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**ABOUT THE STATE
OF THE KAZAKH KHANATE IN THE ACADEMIC EDITIONS
OF KAZAKHSTAN IN THE II HALF OF THE XX CENTURY**

The author considers the issue of statehood in the nomadic society in the academic work of Kazakhstan. In the article, the author personally dwells on these publications and reveals that the issues in the publications of different years have been considered differently. The article is guided by the historical principle and describes the political influence of the Soviet government on history. In the Soviet period, the rich cultural and historical heritage of the Kazakh people, insufficient appreciation of the nomadic civilization's role in world history and the difficulties and contradictions of the transitional period were also reported in the history of domestic history. Many historical studies reveal that the historic process is over-ideologized, or that it is a system of direct understanding, and determined the impact of that period to work. It also shows that the blockade system of the Communist Party limits the research, especially in the soviet period, and the methodology based on the social approach based on Marx-Leninist interpretation of class and struggle in all aspects of society's life. The article is devoted to the historical principle and the influence of the Soviet authorities on history.

Key words: Kazakh Khanate, state, academic publication, author.

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**XX ғасырдың II жартысындағы Қазақстанның
академиялық басылымдарындағы
Қазақ хандығының мемлекеттік сипаты жөнінде**

Автор мақаласында Қазақстанның академиялық еңбектеріндегі көшпелілер қоғамындағы мемлекеттік мәселесін қарастырады. Мақалада автор сол басылымдарға жеке-жеке тоқталып, әр жылдардағы басылымдарда мәселенің әркелкі қарастырылғанын ашып көрсетеді. Кеңестік кезеңде Қазақ халқының аса бай мәдени және тарихи мұрасы, көшпелі өркениеттің дүниежүзілік тарихта атқарған рөлі жете бағаланбағандығы және өтпелі кезеңнің қиыншылықтары мен қайшылықтары отандық тарих ғылымында да теріс баяндалып келгендігі айтылады. Көптеген тарихи зерттеулерде тарихи үрдісті шамадан тыс идеологияландырылуы, не болмаса тікелей түсіну жүйесінің тән болғандығы ашып көрсетіліп, еңбек жазылған уақыттың оған әсері айқындалады. Сонымен қатар Коммунистік партияның тыйым салу жүйесі зерттеулердің, әсіресе кеңестік кезеңде деректеме базасын шектеп отырғандығы және қоғам өмірінің барлық құбылыстары бойынша таптар мен тап күресін маркстік-лениндік тұрғыдан түсіндіруге негізделген таптық-әлеуметтік көзқарас негіз етіп алынған методология үстемдік еткендігі көрсетіледі. Мақалада тарихилық қағида басшылыққа алынып, кеңес өкіметінің тарихқа қатысты ұстанған саясатының әсері айтылады.

Түйін сөздер: Қазақ хандығы, мемлекет, академиялық басылым, автор.

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**Признаки государственности Казахского ханства
в казахстанских академических изданиях
второй половины XX века**

В статье автор рассматривает проблему государственности в кочевом обществе в академических трудах Казахстана, показывает, что в изданиях разных лет по-разному рассматривали данную проблему. Говорит о том, что и в советский период не оценивались должным образом богатая культура и историческое наследие Казахского народа, влияние и роль кочевой цивилизации на мировую историю, так и неправильно трактовались трудности и противоречия переходного периода в отечественной исторической науке. Показывая, что во многих исторических трудах была чрезмерная идеологизация исторических процессов или же система прямой трактовки, автор отмечает, что это было влиянием того времени, когда появился труд. Наряду с этим действовало система ограничений исследовательской деятельности коммунистической партией, в особенности в советский период это касалось источниковедческой базы и все процессы основывались и трактовались главным образом с помощью основанной на методологии марксистско-ленинской позиции классовой борьбы и классового противостояния. Основываясь на историзм, в статье рассматривается влияние отношения на историческую науку советского правительства.

Ключевые слова: Казахское ханство, государство, академическое издание, автор.

Introduction

The sovereignty of our country has made a profound breakthrough in the research and study of the national history. During the years of independence the history of Kazakhstan has been rewritten and is being studied in terms of national and state interests. Because history is a nation's memory. Only the nation that has been memorized in the true history can only be preserved as a nation and can live equally with other countries. Only the country that respects its history and honors, has a bright future. Consequently, the true history of science is a guarantee of independence of the nation, independence of generations. Earlier writing of the history (according to the Marx-Leninist methodology) has narrowed the scope of this science and caused scientists to cope with their historical truth. In this regard, it is important today to review the distorted issues of the Soviet period in the wake of the Soviet era policy and to study the truth in a truthful way. One of the issues that is crucial to the revision in the history of the domestic history is the statehood in the nomadic society.

The conclusions of the researchers on the state of affairs of the Kazakh Khanate are contradictory. Specifically, some scientists say that the Kazakh Khanate, a manifestation of statehood on the territory of Kazakhstan, is a rather centralized state, and another one is a military potestary structure.

Russian scholars L.V. Dyukov and A.M. Davydovich speak about statehood in nomads: «Many historians adhere to the Marxist principle that the state is a class dominated organ and exploit a second class organ, by the definition of antagonistic classes, class struggle and the emergence of the state happen at the same time (Dyukov, 1967: 91).

Tomohiko Uyama, a Japanese historian, said: «There is no single opinion among politicians on what is a meaning of state and there are more than a hundred definitions of the «state». If we take narrow definition based on the characteristics of the settled nations, the Kazakh Khanate is not a state. And if we understand the term «state» in broad terms, the Kazakh khanate is a state», in his study, clearly formulated the statehood in the Kazakh Khanate (Tomokhiko Uyama, 1998: 20).

Thus, in this work, we aimed to analyze the conclusions of the state issue in the territory of Kazakhstan only in the academic editions published in the 40-90s of the twentieth century. Our task to achieve this goal is to analyze and synthesize the concepts related to statehood in volumes of «History of the Kazakh SSR» and «History of Kazakhstan» published in different years.

The Main Part

The history of the Kazakh people from ancient times to the present day was published in Almaty as the first academic work in 1943 and called the

«History of the Kazakh SSR». The history of the Kazakh people from the ancient times to the first half of the 20th century was included in this work. 'History of the Kazakh SSR' is compiled by the Institution of History the Academy of Sciences of the USSR, the Kazakh section of the Academy of Sciences of the USSR, and the staff of historians and literary scientists working in the scientific institutes located in Almaty, the Kazakh branch of the Marx-Engels-Lenin Institute (History of Kazakhstan, 2011: 18).

The responsible editors of the work M. Abdykalykov and A. Pankratova. Historians of Russia, who were evacuated to Kazakhstan during World War II, and E. Bekmakhanov, M. Auezov, G. Musrepov and S. Mukanov, participated in the study of the history of the Kazakh people and published them without distortion. The issue of statehood in nomads is also considered for the first time in this paper.

In the section titled «The Formation of the Kazakh People and the Kazakh State», the above-mentioned work states that «in the western part of Moghulistan there was a new state founded by the Kazakh Khanate» (History of Kazakhstan, 2011: 146). The problem which mentioned scientists is the Kazakh Khanate created in the second half of the twentieth century, the origin of today's Kazakh nation. At the same time, researchers point out that the Kazakh Khanate is a centralized state. According to the researchers, in particular during the rule of Kassym Khan the internal and external political situation in the state was stabilized and Kazakh Khanate was centralized government. In spite of the size of its territory, the state system is well-established in every state.

Scientists have studied the statehood in the nomads, saying: «Unlike previous states, the Kazakh Khanate during the Kassym, Khaknazar and Tauekel khans was a relatively centralized state, which, in terms of its level of development, was higher than the Empire of Genghis Khan, the Kiev state and the great Carl Empire» (History of Kazakhstan, 2011: 164). As you can see, researchers admit that there was statehood in the nomads on the territory of Kazakhstan and proved scientifically. However, it should be noted that this concept of the authors has been exaggerated. The reason is that the Kazakh Khanate is a national state on the territory of one country and in the example above the states are empires.

After the end of the Second World War, the opposing views on the issue of statehood in the nomads will be published in the press. Thus,

on August 14, 1945, the Central Communist Party criticized the authors of the «History of the Kazakh SSR», which presented the above facts and conclusions. Also, the Central Committee of the Communist Party of Kazakhstan issued a special resolution «On the second edition of the history of the Kazakh SSR». Based on this decree, the Central Committee of the Communist Party of Kazakhstan is responsible for recycling the authors' collective and historians of Kazakhstan in the first edition of the book, in accordance with the instructions given. This work was edited and reprinted in 1949 in Almaty.

From the first pages of the section, written by V.F. Shakhmatov, «The history of the Kazakh SSR,» the statehood we are dealing with is «The Kazakh Khanate began in the XV-XVI centuries. The Turk tribes that came into this khanate were people called «kazakh». But it was controversial to the first edition, «But this Khanate XV-XVI centuries could not be a strong khanate, because it was always subdivided into small feudal lords» (Qazaq SSR tarikhy, 1949:7).

M.P. Vyatkin, who attempted to explain the impossibility of a statehood problem in a nomadic society, suggested that «the rule of nomadic livestock breeding did not lead to the destruction of patriarchal communities: nomadic farming hindered the development of the territorial community in the higher levels» (Qazaq SSR tarikhy, 1949: 114-115).

In the second edition it was also noted that the state of development of the Kazakh Khanate during the reign of Kasim Khan, «In the middle of the XV century, thanks to the economic development, the process of formation of the Kazakh people was established, and the creation of a unified Kazakh state was created. The unification of this state appeared in the late XV century, at the beginning of the XVI century, during the reign of Kassym Khan. However, it would be a mistake to believe that a powerful state was created under the power of Kassym. The government's subordination to one center was very small during the reign of Kassym; because the great feudal lords did not lose their state soviet sufficiently and substantial autonomy at that time « (Qazaq SSR tarikhy, 1949: 115-122).

According to the authors of the second edition, «The main mistake of the authors was that they did not view the history of the Kazakh people as the history of productive forces and the development of industrial relations, often regarded as the history of Kazakhs' struggle for independence» (Qazaq SSR tarikhy, 1949: 39).

In addition, M.P. Vyatkin wrote: «The book was prominent in the history of patriarchal-feudal relations of the Kazakhs, there were places where the khan's times were praised, as well as the fact that the Kazakh upper feudal lords did not pass on the workers' masses. The authors also pointed to the fact that the Kazakh khanates of the XV-XVIII centuries were strong states. Thus, they for the first time in history have liberated the Kazakh people from the exploits of the exploiters and undermined the significance of the Great October Socialist Revolution, which created a truly independent state – the continent of the Soviet Union – the Kazakh Soviet Socialist Republic» (Qazaq SSR tarikhy, 1949: 39). Here, we can see that M.P. Vyatkin criticized the authors of the first edition, saying that the Kazakh society has developed a khanate system, and that the feudal groups, that is, the wealthy, did not overwhelm the workers, the poor. Also, M.P. Vyatkin slammed the authors of the first edition «without any facts, declaring the Kazakh Khanate of XVI-XVIII centuries as a strong state». It is clear that this is a matter of the danger of undermining the importance of the Union of the Soviet Socialist Republics, which was formed as a result of the October Revolution.

As you can see, the author's team of the second edition limited the idea that there was no statehood in the Kazakh Khanate, and that the territory of Kazakhstan was composed of a decentralized, unshakable set of khanates. This is due to the fact that Marxism-Leninism classics have the most important methodological guidelines, without which the historical process can not be studied at all, and it is written by the collective of historians, who adhered to the idea that there were specific instructions on the history of the Oriental people, including the Kazakh people. Stalin, the Secretary General of the Communist Party of the Soviet Union, also wrote in his book entitled «Marxism and the Question of the Nation» that the Kazakh people could not become a nation before the October Revolution. In his study, the Secretary-General wrote the patriarchal-feudal relations of the Kazakhs' social relations before the October Revolution. These words of Stalin became a slogan of Russian historians who support the Marxist-Leninist position, if they politicize domestic historiographers who have national history on history. This approach continued in later editions of the book.

Completed version of the «History of the Kazakh SSR», published in 1943, 1949, was republished and reprinted in 1957 by the Kazakh State Publishing House in Almaty. The work consists of two volumes.

The state of the Kazakh state we are dealing with is discussed in Chapter VI of the first volume, entitled «Features of the Kazakh State».

In this edition in the section of written by V.F. Shakhmatov, it is said: «The Kazakh khanate, born on the basis of patriarchal-feudal relations, was the undeveloped form of feudal statehood. This was reflected in the organization of the management apparatus. There was no province or region management, instead of that the ru administration was preserved» (Qazaq SSR tarikhy, 1957: 160).

Scientists say, «In the form of the old generations, the order of the old men remained the same, as well as the order of other patriarchs, even though the feudal lords became dominant in the masses. The rulers of the feudal lords were rubasy». (Qazaq SSR tarikhy, 1957: 161). As we can see, the authors of the third edition repeated the words of the authors of the second edition and claim that the Kazakh society has a feudal patriarchal system.

Also, the researchers argued that the absence of statehood was a lack of attributes of the system of public administration. «The Kazakh Khanates did not have a general jurisdiction, there were no central bodies of the judiciary and the judiciary. In the absence of a written code of codex, the norms of human behavior in the society were customary in the rights where many old, patriarchal and tribal norms existed. The judges were judged by the elders, the judges, the sultans, and sometimes the tribes issues was judged by the judiciary» (Qazaq SSR tarikhy, 1957: 165). The authors of the third edition of the «History of the Kazakh SSR», which presented the above arguments, suggest that there was no statehood in nomads. According to researchers, as the main form of Kazakh economy is nomadic breeding and because trade and towns are poorly developed, there are not many large feudal groups working in the Kazakh khanates. For that reason, the Khanate could not become a centralized state with mature government bodies and governing bodies.

In conclusion, scientists suggest the conclusion that «the Kazakh khanate in the XV century and in the beginning of the XVI century was a fragile state formation of the transition type to the most developed forms of feudal statehood of the ancient feudal type» (Qazaq SSR tarikhy, 1957: 167). As we can see, the authors of these works also conclude that the nomads have no statehood, and the Kazakh khanate is a fragile state structure of the ancient feudal type.

Over time, the historians of the Kazakh Soviet Socialist Republic had the task to write an updated version of the «History of the Kazakh SSR». Thus,

a quarter of a century later in 1983 the publishing house «Gylym» of the Kazakh SSR in Almaty published a new edition of «History of the Kazakh SSR», supplemented and revised.

In the section written by A.S. Sabyrkhanov, «In the books of V.V. Veljaminev-Zernov and in other the historical literature there is an opinion that the transition to the valleys of the Chu and Talas rivers led by the descendants of the East Deshti Kipchak nomadic tribes, Kerey and Zhanibek, was the beginning of the formation of the Kazakh Khanate. At the same time, the above-mentioned socio-economic and ethno-political factors of the establishment of the khanate were not taken into account, and the fact of emigration was usually limited only to the fact that its causes and specific place in the history of the emergence of this state were not analyzed. However, this historic event also deserves more careful consideration» (Qazaq SSR tarikhy, 1983: 265). As we can see from the presented information, the author speaks about the translation of the work of the «History-i Rashidi» by V.V. Velyaminev-Zernov, and the author also suggests that the problem of the Kazakh Khanate still requires a thorough study.

In the writings about rule of Kasym Khan on the internal political and foreign policy of the Kazakh people, «Despite the fact that the Kazakh khanate under Kassym Khan has significantly strengthened, has not yet become a centralized state. This was noticed immediately after the death of Kassym Khan, when sharply aware of the separatism of the sultans and other feudal lords began the fight for throne. In an unfavorable foreign policy situation, the harmful effects of mutual stress had a strong impact on the state of the khanate. Against the Kazakh rulers formed a Union of Mongolian and Uzbek khans, « – said in a statement (Qazaq SSR tarikhy, 1983: 282-283).

The researchers also noted that «In the XVII century Kazakhstan became a politically fragmented country. Stable economic and political ties were not formed between the Kazakhs. Particularly the connection of the Junior juz and Middle juz with the Great juz was weak. The economic backwardness of the Kazakh khanate, the dominance of subsistence economy, the lack of domestic market, the fall of cities in the South of Kazakhstan all this stopped possibility to unite the Kazakh lands into one Central state, to eliminate fragmentation; and during this period, especially in connection with the painful foreign policy conditions of the khanate, increased disunity» (Qazaq SSR tarikhy, 1983: 294). The authors, presenting such information, emphasize

the internal disunity of the Kazakh khanate, which in turn hinders the achievement of statehood of the Kazakh people.

Scientists also noted that «As the head of state in any feudal society, as the Kazakh Khan, in the words of Engels,»the peak of the entire feudal hierarchy, the vassals could not do anything without him, and the vassals were the supreme akim who had always been in the rebellion» The Kazakh khanate was not a centralized state in which feudal civil strife and wars were commonplace. In his speech, he noted that the management system of the Kazakh khanate has not reached the level of unified statehood (Qazaq SSR tarikhy, 1983: 341-343). According to the authors, it is impossible to get rid of the Patriarchal-feudal system by leading a nomadic lifestyle. At the same time, the internal political situation of the country, as a result of constant discussion to the heritage of the throne, in the Kazakh khanate was not formed a centralized system of statehood power.

As can be seen from the above data, during the war, a team of scientists of Kazakhstan and Moscow scientists wrote «The history of the Kazakh SSR from ancient times to the present day». After the first edition of the Work was criticized by the party and was ordered rewrite, this three editions which published in the Soviet period, denies that the Kazakh khanate was a centralized state.

The Republic is gaining independence, for the history of the country began a new era not only chronological, but also in content. The attitude of the people to the family, society and history has also changed. The desire for national consciousness, and also the history of our Motherland, which speaks only truthful, has grown sharply. Currently, scientists of Kazakhstan faced the task of objective scientific writing of historical phenomena that survived the Kazakh people. Thus, in 1998 the multi volume «History of Kazakhstan from ancient times to the present day» was published

Did not remain without attention and the issues of statehood, which we addressed in the work. In the parts of history of Kazakhstan which belongs to K.A. Pishulina «The second half of the XV century – in the XVI century the unification of the main ethnic groups of the Kazakh people and its ethnic territory in the state accelerated the process of completion of its national consolidation. After the Mongols conquered almost all Turkic tribes and tribes of East Desht-I Kipchak, Turkestan and Zhetisu, that is, the whole territory of modern Kazakhstan is United into one state as the Kazakh khanate for the first time» (Qazaqstan tarikhy, 1998: 107-108). According to the information provided, in Soviet historiography

nomads were not separated under the influence of external factors. On the contrary, the results of hostile campaigns of neighboring countries accelerate the process of ethnic integration of the Kazakh people and unite it as a state.

The authors also noted that « the emergence of the Kazakh khanate was the legitimate result of ethnic, political and socio-cultural processes taking place in Kazakhstan in the XIV-XV centuries. Kazakh statehood is the fruit of a long historical development, the roots of which lie in antiquity, which was the reason for the consolidation of the Kazakh people, strengthening the integrity and formation of its ethnic territory, the development of spiritual and material culture of the Kazakh people» (Qazaqstan tarikhy, 1998: 120).

Conclusion

In conclusion, the scientists concluded that «The Kazakh khanate under the khans of Kassym, Khaknazar, Taukel, Essim, Tauke was a Central state, a single political organism that passed the stages of strengthening and development of the Kazakh khanate, which played a significant role in Central Asia» (Qazaqstan tarikhy, 1998: 128). The researchers say that the process of formation of the Kazakh state as a state is not only went during the period of formation of the Kazakh khanate, it was a process which occurs since ancient times. During the reign of Kassym, Khaknazar, Taukel, Essim,

Tauke khans, the internal political situation of the Kazakh khanate was stabilized, the government system of management was a centralized.

During the Soviet period, the rich cultural and historical heritage of the Kazakh people, the role of nomadic civilization in world history was not rated. The difficulties and contradictions of the transition period, as well as set out in the national historical science negative. For decades, it developed on the channel of the all-Union historical science, became its part. For many historical studies characterized by excessive ideologization of the historical process, or a system was directly understanding. The Communist party's forbidden system limited the research base, especially during the Soviet period. On all phenomena of life of society the methodology based on the class-social approach based on the Marxist-Leninist path of explanation of class struggle dominated. The idea that Russia played a special role in the history of the peoples of the former USSR, in world history, and its special degree of dominance was attached to the consciousness of the people. But this does not mean that we should reject all the works that were written in the «period of socialism», because all are ideological and not professionally written. Even taking into account of the ideology, these works are, firstly, an important source for studying the evolution of historical thought, and secondly, the historical background that is necessary for a critical assessment of the past.

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