The Kazakh original intellectual game togyzkumalak has been rapidly developing in recent years. “Togyzkumalak” is one of the most complicated and interesting types of Kazakh national games. There are many opinions and arguments about the history of this game. It is well-known that many people have been doing research on the history of the game, rules of the game, game developers, game propagandists, benefits of this game for human beings. Therefore, in order to make a contribution to this national game, I set a task to make the investigation, explore the subject on the topic “Togyzkumalak game - a human and spiritual heritage”. So that to get acquainted with this game, I intended to reveal this topic. During my research, I found out something interesting, the well-known poet A. Kunanbayuly was the patron of the development of the Kazakh national game “Togyzkumalak”. That is why it should be noted that I chose the article title “Togyzkumalak and Abai” to show readers that Abai was a highly skilled togyzkumalak player and he made huge work as an one of the game propagandists for future generation. The author Omirzhan Abdikhalykuly in his article titled “The national game which was liked by the great poet” by August 10, 2010 wrote, “Abai played the game for two days and two nights continuously”. It can be proved as there are notes which state that summer is spent on pasture, winter is spent on winter pasture, togyzkumalak players were gathered in Abai village and all of them became involved in the competition. Abai did not only play the national game, but also systematically promoted it, held competitions, sponsored his school, and continued the harmony of generations. The poet's passion for the national game occurred in many books and notes. At the beginning of reproduction, the number of students-followers in the region, including in the Semipalatinsk region, became the name of a wise Kazakh
personality. Readers can find out in text that Abai was an organizer of the competitions. Ethnographer and chronicler Moldabek Zhanbolatuly said: “There was a well-known togyzkumalak player Kudu among people. It is said that Kudu and Abai played the game for two days and two nights continuously. People like Aylmkul Iskakov and Zhaksylyk who were students from Abai’s Togyzkumalak school were several times champions in togyzkumalak in Central Asia and Kazakhstan during the 50-60s. We all know that Abai was engaged in creative activities. To take a break from his creative work, as a kind of relaxation, he often played togyzkumalak. While the game of togyzkumalak is more important than the game, you can play for a long time without completing the game. Abai and Kudu could use this method when he played for two days and two nights. The two experienced players did not play for a victory, and the game was interesting. This feature is not available in other games. For example, after “checkmate” in chess, the game stops immediately. In checkers, games ended after the opponent's stones are over. What genius was Abai to know such dignity of the game?

The game has cognitive, aesthetic, sportive, and even scientific aspects. Togyzkumalak also has healing properties that develops teenagers’ brain. That is why it has a world-wide significance that exceeds the local, national level. Togyzkumalak not only develops, but also teaches discipline. A child who plays togyzkumalak can easily create a daily plan, and in any case can manifest as a person, has a personal attitude and opinion towards it. It is noteworthy that Abai knew about this earlier and set it as a model for future generations, and it was a smart move to help them to play that game. According to Abai’s student poet Kokbay Zhantaevich, he says, “There were five or six players from Tobykty. They were: Korpebai, Kyttykozha, Kudaiberdi of Kuat, and Sumagul of Nakysh. Abai played with them one by one, sometimes got everyone together and played for many days. When they were back home after the game, for low-wealth people he gave things like meats or clothes”. From this data we can see that Abai had real passion to this game. Abai respected the players of Togyzkumalak and gave them gifts which were appropriate to their skills of playing. Even presenting of a valuable gift to the labour of players is a sign of respect for national art.
The game was Abai’s favourite,
I thought and felt bright.
As long as I lived Kazakh’s spirit,
Togyzkumalak will prosper.
The younger generation cheered,
What comes with non-traditional handcraft?!
And we have a rich heritage of everlasting heritage,
Ancestors - ah, what a mature game! Mukhtar Salmen Yerzhan.

The playing of Abai’s togyzkumalak game corresponds to the end of the XIX century. The poet's enthusiasm for the national game is well-known in the chapter “On the rise” of M.Auezov's epic “Abai’s way”. At the head of the preservation and widespread of the game of Togyzkumalak in the Semey region, as well as its distribution among the nation, an increase in the number of followers is up to the great personality of Abai. In short, we can see that Abai, who is still persistent, took a serious charge of togyzkumalak in Akshoky winter pasture. In his memoir “About my father Abai”, it is no wonder that Abaiuly Turagul says: “I have not seen a single old man from all those who came from Tobykty and for months playing with him Togyzgumalak who would defeat him”. Abai’s belongings:

It is not difficult to see how much Abai played togyzkumalak game and loved it. Also, the “togyzkumalak game” is a sign of the nomadic culture! If you look at the poem of Alanbaev Kasym in respect of togyzkumalak, you will see how beautiful description is!

Do not look aloof at Togyzkumalak!
Consider it as a legacy of your ancestors!
You may consider yourself Kazakh
Only when your child gets this art!

Togyzkumalak is not a mental game, but a natural form of life of the nomadic people, since chess is not only one of the manifestations of human life, but also all the features of the life of the people. Therefore, traditions are of great importance in shaping the thoughts of the younger generation in the era of our forgotten time.

There are plenty of things to write. However, it would be “light on the light" if we propagandized and educated teenagers to learn togyzkumalak game supported by intelligentsia and sages. Let there be many young people who carry Togyzkumalak's board with themselves, who appreciate their precious treasure and who are eager to play it! Our main duty is to make full research, propagate for future generation and announce the national game of the Kazakh Toguzkumalak. This means that forgetting national values is equal to forgetting about your origins. At present, we must not lose our national existence, but expand it and find our place among the peoples of the world. Togyzkumalak is one of the tools for preserving the national existence, as well as a way to expand the human horizons and increase thinking. One of the conditions of modern life is the ability to widely promote togyzkumalak, to introduce this game to young people at the school.

* Togyzkumalak – direct translation is Nine balls (balls in the meaning of sheep droppings)

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