

## Depiction of the Persecution of Ethnic Germans in Romania: A Critical Study of the Novel *The Hunger Angel*

Wahid Pervez<sup>1</sup>, Mukesh Thakur<sup>2</sup> & Professor Dr. M.K Sangi<sup>3</sup>

<sup>1</sup>M. Phil (Scholar) University of Sindh Jamshoro, Pakistan

<sup>2</sup>JST Himayatul Islam Boys High School, Hyderabad, Pakistan

<sup>3</sup>University of Sindh Jamshoro, Pakistan

**Corresponding Author:** Wahid Pervez, E-mail: wahidpervez84@gmail.com

---

### ARTICLE INFO

Received: May 11, 2019

Accepted: June 17, 2019

Published: July 31, 2019

Volume: 1

Issue: 4

---

### KEYWORDS

*Persecution; Germans;  
Romania; The Hunger Angel*

---

### ABSTRACT

The present paper is the study of the conditions of Romanian Germans who were enslaved by Russia for five years after the WW II to rebuild all destroyed territories in war by Germany. Romania allied Germany in WW II therefore Russia took revenge of the loss made by them. The study critically analyses the life of captured Germans in the camps of Soviet Union. The age group of the prisoners was 17-45 years for men and 18-30 years for women. Almost seventy thousand people were deported out of which thirty thousand had lost their life because of hunger, labor, punishments and ill health. The paper has focused on the geographical condition where Germans were deported. Moreover, it describes the nature of works tasked to the laborers according to their health. The research has also highlighted the portrayal of the barter system of the hungry workers. How Russians were treated, what type of food was provided to them, how they lived there for five years in such worst condition? Furthermore, the study discusses the effects of labor camps that also haunted the people even after their release. How the life in the camps had badly affected the manners and living style and way of thinking of the people are the naked truth and is the integral part of this manuscript.

---

### 1. INTRODUCTION

*The Hunger Angel* (2012) by Hurta Muller is a German novel originally published *Atemschuakel* (2009). The novel is written on the backdrop of the capture of the Romanian German for five years to rebuild the destroyed buildings of Russia in WW II by Germany. It was the morning of 1945; the cold was biting the people. Russian troops had come to take enlisted people to Russia for five years. The age group of males was 17-45 and female 18-30. Almost seventy thousand of Germans had been deported to the Russian workplace in which a seventeen years old boy Leo Auberg, protagonist of the novel, was also included. He told what had actually happened during five years in the camps and work places. The thing that kept Leo alive for five years is the sentence of his grandmother "I know you will come back."

Laborers were provided one gram bread for one shovel load. They were tasked according to their physical condition. They had to work in a coke processing plant, shoveling coal, lugging bricks, mixing mortar. Because of such hard work and hunger many people had died in which the ratio of women's death was three times more than men. They were given bread and tasteless cabbage soup having no salt and not enough to energize them for such hard labor. For salt they had to barter the things they had brought with them. They had to follow barter system because they had no amount in hand to buy from the market. They were just given food in return of labor. After every six months they were allotted labor dress. Their food was their salary. If they needed anything they would go to the market and exchange the things with they had brought here to use for five years. Hunger was dealt as the character in the novel that always haunted the people, because they could not be satisfied by the food provided by the camp head. It was hunger that had badly affected their physical and mental health. Food in low quality and in low quantity took many lives. Life in the camps was very much pathetic. No manner was followed at all. Laborers were dealt as if they would be animals. Foods were distributed among them as animals were served.

Food was so limited that those who reach a bit late would have to go hungry. Cabbage soup was main food. The hunger eventually leaves no difference between male and female because it has eaten their difference of gender and had left them genderless like object. Oppressive attitude of Russians towards Romanian Germans develops the

theme of tyranny which they justified with the name of punishment. The work tires them, cold freezes, hunger kills. People don't think other as people as psychological effects are presented, society shatters, buildings destroyed, lack of food, diseases, and above all the greatest loss is the loss of human life during and after it.

Rough blow of wind at the construction site did not let the laborers work properly. Much cement always ran out which angered the supervisor who often shouted at the workers that why they could not stop the air from taking much cement with it. (Muller, 47) Cement sacks were made of paper, but the paper was too thin to hold a full sack. Whether it was carried by one person or two but it tore from corners. If the sack tore, they could not be sparing with the cement. "If the torn sack is dry, half the cement winds up on the ground. If the torn sack is wet, half the cement sticks to the paper. (The Hunger Angel, 28) Leo Auberg had become the cement sick. For him nothing was as relentless as the cement.

To fill the gap of the enlisted Germans many Romanian were captured from the way to the camps so that they could bring the required laborers to compensate the loss. Corina Marcu was one of the examples of the people who were captured from the street of Romania. (Muller, 60) Loading was a much painful labor for the workers. Many workers were killed at the workplace when they failed to do what they were orders. Those who were unable to work their lives were meaningless in the eyes of Russians. Communication is the basic need of human life. If someone goes to a new place where he faces difficulty in talking to someone his life will automatically come in trouble. And here in Russia, Germans could not understand their language therefore their life had become more difficult. They could not understand the orders passed by the heads and supervisors.

When the workers got free, they went to the village for begging. They got the things they needed by exchanging the things they brought from Roman. They brought coal from the working place and knocked the door for exchanging the coal for anything to eat. In camp the food was tasteless and unhealthy. In Russian village they get something better to eat. The mathematical traces show that by March of the fourth years' of prison 330 people had died. They thought of the dead only briefly. The first three deaths in the camp were Deaf Mitzi crushed by two coal cars. Kati Meyer buried alive in the cement tower. Imra Pfeifer drowned in the mortar. And in my barrack, the first to die was the machinist Peter Schiel, from coal alcohol poisoning. (99)

Bread was the most expensive thing in the camp. People stole bread from their mouth to keep themselves alive when hunger attacked them. Money or gold was not stolen in the barracks. Bread was all in all for the prisoners. They often stole bread of one another. Husband and wife were not allowed to sleep together. They slept in different barracks. Even husbands stole breads of their wives. Women hair was cut off and their hair were used as wool in pillows. "As punishment for falling asleep Tur Prikulitsch had taken Kati Sentry to the sick barrack, where the female medic was told to shave her head." (The Hunger Angel, 106) She was weak therefore she often fell asleep on duty. After several months she was once again given head shave. Workers were treated inhumanely. Russians considered them below the animals they bred at home. Their animals would be in much better condition than that of the Germans of Romania. They were given food as animals are served. Fenya was the bread distributor. She threw breads before the workers as though they would be non-profitable animals. "Fenya was the bread mistress from whose hands we ate, like dog, day after day." (Muller, 127) According to the work load workers were given food. Workers who did heavy labor were provided 1000 gram bread. Some were given 800 gram and others were 600 grams. Leo came in the category of 800 gram group of laborers.

People had to control themselves on their hunger because if they eat the whole ration in breakfast they would have to suffer from hunger till the next morning. The whole ration of the day they were given in the morning. From every unfavorable thing workers could escape but they could not escape from the haunting attack of hunger. People could not get reprieve from hunger. There was no way to keep them safe from hunger's attack. Hunger demanded food and there was no food to satisfy hunger. The quantity of food they were given was insufficient to satisfy the hunger even for one t. It had been running after the workers for five years. "If I hadn't been steadfast in the morning, I had no leftover bread in the evening and no decision to make." (Muller, 166)

The hunger angel was also a thief who stole the brain of the workers. Leopold Auberg's, the narrator of story, grandmother says a sentence to him in the first chapter named "On my packing suitcase" which had been with him throughout the story and gave him encouragement to live and fight with the hard circumstances of life. Her words were, "I know you will come back." brought him back. In 1950 Leopold was able to return home. However, he had

to get used to or even re-learn cutlery that he describes in the following way “I had forgotten how to eat with a knife and a fork. My hands twitched, and so did his throat when he swallowed.” (Müller, 263)

## 2. LITERATURE REVIEW

The purpose of writing on the topic is to tell the readers about what actually happened with Germans after WWII settled in other countries especially in Romania. Many research articles and thesis have been written on the selected text “*The Hunger Angel*” but here one thesis and two selective articles are included to know what they have discussed and what they have missed to be discussed in this paper.

The thesis “Metaphorical representations of hunger and labor in Herta Müller’s “*The hunger Angel*” by Bethany Amato Morgan has discussed in detail the sufferings of Hunger and labor metaphorically in the novel. Moreover, she has focused on the Müller’s style and the aesthetic of novel. She has also highlighted the importance of the poetic language of the novel that has helped to better define the depth of hunger, labor and sufferings of the captured people. She has used the contemporary classical theory of metaphor. (Lakoff, 202) She was of the view that Hunger Angel is a creature coming from within. (Morgon, 21) She has discussed that the term Hunger Angel is synonymous with Death Angel who takes out soul of dying person. Hunger Angel is as unkind to the Hungry people as Death Angel is with the dying person. Both Angels’ treatments are alike. Auberg, protagonist of the novel, also began writing after he had returned home. Through writing he expressed and coped with the traumatic experience of the labor camp. Chronic hunger and chronic desire are complemented in *The Hunger Angel* by imagery reflecting different forms of labor in the camp Auberg is imprisoned in. (Morgon, 32) She has described that cement plays the role of a creature that creates complexity for laborers. Cement is present everywhere around the working place. Cement ran out surrounded the area of workplace. When the sky is clear, it is (40). When the sky is cloudy, it is (40). Auberg finds himself at the mercy

Iris Radisch has highlighted the difference between the language of *The Hunger angel* and the other novels of Müller. He argues why the novel has poetic language at length. The book was planned to write with collaboration of Pastior. Pastior had himself been the laborer at soviet labor camps and was the eye witness of what had happened there. Pastior was the poet; he used to write poems about the life in the camps and at the workplace. Being a poet, he dictated Müller the life of the camps in poetic language therefore much expressions of poetry can be observed in the novel. They both had planned to write a book with mutual collaboration but, unfortunately Pastior passed away and Müller remained alone to complete the book.

An article “Hunger Trauma in Herta Müller’s *The Hunger Angel*” by Lithuania discusses hunger trauma and its effects on both the body and the mind. According to the article Müller has chosen to employ a hunger angel as a recurrent image of traumatizing hunger in the labor camp of the Soviet Russia. (Vicroy, 2002, 1) The article has focused on the physical and psychological effect to represent such trauma in Müller’s novel. The psychological effects seem to be given more importance than the bodily one in the novel.

Another article “Herta Müller’s Atemschaudel (The Hunger Angel) in the Context of Twentieth-Century Forced Migration in East-Central Europe.” By Kiss, Ernő Csongor has discussed the contextual, political historical and ethical contexts of 20<sup>th</sup> century forced migrations by placing the novel among those exodus narratives that have unfolded the parallel history of Romanian-German during and after the Second World War. Given the fact that the memory of forced migrations and of the Gulag is a “soft memory” (Etkind 2004)

Kiss Erno Csonger has critically discussed that there is no written works are available on the life of the Romania-Germans suffered in the labor camps. According to him one must therefore study those aesthetical forms by which literature is able to encode the physical, psychological, moral, socio-political conditions of any totalitarian rule.

So far, the present paper is concerned it has focused on all the persecutions made by Red Army. No literature review has fully described the pangs and sorrows of laborers in the camps. Thesis and articles have just described one character that is protagonist of the novel “Leo Auberg”. There were other major characters as well and their discussion is important to give a complete picture of the incidents of five years’ imprisonment of Germans. No scholars of the novel have critically analyzed other characters though without including them the persecution of ethnic Germans of Romania could not be shown up to the mark. There were many incidents in the novel that are heart-rending but no articles mentioned them I have gone through. The present paper provides detailed description of life of the captured Romanian-Germans in Ukrain. How they were taken to Russia. How they were treated. How many were punished. How many were killed. How they suffered. How they lived for five years in prison. What they ate. What they wore. How were their beds? How was the weather of the place they were deported? There are many things not discussed by the scholars of the novel. But the present study gives you a panorama of the events discussed by the novelist with critical appraisal.

## 2.1 BACKGROUND OF THE STUDY

After WWII Romania gained new territories and formed greater Romania, which was the biggest expansion of Romania. From 1918 to 1940 Romania had to deal with its aggressive neighbors who desired lands from Romania: Hungary, Bulgaria and Russia. In 1939 WWII looked out with German's invasion of Poland. Romania declared neutrality. After fall of France in June 1940, Romania lost the French guarantee of its borders. On 26 June 1940, Russia sent an ultimatum to Romania to give up Bessarabia, Northern Bukovina and Hertz Territory or else war. Romania knew it well that it could not fight with Russia alone and was forced to it. After Soviet troops invaded and occupied the eastern territories; countries like Hungary and Bulgaria also desired territories from Romania. In 1941, Romania joined Axis so it can later regain its lost lands from Russia. On June 22 1941, Romania joined the operation Barbarossa with Germany against USSR, because this was the only way to regain its lands. After regaining Bessarabia Northern Bukovina and Hertz territories, Antonescu ordered Romania troops to keep advancing over Dniester, because only a defeated Russia would accept the Romania claims. In 1944, Soviet Armies were rechanging Romania borders. Antonescu realized that war was lost, and the only change for Romania was to defend and make a good peace treaty and Northern part of Romania was occupied by Soviet troops.

When WW II was over, Russia took many Germans living in different territories like Bulgaria, Romania, Hungary, Yugoslavia and Czechoslovakia to its country to rebuild the areas destroyed by Germans during the War. The people of 17 to 45 years old were listed to deport to Russia for five years. The largest German community was located on Romanian territory. They had just decided to take men 17-45 years old, but many registered men were unsuitable for such hard work therefore they were replaced by the women from 18 to 30 years old. Laborers arrived to the workplace by 15 February. The number of Romanian Germans was stated to be 53,946 (27,680 women and 26,266 men). Many people died in the Russian camps because of severe cold, hunger, illness and work accidents.

## 2.2 Research Question

How has Herta Muller portrayed the conditions of sufferings of the captured Romanian-Germans deported to Soviet forced labor camps to compensate for the losses suffered by the USSR during WWII?

## 3. RESEARCH METHOD

The present research in its nature is qualitative and employs textual-narrative analysis of the novel "*The Hunger Angel*" from the vantage point of Literary Discourse. The collected data for the present paper is descriptive and narrative. Therefore, the qualitative tools like definition, explanation, interpretation are employed to analyze the data and draw generalization and conclusion. According to Kothari the writer of "Research Methodology: Methods and Techniques" discusses the major purposes of the descriptive research and description of the state of affairs as present. The research can report what has happened or what is happening. (Kothari, 3) Moreover, in the eyes of Calmorin et al (2007) Descriptive Research is to find new truth. According to his deep study in the field of research methodology truth may have different forms such as increased quality of knowledge, a new generalization or a new „law“, an increased insight into factors which are operating the discovery of new causal relationship, a more accurate formulation of the problem to be solved and many others" (p. 70) Secondary data was undertaken through desktop review from existing studies, scholarly articles, media features, websites and baselines on *The Hunger Angel*. This continued to provide extensive data on background information on the life in Siberia and Central Asia. My methodology included close and comparative reading of *Hunger Angel* analyses elsewhere from around the world. My key focus was on the thematic patterns of guilt, redemption and atonement and ultimate forgiveness. This process helped me to identify the relationship between the primary nature of sin and how atonement can be exemplified in various ways. I analyzed *The Hunger Angel* as the source text and made interrogations from it. Once data was collected it was used to analyze themes, ideas and patterns in the data. Narrative analysis focused on speech and content, such as word usage, meanings of situations, and the social, cultural and political context of the

## 4. DATA ANALYSIS/DISCUSSION

### 4.1 Russians' Treatment with Germans

At the construction site wind was blowing and much cement always ran out. The bridge leader always shouted: Take care of cement. The foreman shouted: Be sparing with the cement. And when the wind was blowing: Don't let cement fly away. And when it rained or snowed: Don't let the cement get wet. (Muller, 47)

To fill the gap of the enlisted Romanian Germans many Romanian were captured by the Russian troops so that they could bring the required laborers to fulfill the task of the Russian government. Corina Marcu, who arrived at the

camp with bottle curls, a fur coat, patent-leather shoes, and a cat brooch on her velvet dress. She was Romanian; the transport guard had picked up her the night we stopped in Buzau and stuck her in the cattle car. Presumably they had to fill a gap in the list, replace her up a woman who had died during the trip. Corina Marcu froze to death in the third year while shoveling snow on a railroad embankment. (Muller, 60) Many women had died during travel and work, because they could not bear the pain that travel and labor gave them.

The people who were enslaved; none of them were part of any war, but because they were Germans, therefore, they were considered the supporters of Hitler and guilty of destruction Workers were treated inhumanely. Russians considered them below the animals they breed at home. Their animals would be in much better condition than that of the Germans of Romania. They were given food as animals are served. Fenya was the bread distributor. She threw breads before the workers as though they would be non-profitable animals. "Fenya was the bread mistress from whose hands we ate, like dog, day after day." (Muller, 127) Workers were provided bread after reweighing the bread like that; Fenya showed them she was just. Each morning she gave their ration for the whole day. According to the work load people were given food. Workers who did heavy labor were provided 1000 gram bread. Some were given 800 gram and others were 600 grams. Leo came in the category of 800 gram group of laborers. "Each morning we receive our ration for the whole day. Like most people. I belonged to the eight hundred-gram group-that was the normal ration. Six hundred was for light work inside the camp: moving waste from the latrines into cisterns, sweeping snow, spring and fall exceptional ration for the heaviest labor. Even six hundred grams sounds like a lot, but the bread was so heavy that a single slice as thick as the length of their thumb weighed eight hundred grams. Many workers were killed at the workplace when they could not perform their duty because of hunger and weakness. Those who were unable to work their lives were meaningless for in the eyes of supervisors.

#### 4.2 The Naked Truth

Hunger is the basic need of human life. No one can escape from the attack of hunger. Even a well-to-do person could not free himself from hunger. If he eats well in breakfast, he will be again disturbed by it at lunch. If he takes well at lunch he feels hunger at night. Every creature has a belly that is hell which never fills. As many as you fill it after a few hours it will demand. But in Camps prisoners' condition was much pathetic. They were paid low quality food and also in low quantity. "Every morning the hunger Angel says: Think about the evening." (Muller, 130) The life in the camp was much worse than the life of a prisoner. Since dawn to dusk, workers worked under pressure. They were given one gram bread for one load of shovel. When their hunger was at its peak they talked about childhood and food. Leo Auberg thought about his family and his home. They would be alive or would have passed away like many fellow prisoners in the barracks. To lessen the pain, they told jokes one another. Women told recipe of food, because for them it was a very interesting topic which could distract their attention from hunger. Now and then on Saturday nights they were allowed dance until a quarter before midnight. People in the barracks tried to keep their attention away from hunger. They in free time tried to do something that could give some happiness or at least distract their attention from the attack of hunger. People in the barracks believed that reading makes readers delicate and sensitive. Therefore, Leo Auberg never read the books he brought to the camps. Since paper was strictly forbidden, he kept his books hidden under some bricks behind the barracks until the middle of the first summer. Then he auctioned them off. (Muller, 129) Husbands and wives were not allowed to sleep together. Many people committed suicide because they could not bear the pain of such hard labor. Workers in the barracks regularly lived and died. They had no hope of life therefore they preferred to eternal death to the death of everyday. Many people committed suicide by taking coal alcohol. "The autumn wave comes when the tobacco ripens. People poisoned themselves with tobacco broth; it costs less than coal alcohol." (137) Many people had suffered from the severe illness: Polyarthrititis, Myocarditis, Dermatitis, Hapatitis, Encephalitis, Pellagra, Tetanus, Typhus, Eczema, Sciatica, Tuberculosis. Then dysentery with bright bloody stools, boils, ulcers, muscular atrophy, dry skin with scabies, shriveled gums with decayed and missing teeth. (138) Zither Lommer had to spend three and a half years in the camp. One morning a black car pulled up in front of the construction site. Two strangers wearing fine karakul caps climbed out and spoke with the foreman. Some captured people belonged to elite class were released by the government party officials from Kiev. They supposedly took Zither Lommer to Odessa, and from there shipped him back to Romania. Then they took Zither Lommer away. (Muller, 66) After that day his bed was empty in the barrack. No one saw him after that. His trunk was sold by Tur Prikulisch and Bea Zakel. When they were asked why he had been released? They answered that the men who came to take him were high-ranking.

Throughout the winter, both the wooden shoes and the galoshes froze to the foot wraps. And the foot wraps froze to the skin. The rubber galoshes were even colder than the wooden shoes, but they lasted for months. Their work clothes- they had nothing else-in other words, the camp uniforms, were distributed every six months. They were the same for men and women. Apart from the wooden shoes and rubber galoshes, they were given underwear, padded suits, work gloves, foot wraps, bedding, towels, and rubber of soap that had been chopped off a bar and smelled

strongly of lye. (Muller, 69) Pillows' cases of Prisoners had no wool at all. They had just covered of it to sleep on. They were filled with the hair of the women when they were given head shave on mistake.

### **4.3 Theft of Bread**

Karli Halmen was also nearly killed because he had stolen the bread of Albert Gion. Albert Gion saved breads from his daily ration. That day he thought that he would eat that bread in the evening with the cabbage soup but unfortunately when he was back in the barrack he found his breads absent from the place he placed. He saw Karli Halmen sitting on his bed he positioned himself in front of Karli Halmen and without saying a word punched him in the mouth three times. Theft of bread was considered the heinous crime in the barrack. The punishment of bread stealing was death. Karli Halmen was also killed for bread stealing. The accordion player dragged Karli by the neck to the water bucket and held his head under water. Bubbles came out of his mouth and nose, then gasping sound, and after that it was quiet. (Muller, 128) Theft of bread was worst crime for which Leo Auberg with many workers beaten him brutally and pissed on one by one.

The hunger angel was also a thief who stole the bread of the workers. Bread was more expensive than anything in the world in the camp. People stole bread from their mouths to keep themselves alive when hunger attacks them. They were given one gram bread for one load of shovel. There was not stolen money or gold. Bread was all in all for the prisoners. They often stole bread of one another. Husband and wife were not allowed to sleep together. They slept in different barracks. Even husband stole the bread of his wife. Kati Sentry could not sleep alone. She used to put her hand on her saved bread to feel someone's presence. But now her bread had been stolen and she was finding her while sleeping. Stealing bread was common in the barracks. There was nothing more important than bread.

### **4.4 Barter System**

Barter system means to exchange things. It was the system followed before money was invented. If someone goes to a new place, he takes time to settle and fit in to the company. And if some people are captured and imprisoned their life automatically comes in trouble. And here in Russia, Romanian Germans could not understand their language therefore their life had become more difficult. They could not understand the orders passed by the heads and supervisors. When the workers got free, they went to the village for begging. They got the things they needed by exchanging the things. They brought coal from the working place knocked the door for exchanging the coal for anything to eat. In camp the food was tasteless and unhealthy. In Russian village they get something better to eat. Once Leo Auberg went for begging with coal and knocked the door and asked her to take his coal and let him in. She had son like him in Army. His posting was far away in Siberia. She let him in because he looked like her son. She went to the stove and ladled potato soup out of a pot into a tin bowl.

“She must have given me a whole liter. The soup was hot; he slurped it down. He wanted to eat slowly, because he wanted the soup to last. But his hunger crouched in front of the bowl like a ravenous dog.” (96)

### **4.5 Impact of Barracks Life**

It was hunger that had badly affected their physical and mental health. Food in low quality and in low quantity took many people's life. Life in camps was very much pathetic. No manner of living was followed there. Cabbage soup was main food. The hunger eventually leaves no difference between male and female because it has eaten their difference of gender and had left them genderless like object. Workers had no choice and were in constant chained situation and suffered a lot. Kati Sentry had feeble mind and ate ants and other inedible that came her way. They had severe cold weather to fight with and work under. Many characters froze to death. It was aggravated by hunger which obviously the result of food not given to them. They were not thought of even as human beings. It seemed their suffering would end with life. The work tires them, cold freezes, hunger kills. Leopold Auberg's, the narrator of story, grandmother says a sentence to him in the first chapter named “On my packing suitcase” which had been with him throughout the story and gave him encouragement to live and fight with the hard circumstances of life. Her words were, “I know you will come back.” brought him back. In 1950 Leopold was able to return home. However, he had to get used to or even re-learn some things he had forgotten during the years spent in the camp. One of such things is the use of cutlery that he describes in the following way he had forgotten how to eat with a knife and a fork.

My hands twitched, and so did his throat when he swallowed. He knew how to go hungry, how to make food last, and how to wolf it down when you finally have some.

But I no longer knew how to eat politely, how long to chew, and when to swallow. My father sat across from me, and our tabletop seemed as big as half the world. He squinted as he watched me and hid his pity. The horror shone in his half-closed eyes just like the rose-quartz skin inside his lip. My grandmother understood better than anyone how to be kind to me without making a fuss. She made soup that was extra thick, probably so I wouldn't have to agonize over knives and forks. (Müller 2012, 263)

When he ate with other people he became unpleasant. He behaved as though his way of eating were the only way. The others didn't know mouth happiness, they ate sociably and politely. But when he ate, he thought about the one drop too much happiness and how it will come to everyone [...], "and we'll have to give up the nest in our skull, the swing in our breath, the pump in our chest, the waiting room in our stomach. I love eating too much that I don't want to die, because then I couldn't eat anymore." (Müller 2012, 237)

## 5. CONCLUSION

Russians' forcibly capturing the innocent Germans from Romania for such hard labor is the most inhuman persecution and is indelible mark on world history of the such painful life that Hurta Muller Expressed in her novel *The Hunger Angel*. The Germans who were captured, imprisoned and enslaved were not involved in destruction of Russia. Their guilt was only that they were Germans. Women did nothing wrong but they were also captured and punished for the crime they had never committed. Hunger and ill health took many lives. Women who were the weakling could not bear the load of such hard labor and hunger attack and lost their life in sick barrack. People had suffered from different disease which they had never listened. Out of seventy thousand of Germans thirty thousand had died in five years. And those who safely reached their home had not been normal. They had almost forgotten the manners of life. They had forgotten even the manners of eating with spoon and fork. They could not remain able to eat among gathering at the party or invitation. The analysis focused on both the physical and the psychological effect of hunger that was caused by deportation to one unidentified Soviet labor camp. This heartbroken event of the history of the inexpressible imprisoned life Germans will always be remembered.

## REFERENCE

- Arizti, Barbara. 2011. "Personal Trauma/Historical Trauma in Tim Winton's *Dirt Music*." In *The Splintered Glass: Facets of Trauma in the Post-Colony and Beyond*, edited by Dolores Herrero and Sonia Baelo-Allue, 175-189. Amsterdam and New York: Rodopi.
- Caruth, Cathy. 1995. "Trauma and Experience: Introduction." In *Trauma: Explorations in The Hunger Angel*.
- Ernö Csongor, Kiss. *Herta Müller's Atemschaudel (The Hunger Angel) in the Context of Twentieth-Century Forced Migration in East-Central Europe*." Hungarian Cultural studies.
- Farrell, Kirby. 1998. *Post-traumatic Culture: Injury and Interpretation in the Nineties*. London: The Johns Hopkins University Press.
- Gailienė, Danutė, and Evaldas Kazlauskas. 2005. "Fifty Years on: The Long-term Psychological Effects of Soviet Repression in Lithuania". In *The Psychology of Extreme*. Vilnius: Akreta. Genotice and Resistance Research Centre of Lithuania.
- Hartman, Geoffrey H. 2004. "Trauma within the Limits of Literature." *TRN-Newsletter 2* Vilnius: Akreta. Genotice and Resistance Research Centre of Lithuania.
- Lithuania, "Hunger Trauma in Herta Müller's *The Hunger Angel* " European American Research.
- Morgan, Bethany Amato. Metaphorical representations of hunger and labor in Herta Müller's "*The hunger Angel*"
- Müller, Herta. 2012. *The Hunger Angel*. Translated by Philip Boehm. New York: Metropolitan Books.
- Parkinson, Siobhan. "The Hunger Angel." *Dublin Review of Books*. Accessed September 23, 2012. Vickroy, Laurie. 2002. *Trauma and Survival in Contemporary Fiction*. Charlottesville and London: University of Virginia Press.
- Whitehead, Anne. 2004. *Trauma Fiction*. Edinburgh: Edinburgh University Press.