

SPORTS ECONOMY IN THE PERIOD OF PRIMITIVE SOCIETY AND SLAVE PRODUCTION

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ABSTRACT

The main subject of this study is to find an answer to the question of sports economics or sports industry. In order to answer this question, "movement", which is the similar aspect between sports and economics, was discussed in the conceptual dimension. It has been determined that "Movement" constitutes a product in economics and different branches in sports. After this determination, two periods of economic history, namely the primitive community and the slave mode of production period, were discussed and compared. As a result, it was determined that both economy and sports showed similar development. Therefore, in terms of the history of economic thought, contrary to today's sports economics literature, it has been determined that sports economics weighs more than the sports industry.

Key words: Primitive Community Style, Slave Mode of Production, Sports Economy, Sports Industry

1. INTRODUCTION

In general, sports is defined as "the common name for all body movements that are beneficial to physical development, performed in accordance with certain rules and techniques, and also have the purpose of having fun and competing." Although today's sports movements are defined as such, these movements were performed without rules in the past, and even at that time, the primary purpose of people was to feed themselves in order to survive, and on the other hand, to protect themselves from their enemies in order to survive. For this reason, they were protecting themselves from their enemies and trying to hunt by actions such as running, chasing, shooting, hunting and fighting.

Although the movements of these primitive people we have mentioned did not have an economic nature in the early periods, as a result of the development of environmental relations, they began to provide from other regions what they did not have in their own region and to give them what the people living in other regions did not have. In a sense, this was a "barter" relationship. In fact, the quantities and difficulties of obtaining these exchanged objects changed hands, in a way determining the amount of exchange. Due to the primitiveness and scarcity of the tools they had, their efforts to achieve this were based on heavy body movements. For this reason, they had to increase their strength in order to run faster, escape faster, and fight stronger. These actions were valuable not only for their own society, but also for the other societies with which they exchanged; They would produce more and be stronger than other societies.

While the first man in history was running after the mountain goat he injured with the stones he threw while hunting, he jumped over the stones on his way like a hurdler. After jumping over the rocks like a high jumper, he crossed the stream like a long jumper and wrestled with the injured mountain goat he caught, like a karateka. He had killed. Then he carried this goat to his cave on his back like a weightlifter. In fact, in order to protect his foot, which was injured in this chase, in subsequent hunts, he realized the first economy in history by bartering a leg of the goat he hunted with another first man who made sandals from dried hides.

Although all these movements were not given names such as marksmanship, athletics, wrestling, karate, weightlifting at that time, the race that has been repeated throughout history was called the Marathon Race, in memory of the messenger who ran 42 kilometers from the Marathon Plain to Athens during the Battle of Marathon in Ancient Greece.

In a sense, it was like a repetition of the sports movements performed these days.

Again, the first human being tried to regulate his movements with the idea of how to reduce fatigue and injuries in these movements, and thus the idea of "following certain rules and techniques" in the definitions we make today was initiated. Although other living creatures continue these movements without changing or developing them today, humans have continued these movements by developing, regulating and binding them to new rules. Even though the current situation has been reached, these movements will be brought to more beneficial situations by adding new forms and rules from time to time.

We can define economics as a branch of social science that examines the decision-making processes of individuals, firms, institutions and the state, that is, economic decision-making units, and the results of these decisions. Human needs are unlimited, yet resources to meet the needs are limited. Decisions must be made in a way that needs can be met as much as possible with available resources.

Human is a being who creates culture, lives with the culture he creates, and develops the culture he creates. Body culture is the most important culture that humans first created and emphasized the most. There is no person or group of people without physical culture. It is a special cultural field that was born and developed within physical culture in sports (Erdemli, 2021). People need food, clothing, shoes, shelter and other material goods to live. So because people have to produce them, they have to work. Any society that stops the production of material goods will perish. For him, the production of material goods is the origin of the existence and development of every society. Labor is the useful power of man for the production of material and non-material goods. By working, man influences nature in order to predispose it to meet his needs. Labor is uniquely human, constantly and naturally necessary, and a prerequisite for human life (Nikitin, 2005). The daily obligatory life that is the carrier is generally for utility purposes. Man enters this life in order to gain the social power necessary for his life and his various needs. However, it is only a basis for daily compulsory life, on which the others form the greatness, richness and magnificence of human life. In other words, human life is on that foundation. There, a person integrates with himself, society, people and the universe. One of these activities that make people who they are is sports. Sport is not specific to daily-compulsory living for benefit purposes. Sport is an action that has its own purpose. It is a symbolic life in that it is a play based on movement. A person who does sports is a person who lives symbolically. In another respect, sport is a higher life. The rules that determine sportive living, despite some similarities, are not the rules that determine daily-compulsory living: The emergence of sports in a person's life can only occur when sports are performed in accordance with its essence. Sports is an environment of values and behaviors that transcend daily life. Doing sports means living according to that higher area. Sport is not one of the natural phenomena in nature. Sport is an artificial phenomenon created, created, developed, regulated by humans and will be rearranged and developed when deemed necessary (Erdemli, 2021).

2. MATERIAL AND METHODOLOGY

It has been important how our study titled Sports Economics History has contributed to the field of economic thought as a scientific research with the answer it gives to the question of sports economics or sports industry. In the literature review, which is considered as the starting point at every stage of scientific article studies; By intensively scanning domestic and foreign sources, library documents, books, internet resources, periodicals, articles, archive texts, magazine publications, books and published and unpublished theses in this field, the research process is handled from a framework and the scientific research field is examined on the subject. It is possible to access existing theoretical knowledge in a single source. And thus, in the study, it is revealed in the conceptual dimension that the common point between sports and economics is "movement" in the human context.

3. RELATIONSHIP BETWEEN SPORTS AND ECONOMICS THE CONCEPT

OF “MOVEMENT” AND “TOOL”

“Movement” has an important place for human beings to survive under normal conditions. In order to talk about economics, the product must emerge. For the formation of any product, it is necessary to have a set of "movements" arranged in a certain pre-planned order.

The only being that enables sports and economy to occur is human. Both sports and economics are not natural, but artificial. Movement; It is the key ability that people have that creates the concepts mentioned in sports and economics. The development of the product, which is the subject of Sports and Economics, also occurred together. Since ancient times, human beings have needed nutrition to survive. They had to move to obtain food. During the primitive production period, they provided food by gathering in nature. To collect food; Sometimes they climbed mountains, jumped over obstacles, sometimes encountered water obstacles and learned swimming, a form of movement. They learned to catch edible creatures with their bare hands in order to add them to the food chain, and to struggle, that is, to wrestle, to avoid sharing the food they obtained between communities. Man continued his development to dominate nature.

Producer person; It can be thought of as a human being who produces, makes “tools” and engages in “action” (Konter, 2013). Human beings are creatures that change both

themselves and their world through "action" and the "tools" they make. The process of “movement” and “tool” also allowed the development of thinking and the hand. The process of making "movements" and "tools" has enabled humans to produce both sports branches and different economic products. Man has enjoyed and benefited from both. On the other hand, thought triggered the development of the hand, and the development of thought in the hand. All these developments have brought about the development and diversification of sports in the products produced and in the economy, and in games that are inherent in human nature.

Economic historians; They divided the development of economics throughout the world into the following periods. However, we deemed it appropriate to explain the history of sports economics on the same plane, as they are two concepts that feed from the same source, that is, "movement" and "tool".

4. SPORTS ECONOMY IN THE PERIOD OF PRIMITIVE SOCIETY MODE OF PRODUCTION

The first social economic formation was the primitive community and lasted for thousands of years. The primitive community is the beginning of the evolution of society. At first, people lived a semi-wild life, without the ability to defend themselves against the forces of nature. They obtain nutrients, especially plant roots, wild fruits, etc. that they find in nature. they created. Rough-hewn stones and sticks were the first tools used by human beings. The discovery of fire is of great importance in their war against nature. Fire gave primitive man the opportunity to diversify his diet (Nikitin, 2005).

The materialist understanding of history, which claims that sports activities were born in the work-production process, is the basis of the first sports activities; It is based on the production of tools and equipment for a specific purpose and the physical coordination and performance required for their use. Therefore, he accepted the view that the first sports activities were spear throwing. However, the idealist view asserted the opposite and claimed that the first sports activities were purposeful body movements blended with the senses, originating from the creative richness of the mind, not out of necessity. In this regard, according to the second view, the first conscious sports activities were accepted as ritual dances (Sinoforoglu, 2019). Studies show that early cultures also gave importance to games and that games served three purposes in this regard. The first of these consists of activities that develop spontaneously in entertainment and life, the second consists of activities to

prepare young people for adult life, and the third consists of activities that improve their body, speed and ability to survive (Barrow, 1983).

As a result, primitive people who continued their lives as hunter-gatherers invented tools such as spears and bows and arrows to increase food supply and protect themselves from wild nature conditions. It is understood from the traces of spears thrown on the walls that they tried to minimize the chances of failure in the hunt by practicing shooting on the animal pictures they drew on the cave walls. In this regard, it can be stated that the first sports activities, based on the views of historians as well as conscious studies, consisted of spear throwing and dancing.

The horse, which was harnessed to chariots by the Turks as a draft animal and used in chariots for military purposes starting from 3000 BC, played an important role in the establishment of a mobile war class as a mount after a while, and as a result, in the history, political formation and change of Asia and other continents. The Turks overcame distances with it, made clothes and shoes from its skin when necessary, ate the meat of the foal, which they found very sweet, and drank the drink called kumiss, which they obtained by fermenting mares' milk. In the archaic period, Turkish children started training on horseback at a very early age and grew up as a part of it. They became very skillful riders, and with their balanced sitting and movements that matched those of the horse, they could cover distances without putting their weight on the horse and without tiring it. Girls and women were no less than men in this regard. Turks added to this mastery of horsemanship with the games Gök-Börü, Kız-Börü and Beyge, which are played with horses and have a sporting value, Çöğen, a type of horse hockey game, and the game Javelin, a war exercise (Alpman, 1972). The invention of the Bow and Arrow initiated a new evolution in the development of the productive forces of primitive man. From this moment on, people devoted themselves to hunting and meat became one of their foods. The advancement of hunting allowed the emergence of primitive animal husbandry. Hunters were domesticating animals (Nikitin, 2005). It is known that Turks have been using arrows since the day historical documents began to speak. Archery started as a vital necessity among the Turks and then developed as the most important means of war and training (Alpman, 1972). As Esin and Baykara point out, the cosmology of the Turkish-origin Zhou state, which ruled in China before the Huns, was applied in a similar way in all successor Turkish states. Architectural works in which rituals were held at certain

times of the year were mentioned. Various sources and travelers talk about the mobile (summer) and fixed (winter) cities of the Gokturk state and these rites. These rites have common points. These points; The similarity in time is that the structure of the rituals shows military and sports characteristics. Especially the organizational structure and activities of the palace school called Pi-yung during the Zhou period have sports management characteristics. This situation; It shows that Turks have included sports and management in their social lives and institutions since centuries before Christ. The structure of the palace school called Pi-yung, described below, supports our views.

During the Zhou period, there was a palace school where military training was given. In this school, the ruler and the old Alps would raise the young Alps, headed by the ruler's son. Young Alps, who were called the sons of the state and were generally the sons of the Chou lords, learned to use weapons, especially to shoot arrows, to drive two-wheeled war chariots called ox carts, and to represent epics in the form of dance. Their weapons, armor and horse clothing had Turkish characteristics. In the last month of spring, young Alps would set fire to the bushes in the swamps and go hunting. During the autumn and celestial ritual periods, they would hold archery competitions accompanied by music. During the celestial ritual period, the competition venue was held at a place called Pi-yung in the Chu language, probably not in Chinese. The Pi-yung structure was located to the left of the ruler's courthouse, which was called ming-f'ang and had a plan similar to the shape of the sin star constellation associated with the celestial ruler who invented fire. To the right of Ming-t'ang stood the Ling-f'ai tower, which was directed to determine the state of the stars. There was no doubt that Pi-yung was originally military in nature. Because this place was in a round pool and shaped like a castle. Pi-yung could be reached by crossing bridges in four directions. In archery competitions held with musical accompaniment in Pi-yung, provincial lords and high-ranking Alps were chosen among the skilled archers. Because in this competition, being able to hit the target at the moment the music signaled was not only considered a sign of mastery, but also of good manners, accuracy and sanctity. Drinks were offered to those who hit the target with a goblet and to those who failed to hit the target with a horn. Each alp painted the image of the animal he shot on his flag, and this animal and this flag were considered his soul (essence). The kagan only hunted cattle and deer. The seat of his soul was a tuğ made of cattle tail, called kotuz in Turkish. At the feasts held

after the rituals, the ranks are dressed in their insignia, such as clothes, drums, arrows, bows and axes; Signs such as goblets symbolizing the right to make drinks were distributed. On the military belt, a bone plate indicating rank and a handkerchief called *suvluk* in Turkish were hung on them, along with a sword and dagger. Thus, the origin of the ceremonies specific to the Turkish Alpine institution, such as taking the oath of loyalty and wearing the military belt called *kur*, sword, dagger and quiver, goes back to the Zhou period (Esin, 1966; Bodde, 1975). The history of nations is not only the history of institutions and ideologies, but also the history of the construction of the nation. . For this reason, the mentality of the nation has made it necessary to shape their bodies as well as their world. Analyzing the biopolitical approaches of different periods, which differ in terms of both goals and tools, is an indispensable part of understanding the history of a nation (Besirli, 2016).

One of the primitive community production modes is agriculture. It was a new step in the development of productive forces. For a long time, its level remained extremely low. The use of animals in agriculture made agricultural labor more productive and laid a solid foundation for agriculture. After this, humanity began to transition to settled life. In primitive society, the basis of production relations is the common ownership of working tools and simple means of production. In primitive society, the productivity of labor was low and there was no production of goods beyond what was necessary for survival. People lived in communities. Society was organized according to lineage, and later on, with the gradual transition to a home economy. People brought together by kinship ties formed groups to work together. In the beginning, it consisted of groups of five to ten people. Later they grew into groups of hundreds of people. Between the evolution of labor tools and family ties; A natural division of labor emerged between men and women, and between children and the elderly. The productivity of labor gradually increased as men who hunted specialized in their own work and women who collected plant foods specialized in their own work. With the transition to animal husbandry and agriculture, a period of social division of labor begins.

Thus, the city formed the basic economic, cultural and social units of the agricultural age, helping to alleviate the difficulties of survival, and as people became more settled, their lifestyles changed significantly. However, physical activities continued to be

important (Kretchmar, et. all., 2017). During this process, the physical activities of the society were realized through unconscious imitation. However, education has become inevitable for children. Living closely with the functioning of their families and the group allowed them to unconsciously imitate the performances of their elders. Systems that aim to survive strictly through traditional patterns have begun to be created (Deobold, 1953). The main purpose of physical education in primitive societies was primarily to improve physical efficiency, secondly, to strengthen group membership and participation, and thirdly, to provide recreation. When society is examined, it becomes clear that such goals strongly motivate human behavior. Physical efficiency can be considered a test of primitive man's ability to meet the challenge of survival. Facing the challenges of daily life and competing with the natural environment, these societies relied on their physical prowess to a greater extent than modern humans. To withstand outdoor challenges, they used skills such as bodybuilding, carrying loads, fighting enemies, tracking prey, and making tools and weapons. For them, a weak child posed a danger, encouraging tribes to increase physical efficiency in order to increase the society's chances of survival (Deobold, 1953). All these events, along with the rise of cities, increased the frequency and density of the number of people and revealed the concept of wealth and ownership. For this reason, societies began to fight to protect or plunder property and wealth. As the military class emerged to defend these new urban centers, physical education tended to be used to train warriors (Kretchmar, et. all., 2017). Thus, games that have a warrior structure and require mastering the basic skills required in war have emerged. As societies developed further and life became easier, recreational activities emerged from survival and war skills (such as archery, running, jumping, swimming), and children and adults began to organize entertainment competitions. Many types of games have developed, including games of chance, skill and children's games. Skill and children's games; While ball games include games such as archery, hoop, pole and snow snake, competitions began to be held in the form of ball games similar to modern lacrosse or hockey, sometimes held within the tribe and sometimes between tribes. As sports and game activities developed, they gained popularity in societies and spread to societies in different cultures in a similar way, although not exactly (Freeman, 2011).

The Sumerians, the world's first known civilization, were born more than 5000

years ago in Mesopotamia, also known as the cradle of civilization, located between the Tigris and Euphrates rivers (Mechikoff, 2009). This civilization, whose livelihood is based on agriculture, needed water channels and water tanks because the Euphrates and Tigris rivers could not provide enough water during the summer months (Saygin, 2017). Thus, cities with developed infrastructure and sewerage began to be built. With the development of irrigation systems, the lands became fertile, handicrafts advanced and trade became vibrant (Olivova, 1985). The developing cities were divided into city-states such as Eridu, Ur, Larsa, Uruk, Lagash, Umma, Nippur and Kish'ri around 3000 BC (Gunduz, 2002). The development of trade in society has brought with it routine activities such as travel and entertainment. However, this situation made it necessary to maintain and develop power in order to protect their goods, and efforts were made to develop skills related to athletic ability and physical fitness required for war (Mechikoff, 2009). As a result of the investigations, although some differences can be observed according to some researchers, it has been concluded that writing emerged due to agricultural activities between approximately 3500-3000 BC (Dartman, 2009).

With the continuing development, the Sumerian Civilization discovered the groundbreaking cuneiform script in the communication methods of the tribes and brought the first written texts about their own lives to the literature by writing on tablets called "terra cota" they made from terracotta (Sarialp, 2001). A 9-day tournament was organized for wrestlers and others in Assyria, north of Sumer. In the legal text from Ur, it was stated that the state and the temples supported it with food and beer, which indicates that the athletes were well-trained and organized (Crowther, 2007). Shulgi, who was king during the Third Dynasty, was considered divine as he was seen as the god of the city or a son of the god of his ancestors. In order to strengthen this sacred status, he took over the celebrations of the sacred marriage ceremony in Uruk, and it was thought that his marriage with Inanna during the New Year festival revitalized the forces of life and fertility in nature and societies and increased abundance (Klein, 1981). By also using sports activities to reflect their talents and to legitimize and strengthen their positions as political and military leaders (Owens, 2016); He was known for his heroism, his protection of his people, and his abilities to show strength and courage in physical activities. In the obtained texts, it has been revealed that Shulgi was extraordinary in wrestling, like Gilgamesh, and it is thought that he participated

in competitions against strong opponents from other countries and gained fame with his wrestling techniques called "tricks" in competitions that can be considered the first examples of international sports (Crowther, 2007). It is thought that the first chariot appeared around 4000-3000 BC, judging by the bronze statuette found in Tell Agrab, Iraq (Olivova, 1985). All these developments have led to many complex areas of work. Various craftsmen such as carpenters, blacksmiths and joiners were required for war chariots, and places where their parts could be stored outdoors were required for repair, disassembly and assembly. In addition, chariots were useless without well-trained horses, and horses needed physical strength and human infrastructure (pastures, stables, breeders, veterinarians). Controlling, maneuvering and shooting a galloping horse required drivers who were extremely skilled and had serious training and constant training (Hacker, 2012). In such a society, there were differences in physical activities. While kings participated in sports deemed appropriate for royalty, ordinary people were able to find time to participate in daily recreational activities that required lower financial requirements (Mechikoff, 2009). However, less information is available about the sports and recreational activities of the lower classes, and some activities were similar to the sports of the leaders. The documents found mention that the wrestling movements of Sumerian athletes were probably in the Shulgi style (tricks). Athletics and strength trials constituted daily activities similar to temple festivals (Crowther, 2007). Women and children in the community were not regular participants other than participating in receptions and parades. State-organized religious festivals, including funeral games, provided opportunities for organized sporting events, bringing the whole community together as spectators. Such situations provided opportunities for leaders to demonstrate their political, military and cultural dominance (Owens, 2016). During the Hittite period, hunting continued to be the sport of kings, similar to its appearance in Mesopotamian civilizations (Hoffner, 2003). In this regard, the KILLAM festival, which celebrates the prehistoric tradition in which hunting and cult performance are connected, has started to be held. As part of the event, a group of dancers started a program (Gabbay, 2003), followed by running, riding and archery competitions. Similar to these applications AN. It is reflected in the documents from the period that it was applied in many other festivals such as the TAIJ.SUMSAR festival (Cammarosano, 2011). In another seasonal festival attributed to the God of the Night, first a parade was

held towards the temple, a meal was organized, and then the young men participating in the competition participated in competitions in which they lifted stone weights (barbells) until they were unable to compete (Carter, 1988). So much so that these athletic events were not carried out for political gain as in the Mesopotamian civilizations, but rather to commemorate and protect religious, political and commercial events (Scanlon, 2006). In addition to walking in their social life, the Hittites used donkeys and mules to move from one place to another and to carry goods. Horses were used to pull two-wheeled racing cars and to transport kings and high-ranking officials (Hoffner, 2003). When these findings are examined, throw away; It stands out that it has an important place in the fields of war, agriculture and transportation. The festivals included sports events reminiscent of horse racing, in which prizes were given to the person who drove the chariot in which the king rode and who was the first to hold the horse's reins. It is thought that such activities form the basis of circus shows and competitions in the Olympic games (Unal, 2016). During the Anatolian Bogazkoy excavations about horses, which have an important place in the society, tablets that are the world's first training book, named after Kikkuli, the horse trainer of the land of Mittani, were found. The text includes the training of racehorses that will start in the autumn; It is explained with a program of at least 184 days, covering needs such as food, water and all activities. The horses spent time in their stables, where they received special treatment with materials such as massage or blankets, and were trained in periods ranging from early mornings to late nights (Raulwing, 2009). The sports activities that emerged reflected the militaristic nature of the Hittites. Competitions; It consists of archery and spear throwing, as well as boxing, wrestling, running and shot put (Owens, 2016). It has been recorded in the literature that the winners of archery competitions are rewarded with wine, while those who fail to hit the target are humiliated. In addition, it is known that the winners of the competitions in which the king's guards participated were given the title of honorable soldier (Owens, 2016).

According to the running stele of the Egyptian Pharaoh Taharqa, starting from 685-684 BC, the performance of the king's troops, after training, was tested in a competition from Memphis to Fajwna and back, a distance of approximately 100 km. During this process, the king accompanied the runners with his car, inspected the event, and gave awards to all participants at the end of the competition (Decker & Forster 2002). Egyptians,

who left behind many extraordinary architectural works, became masters of improvisation of sports venues. Hippodromes were built for the kings who galloped with their chariots. The Egyptians built one of the most important sports facilities of the ancient world. The track (2600 BC), part of the burial site of Djoser from the third dynasty, was built of stone. Although it is a long runway, it is noteworthy that the track is short (approximately 140 m) (Decker, 1992). Researchers think that the pharaoh run took place in the royal palace rather than the symbolic burial ground, and that the run was not a race but a ceremony. Pharaohs were required to participate in the "Jubilee run" on the 30th anniversary of their accession to power and every 3 years thereafter. Even queens were included in the ceremony. The purpose of this event was for the pharaohs to defend their rights over their lands and to show their talents by successfully completing the race. No example could be found of a manager who could not complete this activity. In this regard, it is thought that such a ceremony would not be held if there was a danger that the pharaohs would not perform well (Crowther, 2007). Like everything else in ancient Egyptian culture, sports were closely linked to religion (Hamed, 2015). Festivals that included physical activities were organized to celebrate many events such as honoring local gods and harvest periods (Olivova, 1985). During festivals, people went to large temples to see their gods, express their wishes, and watch combat sports competitions (Hamed, 2015). Although very little information has been found about the Old Empire period, one of the harvest performances depicts workers holding two sticks resembling human bones in their hands, and running and dancing with fast movements, clapping their sticks while leaving their clothes aside (Erman, 1894). Such ritual activities formed a fundamental part of Ancient Egyptian existence and had a very important place not only for individual and social well-being, but also for the preservation of cosmic order in connection with religion (Morgan, 2017; Thompson 1972).

4. SPORTS ECONOMY DURING THE SLAVE PRODUCTION MODE PERIOD

The development of productive forces noticeably increased the productivity of human labor, the superiority of man over nature, and the accumulation of objects of consumption as reserves. But these new productive forces of society no longer corresponded to the relations of production. The narrow framework of community ownership and equalization in the distribution of labor products restrained the development of productive forces. When

collective labor ceased to be a necessity, individual labor became a necessity. While collective labor required common ownership of the means of production, individual labor required private ownership of the means of production. With the emergence of private ownership in the means of production, wealth inequality emerged between people as well as between tribes. With the development of productive forces, people produced more means of subsistence than they needed to live. Under these conditions, it becomes possible to use more working people obtained in wars; The captives are turned into slaves. Initially, slavery had a patriarchal character, but later it became the basis of the new form of government. Production relations in the slave society were established as follows; Like the means of production, slaves are the property of the master. Slave was considered a commodity. The archaic world achieved considerable economic and cultural progress through the labor of slaves. This situation also affected the sports organizations of the societies. Sports also took its place in the slave mode of production and continued its development (Nikitin, 2012).

BC in Egypt It is known that physical activities similar to today's sports were performed in 3000 BC. The sport of wrestling, which was very important in ancient Greece, was practiced before in Egypt and was transferred to later periods, in the ancient cemetery area called Beni Hasan, BC. It was revealed with eye-catching wall and sarcophagus paintings dating back to the early 3rd century (Decker, 1992). In addition to wrestling, boxing, competitive stick fighting, running sports, recreational swimming, hunting and chariot races were held in Egypt (Decker, 1992).

The origin of the Greek Civilization lies in the Minoan (Cretan) Civilization, and the basis of the Minoan and Mycenaean civilizations lies in the three thousand years of civilization and cultural accumulation of the Middle Eastern civilizations. The Greeks who destroyed the Minoan Civilization were influenced by their civilization and values. The origins of sports games, which are assumed to have religious origins, have always been based on gods and goddesses and were organized in their name (honor). Sports, which evolved from a religious nature over time, became one of the important cornerstones of education, along with music, especially in the philosophical period (5th–6th centuries BC). Sports also had an important place in the training of soldiers; They even participated in some branches of sports competitions with weapons and military uniforms. Young people were trained by special

trainers in gymnastics and palaestras for months in order to participate in festivals as athletes. Their aim was to win the competitions; This was the greatest honor for them. Greek people came from all over their country to watch the competitions at these festivals. Seeing the enthusiasm of these festivals, other cities also started to organize sports festivals. They also set up prizes to attract good athletes to their festivals. These rewards were sometimes money, sometimes the erection of a statue of the athlete. Discus throwing funeral games were also a competition to get a copper ingot, with a prize for the winner (Yilmaz, A.A., 2018).

Rewarding athletes in ancient times was very different from today. There were no sponsorship agreements, astronomical transfer and transfer fees for athletes. Athletes competed mostly for pride, nationalism and religious honor. Although rare, some popular athletes are paid huge sums of money, around ten times the annual salary of a soldier, for qualifying sports competitions that are much smaller than the Olympics and are held in centers close to where they live.

It was stated that a considerable amount of money was paid (Kyle, 1996).

There were two areas where warriors and young athletes worked: the "palaistra", where combat sports (wrestling, boxing and pankration) were practiced, and the "gymnasium", where running and throwing training took place (Harris, 1972). "Gymnasiums and stadiums constitute the important facilities of ancient Greek architecture. The most important elements of gymnasiums, which are mostly connected to stadiums, are palaistras. Palaistras are square or covered structures surrounded by colonnades on four sides.

They are rectangular structures and, in a sense, are today's training fields. Stadiums can be defined as facilities surrounding the race venue with an open race track, where sports competitions are held as an expression of holiness. Stadiums were built by piling up soil on slopes, valley edges or similar lands suitable for the construction of stands."

Archaeological sources show that auxiliary services were provided in the palaistra and gymnasiums, and the cleaning of the athletes and training areas was provided by boys. These children were only able to enter these sports fields with athletes and coaches, and they were often depicted in a way that made it clear that they were not Greek, and they were named with the Ancient Greek term "pais", meaning slave and boy (Kratzmueller,

2004).

Rome, which dominated Greece in 146 BC, allowed the continuity of sporting practices thanks to the prestige of athletic festivals and sports facilities that are an integral part of Greek social culture (Sinoforoglu, 2020). However, although Rome tried to keep Greek culture away from itself, the fact that all Hellenistic kingdoms came under Roman rule and became Roman Provinces paved the way for the rapid spread of Greek culture within Rome (Eyre, 1963).

An inscription from the early years of the Sullan colony in Pompeii mentions the money required by law to spend on games or a monument. This text indicates that there was a Pompeii law requiring the magistrate to sponsor the ludi. Another evidence of the state's support for the games is the Charter of the Urso Caesar Colony in Spain, dated 44 BC. By this law, each duumvir (judge) was required, during his term of office, to spend a portion of his own money on a public spectacle, such as a gladiator or ludi scaenici, in honor of Jupiter, Juno, and Minerva. Additionally, the statute states that the judicial body can choose the type of performance to be implemented in these games and that part of the cost will be paid with public funds. However, it is assumed that gladiator fights in the late Republic were special events held only in the funeral games of the nobility and were not supported by the state (Welch, 2014).

Ancient Chinese military sports culture was born in the middle and late periods of the slave society. During this period, class distinctions based on material differences emerged and property plunder, which was one of the traces of the first war, began. In order to develop their power, property owners tried to establish their own armies and used some agricultural tools (hoes, rakes, etc.) as military weapons. In this regard, two main forms of martial arts were found in Ancient China. One was done using a gun, and the other was done using fists and feet. The purpose of combat training; It was to strengthen people's physique, train their will, and protect their property and family from enemies (Jing-xian, 2010).

The social life style of the Gokturk nation shows a sexual characteristic. Therefore, the socio-political institutions that emerged and the economic values of these unions, which consist of 20 and 40 people in the Alplik organization, belong to every member of the group.

Sports houses are structured as institutions with public features that cover their own expenses. Again; horse riding, archery, javelin etc. The hunting institution, which is a combination of sports and is carried out in a grand order that also includes religious features, also shows public characteristics with its general and regional organization and hierarchical structure and the distribution of the product obtained. It is possible to say that the economic structure of the Göktürk state generally consists of statist political institutions. The tradition of plundering the Khagan palace stands out as a socio-economic policy that ensures the spread of the prosperity achieved to all layers of society. As Acemoglu and Robinson (2012) state about the state's ability to create an efficient and functioning economy in the country; Inclusive economic institutions promote economic activity, productivity growth, and economic prosperity. Secured private property rights are essential because only those who have these rights will be willing to invest and increase productivity. Inclusive economic institutions require guaranteed property rights and economic opportunities for a broad cross-section of society, not just an elite. Guaranteed property rights, law, public services and freedom; All of these depend on the state. In other words, society needs other public services for a well-functioning economy, as well as institutions that have coercive power to maintain order, prevent theft and corruption, and enforce contracts between private individuals. Roads and a transportation network are needed for the transportation of goods, and a public infrastructure system is needed for the development of economic activity. The fact that the Khagan of the Gokturk State plundered the Khagan Palace and the institutionalization of this tradition is an indication that the state is a social state. Creating public infrastructure; It can be explained by both horse carriages and coins that were minted and widely used in the market. As Cipolla (1993) stated; In Europe, four-wheeled carts were generally used by farmers for short local transport distances and by military forces for longer transport distances. They were used to carry goods north in France as early as the 13th century. Until the late Middle Ages, the normal means of transportation over long distances were still pack mules. However, for the Gokturk state society, horses, carriages and carriage houses were an institutional structure that came to them from the Chu and Hun states. This situation can be explained according to the geography hypothesis put forward by Diamond J. (1997), an ecologist and evolutionary biologist, regarding the economic inequality of the world states. Diamond argued that the origins of intercontinental inequality at the beginning of the modern era 500 years ago were based on

historical differences in the richness of plant and animal species, which later affected agricultural productivity. While in some regions there were many animal and plant species that people could domesticate, in other regions they did not. Irrigation canals built by the Göktürk nation enabled agriculture. Especially with the domestication of horses and other animals, it was used more both politically and as an economic value compared to contemporary states. Again, according to Cipolla; There is a positive relationship between the demand for money in the long run and the degree of division of labor reached in society at the stage of economic development. This situation and the existence of the coins provide information about the existence of an effectively functioning market in the Gokturk State. Because; A properly functioning market requires a sound monetary system. Conversely, a monetary system cannot exist and function unless it is supported by an efficient market. In addition to all these, the use of coins in the Göktürk state does not only indicate an effective market economy. It also shows the high degree of division of labor in product production (Kepoglu, 2018).

5. CONCLUSION

The only being that enables sports and economy to occur is human. Both sports and economics are not natural, but artificial. Movement; It is the key ability that people have that creates the concepts mentioned in sports and economics. The development of the product, which is the subject of Sports and Economics, also occurred together. For this reason, the dominant thought in today's sports economics literature is not sports economics, but the sports industry. However, as a result of the research, both economics and sports were born at the same time from a common concept, namely "movement", and showed the same development in both primitive and slave production styles. Therefore, in terms of the history of economic thought, contrary to today's sports economics literature, sports economics outweighs the sports industry.

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