

The relationship of family structure and women's sport education in the Gokturk state

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ABSTRACT

Examining the ethnogenesis system of the Gokturk state, family structure, sports that they formed mainly in war physical education and the involvement of Gokturk women with sports were tried to be determined. The meta-analysis method has been used to achieve this goal. In the early periods of history, the Gokturks gave rights similar to the rights that today's modern law grants to women and children. The family order in Gokturk nation gave each family member some rights and responsibilities while the buying and selling of women and children as goods in other societies, where the father had all kinds of savings on women and children, were common. We can explain the body control and regulation of the Gokturk state as follows: biopolitics for women and men in the archaic period did not differ, even if it differed in the contemporary world. Although the main duty of women is motherhood, they have dealt with all kinds of sports as in the case of the female heroes (inscriptions, epics, rock paintings, kurgans and miniatures). According to the data obtained, social life in the Gokturk state has been constructed in parallel with today's modern concept of gender. Female and male Gokturks were subjected to a physical education that would take part in attack-defense in wartime and in the economy in peacetime (heroism, blacksmithing, mud-brickwork, handicrafts, housework, trade, etc.).

Keywords: Gokturk state, woman, sport.

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INTRODUCTION

Ethnogenesis system of the Gokturk State (It obtains all materials from nature in order to sustain human life. All-natural substances, as well as people in that region, domestic animals and cultivated plants, the environment that hosts people, aboveground and underground wealth, people's neighbors, friends or foe relations with their neighbors, the language they use or languages and the elements of material and spiritual culture together, are a part of the structural system integrity) will be examined including family structure, sports that they have formed mainly in war physical education and the relations of Gokturk women with sports will be tried to be determined. Meta-analysis method has been used to achieve this goal. The method is used to reach a synthesis from the results of these studies by considering and examining together the researches made for a specific purpose or subject. Meta-analysis also means the analysis made to obtain a general result by combining the results obtained

from different studies, as well as the re-analysis of the results of a study (Büyüköztürk et al., 2012; Neuman, 2007).

Mankind is born with the power to receive sensations, perceive, separate, keep in mind, recognize, combine, hide, or enliven simple sensations that combine these sensations. This compares the compositions with each other. It captures the common and separate points in them. It puts marks on all these objects to get to know them better and easily create new combinations. Mankind uses this power in his relationships with people similar to himself. This progress depends on the same laws seen in the individual development of our forces. Because at the same time, it is the result of this development, which is dealt with in many individuals united as a community. This table is a historical one, as it undergoes constant changes. It occurs by observing human groups that come from different periods one after another (De Marquis,

2010).

The history of social development of humanity has been well researched by historical materialism and its rules and laws have been determined. Social processes that develop spontaneously in the form of social and economic societies are peculiar only to the person in the community. Human communities are ethnoses. (The science that studies the life of human societies) There is not a single person left outside ethnoses in the world. Studies conducted with Central Asian History and the archeology of the lower regions of the Volga have reached three conclusions in order to determine the functional links between physical geography and paleontology (rocky science or fossil science) events. The first one is that the historical fate of an ethnos depends directly on the dynamic state of the geographical environment and landscape on which it stands as a result of its economic activities. The second one is that the archaeological culture of an ethnos reflects the paleogeography of the environment-landscape (the science that studies the geography of past ages) as a trace crystallized after the end of its historical destiny. In this way, it is more convenient to date the events. The third one is that the combination of historical and archeological information (materials) gives information about the nature of the landscape of a particular geographic environment in a particular era (Gumilev, 2001).

Gender discrimination is one of the most important social problems of humanity since the First Age. Negative discrimination against women is common throughout world history. Although there are social differences, gender discrimination has become almost traditional since birth. This situation manifests itself in societies that are contemporary Turks before Islam. For example, if the child born in China, one of the closest cultures of the Turks, is a girl, it is not deemed worthy of naming but it is addressed with numbers. In India, another community in the nearby geography, if the child is a girl, she is under the protection of her father or her brothers until she gets married. The purpose of this protection is the belief that girls are weak in character, inclined to sin, and are too weak to survive alone (Çağatay, 1989). As can be understood from here, the contemporary communities of the Turks were making gender discrimination among their children. Yet, Turks do not treat their children differently. Raising boys and girls together until adolescence is the most important practice of this social value (Ergin, 1988). The fact that Turks do not discriminate between their children by gender is an important indicator of their view to women. Looking at the evaluations after childhood, the mental values of the society on this issue begin to become clearer. The interpretations made through symbols of a young girl, married woman, and mother reveal whether the look in the initial phase continues in the later period. For this, oral sources that reflect the oldest values of society are very valuable. Since the reputation of women in society is closely related to the

place of the nation in the world of mind, it is necessary to look at the oral sources that have transferred the thought system of the nation from generation to generation for centuries. Legends and epics, which are the oldest places in the memory of society, contain invaluable information in terms of showing the Turks' view to women. Looking at the epics, the mothers and wives of the heroes are always depicted as beings of divine light. This celestial symbol is regarded as a sign that the woman is precious. In the Legend of Oghuz Khan, Oghuz Khan's wife is depicted as a bright light from the moon and the sun, descending from the sky when it is dark (Bang-Rahmeti, 2012, p.93), from a blue light descending on a tree on Hulin Mountain in Migration Legend. Examples such as the birth of Sungur, Kutur, Tükel, Ur, and BögüTigin point to this situation (Banarlı, 1971, p.28). On the other hand, it is noteworthy that God let Ulgen (Son of Tengri) to creating inspiration to woman. Therefore, the day that owns this inspiration is in a higher position in God's sight as the representative of women (Uraz, 1994, p. 8). In addition, they think that there is a spirit named Mother Maygil who is believed to protect the nation and is called the mother of the nation (Çoruhlu, 2000, p.44). These examples are very valuable regarding the positioning of women in social memory. The fact that women are associated with symbols beyond physical is an indication that women are treated not as a sexual object but as an extraordinary entity. Likewise, keeping women in a closer position to God in the world of belief reveals that their law is determined by religious rules. The symbol of Umay is one of the most important indicators of the value given to women in the realm of the Turks. For the first time, Umay was mentioned in the Kul Tigin monument with those words: "My little brother Kü'l Tigin was seven years old when my father flew. In the states of my mother like Umay, my younger brother was named Kü'l Tigin." In Tonyukuk inscriptions, Umay is the deity that saved the Göktürks (Ergin, 1988, s. 25-26, 58). Ulgen sent the beech tree, which is one of the most important symbols of the tree and forest cult, to the world together with the protector and compassionate mother Umay (Inan, 1976, p.39). Umay is a goddess or spirit related to women (mother) and children. The ruler's wife represents Umay. She is a spirit that protects women and children. The sun that gives life to everything is also related to Umay (Çoruhlu, 2000, p. 39-41).

In the early periods of history, the Göktürks recognized rights similar to the rights that today's modern law gives to women and children. In other societies with contemporaries, the buying and selling of women and children as property, and the family order of Göktürk nation gave every family member a set of rights and responsibilities during the periods when the father had all kinds of possession on women and children (Onay, 2012). Ibn-i Fadlan tells that while wandering among Turks in Volga tribes, women participate in all kinds of social activities with men and personally manage

religious and official festivals. In his travel book, he says that "women fight like men, they are agile, they jump on horsebacks, their arms are strong" and determines the fighting ability of women (Şeşen, 1975). According to Chinese sources, women played football while their husbands played checkers. Women used to behave like men and participate in the war (Roux, 2006). In the Oghuzname and in the old Turkish epics, as a woman who fought for herself and her society, the alpine type man who rides a horse and fights presents an appearance suitable for the man, as well as being the only companion of the man and the mother of his children, a wife, has been seen as a daughter and sister. In family and community life, it has always been regarded as equal and side by side with men.

FAMILY STRUCTURE, WOMEN AND SPORTS IN THE ETHNOGENESIS OF GOKTURK NATION

In the archaic age, as in every age, it is possible for a person to become a member of society only by adopting and assimilating the cultural structure of the society in which he/she is a member. Culture is a phenomenon that includes the knowledge, arts, traditions, customs, skills, and habits that society and people learn and acquire, and that includes social values. This phenomenon provides a person the opportunity to become an individual in society.

Gokturk inscriptions constitute the source of our knowledge with the family in the Gokturk state. Therefore, it is possible to have information about the family structure in the Gokturk nation. On the east side of the Kül Tigin Monument, it is stated that "When the blue sky on the top and the greasy ground at the bottom were created, human beings were created between the two, the ancestor Bumin Qaghan and İstämi seated on the human being and arranged the province of the Turkish nation". Here, it is explained how the earth was created and how the Turkish nation had a tradition. In this narrative, it is seen that the Turks have legal norms and this has been created as a result of regulation. The expression that created the family in the Gokturks is also mentioned in the Orkhon Inscriptions. According to the statement here, "In order not to perish the Turkish nation, to have the nation, my father will have raised İlterish Qaghan and my mother İlbilge Khatun from the top of the sky" (Ergin, 1988). The most important implication about family structure in Turks from this statement is that there is a nuclear family structure. According to the Orkhon inscriptions, the Turkish family consists of mother, father and child (Mandaloglu, 2013). In Turks, the family is formed through marriage. The realization of marriage is an issue that needs to be examined in terms of private law. Because the marriage ceremonies organized in order to establish the family institution are held according to the custom and the family order created in accordance with the custom is passed on to the next generations.

The terms "marriage" used in Turkish are the expressions that the married boy or girl leaves the father's family and creates a new family (Kafesoğlu, 1993).

As Tayga (1990) stated, archery and hunting activities were very important in the Turks. Since it was necessary to get used to the difficulties of the place they live in and the natural conditions they lived in and to raise the children accordingly, they subject their boys and girls to arrow shooting, hunting, and horse riding training. While the children were shepherds, they learned to hunt birds and rats with small bows and arrows, and as they got older, their bow and arrows were developed accordingly. They would have taken their place in society when they had the ability to use heavier combat vehicles after they grew up and showed themselves in the war. Therefore, people living in the archaic age were able to develop themselves in the sports branches required by the archaic age in order to become individuals in society. As can be seen clearly, sports and the phenomenon of society are complementary elements in Gokturk society. The children started their first sports activities with the guidance of their families, without discrimination between boys and girls.

The sport realizes all its aims and functions through the individual with the help of and through the individual. In other words, all social, cultural, civic and environmental goals can only be achieved by educating the individual and making him/her sufficiently qualified and capable (Krech and Crutchfield, 1980). The idea of educating the body, that is, the body that constitutes the integrity of the human being together with its ideas and spirit elements, is as old as the existence of the human being on the universe (Alpman, 1972). The sport appears chronologically with people living in societies. In the times when war was based on physical strength, sports was almost a preparation period for war. As a matter of fact, the definition made from the historical perspective of sports is as follows: Sport is a disciplined collective style of play that is based on competition, which matures the warrior forces (Erkal, 1978). The existence of sports in societies took place in three stages. The first is "attack and defense". It includes contact sports that emerged as a result of the struggle for the life of the archaic people against nature, with or without tools. The second is "transport" which involves simulations with or without vehicles that humans develop to move from one place to another, escape from predators or enemies. The last one is "team sports". At this stage, it is a simulation of monopoly capital, in which steam power is put into production and the general social division of labor is transferred to the internal division of labor (Fişek, 2005).

One of the main points in the success of Turks, whose individuals grew up in a military atmosphere between the campaigns, continuous attrition, and intimidation, is also the permanent sports movements that have the characteristic of war preparation. Horse riding and shooting arrows were everyone's field of activity. Horse

races, javelin, shot put, falconry (it developed as a hunting organization in the Ottoman state and was included in the state protocol with the title of stirrups). Hunting with birds of prey sharpened the will to fight (Kafesoğlu, 1987). There were days when these sports activities were held regularly. There were three important periods on certain days of the year in Gokturks as in Zhou and Huns before. The first of these is the meeting held in the first month of the year. The second was taking place in the city of Lung in the spring with a greater turnout. The last one was a bigger meeting held in Tairlim in the autumn when the horses got fat. Of these meetings, those held in spring and autumn were involved in sports. Horse races and arrow competitions held the most important position. The bow, which is already called horse riding, riding clothes, drinking mare's milk, and solid bow, is the invention of Turks (Eberhard, 1940).

According to Chinese sources, it is mentioned that on the day of the "Qing-Ming" feast (105th day after the winter sun change), the Gokturks played football with balls filled with hair. This also coincided with New Year's Day. This holiday was celebrated as the exhibition of sports games based on body culture. Therefore, it is possible to think of this holiday as a "sports festival". The Tengri ritual, the New Year festival, and physical activities coincided with each other (Öngel, 2001).

In a case that showing Gokturks reached the concept of gender, which is still a matter of debate today, it is understood from the fact that Gokturk women are at the forefront of the society in physical activities.

According to the Chinese chronicles, women were consulted on every issue in the Gokturks, and sometimes women even decided on war. Women have been part of the war with men. Women participated in herding hunts and wore the same clothes as men (Rudenko, 1970).

Turkish women, like their men, rode a horse, shot arrows, played ball games, wrestled, and gave special importance to the development of the body and its health. It is even known that Turks perform horse racing activities during holidays, festivals, and funeral ceremonies (Kafesoğlu, 1987; Gumilev, 2001; Yıldız, 2002; Donuk, 1980). There is a close relationship between Gokboru and Gokturk. People called them Gokboru looking at the heroism and bravery of the people who played this game. As it is known, the wolf was the symbol of the Gokturks. Considering that the Totem and the other name of the Turks are Gokboru, we can say that this game belongs to the Turks. For this reason, the Gokturks are valiant and they used to see brave men as Gokboru (Kaya, 2007). It is seen that Taugast is mentioned in the work of Theophylacte Simocatta, which has provided the letter written by the Gokturk Khan to the Roman (Byzantine) emperor Maurice in 598 AD (Chavannes, 2007). He states that the Gokturks live in Taugast and the most important point in terms of our subject is that the people living in this city give information about their regular body exercises every day. It is seen that these organizations,

such as archery houses, courage, and bravery trial houses such as Pi-Yung, where archery training is carried out continuously and has a very common function in Asia, are the first sports clubs (Ögel, 1995). Sports such as wrestling, hunting, archery, horse riding, sword, running, mace throwing, javelin, and chovgan were performed thanks to the deep-rooted tradition, military genius, and education and training methods of the society formed by the Turkish tradition and living conditions, (Güven, 1992).

For these reasons, sports awareness has been shaped militarily, regardless of gender, as there are no civil organizations in society due to the military culture of the ethnogenesis of the Gokturk state (Kepoğlu, 2017).

RESULTS AND DISCUSSION

Turkish history can also be considered as a military history until the last two centuries ago. Turkish society, in the light of the available data, is a society in which the distinction between military and civilians has not been considered throughout its history, and all members can be considered soldiers (Kafesoğlu, 1987). The modular quality of the structure that stands before us from the tribe organization to the army unit division and the whole state equipment is a natural result of that lifestyle and world view. Inner-part, Outer-part, Inner-Oguz-Outer-Oguz, Bozok-Ucok, center-periphery distinctions provided the dynamism of a social and political system and the ease of operation of that system. But this structure never seems to operate in absolute rigidity. This is a flexible and highly maneuverable modular, where even the outer ring that can meet the need can take the role of the center while conditions are challenging (Kafesoğlu, 1987). Sports houses operating in open and closed areas have also been established in accordance with the tribe, Inner-part, and Outer-part, Inner Oguz-Outer-Oguz, Bozok-Ucok, central and surrounding structure. In the travel books written by Chinese, Byzantine, and Muslim travelers about the Gokturks, it is stated that the existence of sports houses and the Gokturk community regularly do sports. Traditional Chinese society was a society dominated by Confucian teachings. According to this mentality, which does not give the necessary value to the concept of the woman where the woman was regarded to be a mindless being guided by her emotions. The beauty of the woman was merely a trap that caught men off guard. According to this mindset, the only positive feature of the woman was her harmony. This characteristic, which she possesses by her nature, gave her qualities such as compassion, mildness, diligence, elaboration, elegance, and courtesy (Guisso, 1981). The Byzantine Empire was extremely dependent on traditions and customs from ancient Rome. The Church, as a spiritual power, had a tremendous influence in this Christian state. Therefore, besides the official policies of

the state, religious laws and customs were extremely important in Byzantine social life (Ostrogorsky, 1995). Byzantine women were experiencing various victimization within the Byzantine administration, which was dependent on these elements. These victimizations were frequently experienced in the lives of women in the early periods of Byzantium. They were not allowed to realize their value, nor to act in line with that value (Hill, 2003). For centuries, women have struggled with the complex rules imposed by the Christian Holy Bible and church founders. According to these rules, women were seen as both a gift bestowed by God and a curse of God. In this case, the founders of the church were indecisive for women (Connor, 2008). When we look at the Byzantine social order as well as the indecisive thoughts of the Church about women, it is seen that women were regarded as inferior to men. It is legally forbidden for women to be in the ranks of the state, church, or the army. A woman has no right to testify on any subject other than issues that touch on her intimate life (Lalou, 2003). According to ideological rules, the position of women is her home, just like in Rome (Tanmam, 2015). The private lives of the imperial family began with the closing of the doors. On warm summer evenings, men engaged in sporting events such as shooting arrows and javelins, or playing tennis, or watching boxing and wrestling matches. VIII. Constantine brought back the gymnopodia, a fight that evoked gladiatorial fights. In the sixth century games such as chess and backgammon came from the East to Constantinopolis and were often played in the palace (Rice, 2002). Byzantine chess, which is among the sports activities and also called circular chess, is a thousand-year-old type of chess and constituted one of the important occupations of the Byzantines. Tzykanisterion was a sports court devoted to various entertainments of the palace. Here the princes would ride horses and do sports. Also, a game brought from Iran was played, which is polo. The word Tzykanisterion comes from Persian Shu-gan. The sports field must have taken its name from this game. The Turkish version of the play and the word is Çevgan (Chovgan) (Tezcan, 1987). Even though women continued their existence in different regions in the Middle Ages, they generally shared the same fate due to the conditions and mentality of the period. While women are left behind in many societies in the east and west, the situation is different for Turks. In the old Turkish family law, democratic rights were given to women and women were considered significant. There were no restrictions on women in ancient Turkish society. Unlike the deprivation of all rights as in other contemporary societies, Turkish women were free and respected by the society. More importantly, the woman participated in all activities of the family together with the man (Koca, 2002). It has been explained that the Gokturk society is a military society, in alliance by the scientists who are doing relevant field studies. Therefore, in the Archaic Gokturk community belief, sports are part of the religious ritual.

Both combat physical education and hunting, which is considered as an economic activity, are occupations that require regular training. Biopolitics is a part of realizing the control and regulation of bodies at the population scale. We can explain the body control and regulation of the Gokturk state as follows; Biopolitics for women and men did not differ in the archaic period, even if it differs in the contemporary world. Although the main duty of women was motherhood, they were engaged in all kinds of sports such as in the case of the female heroes (inscriptions, epics, rock paintings, kurgans, and miniatures). According to the data obtained, social life in the Gokturk state has been constructed in parallel with today's modern concept of gender. Female and male Gokturks were subjected to a physical education that would take part in attack-defense in wartime and in the economy in peacetime (heroism, blacksmithing, mud-brickwork, handicrafts, housework, trade, etc.).

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