimes historical truths. Sometimes even historical truths that were not recorded in historical books were preserved as a noble test at the bottom of the ore in literary works. Kazakh stories great master Beyimbet Mailin’s novels which were written taking into account the famine in 1921-1922 such as “Kulpash”, “Ayt days”, “Victim of hunger”, “Grandmother”; Saken Seifullin’s novel “The Spirit of the Hungry people”; Mukhtar Magauin’s “A handful of wheat” where 1931-1933 disaster was told; Akim Tarazi’s “2999999 + 1”, “Andrey”; Nagashybek Kapalbekuly’s “A handful of wheat”; The stories of Ainash Esali’s “The Secret of person with mink hat” were among the few examples of pure historical truth. Even if we say, they are the eternal monument made of word, imposed to the victims of mass famine can be to the point. The problem of hunger has been described and depicted not only in small genres. In the poetry “Ali the old man” by poet Zhakan Syzdykov (the poet was punished because of the mentioned poem and the book was burned); in prose such novels as “Father” by T.Abdykov, “Alatau” by B. Kydyrbekuly; “The secret warehouse” by A.Mekebayev, “The fierce” by K. Kazybayev; “White House” by S. Yelubai were written and they found their readers.

The imperialist approach to the colonial policy of the representative of the Soviet government in Kazakhstan

F. Goloshchekin, who carried out a policy of colonial politics, was conducted by means of what campaigns, the way it was conducted, the consequences of these actions on the Kazakh people, along with historical facts, the young people can learn through literary works. This malicious trend hampers the development of a whole nation's own evolutionary process and had damaged its prospects. It was clear how the life of the people who did not have political-economic power and the power of fate. Different methods and forces were used to the Kazakh nation by smashing the internal affairs of the other nation, by other state. The Kazakh land, its people had become a popular landfill for social practices that had never been seen in these years. Grain and meat were made by coercion, punishment, and fear to Kazakh people. Goloshchekin, who did not know anything about the life of the country, demanded grain transportation from the nomadic people who were not engaged in agriculture. The writer A. Tarazi's story "Andrey" which tells Goloshchekin's other deliberately assault cannot leave the reader indifferent. The destiny of unhappy Kazakh people was described by the character of the story called Manana, who was a nurse: "I know, I like Kazakhs very much. Nice people. I had meals in their yurts and even stayed there... In the year of thirty one... in the year of thirty one... we did incredibly harmful things. After our injections Kazakh villages had a variety of diseases. A lot of Kazakhs' noses had been severely damaged and became a huge hole, a lot of Kazakhs suffered from hepatitis, a lot of Kazakhs, Kazakhs. Poor Kyrgyz people... We even spread tuberculosis. The hardest thing is that we did the injections on them which make the human will disappear. All Altai people became lost as insane ones. They were turned into people who would put up with everything, do whatever you say and go wherever you send"...

I am a sinner in front of Kyrgyz people. I did inject them with various medicines. We made them bald and they lost their noses because of our injections... Even the strongest men became like insane as a result of our injections. They would obey any kind of order, any kind of order as they were lost ones... Akim, do you understand it?" [6] was given like this. Of course, it's impossible to understand it. To understand it one needs a strong heart as metal. As the writer A. Tarazi by telling a story about Gulgaisha and Hosan had informed us about the terrible famine and as the answer to it in his story as an essay "Andrey" he revealed the secret of horrible situations which took place in Kazakh lands. These cruel actions made a great deal of harm on Kazakh people. They were almost in danger of disappearance. Even some communist leaders aimed it. In his work "Turkestan under the power of Soviets, the esteemed leader of Alash Mustafa Shokhai writes" of Zhetisu Kazakhs who started dying in poverty and that Bolsheviks instead of giving a hand wanted it leave the way it is. He frankly wrote the following: "Kyrgyz (Kazakhs), as economically weak ... they'll have to die out anyway. Therefore, it is more important for the revolution to spend money not to fight hunger, but rather to support the front-line soldiers Kyrgyz (Kazakhs) as economic weak ... they'll have to die out anyway. Therefore, it is more important for the revolution to spend money not to fight hunger, but rather to support the front-line soldiers [7]. Kazakh history had never witnessed more cruelty than this before. The real picture of these strong words are seen in the story of N. Akysh "Merciless spring". One of bloody periods in the cruel fate of Kazakhs is famine which did not torment "exploiter class" or the members of "Lenin's troops, but ordinary people. In the story of N. Akysh "Merciless spring" the famine in one of the Kazakhstan's lands with the most beautiful places Tarbagatai and that border guards' hostility and banditry towards hungry men were mentioned. The fact that the severe famine smashed and burned every corner of Tarbagatai became the backbone for the story. The hungry group being driven with no power to cry out, lamented and the number of weak voices thickened, those who stumbled were "wasted" (shot); there were no attention given to those who cried, screamed, but taken to the hills to be shot. Kharchenko, the head of the border guard, who gave the call to the hungry Kazakh people for help, said that the only thing he had cried was the fate of the shabans: "I give to the ghosts of the mush!" [8]. Even worse the soldiers wandered in the crowds of shot people to check those who did not die beating by the rifle butt of their guns. Those who did not die stay still with no voice. This way, all the people inhabiting the Kazakhs villages along Sengir were punished by fair soviet laws for great communist party, soldier of soviet borders. Specifically, Kazakhs with no guilt struggling the famine, were caught near the borders and taken to be killed during which the Russian soldier Luzhkov dies accidentally while fulfilling it. It is hard to read the story that narrates how the residents of Sengir who were punished for the death of that soldier.

The story that is about the hunger that took place in Kazakh lands is the writer Zh. Shashtaiuly's story of "The old man and horse". From the first glance the story seems to be about the old man looking for his horse. The author adds the problem of hunger to story little by little. He does not immediately uncover the entire secret; there is no explicit narration of hunger in the story. The author writes about the story with full of tears, remembering the unhealed wounds despite the long time passed.

The severe struggle and stoned wounds, missing of the past, sadness, depression and hopelessness in the heart of the old man are illustrated by the author in comparison with the severity of the nature. He does not describe the hunger as it is in the literature, but harmonizes the mood and inside world of the character with the nature, and gives to the audience in a dialectical unity. In order to illustrate the consequence of hunger in

real colors he prepares his readers by giving the phrases that describe severe weather of the winter [9]. The author making the nature speak deepens the reflection of the character. He penetrates into the corners of the character, and introduces him to the audience with all his peculiarities. For example, in M. Auezov's story of "Karash-Karash" the picturesque descriptions of the nature that hangs over Baktygul describing the severe power of the nature we understand the difficulties that Baktygul had to struggle with. The author compares the snowy hills of the Ozhar Mountain with the mood and state of Baktygul. That is, we know whole suffering, the fight of Baktygul's heart through describing the severe state of nature. Zh. Shashtaiuly described the modern manifestations of the "wolf-roaring wolves" in his literal work "the moment of the world that has brought to be one humpback [9,195]" from the shore of the parched shrub to the truth, all the bearded beard and fox badgers are frowned by the white frosting of the ornamental frost, the star-bearer is in contact with the moment when it is sparkling. Our hero described the remains of Grandfather Raiymbek's grave, who were buried in the tomb of Almaty on the lower grave in this way: "The nest of the nose was wound up and the bones of the hump were split up everywhere." Yet he is surprised by the hair of those bones saved unrotten until these days [9,212]. The dead bodies that gone badly were taken to these places and left uncovered. "The swinging tummy has a bruise in the red eye of a woman who tears her body. There is no reason to think that when it comes out of the windstorm" [9, 213]; the raven has made a big hole in the boy's eye who were lying on the ground" [9,210], the reader's inner world is inevitable hearing or feeling this truth that was absolutely connected with the old man.

In the story although losing sanity and dying the poor Kazakh is portrayed as the one who never would lose his kind heart and never wish evil to someone. Koishybay meets the old man who has gone very grey and thin begging a stranger to kill and burry being scared of dying alone in the unknown place which are his last words. There is no anger, nor revenge in the soul of the old man, only the tolerance and hopelessness as it is peculiar to the Kazakhs. As a living angel the old man, having lost his wife and children, is close to die himself. The detail of not just a single but two birds looming over the old man prompts of his last hours approaching.

In N. Kapalbekuly's story of "Zheroshak tutini" (The fume of ground oven) the problem of hunger is touched upon. When it was the period of the hunger, Kenes was eleven, Kaztai nine, little brothers Shapanbek five, and Ryskul just turned three. Kenes seeing his siblings who were weakening as sick children could do nothing and had to remain wordless biting his lips. Similar to the state of those hungry people the weather was described with psychological parallelism as "the lands are sobbing". This family also could not rescue themselves from the approaching curse named death and hunger [10, 48]. The Soviet woman lost her mother in two days, with her twin brother, who had grown up with a bruise on her face. Weeping strongly, she heard that Soviet saw that her little brother was slipped and eaten terribly. This one episode is a reminder of the hardships the Kazakh people suffer from throughout the life of their lives. From the works of affliction, we have to admit that the life of the Kazakh people is punished for survival, persecution, and death. Scary people who are frightened to survive have only been in the history of a few scary people, including the people of Bolsheviks, Ukraine, the Caucasus and the Volga coast.

In the work of N. Kapalbekuly "A handful of wheat", Kazakh people who were trying to cross the Kastek passage, because they were starving to death, were considered hostile then imprisoned and executed, proves that. The father who said: "My dears, they say that on another side of Aktas Kyrgyz people are working and living in peace. Let's go there to survive" was led away to hard labor while the mother has died. Here the author shows one more truth. It's that Kyrgyz people lived in peace and did not starve. Kenes's uncle also said that in Kungey Alatau people lived in abundance. However, he couldn't move everyone and everything only with his one horse. The mother thought a lot and moved her only daughter Kaztay to Kyrgyz lands.

A writer T. Sauketayev in his novel "Vulture's Winter" ("Kuzgyn toigan kys") before starting his tragedy about starvation which destroyed many families, he prepares readers by describing severe weather: "The last shine of the January's sun is seen in the sharp peak of the mountain as hanging gold bullion. And the "dry frost" like it is awakening in a bad mood, very furious as if it wants to start destructions, goes from one side to another on the white snow. Thus, it is blowing up the cane and meadowsweet which had rarely grown up by the rocks and creeps, as though it is mourning at the top of the hills, making the already blank valley more sinister" [11, 4].

The reason why the novel is called "Vulture's Winter" ("Kuzgyn toigan kys") is that it shows the truth about the time when Kazakh people were dying and were left unburied in the steppe, becoming food for ravens, vultures, hyenas, and wolves. The author sorrows that a lot of youths weren't even buried and were torn and eaten by vultures. In those days, the shroud of the dead men was white snow. People who trust the government couldn't understand the cause of famine. Compared to the previous times. The Kazakh rich men, who were accused by Soviet authorities of being bad people, even black hearts, had never killed his

people. There was no hope from the government which said: "Everything is for populace". They didn't give a hand when people needed it. Even the horse of the head of the village Aubakir ate the grain that when people were starving. Or the sellers like Musabay, sold grain in the market, several times more expensive and became richer. They took away everything, and even the meat of cattle obtained by honest labor was taken from the Kazakh people. They were locked and dead ones were burnt outside of the village.

Nurbek, who used to feel a glow of happiness riding his horse Aktuigyn accompanied by his grayhound Ushar, playing on his dombra and singing songs, being in love with beauty Zeynep in peacetime, now looks terrifying. With shabby coat, the face all overgrown with hair, eyes like a dried well didn't remind previous Nurbek. However not only he looked like that, but also others were in the same condition. The author showed that Nurbek's those good days wouldn't come back by describing his dog Ushar, the greyhound who used to be very fast and could easily catch the full-grown wolf now cannot even catch a hare." There were days when hunter Nurbek fought for a mouse in his dog's mouth because of the hunger. Even, there were times when he was on cloud nine as if he found the treasure, just for finding bone and grain collected from dry shit. The author, in the example of Nurbek's feelings, when he found and collected grains from dried shit, showed well that people quickly get used to everything: "Thank you, God, thank you for that! What would I do if a wolf took the bones or the crows found the grains? People can eat anything to survive; he thanked God for giving something to eat and was very happy. Like a hen looking for the grain, he also checked all dry shit on his way. It became a habit. He cannot stop unless he checks all the pieces" [11, 78]. Once when he was very hungry and imagining the grain inside the Aubakir's horse shit, and finally he reached it, "but his ruthless son badly whipped him and the arm injured by beating with the whip was bleeding. However, not even a drop didn't fall. He put his mouth on the top of the injury and was swallowing his blood" [12, 78]. The fate of Nurbek finished with tragedy.

It became as it is said: "When there is no dog, a pig barks (Kazakh proverb)", and the author compares Aubakir's arrival in an executive position with garbage floating to the surface after a severe storm. Aubakir wasn't only poor, but also because of his laziness, he fell asleep and predators dragged cattle. He was an irresponsible employee who was hired by various rich people. When he could not get rich with his labor, he began to earn unfairly and began to go through villages. He had no conscience, no shame. He could lie down everywhere and fall asleep. When the Soviet Union's reign started, under its red flag all people, good and bad, rich and poor, became equal. At that time Aubakir got power and said: "The government is mine!". After he got the power he started the destruction among people. He imprisoned and sent all educated people far away. Aubakir knew that there was nobody around who could stop him, and he was getting worse. With the slogan "Komsomols", he made young people destroyed the only mosque in the village; He grabbed the Omar Khaji who came to him, and while saying that they would make it with all mullah, cut his beard. Khaji couldn't take it and die after two days. Of course, Aubakir hasn't felt sorry for him. The Soviet government accepted a man, who even couldn't look after a sheep, as a clever person and elect him to the executive position. In this case, the author could describe sarcastically in detail the character of Aubakir: "When he leaned back, the white warm came out from his nose. Also, as if someone poured lead into his bones, he walks more and more with his legs spread. People couldn't believe how fast and easily he changed and turned into another man. Some who do not want to think badly of him said, "Maybe a boil has formed on his legs. If he has a boil in that place, then how he can ride a horse" [11, 11-12]. However, ignoramus activist who doesn't understand anything couldn't realize the value of Aktuigyn horse as well and ruined him. The poor horse was so tired of racing that got hot and died. He didn't care about people and while his fellow villagers were starving and dying the only things the obese activist did were sitting in his office throughout the day or playing a card with the ones like him. Obese Aubakir led a careless life so that even his horse was shitting barley. He could make a statement to the police complaining about the brave and educated people who protested and rebelled against violation of human rights, people who demanded either to supply people with food instead of starving them or to give them the cattle as food. Anyway, the cattle taken from people earlier were kept starving too. Aubakir could get them arrested in a night and send to prison. Being arrogant as a fat nag will not allow attaching a wineskin to the saddle, he kicked out everyone who approached him jawing 'Stop it!' or 'Shut up!' He didn't allow anyone to get closer to him, unreasonable quarreled with people and went their home to take away oil in the cottage and millet products in the chest. Some women lost their pregnancy being frightened when Aubakir shot with a gun [11,9].

Regarding a short fabula of the work, activist such as Aubakir, as his activity did not affect the rural people, we can see that the famine was in the midst of each house, even though they did not act against, but he punished those who stemmed the tide, and moved to Siberia. Numerous bones of Kazakh sons were drowned in the wilderness feeding birds and animals. There was not a person who were afraid of deceased if to open any house. In a passage where a flock of roaring crows are described, the reader will soon realize that the predators are eating dead person's eye.

Wrecker pursued Zeinep, who had just come out of the city to buy food with money of sold wristband given by cousin, and killed and stolen in the desert. Starving so bad, she imagined her child's eyes full of tears but could not stand it. The author do not blames the murderer of a woman, but blames the time. The killer went off and turned around again to get a bag of barley. He makes fun of himself and shouts: "Oh, perishable World! What haven't I done? The dark night shadowed the shadow of the darkness of either sobbing or mourning voice, bringing the echo to the end" [11, 70]. It was as if the mother nature could not look at an unfair death of an innocent heart of her belated "for her child", and "if the moon was like covered with a dark cloud, pretending if it did not see this horror. The whole neighbourhood was gloomy. Whether the wind blows and calls, howl of a wolf was lasted for a long time as it was calling for its pack. The wind smashed into the ground. There was a strong wind underneath the sky. The thick twig was buried and trembling under the snow. Sparsed hair of a young lady spread over the white snowflakes" [11, 70]. These passages gave us a clear sense that an innocent lady's body will be fed by wolves and predators.

The old man is one of the true characters in the story. Even if he was dying, we can see the brotherhood feelings that cannot be unnoticed by the words and actions of Zeynep's grandfather, Khamali. The smuggling man, who had never done any harm to anybody, could not stand unfair policy of local government and gone abroad. However, the elderly man, who could not be overwhelmed by his feelings of despair about motherland, said to Zeinep: "You will not understand until you haven't gone through it". If you lose your parents, brothers and sisters, you will get used to lost but losing a motherland can be even more difficult. As you grow old, your sadness and pain could get worse. My heart cried. From his answer "Perhaps, homeland has drowned me to die in my own place" we can notice many things [11, 31]. When he saw the son of Zeinep, he was so kind and grieved that he held the only kurt (dried yogurt balls) to give him. The good-natured man did not want to be a stranger in a family even if they persuaded him to stay. After a while, Nurbek found an elder Khamali's without eyes which were fed by predator a hundred yards away from a house and recognized him from his black birthmark on his right cheek. His sack was pulled down on his right shoulder. The side of the bag was solid. Looking at a white cloth, about two-three cups of millet, dried bread, and four candies, Nurbek said, "Poor man, whose soul was like a leaf's light! You did care a lot about us and came on to our side". Were you bringing something to eat for us by sacrificing yourself? Could not you get to us and fall down when you had only one hundred miles left? Light of mine, who have slipped on halfway coming through the world!" [11,80].

The change of hunger in Kazakh psychology is revealed by the nature of Nurzhan. His father Nurbek felt about death when his feet became lifeless and body got swell, he sent his child to the orphanage in Zeren, as merchant Mussabai advised. In case, if they will not accept a child, he advised: "Go back for a meal, get in and do not leave and run immediately" [11, 88]. The child did not care about anything except food which was previously noticed by his mother Zeynep and made her feel trouble inside. The child was so into food and has eaten everything what mother prepared and proposed. From the very birth what Nurzhan was asking for was food. As a child, he did not really break into something. All his eagerness was food. Whether it is coal, stone, or whatever, he was trying to eat" [11, 25]. The future of this character is terrible. Otherwise, the mother would not be irritated with her son. When his uncle came and gave him kurt (dried yogurt balls), Nurzhan looked at him and crawled forward to get it. He put it in his mouth and dropped horizontally on the elder's knees as if he wanted to show his hunger and readiness to leave parents for one more offered kurt (dried yogurt balls)" [11, 32]. This is the posterity of the Kazakhs, who have lost their national identity and their spiritual values left by their ancestors. It is no coincidence that our people say "Do not ask for an advice from the one who have not eaten forty days" (Kazakh proverb). Today, scientists say that the famine in the history of the nation broke down Kazakh character, and detained its development for a century. The writer S.Elubai said about the psychological consequences of hunger and its impact on human consciousness: "We Kazakh people were a very free people. We were a kind of people who worshipped only God. In 1932-1938s, the population passed through the gulf of hell. Hungry people ate each other's own children. That is, how people's spirit has changed. The frightened people turned out to be conformist. In 1950s, 1960s, 1970s the mass ethnicization of our people, the transfer of their children to the Russian school, the resignation of the kazakh people from being "Kazakh", the selfishness of the Russians, the consequences of the psychological shock of the famine of 1920-1930" [12] the national defenders are diminished, and they grow with the coolness of the abundance of abusive speeches. Hunger is a Bolshevik hell led by Stalin and Goloschekin, who were a great tragedy for Kazakh people, aggravated by nationalism, disobedience, indecisiveness, betrayal and mischief.

Because of the nomadic lifestyles, the main occupation and livelihood of the population was breeding a livestock (94 percent of the population were engaged in livestock breeding), people who had lost their livestock were starving. In reality, the government not only cut off all the Kazakh livestock, but also was able to take away food from them. [8, 87]. On the basis of research and historical data, researcher at the University of Berlin, a researcher for famine in Kazakhstan, P.Kindler while making a reasearch: "We can say

with confidence that the final result of collectivization, confiscation and persecution of farmers through the relocation of nomads has led to famine in Kazakhstan. We also know who took responsibility for this policy: Stalin and other leading Soviet officials in Moscow and Almaty. Similarly, we know what led to their hunger strike: the leading Bolsheviks were obliged to implement the plan of grain, meat and livestock sales to the state. In their daily lives and in difficulty, they had no work to do, and they tried to ignore the distressing news from Kazakhstan that they were suffering from hunger" [13,156]. Since 1928, societies such as "Soyuzmyaso" and "Moscow Meat" have put the task of providing Moscow with meat to Kazakhstan. Goloschekin knew that about livestock in Kazakhstan. After confiscating Kazakh rich people (1928), after persecuting them, inventing and capturing all the livestock, the country's livelihood was complicated by the fact that the famine was a massacre and hunger in Kazakh land. Historical documents confirming the disappearance of the Kazakh people.

"Although we can not say that history is a fiction, we can say that literature is artistic," says Chernyshevsky. Despite the attempts to put the Kazakh long history on a scientific basis, the Soviet government's censorship did not give it a chance, and the history of science had lifted up the ignorant literature. History is written only once, literature - the image of the life, the present, the past. A distinctive feature of all the works written on hunger is that the difficult moments of humanity are associated with the natural phenomenon. Through this approach, the writers could give the atmosphere of that era. Although the language of the authors is easy, all the described stories are quite difficult to read.

CONCLUSION

American researcher Sarah Cameron said: "The Russian Empire changed the Kazakh steppe, making the Kazakh nomads more tolerant of hunger. In this connection, the Russian Imperial Authority recalls the actions of the English colonists who were able to make American Indians more open to starvation during the process of transformation of America into agrarian society" [13,132]. The two colonized people - Kazakh and Indian, - compares Russian and English. In this regard, it is understood that the severity of the thought of the scientist, A. Seydimbek, in his article "Colonial land is reserved". A. Seydimbek, who is deeply rooted in the Kazakh realm, nevertheless claims that nature is never adapted to human behavior, but rather scientifically proves that human beings are adapting to nature, and that the ethnos itself does not feel complacent with the natural environment and changes it at its own discretion, that he would become a destructor in the late 19th century [15].

There is no history of people without today and tomorrow's life. We can consider the Kazakh literature and history as a twin concept. Delivery of historical truth through the literature to the general public is a product of independent Kazakh literature. Our goal is not to politicize hunger or to make a political assessment. It is clear that it is the consequences of the totalitarian regime. Every generation should know the history of native people, an artworks about it. If we cultivate a personality through the patriotic spirit of the history of the native people, it will be a reflection of their consciousness and a future citizen who will defend his country and his land with a national and civic dignity.

All works on the theme of hunger have a common peculiarity; the authors while describing the misery of the poor aim to serve their nation, setting high national interests. Writers often use the method of psychological parallelism, to show what a torture hunger is for the people. The destitution of hungry men is described in comparison with descriptions of nature. All of the stories written on the topic of hunger have something in common which is remembering of the character about past and awakening of the memory of consciousness of the past. Awakening of the memory of consciousness is the artistic approach, which is widely used by most Kazakh readers [14]. Hunger affected the character of the Kazakh people and delayed the development of their intelligence. For the Kazakh people, who lost their main profession - cattle breeding, life seemed to have lost meaning. Works on the theme of hunger are works necessary for the national honor and spirit of the Kazakh people.

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