



## Sportive Activities in Homeric Epics

Kazim BIYIK<sup>1</sup> 

<sup>1</sup>Ondokuz Mayıs University, Yasar Dogu Faculty of Sport Sciences, Samsun, Türkiye

Research Article

DOI: 10.5281/zenodo.14176240

Received: 02.04.2024

Accepted: 21.07.2024

Published: 28.08.2024

### Abstract

In this study, it is aimed to evaluate and discuss sports activities in Homer's epic works known as Iliad and Odessa. A literature review was conducted. The word Athlete or Athlete is seen to be used for the first time in the works of Homer. Homer is possible to consider Homer's poems as literary epics and as evidence of early Greek sports history. In the Iliad, it can be understood that in ancient Greece, "the main goal of every athlete or sportsman" was victory or winning. It is always intended to be superior. Athletes were invited to funeral ceremonies or social games and were given the opportunity to compete. In Homeric epics, it is told that the gods sometimes contribute to the success of athletes. In ancient Greece, sports activities were seen in the form of gods and heroes competing with each other or animals from very early periods. Conclusion: 8 sports events or activities are extensively mentioned in the Homeric epics Iliad and Odessa. An epic understanding of sports seems to have permeated every aspect of both public and daily life. The sporting activities carried out in the Iliad are counted as car races, athletics runs, boxing, wrestling, armed fights, discus throwing, archery and javelin. While it is stated that dancing, ball games, gymnastics and acrobatic shows, and horse riding were performed in Odessa, there is uncertainty about pentathlon and high jump.

**Keywords:** Homer, Sports, Epic, Game, Activity.

### INTRODUCTION

Homer, who is thought to have lived around 1200 BC, stated in many parts of his work Iliad and Odessa that the Greeks had been organizing sports events in Olympia for a long time (Scanlon, 2006). There is much debate about when Homer was born. Estimates of his birth date go back to 750 BC to 1200 BC. Iliad; While some academics and historians find the 1200s more appropriate because it covers the story of the Trojan War, others believe that Homer's poetic style points to later periods. The Greek historian Herodotus (484-425 BC), who is considered the father of history, thought that Homer lived a few centuries before him, around 850 BC. According to Homer, the Greeks believed in many gods and legends about them. According to this belief, the Greek gods were immortal, but they also had all human characteristics (Tekin and Tekin, 2014). Plato uses the phrase "teacher of the Hellenes" for Homer. Homer's Iliad and Odessa epics reflect a competitive, warrior social formation that attaches importance to values such as honor and reputation. A man's worth is measured primarily by his physical skills and courage. In this respect, the goal is to be known as "good" and even to be the best (Özgüç, 2012). The ancient sport did not begin with Greece and Rome, or even the Mediterranean cultures. It would be irresponsible not to allow many Greeks before the Archaic Age to possibly observe or hear about the sports of other communities, and consequently not to allow some Greeks to adapt and modify forms of competition to imitate them in whole or in part (Yazıcı

and İmamoğlu, 2023). At the core of Greek sports was the physical effort of an individual to outdo his opponent. Therefore, sports in ancient Greece generally excluded team competitions and performances aimed at breaking records. Competitions included foot races, long jump, discus and javelin throwing, wrestling, pentathlon (a combination of these five events), boxing, ancient pancreas (a combination of wrestling and boxing), horse races and chariot races (Bıyık and Yazıcı, 2023).

People express what motivates them most in ritual, and their ritual behaviors reveal what motivates the group (Ermiş et al., 2024). Some games had religious or magical significance, while others were just for entertainment purposes (Doğan and İmamoğlu, 2024). The Greeks and Romans were particularly fond of organized sporting activities, which they saw as one of the hallmarks of civilization. Competitions included running races, long jump, discus and javelin throwing, wrestling, pentathlon (a combination of these five events), boxing, pancreas (a combination of wrestling and boxing), horse races and car races (Bıyık and İmamoğlu, 2022; İmamoğlu and Koca, 2024). In the works of Homer, one of the writers who brought us the first written sources of the ancient period, we encounter an understanding of sports that has permeated all areas of both public and daily life.

The aim of this study is to evaluate and discuss sports activities in Homer's epic works known as Iliad and Odessa.

## **DISCUSSION AND CONCLUSION**

It is known that Homer was the first to use the word athlete. The word athlete was first used in Ancient Greece by Homer in his epic works (Sarıalp, 2001:23-25). The descriptions of athletics or sports in Homer are the result of religious events. Sports activities are part of the funeral ceremony to welcome the people gathered and to please the soul of the deceased. In other words, we cannot find the idea of an "independently organized athletic competition" in these demonstration games. Any important event was an excuse to hold a competition. The most natural way to host people gathered for war, the marriage of some great tribal chiefs, and funeral ceremonies was to organize a competition. The oldest work of Greek literature discovered is Homer's Iliad. It is said that during the funeral ritual of Patroclus, Achilles' noble warrior friends laid down their weapons and fought hand to hand, wrestled, threw discs and javelins, and raced with chariots to prove their bravery (Yamaner and İmamoğlu, 2018). In Figures 1 and 2 there is a depiction of the funeral games of Patroklos on a black-figure dinos (mixing bowl) fragment by Sophilos. In Homer's epic, it is said that the Greeks believed in the

existence of an age of heroes in which they fought to "always be the first and be an example to others." Homer's hero is known for his mastery in combat sports. Odius comes first in both wrestling and running in the sports competitions organized by Achilles in honor of Patroklos, who died during the Trojan War (Doğan and İmamoğlu, 2019).



Figure-1: Amphora, 580-570 BC, Athens National Archaeological Museum. A1549.



Figure -2: Chariot race in honor of Patroclus (in Homer and Iliad)

From Homer's *Iliad*, it can be understood that in ancient Greece, "the main goal of every athlete was 'victory', that is, 'Nike'". Just achieving this victory was enough. Because this alone reflected his true character, both physically and morally, and was a source of pride for the city he came from. Homer summarizes this attitude in one of his verses in the *Iliad*: "I have always learned to be superior" (Yamaner and İmamoğlu, 2018).

**Games for Patraklus:** In the Homeric era, contestants would run to a mark at a certain distance, circle around it, and come back to the starting point. The ancient Greeks ran on a straight running track, not on a curved track like today. Since the distance between the starting point and the last corner was a stadium long, the place where the race was held was called stadium. Agon, another word corresponding to the word "competition", was used in the Homeric epic in the sense of "competition" or "related to competition" and also to indicate "the place where sporting events are held" (Tomay and Değirmencioglu, 2017). Homer emphasizes that an ideal hero has physical and mental strength and is also brave (Tazegül, 2017). One of the biggest reasons why sports had an important place in Ancient Greece is that the Greeks were competitive and competitive. This feeling encouraged them to be "good and superior" in every field and manifested itself most comfortably in the field of sports (Çokbankir, 2009). Sports competitions were always held in the context of a religious festival in honor of a god and near a temple. The origin of the competitions is also attributed to the coming together of gods and legendary heroes. On the third day of the Olympic Games, a great sacrifice was made to Zeus. Victorious athletes would dedicate their victory crowns to the temple of the city god. Some

athletes received demigod or hero status after their death. Competitions held in sports halls were also held in honor of these gods (Doğan and İmamoğlu, 2023). Sport is a clear and extended metaphor for war. Activities involving javelin or spear in sports and warfare were similar. Achilles' pursuit of Hector around Troy was defined by a contest for a large prize in funerary games rather than modest games at a cult festival. However, Homer also describes 8 competitions in Odessa in Phayskia and other types of games, including recreational, informal games. Similes and imagery (e.g., a discus throw as a measure of distance) indicate Homer's audience's familiarity with athletic competitions as elite pastimes. Achilles' men entertain themselves with discus throwing, javelin and archery. Penelope's nobles competed in Odysseus's court and threw javelins on a "measured field" for recreation. However, we must appreciate that Homer, for his invaluable depictions of sports, drew on oral traditions and brought together various elements (artifacts, traditions, and ideas) from past to present through poetic elaborations. It is possible to consider Homer's poems as literary epics and as evidence of early Greek sports history. The heroic ideology of competitions emphasizes their role in giving rewards in a society, with their spectator aspects (the interaction of spectators and events as spectacle) and traditions of gift exchange and friendship to guests (Kyle,2014).

The Iliad and Odyssey epics tell about the wars of the Achaean khans with their internal and external enemies. In Homeric epics, the gods are at war. In Odessa, he fights with Poseidaon, the god of waters, in the seas. In fact, Elijah was destroyed because he rebelled against Poseidaon (Can, 2011). Homer's epics affirm a heroic or aristocratic code of the warrior, an ideology of competitiveness, the virtues of manhood, and Greek ethnicities dictating the values and etiquette of Greek sports. In the epic, their father told Glaucus and Achilles that "One must always be the best and go beyond others." To be recognized as a good person, an *agathos* (true/genuine goodness) who values a person must be good at armed or special talent or excellence and perform well in warfare or other areas such as hunting and sports. Common men would be treated well if they knew their place and showed appropriate respect for those of higher status. At funerals or social games, heroes are invited and expected to compete. Those who told boasts and challenges would claim that people had won and could win or that they would win different events. However, in some cases, heroes would reject or avoid invitations to compete. They preferred to stay away from the competition or be spectators. Not competing or fighting—not accepting an invitation to showcase one's excellence—was unusual and possibly tantamount to rejecting a person's claim. Non-competitive disclosures and practices requested. Competitions were status definition and opportunities to assert oneself. The

awarding and winning of prizes confirmed the status of both the winner, the crowd, and the game organizer. Prizes in Patroklos' games were valuable objects with symbolic messages, such as the plundered armor of a defeated enemy. Numerous awards - something for every participant in most events - confirmed Achilles' generosity and desire to build improved relationships with his friends. Almost all competitors have gained financially from the games. Those who are not athletes have achieved social status. In other words, even participating in the games provided people with a privilege. Although the contents and rewards are different in Odessa, they are very important for the identity and status of Odessa. Competitions and prizes in Homer reveal a society based on aristocratic funeral games. However, it leads to the emergence of non-female, social and sacred games. Losers feel that they cannot overcome divine influences on the outcome of events. Athena plays a role in the recurring game and helps Diomedes in the chariot race. He aids Odysseus in his footprint on Iliad and aids and contributes to Odysseus in the Odyssey. Yet these were not sacred games. In Homer, the only normal opportunity for athletics was the funeral of a great man (Biyik and Yazıcı, 2023).

**Rewards in Games:** It is stated that throughout history, the Greeks' participation in competitions was influenced by the urge to gain rewards and reputation through victory. A game organizer or prize giver would announce special prizes to initiate competitions, such as in the games of Patroclus. The number and value of awards given in the name of the dead hero represented prestige. Great prizes were given in funeral games for Thetis' son Achilles. Games and prizes were traditional but not mandatory; it would vary depending on the circumstances of the deceased and the generosity of the organizer. Funeral games required spectators, contestants and prizes. As the host and referee of the games, Achilles only promotes the games by giving prizes. Prizes and spectators turn the festival into a playground rather than a fire and a sacrifice. Different prestigious goods were given valuable prizes: “three-legged cauldrons, horses and mules, strong head of cattle and beautifully dressed women and gray iron”. Resembling the spoils of war, Achilles' trophies are symbols of victory over an opponent. Homer's announcement and giving of athletic awards derive from gift-giving rituals. Bounties allow for the redistribution of a dead person's assets or the creation, renewal or repair of social bonds. Some of the rewards came from Patroclus' estate. But Achilles also distributed his own plunder from his ships. He wants to honor Patroclus, but he also needs to make amends with the Greek princes. Achilles' rewards were as reasonable as the gifts he made as rewards. Dramatically, it is mentioned in the plays that Achilles can give the gift of reconciliation or the gift of reconciliation by insulting and threatening Agamemnon for his alienation and unfair

distribution of gifts, and then his rejection. In some of his invitations to his rivals, Achilles says: "Come, tell me who will take part in this prize." No matter what, everyone is invited to compete, but Homer's aristocrats do not embrace the democratization of sports (İmamoğlu and Koca, 2021).

**Social Exclusion and Self-interest:** In Homer's works, social exclusion and self-interest simply keep everyone out. In Homer, physical and moral perfection come together, and they do not enter into games like Thermites, the physically inferior, ugly and mischievous players previously thrown by Odysseus. All rivals are "princes".

**First races:** The first event, the longest account of the chariot race, the greatest prizes (a talented woman and a large tripod, a pregnant mare, a new cauldron, two talents (a large weight) of gold and a non-burning bowl) and most rivals (Eumelos, Diomedes, Menelaos, Meriones and Antilochos). Agamemnon avoids Achilles' direct invitation, but remains a spectator, lending his mares to his brother Menelaos. This two-horse chariot race fits both Mycenae and Homer's aristocratic eighth-century patrons. After declaring the race forgiving, Achilles shows that he has become accustomed to the role of receiver: "Now if the Achaians were fighting for the sake of another hero, I should take myself to the shelter of first place." For Achilles, competing with the host role is not enough. He claims that he and his horses will remain in peace for Patroklos, but he might win under different circumstances. Emotion and etiquette make Achilles unbeatable, but still require recognition of status. No one disputes his claim. As a conscious game organizer, Achilles considered the initial positions of numerous and deployed noble people as a race. However, Achilles could not control the gods who watched closely. To aid the leading Diomedes, Athena took back Apollo's whip after he lost it, and then broke the chariot yoke of Diomedes' rival Eumelos. It continues to inspire Diomedes and his horses to win. The gods are playing favorites and dropping the charioteer, should humans act like perfect athletes? Bringing up feats of fair play and passion, young Antilochos nearly causes an accident by driving dangerously and refusing to yield to Menelaos, who has more authority in a tight spot. Focusing on the spectators sitting in the "seats" at the finish line, Homer reinforces the motif of tension between young and old men. Ileneeneus, an elderly prince of Crete, and the young, aggressive Aias (Ajax), son of Oileus, provide information about who was in the chariot. Idomeneus deals with Crete, a friend of Eumelos, who had previously pioneered. After Idomeneus suggests that someone else is now in front of him, Aias argues and insults his superior, Idomeneus, who insults him. Idomeneus then challenges the young warrior to testify

to Agamemnon's positions, not about the winner, but about which chariot he leads (thus whose eyesight is better) (Kyle, 2014).

**Ilia:** In the Iliad (XXIII. 262-897), games organized due to the death of the hero Patroclus are seen. Achilles orders his soldiers to gather and tells them to bring basins, tripod cauldrons, horses, mules, oxen and female captives from the ships to be given to the winners of the competitions. The subject of competitions is explained at length (Kornexl, 2010/2011).

### **8 events at Ilia:**

**1. Car races:** At the beginning of the description, it stands as the most important competition. First, a chariot race is held with five contestants, and Diomedes wins it. The chariot race in these funeral games has survived to this day on a dynos piece painted by Syphilis, one of the famous vase painters, around 580 BC. It was also built in open land. The intervention of the gods (Apollo, Athena) decides the outcome. Awards: 1. A woman and a tripod cauldron, 2. Pregnant mare, trained horse, 3. Bell/Basin, 4. Two gold coins, 5. Double-handled vase.

**2. Fist competitions (Boxing):** The famous boxer Epees knocks down his rival Euryale's with a punch to his jaw. It was made in a free area. There was protection of the waist area with fists with leather straps. Prizes are stated as Mule and Cup. One promoter said: "Hurry up for those who want to win the double. But the mule will not kidnap me another Achaean. He defeated me with his fist, I boast as if I were the first... But I say this in advance, and it will surely be completed: I will completely strike the enemy and mix my bones together, let the body guards gather together and raise the man at the moment when my fist forces him."

**3. Wrestling:** The third match is the wrestling between Odious and Aias. It ends in a draw. There is a free area for spectators. There is a belt around the waist and there is a throw to the ground by holding the waist. Maybe there would be no competition on the ground. Two awards; 1st prize: 12 cattle and 2nd prize: 4 cattle owners were women (Doğan and İmamoğlu, 2019).

**4- Races/runs:** There are three competitors: Odious, Aias and Antiochus. Aias slips by stepping on ox dung. Odious takes advantage of this opportunity and passes him and wins the prize. Running Distance is not specified. Goddess Athena welcomes the dignitaries in the garden. "But he immediately filled his mouth and nose with cow feces. We cannot see an athletics festival in Homer; however, the realization of the city-state idea much later enabled people living together and organizing various games or shows to organize these games in a

certain order and program. The games in Homer had now turned into organized athletics festivals.

**5- Fight with Weapons:** Later, they fought with Aias wearing the weapons of Diomedes. Viewers are so afraid of the outcome that they demand the contestants end the fight and split the prizes. Because the fight will result in the death of one of your heroes. It was aimed to increase military efficiency. Dual competitions were held in the form of a duel with swords, shields and helmets. There are one-way explanations in Patroclus plays.

**6- Discus throwing:** The sixth competition is discus (nuggets) throwing. The prize is a bar of raw iron and there are four contestants. Epees, the first of the contestants, throws the disc (nugget) so badly that the audience laughs. Polyploidies passes all the competitors with a great shot and receives the prize. Discs made of iron and stone are mentioned many times in the Iliad and Odessa. There were no specific measurements in terms of size and weight. They would be thrown without turning.

**7- Archery:** Target: a wild pigeon, tied to the pole with a rope on top. Some other indicators show the popularity and importance of this sport.

**8- Javelin throwing:** Throwing far with war spears in the free field.

#### **Other activities in Iliad and Odessa:**

**Odessa:** In Odessa (VIII. 100-125), the enthusiasm for competition and the pride of winning are seen in the games held in honor of Odysseus. On his long journey from Troy to Ithaca, Odysseus arrives in the land of the Phaeacians. The king's daughter, Nausicaa, takes him to her father's palace. Odysseus is welcomed very well here, and competitions are held in his honor. The young princes of the country of Phaiak come to the place where the competition will be held. Here athletes participated in running, wrestling, long jump, discus and boxing competitions. Meanwhile, the king's son Laodamas challenges Odysseus. Odysseus throws a disk so far that no one can find a word to say. Odysseus' superiority is considered undisputed; with the intervention of the king, the incident is closed before it escalates. There are countless events taking place in Truvada Odessa (Şener, 2018).

**Dance:** Many documents, great popularity; mostly with musical accompaniment (lyre/vocals), usually own dance floor: dancers' festive costumes (wreaths, veils for women and animals and daggers for men). Generally, hitting movements are described (Kornexl,



2010/2001). Purposes: Festivals and religious celebrations. It was especially important for young people.

**Ball games:** As a recreational activity among young people, often in conjunction with dancing.

**Horseback riding:** Only small evidence of riding as sporting events, (albeit aristocratic) seems to have been marginalized by chariot racing. In ancient Greece, chariot encounters were initially held in heroes' funeral games, as described in Homer's Iliad. The races took place in an arena called a hippodrome. In Homer's Iliad, Achilles organized horse races for his dead friend Patroclus.

**Gymnastics and acrobatic competitions:** Pentathlon: It is unclear whether it was held for competitive purposes in the Homeric epic. In his Iliad, Homer tells that in 1000 BC, the Greeks performed demonstrations with swords during holidays and festivities. It is stated that the Greeks appointed people who had mastered fencing as generals (Çetin, 2015).

Jumping and High jump: Starting from the Homeric epics, jumping was done only within the framework of the Pentathlon. The technique and application methods were not as clear as they are today. Neither literary sources nor numerous depictions on vases can fully explain its shape at that time.

## CONCLUSION

In Homer's epics, 8 sports events are extensively mentioned in his works called Iliad and Odessa. There is an epic understanding of sports in these works. In ancient Greece, sports activities were seen in the form of gods and heroes competing with each other or animals from very early periods. The sporting activities carried out in the work titled Iliad are listed as car races, athletics runs, boxing, wrestling, armed fights, discus throwing, archery and javelin. Again, in the Odessa work, it is stated that dancing, ball games, gymnastics and acrobatic shows, and horse riding were performed, while there is uncertainty about pentathlon and high jump.

## REFERENCES

- Biyik K. & İmamoğlu O. (2022). *Antik Mısırda yüzme ve kürek sporunun tarihe yansımaları*. İçinde Çankaya, S. ve Sabah, S. (Ed.), Spor bilimleri alanında güncel araştırmalar – II(ss.59-72).Gazi Kitabevi
- Biyik K. & Yazıcı Y. (2023).*Antik Yunanistan'da Olimpiyat Oyunları, Hoplit Yarışları, Takım ve Top Oyunları Üzerine Düşünceler*. İçinde Ünver, R. Ve Berk,Y. (Ed.) Spor bilimlerinde akademik değerlendirmeler-1(ss.157-169).Duvar Yayınları
- Can A. (2011). *Homeros Destanları İle Dede Korkut Hikâyeleri Arasındaki Kurgu, Yapı, Tip ve Tema Benzerlikleri*, Turkish Studies - International Periodical For The Languages, Literature and History of

Turkish or Turkic Volume 6/2, p. 263-286

- Çetin E. (2015). The First Article About Sports In Turkish Press: Ali Ferruh Bey and His Article Named "Fencing", *International Journal of Social Science*, 37, 149-157.
- Çokbankır N. (2010). *Yazıtlar ışığında Roma İmparatorluk Çağı Küçük Asya agonları ve sporcuları*. Akdeniz Üniversitesi Sosyal Bilimler Enstitüsü Eskiçağ Dilleri ve Kültürleri Anabilim Dalı, Doktora Tezi, Antalya.
- Doğan, E. & İmamoğlu, G.(2019). Interpretation of Sporting Activities and Visuals in Iliad and Odyssey, *Turkish studies*, 14(3); 485-496. 10.29228/TurkishStudies.24990.
- Doğan E. & İmamoğlu O. (2023). *Antik Yunanda Sporun Dinden Etkilenmesi*. İçinde Ünver, R. Ve Berk Y.(Ed.), Spor bilimlerinde akademik değerlendirmeler-1(ss.140-157). Duvar Yayınları.
- Doğan E. & İmamoğlu O. (2024). Antik Mezopotamya Sporları ve Olimpiyatları, *Akademik Sosyal Araştırmalar Dergisi*, 12(152); 61-71.
- Ermış E., Ermış A. & İmamoğlu O. (2024). The Meaning of Hunting and Boat Depictions in Ancient Egyptian Rock Art in Sports, *Akademik Sosyal Araştırmalar Dergisi*, 12(152); 39-49.
- İmamoğlu O. & Koca F. (2024), *Antik Akdeniz Medeniyetlerinde Bazı Görsellere Göre Sporların Doğuşu Ve Gelişimi*. Çolak H., Yağız Y. (Ed),Spor Bilimlerinde Yeni Çalışmalar (s.50-65 ) içinde. Duvar Yayınları
- İmamoğlu O. & Koca F. (2021). *Antik Çağlarda Sporda Ödüller*. İçinde Tükel Y. Ve Atılga D. (Ed.), Spor ve Bilim 6 (ss. 155-174). Gece Kitaplığı
- Kornexl E. (210/2011). Geschichte des Sports, Geschichte des Sports und anderer Bewegungskulturen, sport1.uibk.ac.at/lehre/.../Geschichte%20WS10-11.pdf
- Kyle D. G. (2014). Sport and Spectacle in the Ancient World, John Wiley & Sons, Ltd, the Atrium, Southern Gate, Chichester, West Sussex.
- Özgüç O. (2012). Homeros ve Hesiodos'da Adalet Kavramının Kökenleri ve Platon'a Yansımaları, *FLSF (Felsefe ve Sosyal Bilimler Dergisi)*, 13, 11-38.
- Sarıalp R. (2001). *Düşünceler ve Denemeler: Tarih, Kültür, Spor*. İstanbul, Temel Yayınlar,23-25
- Scanlon T. F. (2006). Sports and Media in the Ancient World'. 3-19 in Handbook of Sports and Media, A.A. Raney and J. Bryant, eds (Mahwah, NJ and London, UK: Lawrence Erlbaum Associates, Inc.
- Şener O.A. (2018). Sporting Festivals and Effects in The Ancient Greek Civilization, *The Journal of international social research*, 11(61):530-536.
- Tazegül Ü. (2017). Antik Yunan Spor Kültüründe Narsistik Görünümler, *Sosyal Bilimler Dergisi*, 4(15), 199-207
- Tekin A. & Tekin G. (2014). Antik Yunan Dönemi: Spor ve Antik Olimpiyat Oyunları, *Tarih Okulu Dergisi (TOD)*, 7 (18), 121-140.
- Tomay B. & Değirmencioğlu H. (2017). Antik Çağda Anadolu'da Spor Turizmi, *Süleyman Demirel Üniversitesi Yalvaç Akademi Dergisi* 2 (2), 9-21
- Yamaner F. & İmamoğlu G. (2018). Homeros Destanında Sportif Etkinlikler ve Görsellerin Yorumlanması. İçinde Yamaner, F. Ve İmamoğlu, G. (Ed.), Akşemseddin Uluslararası İnsan Toplum ve Spor Bilimleri Sempozyumu Kitabı (ss.689-696). www.isscongress.org.
- Yazıcı Y. & İmamoğlu O. (2023). "Ancient Greek wrestling and its reflections on other nations", *Journal of social, humanities and administrative sciences*, 9(64):2810-2817. DOI: <http://dx.doi.org/10.29228/JOSH.AS.69548>

<b>CONTRIBUTION RATE</b>	<b>EXPLANATION</b>	<b>CONTRIBUTORS</b>
<i>Idea or Notion</i>	<i>Form the research hypothesis or idea</i>	Kazim BIYIK
<i>Design</i>	<i>To design the method and research design.</i>	Kazim BIYIK
<i>Literature Review</i>	<i>Review the literature required for the study</i>	Kazim BIYIK
<i>Data Collecting and Processing</i>	<i>Collecting, organizing and reporting data</i>	Kazim BIYIK
<i>Discussion and Commentary</i>	<i>Evaluation of the obtained finding</i>	Kazim BIYIK
<b>Statement of Support and Acknowledgment</b>		
<i>No contribution and/or support was received during the writing process of this study.</i>		
<b>Statement of Conflict</b>		
<i>Researchers do not have any personal or financial conflicts of interest with other people and institutions related to the research.</i>		
<b>Statement of Ethics Committee</b>		
<i>This study does not require ethics committee approval.</i>		



This study is licensed under a [Creative Commons Attribution-NonCommercial 4.0 International License \(CC BY 4.0\)](https://creativecommons.org/licenses/by/4.0/).