



Ulviyya Jafarova

**Galagapi as a form
of baduk (go, wei ch'i)**

(s. 35-38)

Gambar Jafarov, Ulviyya Jafarova, Bahadur Tahirbayov. **Galagapi as a form of baduk (go, wei ch'i)**. *I Международный системологический конгресс тюркологов. Материалы конференций*. "Asiman", Г., 2022, с. 298, ISBN 978-9952-8442-1-4, s. 35-38.

Gambar Jafarov
Ulviyya Jafarova
Bahadur Tahirbayov

Galagapi as a form of baduk (go, wei ch'i)

The game loved by all of us called baduk in Korea, igo in Japan, wei ch'i in China has another name in Azerbaijan – galagapi. However, it is not simply a name. As a matter of fact, our game that has got the ardent admirers in the person of all us, had a name “galagapi” long before one heard about baduk, igo or wei ch'i in Azerbaijan.

In Azerbaijan, galagapi has the roots stretching back into antiquity, the same as in all Turkish-speaking area of Eurasia.¹ It is supported by plenty of testimonies. The game was probably widespread there long before the Great SilkWay appeared. The galagapi's motives are observed in Azerbaijani cookery, in particular, in dessert and sweets – halva, pahlava etc. Galagapi appears more so clearly in carpet weaving, specifically, in prints of Azerbaijani floor carpets - whole-floor carpets.

However, it is known exactly that in the beginning of the last century people played galagapi in Tabriz, Tiflis, Sheki, Derbent, Nakhchivan, Ardebil, Shusha, Apsheron peninsular and, probably, in other regions of Azerbaijan. Mainly, intelligentsia played this game; however, it is possible that the whole nation was familiar with the game. Specifically, the great Azerbaijani writer Djalil Mamedkulizade, the prominent Muslim enlightener gadji Gurban Bekiroglu were familiar with the game and, most probably, other famous people as well – this issue is waiting for the researchers.

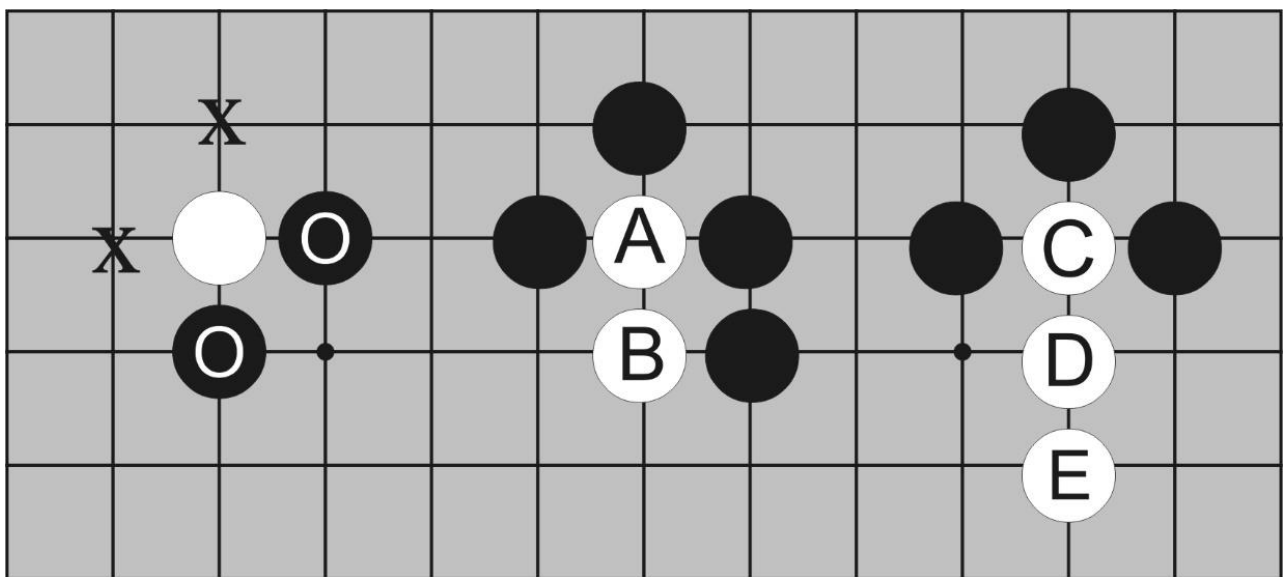
After the formation of the USSR, galagapi was actually forbidden in Azerbaijan. In the periods of mass repressions (the soviet period is not an exclusion in this respect at all), the authorities, being alien to the nation ethically, and, consequently, culturally, perceive any demonstration of cultural distinction as a type of protest against the acts of violence committed by the authorities. However, the

¹ **Qəmbər Cəfərov, Bahadur Tahirbəyov.** QALAQAPI. Q., “Asiman”, 2009, page 96.

authorities, which want to highlight their superiority over the colonial nations in all spheres, including the culture, formalize such a cultural distinction as vestiges of wild past. When it is not possible, for instance, in the event of the intellectual game galagapi – the wild past can not be mentally developed, but such a peculiarity of the culture is represented as the foreign propaganda undermining the system’s basis. Galagapi was liquidated as the ideologically hostile game, the intelligentsia was annihilated physically, its representatives were executed by shooting, were imprisoned or sent out in exile.

Galagapi was played with black and white color stones (the number of stones is unlimited) on the board colored in blue, yellow or red. The board consisted of 361 “xal”s² (19 vertically and 19 horizontally).

The following rules were applied to:



A rule of stone. A stone covers “Xal.” The vacant points “xal”s neighboring with the stone are the liberties, a stone of the same color is an open point, a stone of another color – is an occupied point. The stones connected with open points make a chain. The game begins with an empty board.

x – vacant points, ● – occupied points. As to A stone, B stone is an open point. The stones A and B together make a chain. C, D, E also make a chain.

² The word “xal” has two meanings in Azerbaijani language: the first – point, spot, and the second - score.

A rule of eye.³ Occupying any vacant “xal” by a stone is a move, however, providing that a stone, or a chain created by a stone has at least one liberty, or such a liberty has been freed. Capture of a stone or stones of another color from the board, all liberties of which turn out to be occupied, is an integral part of such a move.

A rule of turn. Moves are made in turns. It is prohibited to make the next move, if the previous move has not been completed yet. Traditionally, the Black moves first. “Sifta” – payment for the first move (komi) is an integral part of the first move and equals 7 or 8 stones. Typically, the game was played with a handicap up to 9 stones.

A rule of prohibition of the repetition. A move that returns to the previous position on the board is prohibited.⁴

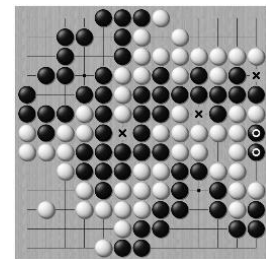
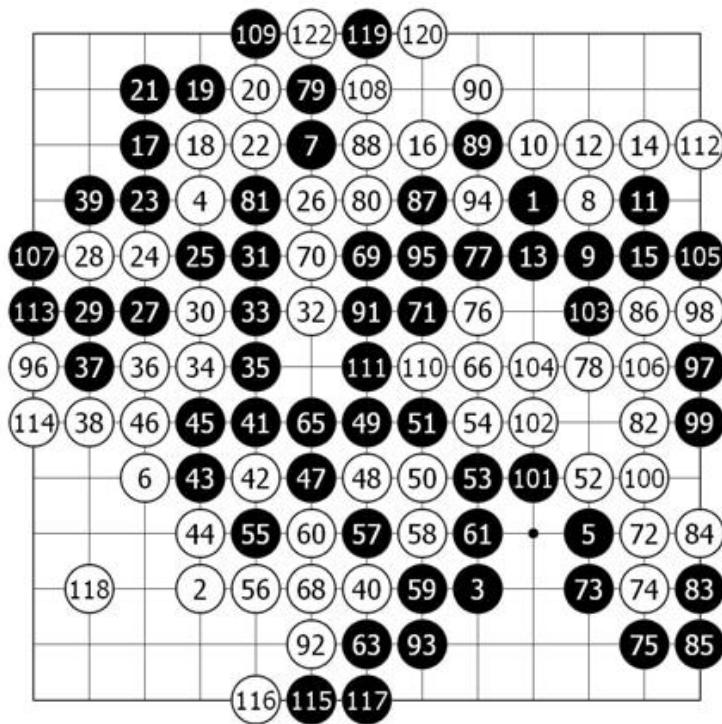


figure 1.

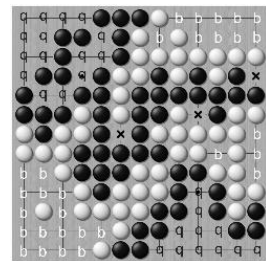


figure 2.

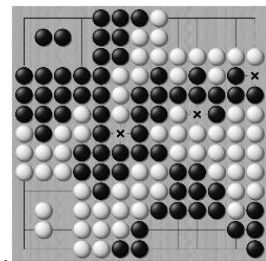


figure 3.

³ A rule of eye (göz qaydası) is also called a rule of surrounded space; the word “göz” (eye) also has two meanings in Azerbaijani language: the first - a room, enclosure, and the second - an eye.

⁴ Therefore, an idea of “triple ko” is absent at galagapi at all, as, according to the game rules, a position in a game must not be repeated at all.

A rule of ending. A player may pass the next move, declaring the pass.⁵ When both players pass consecutively, the game ends.

The game results are scored by mutual agreement of the players. In this case, either one player can admit defeat, or both players may define the winner by scoring. The player, who has more “xal”s, is a winner.

Scoring rules. Unless the players have taken a contrary decision: only fortresses are left on the board. The fortress is defined as the stones and chains, the liberties of which can not be occupied in any manner (that is, with one move, or with a number of moves including a move in return), together with the “xal”s surrounded by such stones and chains;

“xal”s, which can be freed, must be freed;

the “xal”s, which happened to be between the fortresses of different colours, are drawn;

the stones that were removed from the board in course of the game or after the game ends must occupy “xal”s of the fortresses of the same colour.

On the figure 2, the “xal”s specified as **q** and **b** together with the surrounding stones are the fortresses. On the figure 1 **■** – “xal”s that should be freed from the occupying stones when scoring, **x** – drawn “xal”s that are not considered when scoring.

In result (figure 3), the Black (not considering komi) has 26 “xal”s with 7 lost stones (including 2 **■** stones removed from the board after the game ends), i.e. 19 scores. The White has surrounded 30 “xal”s and lost 10 stones. It makes 20 scores. Therefore, the White has won with the difference in 1 score.

These rules have been used in Azerbaijan for, at least, over one century. In addition, today the official galagapi competitions are carried out in accordance with these rules in Azerbaijan. In official competitions, komi equals 8 stones, and, given even scores, the Black wins.

⁵ In Azerbaijani “pass” is “bəs” (bes). Literal translation of the word “bəs” is – enough, sufficiently