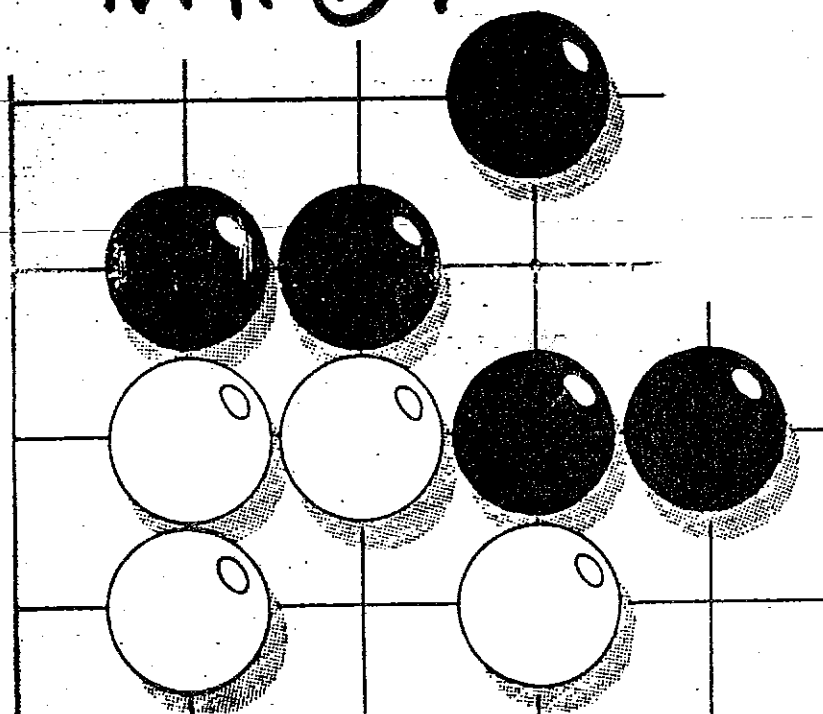


GO - REGLER

GO-NYT

NR. 67

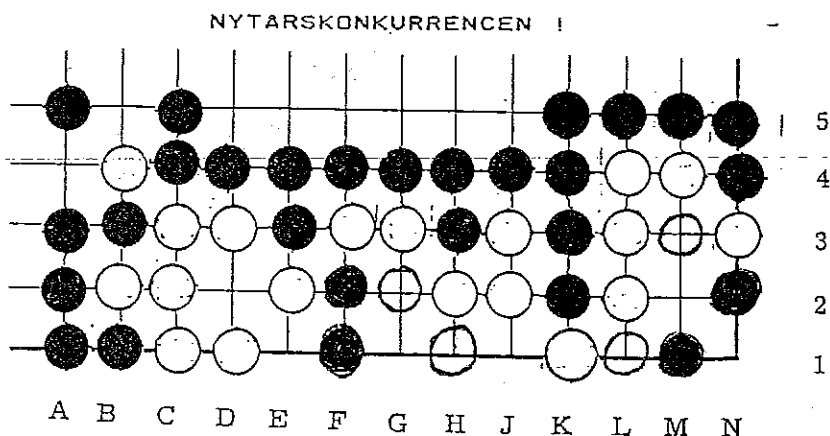


SEPTEMBER
1988

Nytårskonkurrencen og GO reglerne.

Torben Ulrik Zahle

I GO-Nyt 63, 64 og 66 omtales en nytårsopgave, som volder problemer m.h.t. fortolkningen af reglerne for optælling. Da det er et emne, jeg har studeret indgående i forbindelse med formuleringen af reglerne på dansk, vil jeg her give mit bidrag. Slutsituationen i hovedvarianten ser ud som følger:



Dette er en seki. De japanske regler siger helt klart, at der ikke gives point for omsluttende punkter inden for en seki, og det vil sige; at hverken punkterne D2, J1 eller N1 giver point. De kinesiske regler er anderledes på dette punkt. Her tæller D2 og J1 med til Hvids territorium og N1 til Sorts.

På de følgende sider gengives et komprimeret men alligevel fuldstændigt japansk regelsæt. Man bør lægge mærke til, at man ikke kan undgå at omtale en række usædvanlige stillinger. Dette skyldes i sit væsen, at man ikke blot kan spille videre, hvis man er i tvivl, da man mister et point, hver gang man sætter i sit eget land. De japanske regler stammer fra

"GO: International Handbook and Dictionary"

The Ishi Press, 1972, 94 sider

samt fra

"World Amateur GO Championship Rules"

The Nikon Ki-in, 1980, 42 sider.

Jeg advarer om, at det er uklar læsning.

I de kinesiske regler (som også er gengivet, så man kan nyde den væsentlige forenkling) kan man bare spille videre, hvis man er i tvivl, da reglerne er ækvivalente med, at man får et point for hvert territoriepoint, samt et point for hver sten man har på brættet (til gengæld ignoreres fanger så). De kinesiske regler stammer fra

Ying Ch'ang - ch'i:

"The Laws of Wei - Ch'i"

Republic of China Wei - Ch'i Association, 1975, 57 sider.

samt fra den eminente pædagog

James Davies:

"The Rules and Elements of GO"

Ishi Press, 1977, 64 sider.

Det mest læseværdige om hele dette emne er efter min mening

James Davies:

"The Chinese Rules of GO"

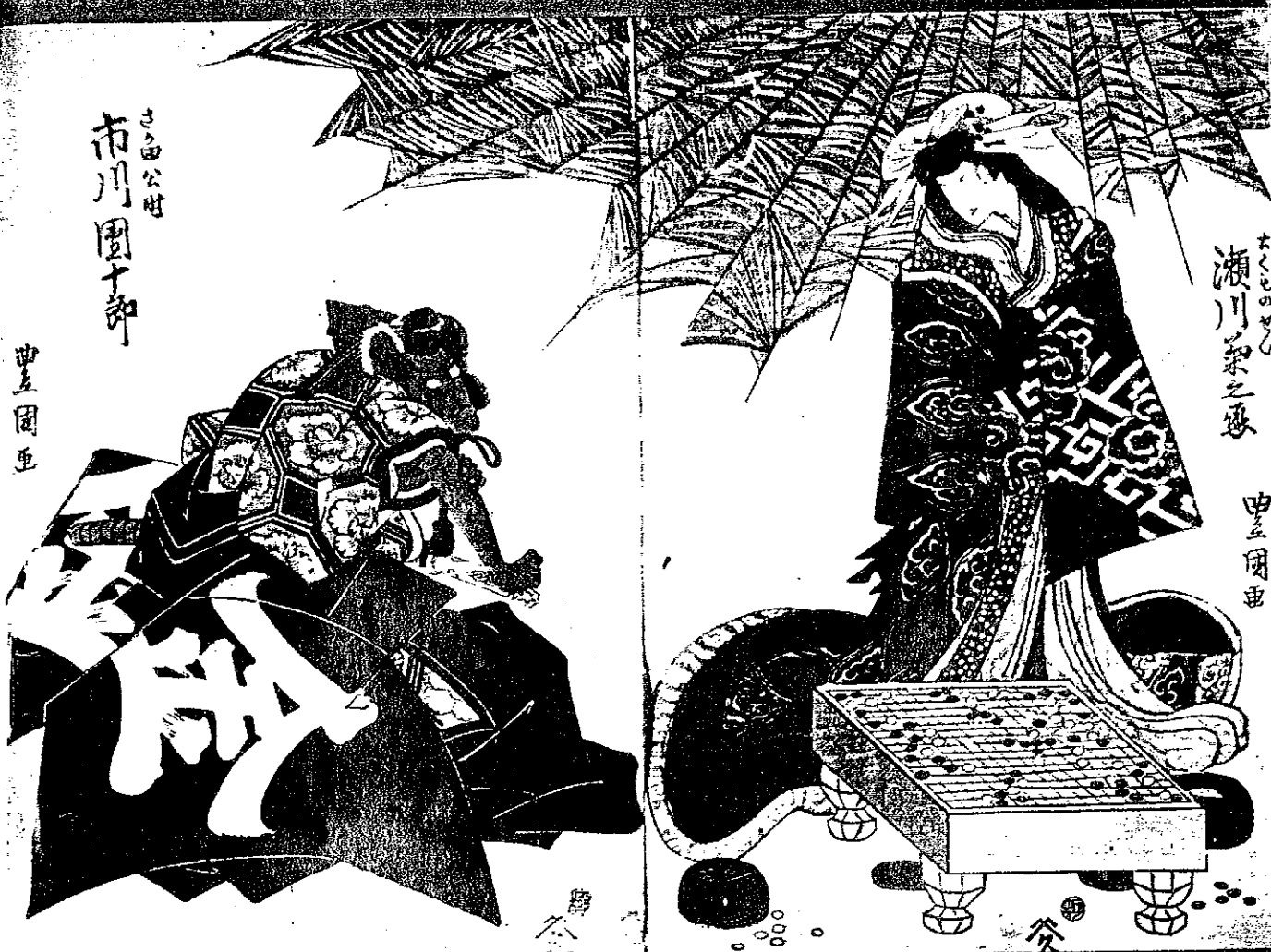
GO - World, Jan-Feb 1978, s.30-40.

Her giver han med et vidunderligt eksempelmateriale en indføring i problemerne og inkonsekvenserne ved de japanske regler og motiverer og forklarer de kinesiske forenklinger. Den kan jeg varmt anbefale.

Selv i de nuværende japanske regler er der stribevis af problemer, som jeg har prøvet at få afklaret af Nikon Ki-in - uden held. Skulle nogen ønske yderligere oplysninger, er de velkomne til at ringe til mig på ³⁹01 - 63 06 35.

GO WORLD

JANUARY-FEBRUARY 1978 NO. 5



さく公財
市川園十郎

たぐいのせし
瀬川繁之丞

中島國重



THE ISHI PRESS

The Chinese Rules of Go

James Davies

Go is often claimed to have simple rules. This may basically be true, but the full set of Japanese rules is a nightmare, so when given the job of writing a simplified introduction suitable for a small-board version of go I found myself contemplating the Chinese rules and coming to the conclusion that, particularly for beginners, they were much better.

What are the Chinese rules? I had a general idea but lacked details. A visit to the Nihon Kiin failed to turn up specific information on the mainland Chinese rules, but there were copies in three languages of the official ROC (Taiwan) version, and these possessed most of the compactness and logical completeness that I was looking for. Lightened of nonessentials, they are as follows.

The Rules

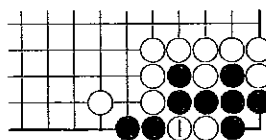
1. The board is empty at the outset of the game.
2. Black makes the first move, after which he and White alternate.
3. A move consists of placing one stone on the board.
4. A player may pass his turn at any time, except as noted in rule 10.
5. A stone or a solidly connected group of stones of one color is captured and removed from the board when all the intersections directly adjacent to it are occupied by the enemy. If this happens to two opposing groups simultaneously the group of the side that has just played survives while the other is captured.
6. No stone may be played so as to recreate a former board position.
7. Two consecutive passes end the game.
8. A player's territory consists of all the points he has occupied or surrounded.
9. The player with more territory wins.
10. If a handicap is to be given, White passes his first n turns. Black, in return, must not pass any of his first $n + 1$ turns.

Comparison with the Japanese Rules

Rules 1 to 3 are the same as the corresponding Japanese rules, but the rest differ. Let's consider the differences one by one.

Rule 4. The official Japanese rules state that one may not pass except in certain circumstances at the end of the game. One may not, for example, pass as a way of expressing one's opinion of the enemy's last move. The circumstances in which passing is allowed are described below.

Rule 5 permits self-capturing moves such as White 1 in Dia. 1, while the Japanese rules do not. Self-capturing moves can occasionally be used as ko threats, and permitting them gives the players more freedom while yielding a more compact formulation of the rules.



Dia. 1

Rule 6. The Japanese rules forbid immediate recapture in a ko. Rule 6 does this and also prevents repetition in more complicated positions, such as triple or quadruple kos. The Japanese rule in such positions is that if neither player is willing to give way the game ends in a 'mushobu' — literally 'no outcome' — neither a win, a loss, nor a draw. In a tournament the game has to be replayed. This rule wipes out about one Japanese professional game every year. In 1963 the Nihon Kiin drafted an amendment to adopt rule 6, but they have yet to ratify it.

Rule 7 gives a clear definition of the end of the game. The Japanese rules say that the game is over when both players agree that it is.

When they do not agree, the player who thinks it is over may pass and allow his opponent to play on, reserving the right to answer moves later. This is the only time that passing is allowed.

Under the Japanese rules agreement that the game has ended is supposed to precede the filling in of neutral points (dame) and removal of dead stones, so there is a kind of clean-up period between the end of the game and the counting of the territory, during which these two tasks are accomplished. Under the Chinese rules the clean-up period becomes part of the actual game, for the neutral points are no longer neutral and if a player passes while there are still dead stones inside his territory, he risks having them count as territory for his opponent.

Does this mean that under the Chinese rules, after the neutral points have been taken, one actually has to go around and capture all those dead stones? Yes it does if the rules are strictly followed, but players who regard this as a nuisance can, in cases where there is no doubt about which stones are dead, concede them as the Japanese do. I guess the procedure would be for the player who has just taken the last neutral point to offer to concede his own dead stones, and if his opponent does likewise they can take the dead stones off, pass, and proceed to count. The nice thing is that concessions are voluntary, not mandatory, and that with the Chinese definition of territory it is obvious that conceding dead stones does not alter the score.

Rule 8 is where the Japanese and Chinese ways most significantly diverge. The Japanese rules define territory to be not occupied or surrounded points but 'vacant points surrounded by an independently live group'. I think the Chinese definition has two advantages.

The first is that it is easier and more natural. It is like land warfare; your territory is the area you control, either by direct occupation or by surrounding in such a way that the enemy cannot invade and survive. Counting occupied points may not seem natural at first to one used

to the Japanese definition, but from an unbiased viewpoint what stronger proof of territorial possession could there be than actual occupation? The Japanese definition is not unreasonable, but having to master the definition of an independently live group, which means learning all about life, death, and seki, before mastering the definition of territory is an obstacle on which many potential players have probably foundered. The word 'independently' is particularly hard to justify. Why shouldn't territory be counted in a seki?

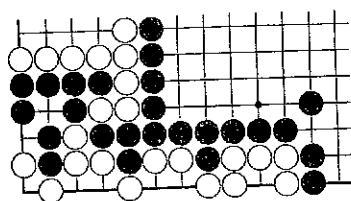
The second advantage of the Chinese definition is that one can play inside one's own territory without losing anything. This eliminates all disputes over dead groups. Under the Japanese rules, if I claim that a certain group is dead and you claim otherwise, and if I have to prove my point by actually capturing it while you pass, I am losing territory at a point a move. The problem is not academic. It happens all the time with beginners. The Japanese rules solve it by explicitly stating which groups are alive and which dead, but some of their rulings, that a bent four in the corner is always dead, for instance, or that a direct ko must be eliminated but an indirect one need not be, are logically questionable. Under the Chinese rules no problem exists. I willingly capture your dead group, if I can, for I lose nothing in the process.

Rule 9. Under this rule prisoners do not enter into the score, whereas under the Japanese rules they do. Thus under the Japanese rules they have to be kept separately, whereas under the Chinese rules they can be tossed back into the supplies. This is another advantage for the Chinese rules. You don't have to hold prisoner exchanges in order to finish long games, and there is no danger of putting prisoners down in the wrong place and having them swiped by the people at the next board, as occasionally happens in crowded go clubs.

With such different definitions of territory and score one might expect the Japanese and Chinese rules to give completely different results, but in fact they are usually within one point of each other. Let N be the number of

stones played by Black, T the amount of vacant territory he has surrounded, and P the number of prisoners he has lost. Let n, t, and p be the corresponding quantities for White. Then under the Chinese rules Black's score is $N-P$ (the number of black stones on the board) plus T, and White's is $n-p+t$, while under the Japanese rules Black has $T-P$ and White $t-p$. Subtracting White's score from Black's gives $(N-n) + (T-t) + (p-P)$ (Chinese) and $(T-t) + (p-P)$ (Japanese). The difference is $N-n$, but since the players take turns, N and n will usually either be the same or differ by just 1 (when Black has made the last move and N is 1 larger than n).

There are times, however, when N and n are more unequal. In a nine-stone handicap game N will generally exceed n by 8 or 9 and the Chinese rules will be that much better for Black. Less commonly, one side may pass several times near the end of the game. In Dia. 2, for example, after the neutral points have been taken White can connect at five points along the lower edge while Black, rather than make useless moves inside his own territory, passes. Here the Chinese rules are four or five points better for White. Which you regard as the proper result depends on which concept of territory you favor — the Chinese or the Japanese.



Dia. 2

Finally, rule 10 lets Black play his handicap stones wherever he likes, instead of in the traditional set pattern. This rule makes handicap go more interesting for both players, and it is especially needed on small boards, where there is no obvious natural location for the handicap stones.

Small-Board Examples

A good way to see how the above rules work is to look at some games on very small boards. (In Dias. 1 to 3, for clarity, when stones are captured we show them removed instantly.)



Dia. 1

Dia. 1. On a 2-by-2 board Black opens at 1, and White had better reply as shown. Unwilling to settle for a draw, Black persists with 3. If White passes, Black will pass too and win, two occupied points to one, so White captures Black with 4. Black plays back in at 5 and now White has two choices.



Dia. 2

Dia. 2. If he captures at 6, Black recaptures with 7. White 8 is necessary, and Black plays 9. White now has no legal move — capturing would repeat the position after move 4 — so he passes. Black passes and wins, two to one.

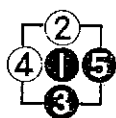


Dia. 3

Dia. 3. All right, suppose White passes at move 6. He can afford to, since he's ahead on the board. Black captures at 7, White plays 8, Black passes, and again White must pass because capturing would repeat move 4. Black wins as before.

Under Japanese rules the game would either stop at move 2 and be a draw, or continue, cyclically repeat itself, and end as a 'mushobu'. Either way, it would be hardly worth playing. This does not amount to an argument against the Japanese rules, but it is interesting that under Chinese rules 2-by-2 go is a perfectly playable, if somewhat shallow game, requiring skill to win, particularly at move 5.

Does the reader now see the need for the no-passing restriction on Black in rule 10?



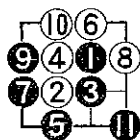
Dia. 4
6: pass



Dia. 5
8,10: pass

Dia. 4 and 5. On a 3-by-3 board Black can do much better, capturing all his opponent's stones and winning, nine to nothing.

Under the Japanese rules the game would end with Dia. 4, Black invoking authority to prove that White's stones are dead. Then he would take them off the board and win by eight points, 6 minus 2. Only eight points? Doesn't he have the whole board? Oh, of course, he lost a point by filling in his own territory when he played 1.

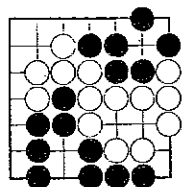


Dia. 6

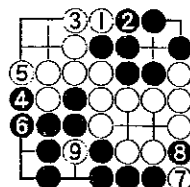
Dia. 6. On a 4-by-4 board correct play gives Black a two-point victory. He has occupied 6 points and surrounded 2, while White has occupied 5 and surrounded 1. Japanese rules would make this a zero-to-zero draw.

One sometimes reads that the Chinese rules detract from go as a game of skill by giving Black an undeserved free point when he moves last. There is some truth in this, but so far we have seen two cases in which it is the Chinese rules that reward skillful play and the Japanese ones that do not. What happens on 2-by-2 and 4-by-4 boards may not be very relevant to the normal game, but it is not hard to find more realistic examples.

Dia. 7. White to play (no prisoners have been taken). Should he hane on the upper side or on the left? With the Japanese rules it makes no difference — the game ends in a six-six draw either way — but under the Chinese rules White wins or loses according to his next move.



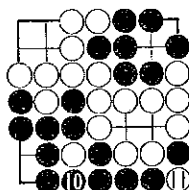
Dia. 7



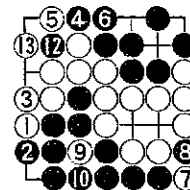
Dia. 8

Dia. 8. White 1 and 7 are the winning moves.

Dia. 9. Black has no ko threat, so White gets both points in the lower right corner and wins by one point, twenty-five to twenty-four. White may either pass or connect with 13.



Dia. 9



Dia. 10

12: pass

11 and 14: ko. 15: pass.

Dia. 10. If White plays 1 on the left side, he loses the ko fight by one ko threat and the game by three points, twenty-three to twenty-six. Accordingly he should play 7 at 8, but that still gives him a one-point loss.

Counting the Score

Rules 8 and 9 define what the score is, but do not explain how in practice to count it. On very small boards like the above it is not too hard to add it up by eye alone, but that is not practical on a full sized board. Let's see how the Chinese tackle this problem.

To begin with, in most games every point on the board ends up as territory for one side or the other, so Black's and White's scores total 361. Let's call this the law of conservation of territory. Knowing Black's score, we can normally subtract it from 361 to get White's, which means we can dispense with the labor of counting White's score and do only Black's.

The Chinese procedure is to start by counting Black's vacant territory, rearranging it into

convenient shapes as the Japanese do, and also putting black stones on or off the board to make it come out to a round number. Since occupied and vacant territory are equivalent, this is obviously permissible. The players divide the task between them, each handling the black territory on his own side of the board, thus not getting arms entangled. When they have finished, they check each other's work and combine their results; 80 points of vacant territory is a typical total. So far everything has gone quickly and smoothly, and the Chinese method looks attractive.

One's enthusiasm dims, however, at the next step, for now all the black stones on the board have to be counted. Take them off in lots of ten and try not to drop any. Remember, you were going to have to put them back in the bowl anyway. Or perhaps you prefer to put the white stones back first to make room and arrange the black ones in piles of ten on the board. When you have finished, add the result, 103 say, to Black's vacant territory — 80, wasn't it? — to get Black's score — 183. That makes White's score $361 - 183 = 178$; Black wins by 5 points.

One soon learns that the last step in this procedure can be simplified. $361 = 180 + 181$, so if Black has 180 he loses by 1 point; if he has 181 he wins by 1 point; with 182 he wins by 3 points; with 183 he wins by 5 points; etc. $2(b - 180\frac{1}{2})$ is the general formula for the margin of victory.

What about games where there is a seki, so that some no-man's-land remains open at the end and the law of conservation of territory breaks down? In most sekis there will be just two points of no-man's-land left. One could adjust the calculations by substituting 359 for 361, but the Chinese practice is to adjust the territories by having each player fill in one of the two points after the game has ended. Then 181 is still the winning and 180 the losing score, and the counting can be done exactly as described above.

Well then, suppose there is a seki in which each side has one eye and only one point of no-man's-land is left? Leave it open and count again in the above way. 181 still wins, but 180 now indicates a draw and 179 a loss, and the general formula for the margin of victory is $2(b - 180)$.

The fact that the Chinese method is used by millions of Chinese players suggests that it is quite workable, but if you don't like it you have two or three alternatives.

First, the Japanese method can be modified to fit the Chinese rules. The players play under the normal Chinese rules, but keep prisoners separate. Furthermore, each time a player passes he surrenders the stone he was going to play as a sort of hostage. This can be restated by saying that at every turn the player takes one stone from his supply and either plays it on the board or puts it into the prisoner box. Since the intent is to have Black and White use equal numbers of stones, this rule applies to the passes at the beginning of a handicap game, and to the passes at the end of a game when White passes last, but not to the game-ending pass if made by Black. The score is then counted in the usual Japanese way, filling in prisoners and adding up the vacant territory. Since each side will necessarily have the same number of stones on the board, this gives the correct margin of victory.

Second, there is the complete fill-in method, apparently the official method on Taiwan. Black and White start with equal supplies of stones. At the end of the game they use their entire remaining supplies, including prisoners, to fill in their territory. The winner is the one with the more vacant territory left over. (Frequently the loser will have none left over and will be unable to fit all his stones inside his territory.) This amounts to finding each player's territory by comparing it with the number of stones in his original supply.

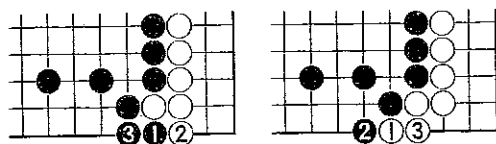
The fill-in method has its disadvantages — it may be slightly slower than the other methods, and stones can get lost during the game or, worse yet, during the filling-in procedure itself — but it has one big advantage in that it is self-checking. If Black and White started with 180 stones apiece, there is no seki, and Black has 3 points of vacant territory left over after filling in, then White had better have 2 stones left over or there is a mistake somewhere. If the players started with 171 stones apiece, their vacant territory and any no-man's-land had better total 19. This self-checking property recommends the fill-in method for use in

important tournament games.

Third, the game can be played on an electronic display device programmed to count the score automatically. This suggestion is meant seriously. Indeed, the popularity of the infantile TV games now in existence sets one to thinking about commercial possibilities.

Counting During the Game

Since the Chinese and Japanese rules usually give the same result to within one point, using the Chinese rules will not change the tactics and strategy of the game much, but it will probably change the way one thinks about the size of a move. Let's see what happens to some common endgame moves when viewed from the Chinese standpoint.



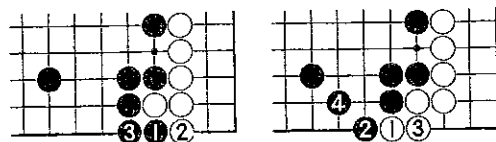
Dia. 1

Dia. 2

Dias. 1 and 2. Each side has a gote hane on the first line, and the reader probably knows that the Japanese value of these plays is two points.

Under Chinese counting, in Dia. 1 Black has occupied two points at 1 and 3 which fell to White in Dia. 2, but for the rest the territories are the same. Black's territory is two points larger in Dia. 1 than in Dia. 2.

Furthermore, the law of conservation of territory tells us that whatever Black gains, White loses, so there is no point in adding White's loss to Black's gain to obtain the total value, as the Japanese do. Black's gain tells the whole story. The Chinese value of the moves in Dias. 1 and 2 is two points.

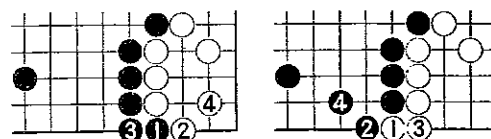


Dia. 3

Dia. 4

Dias. 3 and 4. A one-sided sente hane on the first line is worth three points the Japanese way but still just two points the Chinese way. Black's

territory still goes up by two points in Dia. 3 as compared with Dia. 4, the two points occupied by 1 and 3.

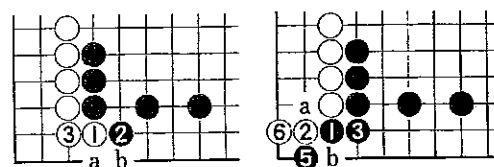


Dia. 5

Dia. 6

Dias. 5 and 6. A double-sente hane on the first line is worth four points the Japanese way, but the Chinese value remains two, only the points occupied by 1 and 3 changing hands.

The Japanese value of this type of hane thus varies according to the sente and gote relationships, while the Chinese value is always two.



Dia. 7

Dia. 8

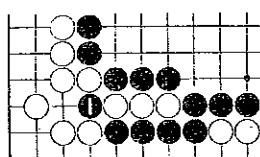
Dias. 7 and 8. A hane and connection on the second line. In Dia. 7 we assume White 'a' and Black 'b'. In Dia. 8 we assume Black 5 and White 6, after which White 'a' and Black 'b' are automatic and who gets the last corner point is a toss-up.

How much larger is Black's territory in Dia. 8 than in Dia. 7? That's easy: Black 3, the point below 3, Black 1, Black 'b', Black 5, and half a chance at the corner point makes $5\frac{1}{2}$. This is the Chinese value of the move. The reader is invited to repeat the calculation from White's point of view, looking at Dia. 7, and check that the result is the same. Then he is invited to calculate the Japanese value.

The fact that the Chinese value is obtained by considering only one side's territory, while for the Japanese value both sides' must be taken into account, makes the Chinese way faster and easier, once you get used to it. Ignoring certain complications introduced by sekis and kos, one may prove the following relation between the Chinese values.

	Chinese value	Japanese value
Double gote	n	$2n-2$
1-sided sente	n	$2n-1$
Double sente	n	$2n$

Keeping this table in mind, one can use the Chinese method as a shortcut for determining the Japanese value. One can see at a glance, for example, that the Chinese value of Black 1 in Dia. 9 is four points. This is a double gote move, so we subtract two after doubling to obtain six, the correct Japanese value.



Dia. 9

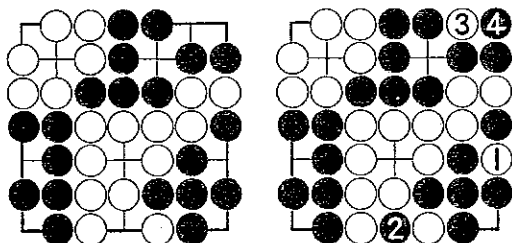
On the other hand, trying to estimate the score during the course of the game using the Chinese approach seems fairly difficult. You still need consider only your own territory, but the figure you are aiming to exceed is 180, and I find the Japanese approach, where Black and White typically have about 130 points between them, easier.

Special Positions

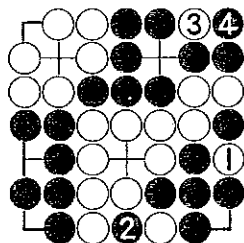
The time has come to see what happens to double and triple kos and so on under the Chinese rules.

Double Ko

Dia. 1. The Japanese rules state explicitly that the position in the lower right is a seki. The Chinese rules leave the players free to do with it what they will, but once they find out that he who captures first has to make all the ko threats, they will probably pass and a seki it will be.



Dia. 1

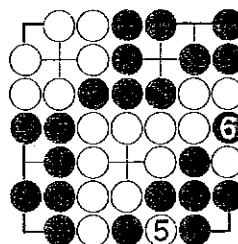


Dia. 2

Dia. 2. But suppose White, who is losing, refuses

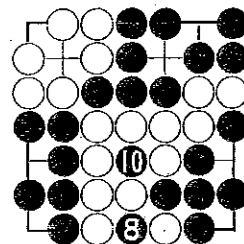
to abandon his last chance and captures at 1. Black answers at 2, White makes a ko threat at 3, and Black answers at 4.

Dia. 3. White recaptures at 5, Black at 6, and again it is White who has to make the ko threat. Oh dear, he doesn't have one. His only legal moves fill in his own eyes, which would be suicidal. Accordingly he passes.



Dia. 3

7: pass



Dia. 4

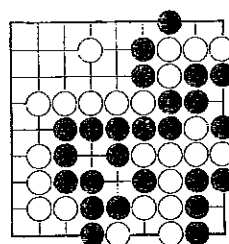
9: pass

Dia. 4. But now Black captures at 8 and White cannot capture on the right side, since that would repeat the position at the end of Dia. 2. He has to pass again, and Black captures at 10. Clearly White should have passed in Dia. 1 or (his only other chance) after Dia. 2.

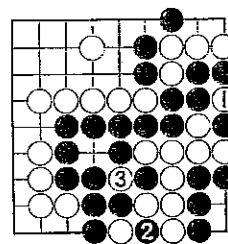
In this and all other double ko positions, the Japanese rule agrees with the result of intelligent play under the Chinese rules.

Triple ko

Dia. 1. White to play. The situation in the lower right is a triple ko, and since neither player can afford to give in, the Japanese result would be a mushobu -- no result at all.



Dia. 1

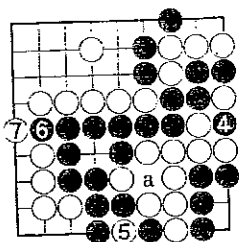


Dia. 2

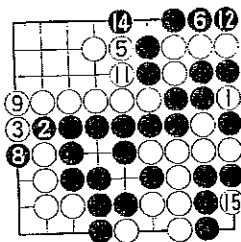
Dia. 2. Under Chinese rules the players play it out.

Dia. 3. Up to White 5 each move creates a new position, but Black is barred from playing 6 at 'a' because that would repeat Dia. 1, so he makes the

ko threat shown. White cannot afford to ignore it. After 7 Black can recapture at 'a' (or recapture White 5) and start around the cycle again. Next time it will be White who has to make the ko threat. A triple ko is, then, just like an ordinary ko except that there can be five capturing moves between ko threats instead of just one.



Dia. 3



Dia. 4

ko: 4, 7, 10, 13

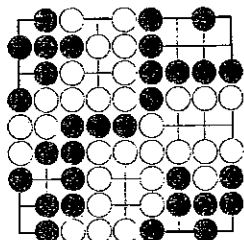
The last four of these five capturing moves, however, do not accomplish anything significant for either player, except possibly to gain time, so they can be omitted; then a triple ko becomes exactly like an ordinary ko.

Dia. 4. Instead of waiting to be forced to do so, Black makes his ko threat immediately after Black 4. Black runs out of effective ko threats at 14 and White wins the game.

The positions known as round-robin ko (junkan ko in Japanese) and eternal life (chosei) are resolved in the same way as this triple ko. The only difference is the number of moves possible between ko threats.

Moonshine Life

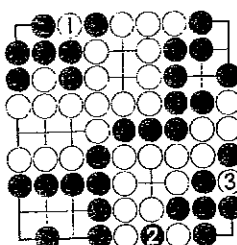
Dia. 1. The black group in the upper left corner looks dead, but White has to win a ko to capture it and there is a double ko — an inexhaustable source of ko threats — in the lower right corner. Does the reader know the Japanese rule about this?



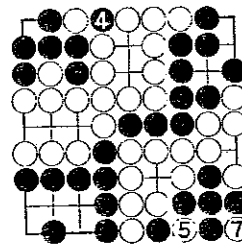
Dia. 1

(Turned around)

Dia. 2. Let's see if Black can be captured under the Chinese rules. White starts at 1, but has to answer Black 2.



Dia. 2



Dia. 3

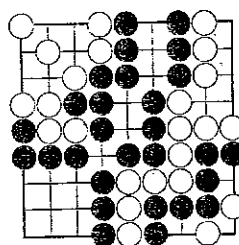
6: pass

Dia. 3. Black proudly reopens the ko at 4, but he is in for a surprise. After White 5 he cannot take the ko on the right side, because that would repeat *Dia. 1*. Now he really needs a ko threat. He doesn't have one, so he loses his group in the lower right. Nor has he saved the group in the upper left; two moves later White will capture it as well.

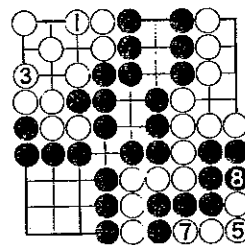
Black's best course, therefore, is to pass in *Dia. 2* and let White have the upper left group, leaving the lower right a seki. This is the Japanese result, too, for in the Japanese rules life-and-death questions are decided independently of each other; the upper left corner is dead because it has only one eye while the surrounding white group has two, and the lower right corner is by stipulation a seki. Why the Japanese name for this is 'moonshine life' I do not know.

Bent Four in the Corner

Dia. 1. A special Japanese rule states that the black group in the lower right is dead, but under Chinese rules White may have to prove that he can capture it by actually doing so.



Dia. 1

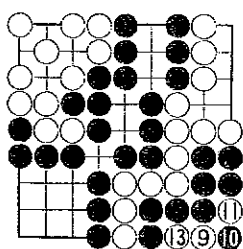


Dia. 2

2, 4, 6: pass

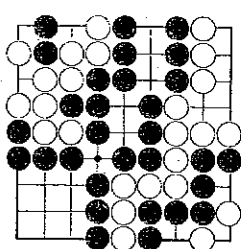
Dia. 2. White begins by eliminating all Black's ko threats, then puts Black into atari with 5 and 7.

Dia. 3. Black has nothing better to do than pass at 12 and watch as his group is captured. White has filled his own territory to some extent, but this does not affect the Chinese score, so it is the same as if Black had been persuaded to concede his group as dead in Dia. 1. The Chinese and Japanese results therefore agree.



Dia. 3

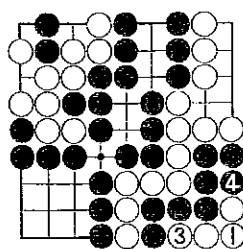
12: pass



Dia. 4

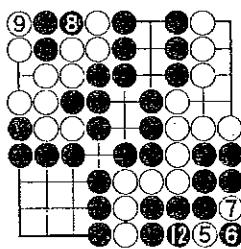
Dia. 4. They disagree, however, in positions like this, where Black has an unerasable ko threat (in the upper left corner). Under the Japanese rules Black is still dead and White wins the game by a wide margin.

Dia. 5. What happens under the Chinese rules, where Black is not forced to concede?



Dia. 5

2: pass



Dia. 6

10: ko. 11: pass

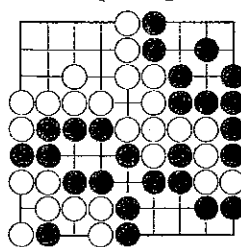
Dia. 6. The upper left corner is larger than the lower right, so White answers at 9 and loses the ko fight. He gets some compensation in the upper left, but Black's gain is actually larger. White would be better off leaving Dia. 4 alone, making the bent four a *seki*. At any rate, the responsibility for working the position out rests where it ought to — with the players themselves. If they play out Dia. 5 and 6, then Dia. 6 is the result. If they both

pass in Dia. 4, then Dia. 4 is the result. (Black wins in either case). If White ignorantly passes in Dia. 1, then Dia. 1 is the result of that game. The rules do not force anything upon him.

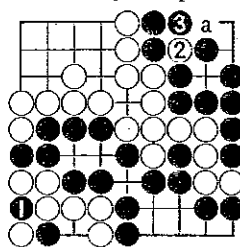
What happens if a bent four is combined with a double ko? The reader should be able to satisfy himself that if White attacks, Black has to lose one group or the other.

Eliminating Kos

Dia. 1. Imagine that this position has arisen at the end of a game played under the Japanese rules, each side having used twenty-six stones and no prisoners having been taken. If White could remove the black stone in the lower left as dead without actually capturing it, he would win by one point.



Dia. 1



Dia. 2

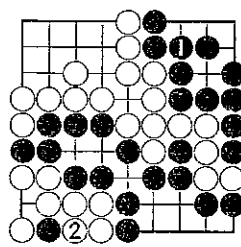
4: ko

Dia. 2. And there is ample justification for this. If Black takes the ko, White has a ko threat at 2, threatening 'a'. When White recaptures, Black can do nothing.

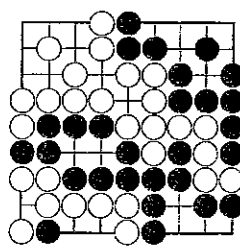
Dia. 3. If Black plays inside his own territory to eliminate White's ko threat, White willingly captures at 2, still winning by one point.

The Japanese rules, however, require that all direct kos be eliminated at the end of the game, so White has to capture at 2 without Black's playing 1 or doing anything, and the result is a draw.

Under the Chinese rules, where filling one's own territory does not change the score, White's one-point win is safe.



Dia. 3



Dia. 4

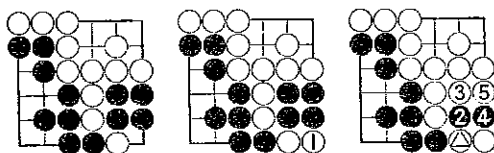
Dia. 4. Here the ko that Black is threatening to start in the lower left is indirect, and the Japanese rules say that White need not actually capture the black stone. How does this strike the reader? Under the Chinese rules White will probably capture for the sake of peace of mind, if for no other reason, and this will not change the score.

The problem of connecting a thousand-year ko to make a seki, the subject of another Japanese rule, also vanishes under the Chinese rules.

Three Points Without Capturing

Dia. 1. Finally, let's look at the position in the lower right of this diagram. The Japanese rules state that White can claim three points of territory here without actually capturing. Under the Chinese rules, it is up to White to earn those three points through skillful play.

Note first that if he passes, he loses the game by one point (each side has twelve stones on the board).



Dia. 1

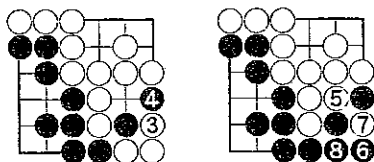
Dia. 2

Dia. 3
6 at Δ

Dia. 2. So he captures at 1.

Dia. 3. Black plays back in at 2, and a mediocre White will probably continue with 3 and 5. Compared with *Dia. 1* he has gained two points at 3 and 5 but lost one at Δ, while Black's territory is the same, so the result is a draw. Playing 5 at Δ would not alter this.

Dia. 4. An expert White, however, would find the game-winning sacrifice at 3.



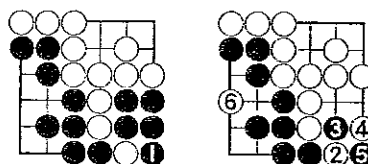
Dia. 4

Dia. 5
9 connects

Dia. 5. Black has no ko threats, so he has to let White connect at 9. White's territory is one point larger than in *Dia. 3*, so White wins by two points.

This matches the Japanese result.

Dia. 6. Just out of curiosity, can Black forestall White by capturing at 1?



Dia. 6

Dia. 7

Dia. 7. White 2 captures five stones, Black plays back in at 3, and I suppose the reader can see how this will end. The conclusion is that Black has no better move in *Dia. 1* than 'pass'.

This is an interesting position; it is a pity that it rarely, if ever, occurs in actual play. The Japanese rule was fair in the above example, but it would be unfair if Black had two more ko threats than White.

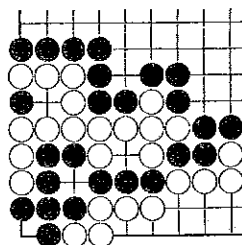
Concluding Remarks

It would be nice to have go played under one world-wide set of rules, but neither the Chinese nor the Japanese are likely to give up their traditional ways in the near future. The West has been taught the Japanese rules, but Western players who worry about such things have generally been dissatisfied with their many arbitrary provisions. Various new sets of rules have been proposed. Most have tried to combine the Japanese concept of territory with the Chinese philosophy of 'when in doubt, play it out'. Since one cannot play inside one's own territory freely, a special adjudication period is sometimes required to settle life-and-death questions at the end of the game. In the writer's opinion, two sets of rules are already enough. There is no need to complicate matters by introducing hybrids.

Various advantages of the Chinese rules have been mentioned throughout this article. The main advantage claimed for the Japanese rules is that the Japanese counting method is quicker and more accurate, but this argument loses some of its force in view of the fact that the Japanese method can be modified to fit the Chinese rules. The real argument for keeping the Japanese rules in the West is probably the backward-looking one that a lot of people are already used to them.

I can't help feeling that the biggest advantage of the Chinese rules is the forward-looking one that they are much easier for beginners to learn. The questions one most often hears from Japanese and Western beginners are, 'Is the game over?' 'Is this group alive or dead?' 'Is this point territory or does it have to be filled?' I recall once opening a Japanese go magazine for beginners and seeing a position like Dia. 1 in the question-and-answer column. The questioner wanted to know whether the white group was dead or whether it was seki. In the latter case he wanted to know whether or not White could capture the black stone on the left edge.

One can understand how the confusion arose. There is a sense in which Black's group does have two eyes — White cannot force him to close either one — and as for the stone on the left edge, don't the Japanese rules say 'no territory in a seki', and aren't prisoners territory?



Dia. 1

The official Japanese rules contain provisions that answer both questions, but the point is that with the Chinese rules the questions would never have been sent in. The players would have answered them for themselves.

(Note: The booklet 'The Rules and Elements of Go', by James Davies, is available from the Ishi Press for US\$1.00, including postage).

Go World News

Continued from page 7

Overseas Department, for four days of intensive, non-stop instruction. Survivors emerged much stronger.

The general conclusion on both sides seemed to be that the seminar had been a very worthwhile experience. The Nihon Ki-in hopes to be able to organize further seminars in the future for players from other parts of the world.

Nagahara to Attend Swedish Summer Camp

Nagahara Yoshiaki 6-dan is planning to attend the summer camp being held from the 26th June to the 2nd July on the island of Koster off the west coast of Sweden (full details in GW No. 4). Nagahara has a reputation as an excellent teacher of Westerners and is also the author of two Go books in English, so his presence should contribute greatly to the success of the camp. If interested in attending, contact:

Christer Lindstedt
Goteborg Go Club
Landalagangen 2
411 30 Goteborg, Sweden

1st Annual Copenhagen-Stockholm Match

On the 15th and 16th October, 1977, a team of seven players from the Copenhagen Go Club met a team of seven players from the Stockholm Go Club in the first international match in Scandinavia. Each player played two games and the result was a satisfying 7-all draw. A knockout handicap tournament was also held and was won by Per-Inge Ohlsson, 2-kyu, of Stockholm. At a meeting before the tournament, it was also officially decided to form the Scandinavian Go Association.

Takemiya Promoted to 9-dan

On the 7th October, 1977, Takemiya Masaki won promotion to 9-dan, thus stealing a march on his rival, Kato (Honinbo, Judan and Gosei), who is still 8-dan. Takemiya made it to 9-dan in the very quick time of 13 years, taking just slightly longer than Rin Kaiho did. Other promotions in the autumn rating tournament include:

To 9-dan: Yoshida Yoichi
8-dan: Takagi Shoichi
5-dan: Kobayashi Satoru

Note: more news items on pages 65 and 74.