

Art of Chinese
Board Games

中国棋艺

房明◎编著



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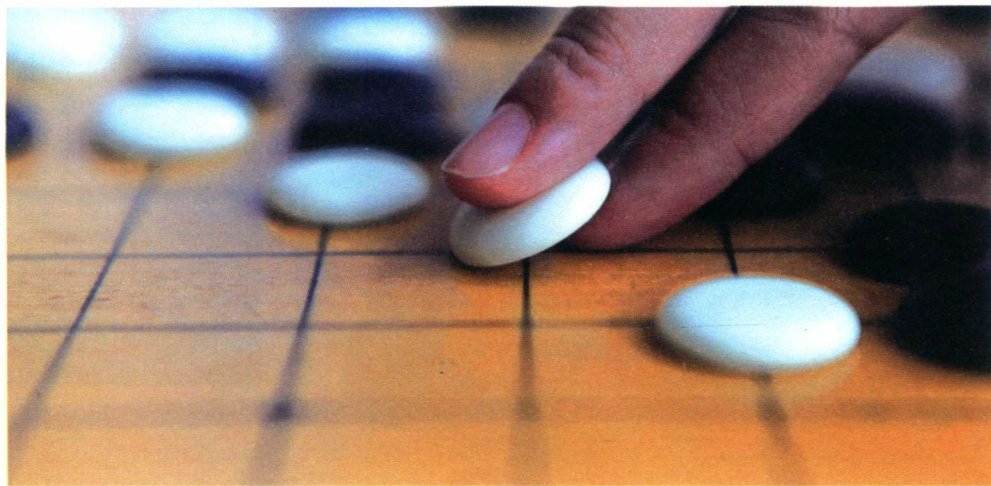
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下棋，古称“博弈”，是中国人传统文化生活的重要组成部分。中国的围棋、象棋等棋类经过几千年的发展，早已超越了娱乐消遣的范畴，成为一种特殊的艺术形式，具有丰富的文化内涵，并且间接影响着中国人的道德观念、审美趣味和思维方式。在

Playing board games, also called the Game (Bo Yi) in ancient times, is an important part of Chinese people's culture and life. The game of Go and Chinese chess with thousands of years' development, have been endowed with more significant meaning than its entertainment function and become a unique form of art with rich and profound

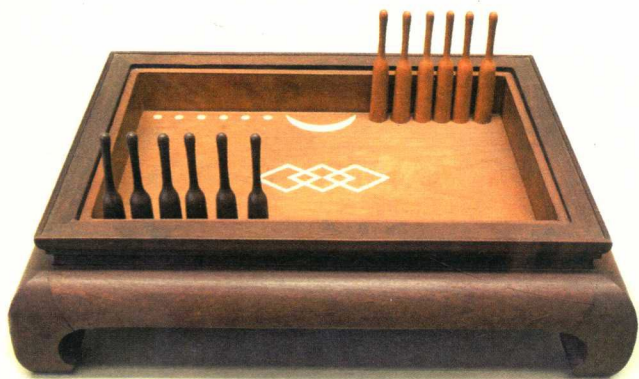


看似简单的方格棋盘和棋子之间，在一来一往的落子声中，传统的哲学、兵法、诗词、书画共冶一炉，中国文人的机智、豁达、风雅、恬淡展露无遗。

本书详细介绍了围棋、象棋、六博、双陆等中国传统棋艺的发展历程、棋具规则及其与中国文化密不可分的关系，希望帮助读者了解中国棋艺，并且通过棋艺进一步领略中国传统文化。

cultural connotation which exerts indirect influence on Chinese people's moral concept, aesthetic interest and way of thinking. Within the sound of moving pieces, the simple square board and chess pieces reflect the mixed essences of traditional philosophies, military strategies, poetry, Chinese painting and calligraphy and reveal the wisdom, generosity, elegance and inner peace of Chinese literati.

This book introduces the origin and development of Go, Chinese chess, Liubo, Shuanglu and other traditional board games, as well as the sets and rules, which have close relationship with Chinese culture. Hope it can assist the audience to gain a general understanding on Chinese board games and also take a further step in knowing and feeling traditional Chinese culture.



围棋

Go 001

围棋的起源与发展

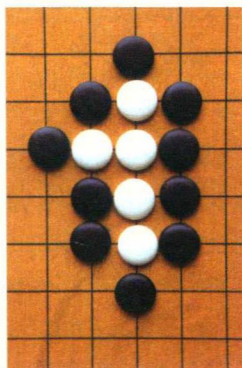
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围棋

Go

围棋是中国古代文人、士大夫最喜爱的娱乐竞技活动之一，同时也是历史最为悠久的一种棋戏。围棋将竞技与艺术修养、人生体悟融为一体，不仅有助于发展人的智力、锻炼人的意志，并且可以培养出机动灵活的战略和战术意识，因而几千年来长盛不衰。

Go, one of the favorite entertainment and competition games of ancient Chinese literati, was the oldest board game in history. It has integrated athletic skills with aesthetic taste and life experiences of its players, which helps them to develop wit and will and teaches them practical strategies, and thus has been popular for thousands of years.





> 围棋的起源与发展

围棋在古代称为“弈”，在整个古代棋类中可以说是棋之鼻祖，相传已有4000多年的历史。自古以来，关于围棋的起源就有着多种说法。在记载先秦时期（前221以前）历史的《世本》中，古人将围棋的发明归功于远古五帝之一的尧帝。西晋时（265—316）的张华在其所撰的《博物志》中也说：“舜以子商均愚，故作围棋以教之。”（舜帝因其儿子商均愚笨，所以发明了围棋来开发他的智力。）尧和舜都是传说中的人物，造围棋之说并不可信，而且围棋是一项复杂的竞技活动，不可能是某一个人创制的。它应当是在一段较长的历史时期内逐渐发展而来的，是众人智慧的结晶。

> Origin and Development of Go

Go was known as “Yi” in ancient China. It dates back to over 4,000 years ago and is regarded the primogenitor of board games. There are various sayings about the origin of Go. According to the *Shi Ben (History of the State of Zhao)*, a history text written before the Qin Dynasty (before the 221 B.C.), it was the legendary ancient Emperor Yao who invented it. Nevertheless, according to the *Bo Wu Zhi (Records about Vast Topics)* written by the scholar Zhang Hua of the West Jin Dynasty (265-317), “Go was invented by Shun to enlighten his less intelligent son Shang”. However, it is not sensible to enshrine Yao and Shun as the inventors of Go, because they are imaginary figures from ancient mythology. As a complex adversarial game, Go may not have been created by

传说中的尧舜时期处于中国原始社会的末期，那个时代的数学、天文学、阴阳学和军事知识都有了很大的发展，为围棋的诞生打下了基础。有研究人员推测，在原始宗教活动十分盛行的时期，人们在进行生产、收获、集会、打仗等活动之前都要进行祭祀占卜的活动。巫师们在地上划出纵横的线条，摆上代表人、物、星相的石头来举行仪式。所以，很有可能是他们在有

a single mind, but gradually developed through collective wisdom in a long historical period.

The legendary emperors Yao and Shun might have lived during the last years of China's primitive society when mathematics, astronomy, Yin and Yang theory, and military tactics made great progress, which laid foundation for the invention of Go. According to some researchers, religious activity had played an important role in ancient times. Sacrifice ceremonies were indispensable prior to any important activities like production, harvesting, gathering, and fighting. The wizards would draw vertical and horizontal lines on the ground and then lie out stones to represent people, things, and star signs, etc. Thus, they might have created the Go intentionally or unintentionally. Several pottery jars made in the late primitive society were unearthed from Yongchang County of Gansu Province. Many of them were painted with black, red or colorful strip patterns with evenly-distributed crossing lines which form neat checks and thus resemble modern Go board. Such patterns have been named as the "board pattern" by archaeologists. Hence, we may infer that Go had its early form in primitive society.



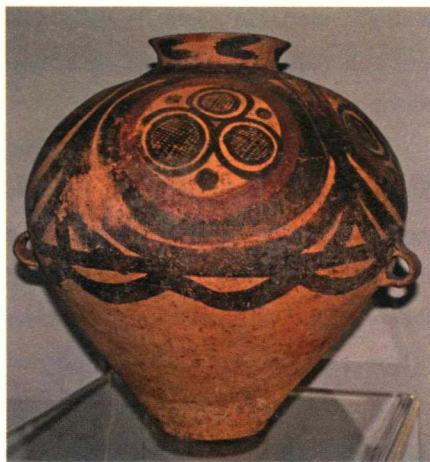
• 舜帝像

舜为远古时代的部落联盟首领，古代贤明君主的代表之一，受尧帝的禅让而即位。

Portrait of Emperor Shun

Shun was chief of a tribes' union in ancient times and was regarded as one of the best sage rulers. He was enthroned after his predecessor Yao's abdication.





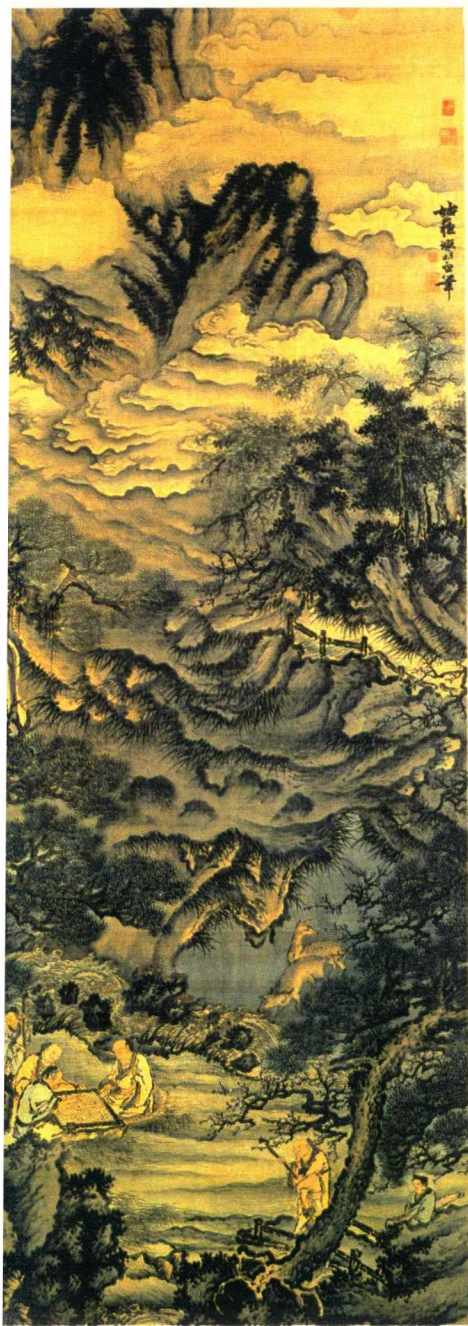
• 马家窑文化彩陶罐（新石器时代）

Painted Clay Jar from Majiayao Culture
(Neolithic Age, approx. 10,000-4,000
years ago)

意无意中创造了最初的围棋。甘肃永昌出土过一批原始社会末期的陶罐，其中不少罐身上都绘有黑色、红色甚至彩色的条纹图案，线条均匀，纵横交错，格子齐整，很像现在的棋盘，考古学家称之为“棋盘纹图案”。可以推想，围棋在原始社会已具雏形，纵横交错的棋盘已基本形成。

春秋战国时期，围棋已在社会上广泛流传了。在记录春秋时期历史的史书《左传》中记载了这样一件事。公元前559年，卫国国君卫献

During the Spring and Autumn Period (770 B.C.-476 B.C.) and the Warring States Period (475 B.C.-221 B.C.), Go had been widely circulated in the society. According to *Zuo Zhuan* (*Commentary on the Spring and Autumn Annals*), Duke Weixian, the ruler of the State of Wei was expelled by scholar-bureaucrats Sun Wenzi and Ning Huizi in 559 B.C. due to his arrogant and violent behaviors. Subsequently, when Ning Huizi was dying, he regretted for what he had done to the king and commanded his son to bring Duke Weixian back to the State of Wei. However, Sun Wenzi criticized Ning Huizi's decision by saying "If the player of Go is indecisive, he will lose the game. How can you lack of a decisive mind for such an important issue about our king", which means that it is impossible for the player of Go to win the game if he cannot decide the next step without hesitation. As for more important matters, like whether we shall have the king back, we need to be more decisive. Sun Wenzi's using Go as a metaphor to explain the harm of indecisiveness in political issues indicates that Go was commonly seen in the society at that time. The first famous Go player in written historic record was named Yi



Qiu. According to the Confucian classics *Mengzi* (*Works of Mencius*) written in the Warring States period (475 B.C.-221 B.C.), “Yi Qiu is a player of Go whose fame has spread to every state”. His skills of Go was so good that the book *Yi Dan Ping* (*Commentary on Famous Players of Go*) regarded him as the “originator” of Go.

During the Qin Dynasty and the Western Han Dynasty (221 B.C.-25 A.D.), there were few historic records about Go except for *Xijing Zaji* (*Miscellany of the Western Capital*), a book recording anecdotes happened in the Western Han Dynasty (206 B.C.-25 A.D.). It mentioned that Du Ling who lived in the early Western Han Dynasty was the best player of Go at that time.

• 《四皓弈棋图》谢时臣（明）

“四皓”指的是秦代的四位隐士，因秦始皇焚书坑儒，四人为避危乱，逃离秦都咸阳，隐居在陕西商山。后代画家经常以商山四皓隐居的故事为题材进行绘画创作。

Four Hermits Playing Go, by Xie Shichen (Ming Dynasty, 1368-1644)

“Four Hermits” refers to four of the hermits who lived in the Qin Dynasty (221 B.C.-206 B.C.). They escaped from the capital city Xianyang to Shangshan Mountain of Shaanxi to avoid death threat by the Emperor Qin Shihuang who ordered to destroy all books and to kill all literati. Their story in Shangshan Mountain is frequently featured in paintings by subsequent artists.





弈秋与弟子

战国初期，有个人特别擅长下围棋，堪称当时第一高手。他因棋艺高超而出名，所以人们都叫他“弈秋”。据《孟子》一书的记载，由于弈秋棋术高明，有很多年轻人想拜他为师，向他学习棋艺。弈秋收了两个学生。一个学生诚心学艺，听先生讲解时十分专心；而另一个学生只是慕名而来，虽拜在弈秋门下，但在弈秋讲棋时却经常心不在焉，老是朝窗外看，一心想着鸿鹄鸟什么时候飞来，好张弓搭箭射它两只。这样一来，两个学生虽然同拜一个老师，但前者学有所成，而后者却始终未能领悟棋中真谛。《孟子》书中讲这个故事，就是为了告诫人们，做任何事都要专心致志，才能有所成就。

Yi Qiu and His Apprentices

During the early Warring States Period (475 B.C.-221 B.C.), there was a man who was so good at playing Go that he had no competitor. He was renowned for his skills of Go and known as "Yi Qiu". According to *Mengzi (The Works of Mencius)*, due to Yi Qiu's fame, many young people wished to learn playing Go from him. Nevertheless, he only had two apprentices. One came for Yi Qiu's skills and always concentrated in class, and the other came for Yi Qiu's fame and didn't pay enough attention in class. He was so lucky to be Yi Qiu's apprentice, but he often looked outside of window and wondered when the swans would fly pass so he could use his bow to shoot some. Therefore, both of the apprentices were taught by Yi Qiu, but only the dedicated student became a good player of Go and the absent-minded one was never able to know the quintessence of Go. This story tells us the importance of dedication in success.

公因骄横无道，被卫国大夫孙文子和宁惠子驱逐出国。后来，宁惠子临死前后悔，吩咐儿子把卫献公迎回国来。孙文子批评道：“弈者举棋不定，不胜其耦，而况置君而弗定乎？”就是说，下棋的人拿着棋子犹豫不决，就不能战胜对手，更何况对待国君这样的大事呢？孙文

He regarded playing Go as the most important thing in life. When someone taunted him wasting his time on Go, he replied: "If I master the quintessence of Go, I can make up for the areas even Confucius failed to cover". As an ancient literati, he dared to say something like this about Confucius, it showed that he indeed treated Go seriously and possibly



子用“举棋不定”这种围棋术语来比喻政治上的优柔寡断，说明围棋活动在当时社会上已经在一定范围内流行。第一位见于文字的围棋高手是战国时齐国的弈秋。战国时期儒家经典《孟子》一书中载：“弈秋，通国之善弈者也。”弈秋是当时各国都知晓的国手，棋艺高超，品评历代棋手棋事的明代著作《弈旦评》推崇他为围棋“鼻祖”。

秦代到西汉年间（前221—公元8），有关围棋活动的记载较少，但收录西汉时遗闻轶事的笔记小说集《西京杂记》中曾提到，西汉初年的杜陵“善弈棋，为天下第一人”。他棋艺高强，好棋如命。有人讥笑他在下棋上花工夫是浪费时间，他却这样回答：“我精通了围棋之道，可以弥补孔夫子之不足。”一个古代文人竟敢说这样的话，可见他确实是把围棋当做一种艺术和学问来研究的。汉代宫中盛行围棋。据《西京杂

as a type of art and science. Besides, Go also prevailed in the imperial court during the Han Dynasty (206 B.C.-220 A.D.). *Xijing Zaji (Miscellany of the Western Capital)* mentioned that the founder of the Han Dynasty Liu Bang would play Go with his beloved concubine Madame Qi on the fourth day of the eighth month every year. Gradually, playing Go on that day became a tradition in the imperial court. Aside from Du Ling, Liu Qu and Chen Zhu were also famous for their skills of Go. It was said that the Emperor Xuan of the Han Dynasty was pleased by Chen Zhu's performance when they played Go together and appointed him as Prefect of Taiyuan later. In the Eastern Han Dynasty (25-220), Go became more



• 陶制围棋罐和围棋子（汉）

Clay Go Stones and Clay Bowls for the Stones (Han Dynasty, 206 B.C.-220 A.D.)



国手

在古代，精通某种技能（如医道、棋艺等）而在当时达到该领域最高水平的人，被称为“国手”。这个称呼尤以棋坛使用更多。《唐诗纪事》中记载，诗人裴说的《棋》诗有“人心无算处，国手有输时”的名句。时至今日，人们仍习惯用“国手”二字形容棋艺高超的棋士。

National Champion

In ancient times, people who mastered certain skills (such as medical knowledge, playing Go, etc.) and reached the highest level in the field were known as "national champion". This title was often given to players of Go. According to *Tang Shi Ji Shi (Legends of Poetry in the Tang Dynasty)*, there was a famous verse from the poem *Go* written by the poet Pei Yue that "no one can work out everything, because even the national champion loses his game sometimes". Up to the present, "national champion" is still used to describe grand masters of Go.

记》记载，每年八月四日这一天，汉高祖刘邦的爱妃戚夫人总要陪刘邦下围棋。渐渐地，在八月四日这一天，下围棋成了汉宫中的风俗。西汉时以棋扬名的人还有刘去和陈逐。据说，陈逐因陪汉宣帝下棋，讨得天子欢心，后来还得了太原太守的官职。到了东汉时，围棋更为盛行。中国第一部断代体通史《汉书》的作者班固还著有《弈旨》，这是历史上第一篇专门论述围棋理论的文章。东汉末年，围棋进入了一个大发展的时期，涌现出大批优秀的棋手。1952

prevalent. Ban Gu, the compiler of *Han Shu (The History of the Former Han Dynasty)* and the originator of the format for dynastic history, wrote a paper called *Yi Zhi (The Essence of Go)*, which was the first paper on the theories of Go. The late Eastern Han Dynasty (25-220) witnessed great development of Go and many excellent players were recorded in history. In the year 1952, a square stone Go board with four feet and 17 by 17 grids on its surface were unearthed from the No. 1 tomb of the Eastern Han Dynasty in Wangdu, Hebei Province

年，考古工作者于河北望都一号东汉墓中发现了一件石质围棋盘，呈正方形，盘下有四足，局面纵横各17道。这件棋盘的发现为汉魏时期围棋盘的形制提供了形象的实物资料。

三国时期（220—280），围棋又达到了一个新的阶段，成为当时最受欢迎的游艺活动。爱好下棋的人越来越多，从帝王、文人士大夫到各阶层民众。围棋流行的区域也更为广泛，从中原地区和黄河流域

by archaeologists. The discovery of this board provided important evidence for the format of Go board during the Han Dynasty and the Three Kingdoms Period (220-280).

During the Three Kingdoms Period (220-280), Go reached its new stage and became the most popular recreational activities. Go had more and more players from all walks of life, including the emperors, the literati and commoners. It also spread to wider areas from the Central Plains and Yellow River basin to the south of the Yangtze River.

Go flourished in the northern areas under the regime of the Kingdom of Wei (220-280), because it was the favorite game of the ruler Cao Cao's family. Cao Cao loved Go and reached a high level. He even played against some of the famous players of Go. Two of his sons including Cao Pi (Emperor Wen of the Kingdom of Wei), Cao Zhang (Prince of Rencheng) also enjoyed playing Go. Besides, Wang Can, one of the seven famous prodigies of Jian'an Period (196-220), was also known for his skills of Go apart from his fame in poetry. It was said that one day Wang Can was watching others playing Go, but somehow the game was messed up. He rearranged



• 曹操像

曹操（155—220），字孟德，三国时期曹魏政权的缔造者，著名的政治家、军事家、文学家。

Portrait of Cao Cao

Cao Cao (155-220), courtesy name Meng De, was the creator of the Kingdom of Wei during the Three Kingdoms Period (220-280). He was a famous statesman, warlord and litterateur.



逐渐扩大到了江南地区。

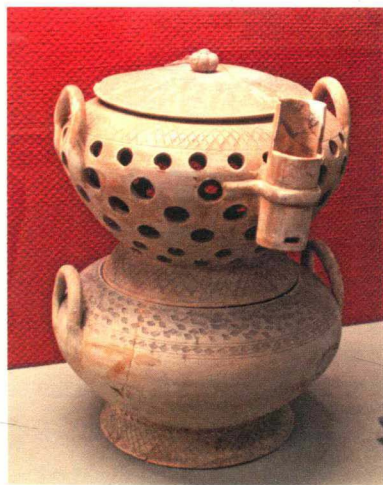
曹魏政权控制下的北方地区，围棋活动由于曹操家族的爱好和提倡而蓬勃发展。曹操本人不仅爱好围棋，而且棋艺水平较高，曾与当时的围棋高手对局。曹操的两个儿子魏文帝曹丕和任城王曹彰也喜好围棋。而当时“建安七子”之一的王粲，除了以诗赋闻名于世外，同时也是个围棋高手。据说一次王粲看人下棋，棋局乱了，王粲凭着记忆就重新摆出了原来的棋局。旁人不相信，用布把复盘的棋局盖起来，请王粲再摆一遍。王粲第二次摆出了打乱前的棋局，对照之下一子不错。在《弈旦评》一书中，王粲被誉为“弈中神人”。

蜀汉政权的建立者刘备占据蜀地后，他的大批将领和官员中不乏围棋的爱好者，其中以丞相诸葛亮和名臣费祎最为著名。这些围棋爱好者的活动推动了蜀地围棋的发展。

在东吴，围棋活动更是风行。东吴政权的奠基者孙策、大将陆逊等人都是围棋的爱好者。据说孙策常在与臣子对弈时商讨军国大事，而陆逊在军情紧急时也能弈棋如

the pieces and restored the last scenario of the game. The bystanders could not believe their eyes, and used a cloth to cover the Go board and asked Can to arrange the pieces again on another board. Can rearranged the pieces again and the comparison between the two boards proved that he didn't make any mistake. He was praised as the God of Go by the book *Yi Dan Ping (Commentary on Famous Players of Go)*.

After Liu Bei came to Sichuan and established the Kingdom of Shu-Han (221-263), he brought with him a large number of generals and officials and many of them were fond of Go, which



• 青瓷熏炉（三国吴）

Celadon Censer (Kingdom of Wu in the Three Kingdoms Period, 222-280)