

## **WHERE MY BLOOD WAS SHED**

### **The word about Museum**

Any new event is created on demand of life. One of the, is the Museum of victims of political repressions in Shymkent of South Kazakhstan region.

The museum is built on a special sample of the latest architectural design and decorated according to its destination in red, black and grey colors. Inner hall is built in the yurt form, the outward appearance resembles the lightning burst from the heavens. What do colors symbolize? Grey is the color of NKVD's grey-coat, black is the color of clouds hung over people and red is the color of innocent victims' blood.

There is the sculpture "The Repression" in the center of the hall that causes chest pain and tears in eyes. The shadow of Kazakh people's heroes – "Alashorda followers", who stand towards to the bullets of the totalitarian system, at the feet of them – children, frozen in a silent cry: "...don't go!" Saken Seifullin, Ilyas Essenberlin, Beimbet Mailin, Turar Ryskulov, Sultanbek Kozhanov, Akhmet Baitursynov, Zhusipbek Aimauytov, Alikhan Bokeikhan, Mirzhakyp Dulatov are looking through the portraits on the wall.

The opening of this museum in Chimkent is a consistent pattern. Turar Ryskulov who led conversations with Stalin on equal terms, Sultanbek Kozhanov, who did not come to terms with the executioner Golovoshchekin, Zhusipbek Aimauytov, who openly spoke about cruel politics – all of them came from this region.

### **They were the first**

The founder of the regional drama theatre Zhumat Shanin, the first rector of pedagogical institute Smagul Saduakasuly, the first Kazakh diplomat Nazir Turekulov, Mustafa Shokay, Mukhamedzhan Tynyshpayev, Khalel Dosmukhamedov, Sanzhar Asfendiyarov, Abil Iliyayev – all of them devoted their lives to the south of the country, serving to people.

You can get acknowledged with the repression victim's documents from Atyrau, Mangystau, Aktobe, Akmola, Almaty, Kyzylorda, Taldykorgan and even from Kyrgyzstan and Uzbekistan in the museum.

### **The black list will be completed**

In 1998 the memorial "Kasiret" opened not far from Chimkent in Albastysay.

The museum staff conducted the searches of victims' documents by the name of the region. How was the name "Kasiret" chosen? Why the place is called "Albastysay"? Where is the name "Kaitpas" originated from? The staff has conducted the research and traveled to villages. They find descendants of the victims. They meet with old people, and record their stories on video.

During the research, they found graves of executed prisoners on the outskirts. There is a memorial "Kasiret" not far from this place. The wells, caves, where the bodies of the dead people were thrown, were photographed and filmed on video...

### **And the wells were full of blood, where human bodies were drowning...**

Aksakals remember: "We were children. The sounds of gunfire were heard at night and in the evenings out the village. We heard moans, cries and screams. Our parents tried to make sure we have not heard it and strictly forbidden to walk in that direction. Hungry dogs brought human legs and arms. Once, some people went to Albastysay out of curiosity at grazing lambs and saw a terrible sight: human bodies in the deep pit were put carefully. Some victims lied in the place where they were shot. Many of them were thrown to the well full of blood. There were things not far which belonged to the rich man. Nobody touched them. But country was starving and begging, there were looters. When you asked them "Where are you going?" they replied "From the shop". The people blamed such people and oddly to say, such looters had no descendants"...

### **"Worked, but did return"**

There two opinions about the village "Kaitpas", which literally means "not returned"

First: those people who were arrested by the NKVD detectives' tip off as "enemies of the people" were imprisoned in Chimkent, then were driven on the cart to that direction. People said: "They would never come back", which meant: "Kaitpas". The Bolsheviks began to spread this rumor: during the formation of the Soviet Union, five-six families which lived there worked but "did not return", that is why this area is called "Kaitpas".

"Albastysay" is the place of devil and the name "Albastysay" was given because of the moans, cries and noise that were heard beyond the ravine. The people were frightened. They knew what was happening, but because of the animal consternation, fear and immeasurable grief they called it "Albastysay" – The place of the devil). The famous journalist Orazkhan Zharkynbekov composed eponymous kui to perpetuate the memory of state and public figures, innocent victims of a totalitarian system, fighters for justice in a society.

Our objective is to find descendants of the innocent victims of a totalitarian system, to leave memories in order to recreate every moment, every life and not just lodge in the memory – to do everything possible not to repeat it.

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