

Social Entertainment in Greco- Roman Egypt (Games and Sports)

Doaa Ragab Fadel

Lecturer in Tourist Guidance department, High Institute of Tourism & Hotels,
King Marriott – Alexandria.

ARTICLE INFO

Keywords:

Sport; game; Greek;
Roman; toys; board;
entertainment;
athletes; enjoyment;
gymnasia; contest.

(JAAUTH)
Vol. 19, No. 3,
(2020),
PP.1-34.

Abstract

There's no doubt that sport represents a central cultural place in the mankind civilization also sport and physical activities can be traced to the beginnings of recorded history. The ancient Egyptians practiced a lot of today's sports such as shooting, wrestling, weightlifting, fishing, ball games, long jump, rowing, and swimming as well as competitive sports such as wrestling and non-competitive sports such as hunting that practiced for recreation. Indeed, there was a strong culture between physical activity and the ancient Egyptian religion as well as was found a relation between the kings and the athletic prowess. Besides, athletic competitions included several sources of traditions derived from hero cults, funeral games, and initiation rituals as well as components of religious festivals, for example, gaming squares were found into temple roofs for the recreation of priests as well as religious and funerary contexts. While the kings, princes, and statesmen of ancient Egypt were eager to attend sports completions that provided with the necessary equipment. In other words, sports like the gym represented the most important parts of the most Greek men also fed the soul and the body of the athletics so the Greeks played games of several kinds such as competitions of physical athletics. Besides, the Greek thought that the gods liked to see human bodies as strong, fit, and graceful. Also, athletes in Roman Egypt enjoyed many privileges and benefits in their cities up to public offices, pension, and extension of public liturgies and these athletics activities perhaps are owing to the flourishing of metropolis life. Meanwhile, this paper aims to republished and shed light on the various sides of the entertainment social sides in daily Egyptian life but in specific studied the importance of sports and games and the symbolic of them for the ancient Egyptian in daily life as well as the religious importance of sports and several games. Specifically, this research contained the history of games and recreation in ancient Egypt such as sport flourished in Ptolemaic Egypt for example, Ptolemy IV who participated in a Greek contest.

Introduction

Further, different kinds of recreation took place including athletic completions with prizes for the winners (Mariam Said & Noha Shalaby, 2019; Penjak, Ana & Hrvoje, Karnincic, 2013; Deimary, Nima & Azizi, Mahsa & Mohammadi, Mohammad, 2019). Thus, sports performances are engaged culturally through ethnicity and self-representation (Papakonstantinou, 2010). Games and toys used to transfer essential skills as a part of human nature (Robinson, 2015; El-Gammal, 2008; Peck, 2013) that were practiced by the ancient Egyptians such as wrestling, swimming and ball games (Hamed, 2015). Social entertainment in ancient Egypt and performances, such as physical games were sometimes depicted in tombs and temples that associated with ritual performances (Lloyd, 2010). Additionally, festivals were held in the temples or public buildings such as the gymnasium in Roman Egypt (Mariam Said & Noha Shalaby, 2019) as well as during feasts, the public entered the great temples to watch athletes compete in combative sports so the games are an activity of recreation and enjoyment (Hamed, 2015). Besides, the ancient Egyptians put basic rules of games such as chose a uniform for players and awarded the winners several collars (El-Gammal, 2008; Papakonstantinou, 2010; Kyle, 2014).

Table 1

Table indicates the different hieroglyphic and Greek terms that associated with the word of games (Tyldesley, 2008; Osborne, 2010; Falkener, 1892; Pritchard, 2009; Remler, 2010; Thompson, 2007; Vandorpe, 2019; Papakonstantinou, 2010; Lloyd, 2010).

Word	Meaning
<i>ḥb^c</i>	To play
<i>ḥb</i>	To catch / sport
<i>ḥb^c.t</i>	Game
 <i>ab</i>	Jump / play
<i>swtwt</i>	Sport
<i>καρδία</i>	Spring / hop / play
<i>aethla</i>	Contests
<i>ago'nes</i>	Games / shows
<i>ludi, munera</i>	Games / shows

Currently, in ancient Egypt and Greece was found relations among religion and physical completions so the ancient athletes played in the presence of the gods that must be in bodily perfection as a deep religious commitment of society (Osborne, 2010). As well as the Hellenistic elite recalled traditional Greek conceptions of polis culture, especially after the Severus and Caracalla reforms (Ashour, 2012; El-Gammal, 2008) also the games were used for several educational purposes such as geography, history, spelling, counting and religion studies games were designed for educational purposes and used as learning tools for counting, spelling, history, geography, religion studies and more (Robinson, 2015). In addition, during Roman times, athletic festivals and games extended to Egypt began in Necropolis by 30 BC as well as recorded within second century also Alexandrian athletes of Roman era

were professionals in heavy contests likely boxing, pankration and wrestling (Ashour, 2012).

(1) History of games and recreation through ancient civilizations of Egypt

In the past, through the ancient civilizations of Egypt, Greece and Rome there was great knowledge of ancient sport (Osborne, 2010; Falkener, 1892). Also, the sports lasted from the 1st dynasty to the 31st dynasty in the times of the Pharaohs as well as the Greeks and the Romans in Egypt (Crowther, 2010). The Egyptian love of watching good sport and playing was a part of Egyptian's life (Hamed, 2015) also the ancient Egyptians desired of sports of strengthening and training their body (El-Gammal, 2008) and recreation reflected positively on the physical health and the general well-being of the individuals (Mariam Said & Noha Shalaby, 2019) as well as the sports in ancient Egypt used through military training, dance and religious rituals (Tyldesley, 2008) (Fig.1).

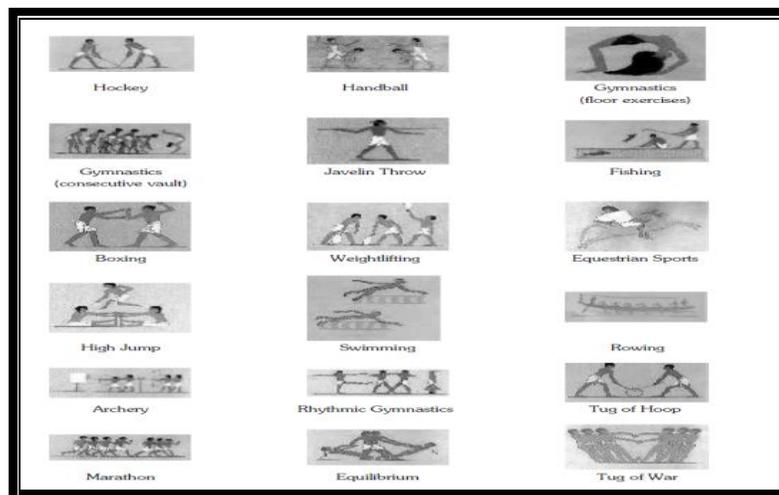


Fig.1. Sports in ancient Egypt (El-Gammal, 2008)

In other words, sports in ancient Egypt played main role for the kings as well as these kings represented as warriors, athletes and grantors of their people (Osborne, 2010) such as Amenophis II who was practiced several sports like as running, archery and rowing (El-Gammal, 2008).

Besides, the games were represented as symbolic inscriptions in the temples such as wrestling matches that considered as ceremonial games (Hamed, 2015) so in the houses there were toys and games such as game boards, balls, tops, and small mud toys, presumably made by children (Bard, 1999) as well as the ancient Egyptians kept in their tombs sports and games equipment's for their amusement (Hamed, 2015) such as boards games, bows, balls and chariots (Crowther, 2010).

Further, the ancient civilization of Egypt transferred to the Greek culture such as ancient sport (Paul Christesen & Donald G. Kyle, 2014; Osborne, 2010). There is no evidence for architectural structures for sports in ancient Egypt before the arrival of Greeks and Roman (Mariam Said & Noha Shalaby, 2019). While Egypt through Ptolemaic period constructed several sports infrastructures for many reasons such as creating Greek identity of the Ptolemies by making financial help for athletes

(Remijsen, 2009). Clearly, new kinds of sports and games were introduced to Egypt by ancient Greeks and Romans (Mariam Said & Noha Shalaby, 2019) beside the Greek athletes payed less tax who were either Greek immigrants or Hellenized Egyptians of the upper layer of society as well as the Egyptians considered themselves as Greeks. Also, *the Basilleia* was represented the first Egyptian prize of games that related with the coronation of Alexander the Great in Memphis (Escoffey, 2012; Remijsen, 2009).

In the meantime, The Ptolemies pursued religious policies in the Greek world outside their kingdom to consolidate their close relations (Hölbl, 2000). Besides, at Memphis (Roger S. Bagnall & Dominic W. Rathbone, 2004) Alexander III “Alexander the great” established competitive games, drama and a musical festival (Bard, 1999) which would have pleased the Greeks living there (Rowlandson, 1998; Roger S. Bagnall & Dominic W. Rathbone, 2004)). Alexandrian athletes were taking part in the games of the metropolis and other Greek cities such as Callimachus praised Berenice II’s Nemean victory as “from the holy race of the sibling gods” (William V Harris & Giovanni Ruffini , 2004) also Ptolemy I was participating in festival games (Hölbl, 2000).

Specifically, Sport flourished in Ptolemaic Egypt through participation in Olympic games such as Ptolemy I and Ptolemy IV who participated in big Greek athletic competitions as well as Greek residents in Egypt (Paul Christesen & Donald G. Kyle, 2014; Ashour, 2012) (Fig.2).

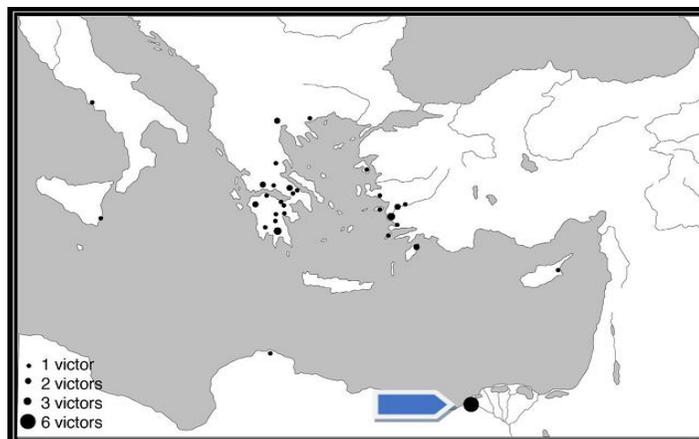


Fig.2. Map indicating the provenance of Olympic victors that included Alexandria in Egypt between 320-200 B.C (Remijsen, 2009).

As well as it was held Olympic games at a religious sanctuary at *Pisa* area while the winners get on thank offerings with inscriptions of their names (Papakonstantinou, 2010). Also the date of the first Olympic games of Greece at 77 B.C (Bard, 1999; Papakonstantinou, 2010) and dedicated to Zeus’s victory over Augeias and (Dixon-Kennedy, 1998; Luke Roman & Monica Roman, 2010) as well as Hera goddess (Jordan, 2014) while the last ancient games was happened at 393 A.D., moreover, the modern Olympic games of Athena took place in 1896 (Dixon-Kennedy, 1998; Luke Roman & Monica Roman, 2010).

In addition, *Apries*, fifth ruler of the twenty sixth Dynasty was honored by an invitation to conduct the Olympic Games in Greece (Bunson, 2014) as well as *Ptolemy I* identified himself as Macedonian in an Olympic dedication, although he was king of Egypt and participated in the Panhellenic games (William V Harris & Giovanni Ruffini, 2004; Dixon-Kennedy, 1998). *Berenike* enjoyed horse racing, the sport of queens, and she was successful in the chariot races of the Olympic games (Pfrommer, Michael & Elana Towne Markus, 2001). Indeed, *Ptolemy II* held a regular festival to honor his father Ptolemy I, called *Ptolemaieia*. Also, the *Ptolemaieia* was celebrated for the first time in 279 B.C. as extraordinary pageantry in Alexandria. Meanwhile, the festival was to rival the Olympic games in renowned as well as included not only processions, extravagant sacrifices and lavish banquet, but also all sorts of competitions, and almost all Greek states were invited to participate in the festival, lasting perhaps a full month (Hölbl, 2000; Roger S. Bagnall & Dominic W. Rathbone, 2004). Also, the winners were awarded prizes such as wreaths, ribbons, crowns, money, amphorae filled with olive oil, and treasures such as bronze tripods, big vases, or silver cups (Mariam Said & Noha Shalaby, 2019). In the meantime, from the time of Ptolemy V, its scholars organized games, festivals and literary competitions (MacLeod, 2004). Ptolemy IV had close ties to Greece and was a victor at several games including the Isthmian, Nemean and Panathenaic games (Hölbl, 2000).

Table 2

Certain and possible victors of the race for four-horse chariots at Olympia (Remijsen, 2009).

Year	Certain - Likely - Possible - More possibilities
296	Archidamos
292	Ptolemy I Berenike, Lampos, Telemachos, Theochrestos, unknown
288	Berenike I Ptolemy I, Ptolemy II, Lampos, Telemachos, Eu..., Theochrestos, unknown
284	Ptolemy II Ptolemy I, Berenike, Lampos, Telemachos, Eu ..., Theochrestos, unknown
280	Dios Ptolemy II, Berenike, Lampos, Telemachos, Eu..., Theochrestos, unknown
276	Dios Ptolemy II, Glaukon, Telemachos, Theochrestos, unknown
272	Arsinoe II
268	Karteros
264	Dios, Glaukon, Telemachos, Eu..., Theochrestos, unknown
260	Glaukon Berenike Syra, Dios, Telemachos, Eu., Theochrestos, unknown
256	Berenike Syra Glaukon, Dios, Telemachos, Eu..., Theochrestos, unknown
252	Dios Glaukon, Telemachos, Eu ..., Theochrestos, unknown
248	Dios Telemachos, Eu..., Theochrestos, unknown
244	Berenike II, Telemachos, Theochrestos, unknown

As well as the policies of the Romans made strong Hellenistic identity through the infrastructure of public buildings of games and festivals of Greek gods with four poleis of Egypt (Salim, 2013) also the Olympian lists of lists of Egyptian victors in Roman times show dramatic increase from Julio-Claudian to late imperial times. Also, Alexandria athletes of Roman era were professionals in heavy contests like boxing, pankration and wrestling in addition to *stadion* (Ashour, 2012). Further, Roman emperor Octavian initiated an Olympic style series of games at Actium on the western coast of Greece to commemorate his victory there against Marc Antony and Cleopatra VII in 31 B.C (Bunson, 2014). Therefore, in Egypt, Hadrian founded Antinopolis's temple with an obelisk that describes the festivals and games in honor of Antinous who moves from temple to temple as following: "*Antinoos, who is there (i.e., deceased) A festival place (?) has been made in his city in Egypt, which is named for him*" (Tobias Nicklas & Janet E. Spittler, 2014).

(2) The relationship between games and children in ancient Egypt

While the children filled up their idle hours with kinds of recreation after their studies (ERMAN, 1894). The children had many things to keep them entertained (Hamed, 2015), as they played with various types of toys and games (David, 2007; Morton, 1995; Bob M. Brier & Hoyt Hobbs , 2008) (Fig.3).



Fig.3: Children's games. Dynasty six, Saqqara
(Peck, The Material World of Ancient Egypt, 2013)

Thus, there were specific games that were played by girls and others were played by boys so girls and boys are often shown playing separately in tomb scenes (Graves-Brown, 2010) while sometimes Egyptian groups of boys and girls are often pictured playing and enjoying together at outdoor games such as running and jumping games (Scott, 1973; Ruiz, 2001) (Fig.4).

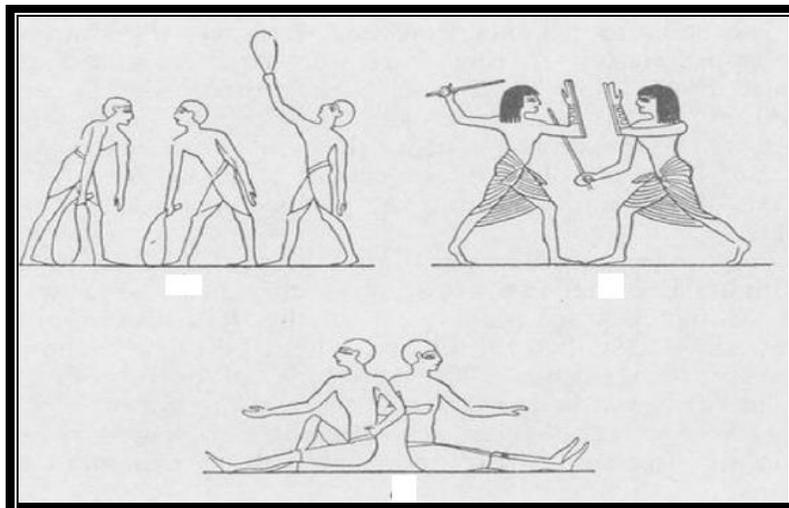


Fig.4. Egyptian games, swinging weights; single-stick; lifting game (Gardiner, 2002)

Besides, boys played tug of war and used pretended weapons to imitate warriors (Hamed, 2015) as well as competitive sports like as wrestling while upper class boys practiced archery and horsemanship (Ruiz, 2001) also boys are shown doing balancing acts (Graves-Brown, *Dancing for Hathor Women in Ancient Egypt*, 2010) and played with hoops as did the young Greek and Romans (Gardiner, 2002) as well as the ancient Egyptian enjoyed fowling and hoopoe as a sport such as the scenes at Queen Mersy-Ankh III's tomb "4th Dynasty – old kingdom" (Weshahy, 2010) but the girls are rarely shown playing aggressive games (Graves-Brown, *Dancing for Hathor Women in Ancient Egypt*, 2010) as well as at picnics, parties and festivals, entertained with songs and dances (Morton, 1995) as dancing which was very popular among children, may also have been made into a game by girls (El-Gammal, 2008). In addition, young children played with dolls and toys such as crocodiles, rattles, dancing dwarfs and miniature weapons (David, 2007).

(2-1) The Toys/ The Dolls

Currently, both boys and girls enjoyed games and a number of artifacts which were interpreted as toys also other figurines used for several purposes like as religious or magical purposes (David, 2007; Graves-Brown, *Dancing for Hathor: Women in Ancient Egypt*, 2010). Also, the majority of the archaeological evidence for children life, especially their toys and games, came from burials; however other toys have been found in the remains of houses (Mariam Said & Noha Shalaby, 2019). Further, a lot of children used Nile mud to make clay or wood figurines of animals such as hippocampus, donkeys, hedgehogs and pigs (David, 2007; Bob M. Brier & Hoyt Hobbs, 2008).

Also, infants were amused by wooden horses and birds on wheels, animals in clay such as dogs, cats, camels, pigs, horses, rats, fish and lions with balls. While many examples of children's toys and games were discovered dating to the Greco-Roman period such as Terracotta figures of toys were very common, especially those of animal figures at Karanis in Fayoum such as camel, dogs, cats, pigs and musical instruments such as the clappers (Mariam Said & Noha Shalaby, 2019) (Fig.5).



Fig.5. Figurines of clay modeled as toys by children that included: an ape (top left), a pig (top right), an unidentified animal (bottom left), a crocodile (center bottom), and a model boat (bottom right) (David, 2007; Graves-Brown, *Dancing for Hathor Women in Ancient Egypt*, 2010)

Besides, girls enjoyed wooden dolls complete with moveable arms and legs (Ruiz, 2001) as mechanical toys, operated by strings (Bob M. Brier & Hoyt Hobbs, 2008). As well as the dolls made out of wood with hair made of clay beads attached to twine that made for children to play with them or to put in someone's tomb to keep them company in the afterlife (Kubesh, 2007) (Fig.6). Besides that, there were other toys too, horses on wheels and baby rattles have been found (Hamed, 2015).



Fig.6. A paddle doll (Bob M. Brier & Hoyt Hobbs, 2008)

(2-2) The Balls

In other words, the ancient Egyptians practiced a lot of ball games for several reasons to develop their athletic prowess as well as recreation (Robinson, 2015) such as children played ball games (David, 2007; El-Gammal, 2008) (Fig.7) while they were standing, riding piggyback, and leaping in the air (Kubesh, 2007). In particular, the balls were made from papyrus, wood, or leather (Hamed, 2015) and filled with seeds or small clay beads that rattled when the balls were thrown (Kubesh, 2007) (Fig.8-9). As well as there are also pictures of various types of games that use handballs with long palm tree branches for sticks and a puck made from papyrus (El-Gammal, 2008).

Also, the children played with games of spinning tops with many materials such as wood, stuffed leather, stone and clay (Ruiz, 2001) as well as powdered quartz which was formed in a mold and then glazed (Kubesh, 2007).

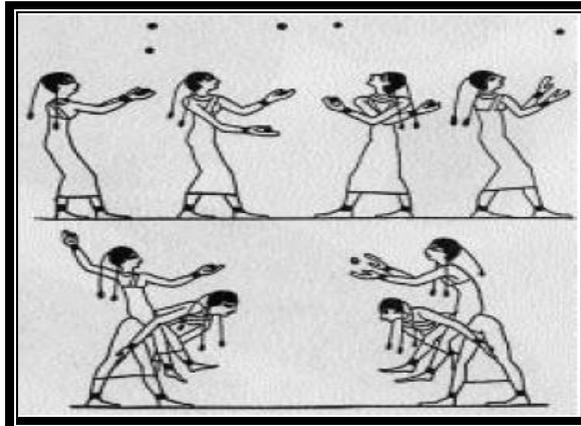


Fig.7. Scene of girls are playing with the balls and performing acrobatic dances (David, 2007; Graves-Brown, *Dancing for Hathor: Women in Ancient Egypt*, 2010).

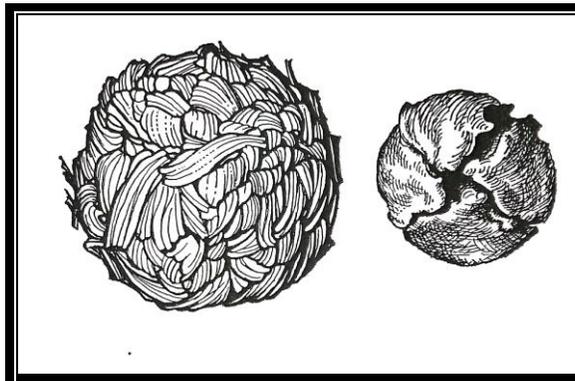


Fig.8. Sports games and exercises (Touny, A.D. & Steffen Wenig, 1969)

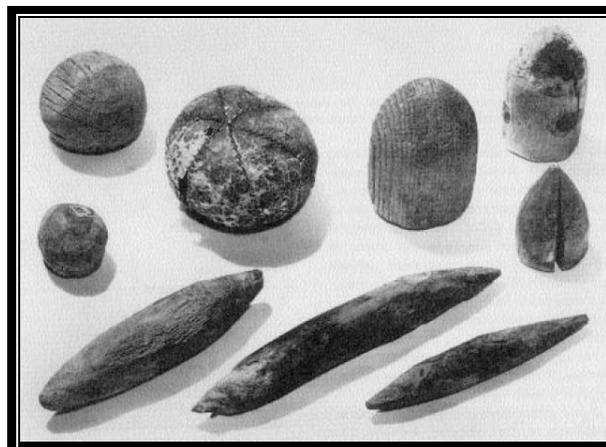


Fig.9. Toys used by the children that included: wooden balls (top left), a leather ball (top center), wooden whip tops, and tip cats (bottom row) (David, 2007; Graves-Brown, *Dancing for Hathor Women in Ancient Egypt*, 2010)

In general, two types of ball games can be seen in visual representation from daily life; the first group includes catching and juggling games while the second type a bat in the eighteenth dynasty and in the Ptolemaic period (Wolfgang Decker & Allen Guttmann, 1992). As well as another game consisted of a group formed a line of six to eight boys linking their arms over their shoulders similar to modern day Boy Scotus (Bob M. Brier & Hoyt Hobbs, 2008). Among athletic figures are an Alexandrian terracotta statuette of boy is enveloped in elegant *himation* (Fig.10), terracotta statuette of *Kausiaphoros* boy, from Hadra Necropolis dates to third century B.C (Fig.11) and funerary stelae of *Kausiaphoros* boys of Hellenistic type (Ashour, 2012) (Fig.12). Also a kind of mounted ball games was known in Greek antiquity under the name of ephedrismos and if the Egyptian rules were the same as the Greek, a missed ball meant an exchange of positions that destroy the enemies of the gods or to protect the god Osiris also the ritual of *Hitting the Ball* mostly appeared in the temples of the Ptolemaic period (Wolfgang Decker & Allen Guttmann, 1992).

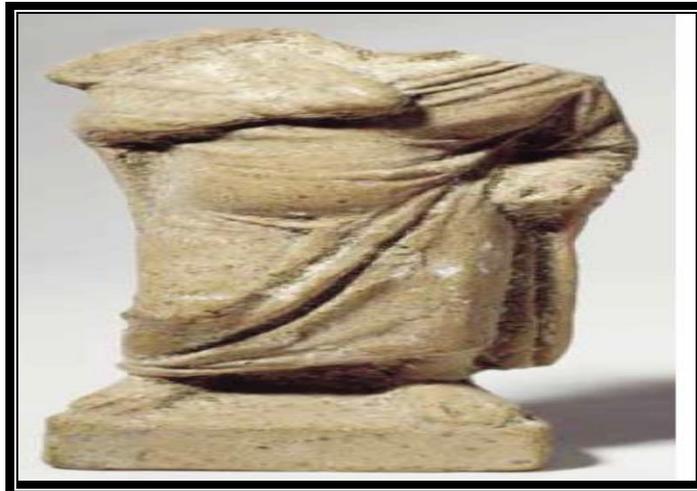


Fig.10. Terracotta statuette, Alexandria (Ashour, 2012)



Fig.11. Chamydophoros Boy Alexandria (Ashour, 2012)



Fig.12. Funerary stelae, Alexandria (Ashour, 2012)

(3) The relationship between games and adults in ancient Egypt

Currently, adults practiced a various of games and sports lie as a lot of kings and nobles who were physically fit in their early years (David, 2007) such as they had bows and arrows (ERMAN, 1894) to hunt birds and animals in the marshes, sticks and the preparations to lead their troops into battles (David, 2007).

(3-1) The board game

While indoor games were common in ancient Egypt like as dice “a game similar to chess” (Ruiz, 2001) and a variety of table games were played in the palace and in humbler abodes (Bunson, 2014). Also board games were connected with the religion and society of ancient Egypt (Robinson, 2015) also board games were a recreation popular in all historical periods of ancient Egypt (Bunson, 2014) that dates back to the Old Kingdom until the Roman period (Romano, Irene & Tait, William & Bisulca, Christina & Creasman, Pearce & Hodgins, Gregory & Wazny, Tomasz, 2018; Mahmoud, 2017) as well as game board was used as a ritual for the elite Egyptian (Romano, Irene & Tait, William & Bisulca, Christina & Creasman, Pearce & Hodgins, Gregory & Wazny, Tomasz, 2018) so board games used through religious texts and funerary objects (Robinson, 2015) such as serpent, dog-and-jackal, Senet and Asep (David, 2007) (Fig.13-14).



Fig.13. Scratched Aseb board into a flat surface (Robinson, 2015)

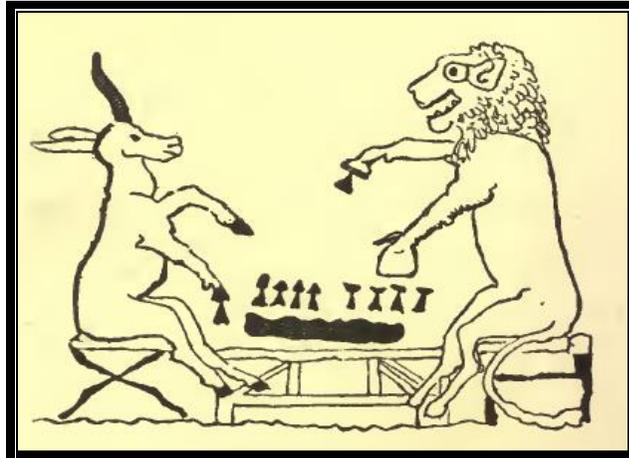


Fig.14. A lion is playing board game with a goat and the players are raising a piece with their right forefoot (Falkener, 1892)

Clearly, the game *Senat* was first translated chess, and afterwards *Draughts* (Falkener, 1892) as well as the *Senat* game inscribed in demotic as a “game box” (*h.t n ir hb^c.t*) that meant “box for making a game” (Tyldesley, 2008), also the meaning of the word  or  that refers to the Egyptian game of chess and the hieroglyph  is often represented in full texts as a chess board also *snt* game means chess (Falkener, 1892) (Fig.15). The draught game was called *ἱερά γραμμή* or sacred line by the Greeks (GRIFFITH, 1900; Falkener, 1892). As it has been suggested that *db^cw*, fingers, that used as indication to throw sticks and counting device. The word *db^cw* meant “finger” and often inscribed in *Senet* inscriptions (Crist, Walter & Dunn-Vaturi, Anne-Elizabeth & de Voogt, Alex, 2016).

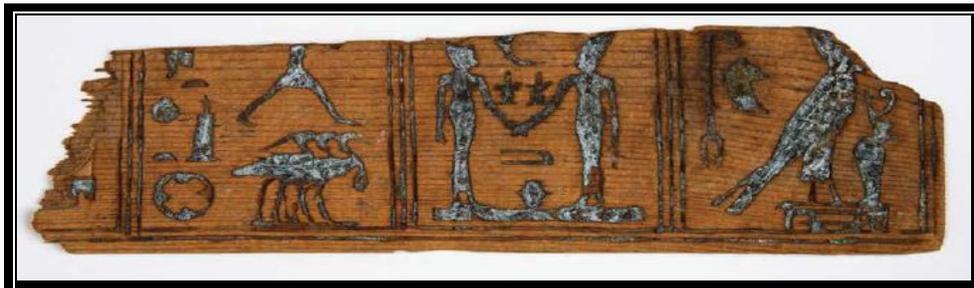
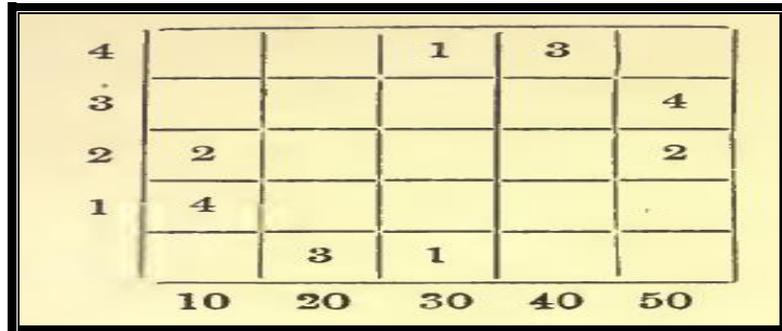


Fig.15. Fragment represent location of samples for inlay analysis of *Senet* board “arrows”, radiocarbon dating “red circle”, and wood analysis “green circle” (Romano, Irene & Tait, William & Bisulca, Christina & Creasman, Pearce & Hodgins, Gregory & Wazny, Tomasz, 2018).

Likewise, *Senet* game is the most well-known game (Hamed, 2015) for all social classes (Ruiz, 2001; Falkener, 1892) as well as it was known as a mirror of the deceased’s successful passage in the other world in the *Book of the Dead* (Romano, Irene & Tait, William & Bisulca, Christina & Creasman, Pearce & Hodgins, Gregory & Wazny, Tomasz, 2018; David, 2007) so the deceased were buried with *Senet* games that was represented in the ancient Egyptian religious literature to enjoy the deceased in the other world such as the pyramid texts, *Book of the Dead* and coffin

texts so Senet game considered as a ritual way of connection between the deceased and the living (Ruiz, 2001; Crist, Walter & Dunn-Vaturi, Anne-Elizabeth & de Voogt, Alex , 2016; Robinson, 2015).

Besides, the ancient Egyptian board game (Senet) was elaborated as Parker Brothers (Mahmoud, 2017; El-Gammal, 2008) and like SEE GA the modern Egyptian game that called as *Khams-awee* with holes called as *oyoon* or eyes in singular 'eyn' (Falkener, 1892) (Fig.16). The board and dice were made of several and rare materials such as ivory, wood, ebony and knucklebones (Ruiz, 2001) also faience and ivory inland boxes were designed for the game of Senet (Bunson, 2014) (Fig.17).



4			1	3	
3					4
2	2				2
1	4				
		3	1		
	10	20	30	40	50

Fig.16. Holes of Sega game (Falkener, 1892)

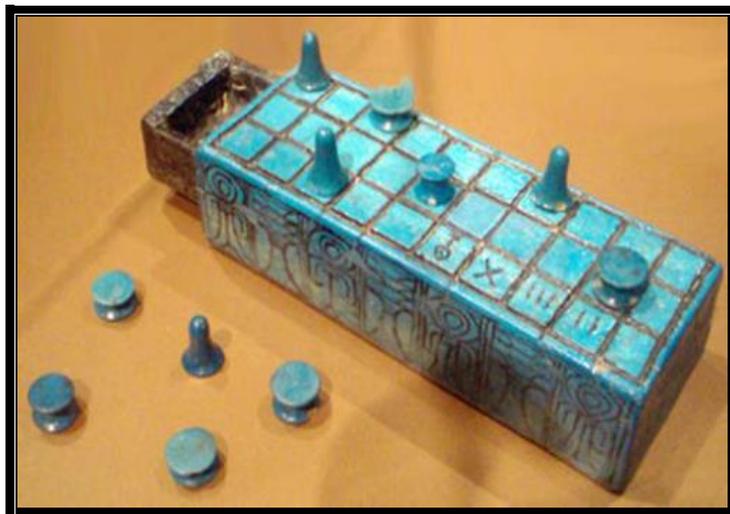


Fig.17. Game of Senet (Mahmoud, 2017)

Specifically, several kinds of casting devices of gaming boards such as cubic dice were used to determine the number of squares (Crist, Walter & Dunn-Vaturi, Anne-Elizabeth & de Voogt, Alex , 2016) (Fig.18-19). Also, there were three forms of Egyptian boards games including textual of hieroglyphic texts, visual of paintings and physical of playing pieces (Robinson, 2015). As well as the Egyptian game of Draughts was represented in the tombs of the 4th Dynasty and played in the Roman period such as the times of Trajan and the Antonines at 100 A.D. also was played with many pieces (πολλωνψηφωω) while the pieces of draughts were called *queen* (GRIFFITH, 1900; Falkener, 1892).

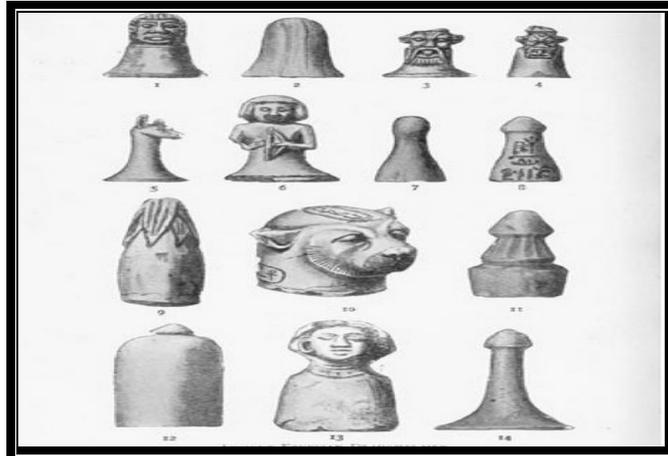


Fig.18. Playing pieces (Crist, Walter & Dunn-Vaturi, Anne-Elizabeth & de Voogt, Alex , 2016).



Fig.19. Egyptian casting devices dating to the New Kingdom and a set of cubic dice from the third century A.D (Crist, Walter & Dunn-Vaturi, Anne-Elizabeth & de Voogt, Alex , 2016)

At that point, each player of Senet board played with five or seven pieces for each one (David, 2007; GEORGES PERROT & CHARLES CHIPIEZ & Armstrong, W., 1883) also it was played with the pieces of the board in a z- shaped (Romano, Irene & Tait, William & Bisulca, Christina & Creasman, Pearce & Hodgins, Gregory & Wazny, Tomasz, 2018), (Fig.20) and each player of the game had to be first to reach the square at the angle of the L-shaped arrangement inscribed with the sign meaning “happiness, beauty” (David, 2007) as well as there is general arrangement that the game was the race kind that was a kin to snakes and ladders, Ludo, or Backgammon, that it was for two players (Romano, Irene & Tait, William & Bisulca, Christina & Creasman, Pearce & Hodgins, Gregory & Wazny, Tomasz, 2018). The ancient Egyptians played the game sitting on the ground in the earliest times, whereas the Greeks and Romans sat on chairs (Falkener, 1892).

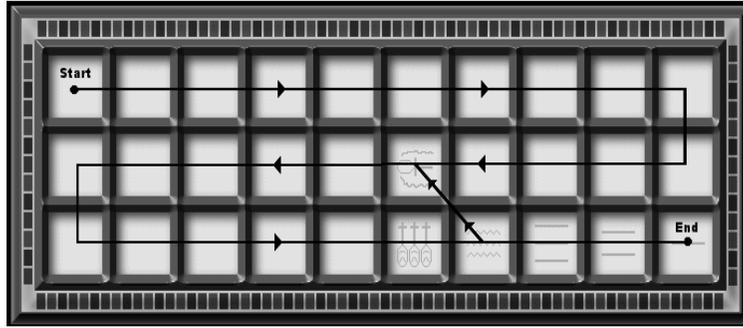


Fig.20: The movement of pieces in the game Senet (Robinson, 2015)

Currently, the game was depended on the movement of draughtsman across a board consisting of 30 squares arranged into three parallel rows of ten squares (Mahmoud, 2017; Romano, Irene & Tait, William & Bisulca, Christina & Creasman, Pearce & Hodgins, Gregory & Wazny, Tomasz, 2018; Robinson, 2015) while the most used form was the cone or conoid, that surmounted by a pointed or spherical head: while there were several varieties of shape (Falkener, 1892). During the Greco-Roman times, cubic dice become more common and gradually replaced astragali for use with board games (Crist, Walter & Dunn-Vaturi, Anne-Elizabeth & de Voogt, Alex, 2016).

Meanwhile, the board games and gaming pieces found at the houses and tombs in Egypt dating to the Greco Roman era are not much different from those of the Pharaonic era with throwing casting sticks, knuckle bones known in Greece as a *Stragali* (Mariam Said & Noha Shalaby, 2019) as well as a board of Senet game from the Coptic period has holes to contain the playing pieces and served as a funerary object (Wolfgang Decker & Allen Guttman, 1992) (Fig.21).

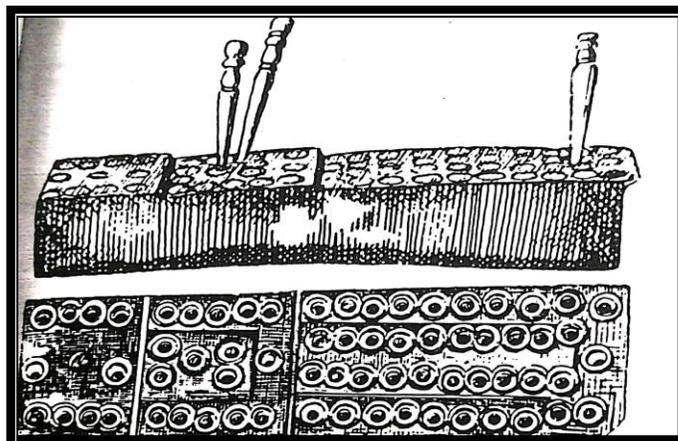


Fig.21. Coptic board game (Wolfgang Decker & Allen Guttman, 1992)

(3-2) Serpent/mehen game

Furthermore, the oldest of board games was known as *mehen*, that consisted of a serpent etched on a board with a body, divided into segments (Bob M. Brier & Hoyt Hobbs, 2008) representing a coiled snake with small balls (Bunson, 2014; Robinson,

2015). Besides, the serpent's body is divided into squares, with the head and tail of the snake differentiated from the other segments (Crist, Walter & Dunn-Vaturi, Anne-Elizabeth & de Voogt, Alex , 2016) with pieces representing lions (Bob M. Brier & Hoyt Hobbs , 2008) (Fig.22-23). Also The god Mehen protect the barque and ensures Ra's safe passage through the night sky, protect the prisoners as was written in the inscriptions: *I am the guard of the prisoners after the secret affairs of the coiled one (Mehen)*“(Robinson, 2015; El-Gammal, 2008).



Fig.22. A Board showing sections and playing pieces in situ (Robinson, 2015)

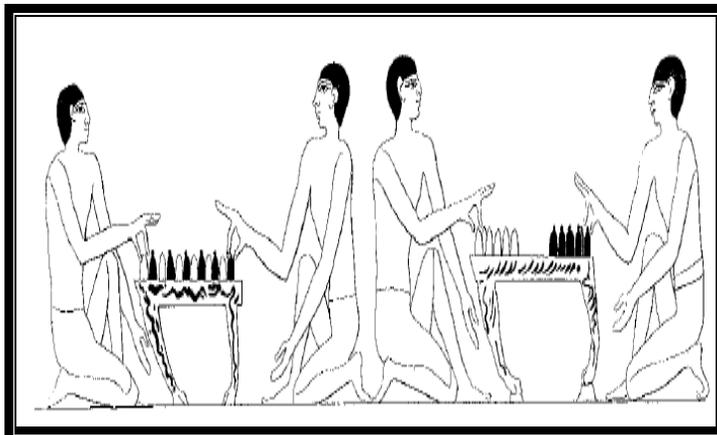


Fig.23. Two men playing the game of Mehen that may indicate the beginning and end positions of the game (Bob M. Brier & Hoyt Hobbs , 2008)

(3-3) The Sacred way game

In other word, the Sacred way game “*ἱερά γραμμή*” was mentioned as *Hiera Gramme* by the Greeks and *Ludus Duodecim* by the Romans that consisted of six lines, making twenty-five squares, or thirty-six points and the pieces were called kings (Falkener, 1892) (Fig.24).

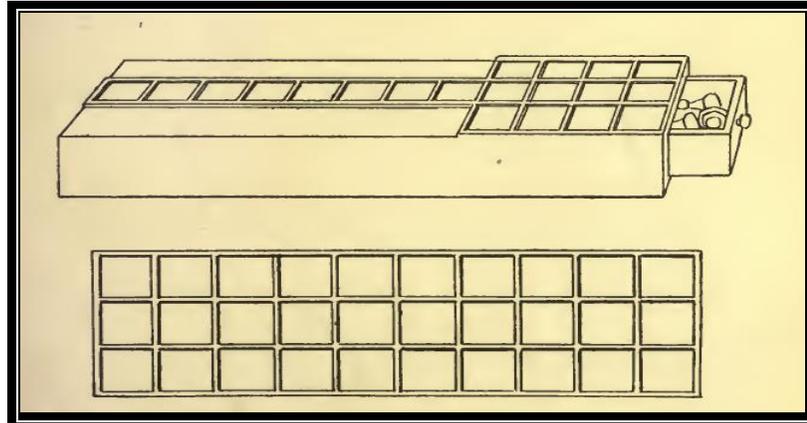


Fig.24. Game of the sacred way (Falkener, 1892)

(3-4) The robbers game

Additionally, this game called as $\text{t}^3\text{w}/\text{tj}^3\text{w}$  or game of “robbers”, connects it with the Roman game of *Latrunculi/Latrunculorum* that both by name had been derived from Egypt while it was mentioned as *Latrones* and not *latro* in the Egyptian texts (Falkener, 1892). Also, the Egyptian board game (*robbers*) included three rows of four squares at one end of the board from which eight more squares formed a line toward the other end (Bob M. Brier & Hoyt Hobbs , 2008) with five or more pieces (Bunson, 2014).

While there are other types of Egyptian games such as (Abdelhakim, 2018) the board game of (*mora*) for which concentric circles were drawn on the ground and each of the players put a stone inside the circles with two hooks and a ring (ERMAN, 1894) (Fig.25) as well as the game of (*the bowl*) was played on a circular board, having a bowl in the middle, containing the stakes and the sign for this game, the bowl , for holding stakes (Falkener, 1892) (Fig.26).

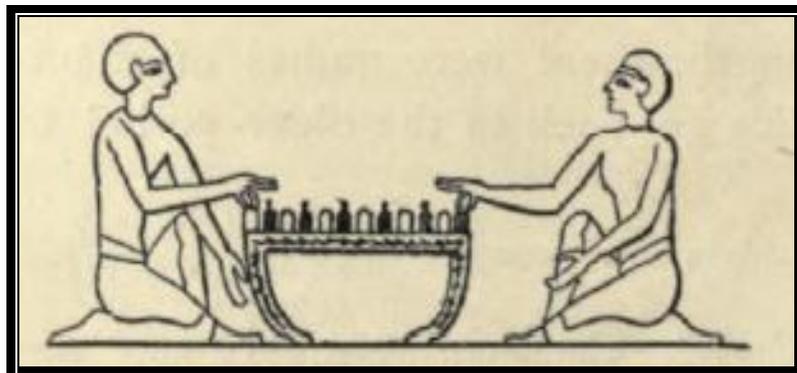


Fig.25. Game of mora played on a Board (ERMAN, 1894)

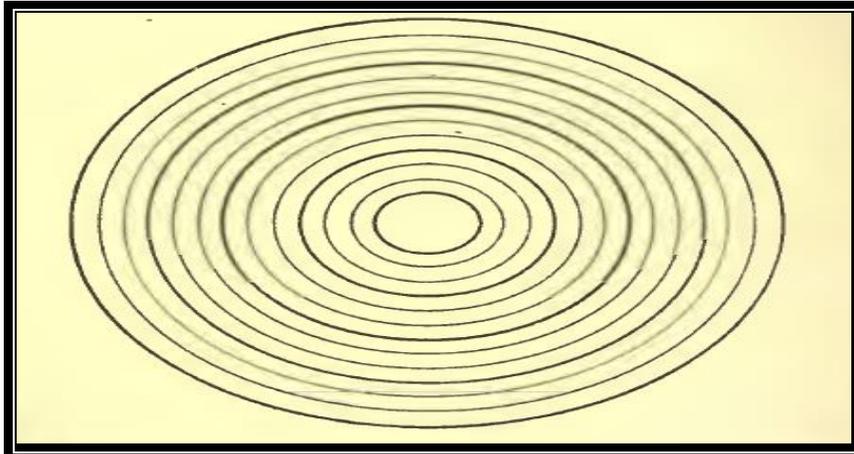


Fig.26. Game of bowl (Falkener, 1892)

Besides that, the game of (*the modern sky ball*) in which a player throws a small ball up in the air as high as he could and the rules is similar to the modern volleyball game that is of American origin (Abdelhakim, 2018). In addition to, this is another game (*the games of Atep*)/ *Dyctylon Epallage* (*Greek game*)/ *Digitis Marare* (*Roman game*) that invented by the ancient Egyptians, and transferred to modern times in which a player is playing with one hand, conceals the palm of the other which he places on the forehead of the other player (Falkener, 1892) (Fig.27-28). Also (*Jackals and Hounds game*) is one of the most popular of the board amusements (Bunson, 2014) that originated in Egypt (Robinson, 2015), used wands to determine moves (Bunson, 2014) and it is a race game where players move sticks with carved heads of hounds and jackals around a board and was known as “58 holes” and “the Monkey race” (Robinson, 2015).

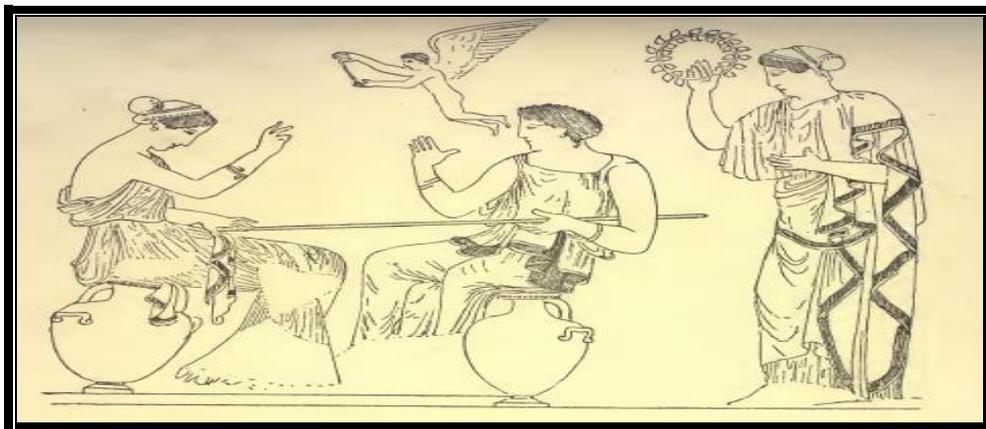


Fig.27. Vase painting for a lady on the right, cupid floats, a female stand behind the winner with a corona or wealth “game of Atep” (Falkener, 1892)

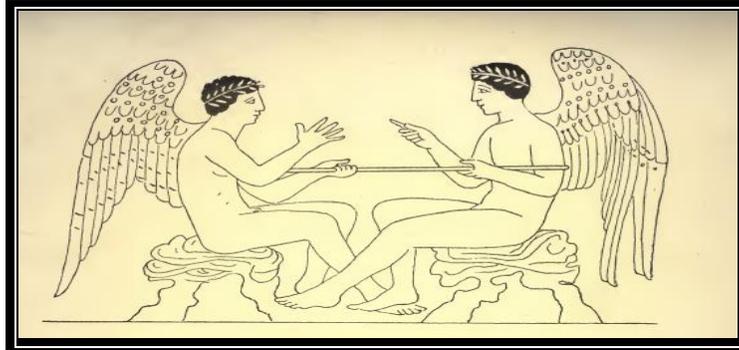


Fig.28: A group of Eros and Anteros playing the game and are sitting on rustic “game of Atef” (Falkener, 1892)

(4) Common sports like activities contributing to social status

Meanwhile, ancient Egyptians had games of all kinds, some for fun and entertainment and others for physical activity (El-Gammal, 2008) also sports probably had a deep connection with the pharaoh, with his prowess and divinity manifesting, most often, in his ability to win wars and protect the Egyptians (Toyin Falola & Daniel Jean-Jacques, 2015). As well as, there is a theory that sport was born and flourished in ancient Egypt, and from there it spread to Greece, Rome and to the rest of the world for example, the early Egyptians seemed to have their own early Olympics, with competitions including Gymnastics, weightlifting, high jump, archery, hockey, long distance running and others (El-Gammal, 2008) (Fig.29) as well as many sports known in Greece, such as running, wrestling, and boxing, had developed their own independent traditions in Egypt. It seems that when the third century prosperity of the Ptolemies declined, some of the Alexandrian games disappeared (Romano, Irene & Tait, William & Bisulca, Christina & Creasman, Pearce & Hodgins, Gregory & Wazny, Tomasz, 2018).

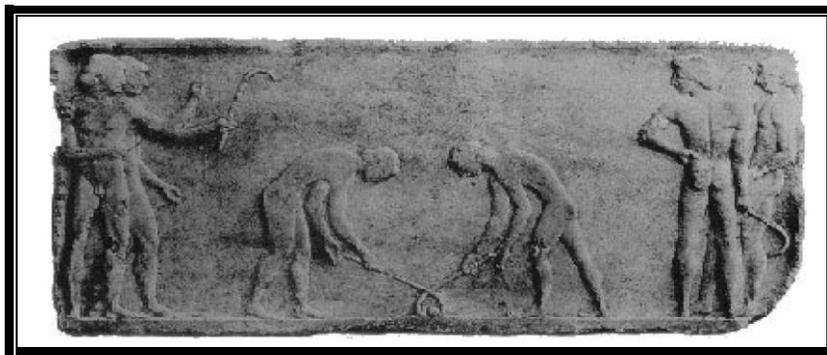


Fig.29. Hockey players (El-Gammal, 2008)

(4-1) Gymnastics

Additionally, the role of the gymnasium as an academic institution in ancient Egypt (Criore, 2001). After the Greeks came to Egypt they brought their customs with them, including the gymnasia as a part of their educational system (Touny, A.D. & Steffen Wenig, 1969) (Fig.30) so gymnasia existed in Egypt through the Ptolemaic period not only in large centers but also in the most Hellenized villages, wherever Greeks established communities of sufficient size (Criore, 2001) moreover, they

barred the Egyptians from their gymnasia and palaestra (Touny, A.D. & Steffen Wenig, 1969).

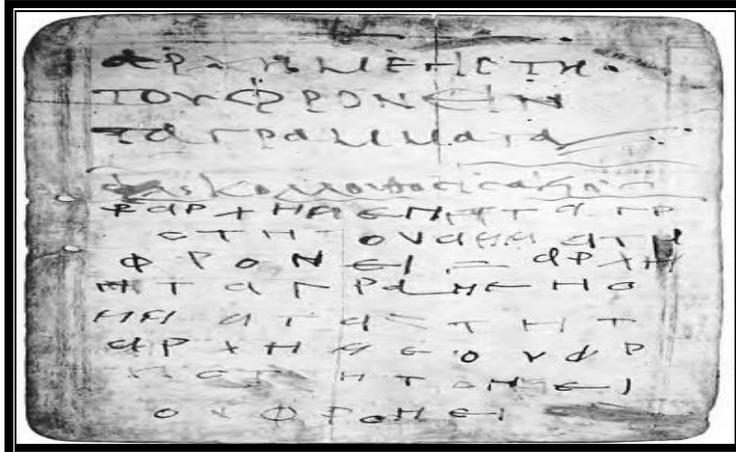


Fig.30. An early Byzantine tablet from Antinoopolis: a teacher's model with a maxim and the copy of the student underneath (Cribiore, 2001)

Specifically, the participants in the activities centered in gymnasia became part of a lifestyle for the Greeks as well as Hellenized Egyptians who belonged to the elite of the Ptolemaic kingdom and artistic events which were a part of recurring, typically quadrennial, religious festivals organized by Greek cities in honor of a god. Gymnasia were not only places of athletic activity but also centers of intellectual pursuits therefore physical activities were taught to young men in *gymnasia* in order to imbue them with specific cultural values and the local competitions for the young are attested from the second century B.C (Cribiore, 2001; Kyle, 2014) such as the statue represents a boy dressed in *chlamys* carrying a round object on his back hanging in a sling and the left arm is bent from elbow, enveloped inside the mantle and held tightly to the chest (Ashour, 2012) (Fig.31).



Fig.31. Statue of a boy wears *chlamys* carrying a round object on his back (Ashour, 2012)

Furthermore, the Athletic building like *gymnasia* are known in Ptolemaic Egypt since third century B.C. (Ashour, 2012). The earliest gymnasium structure in Egypt was built at Naucratis as well as Gymnasia were built in Alexandria during the Ptolemaic period by the Greeks (Mariam Said & Noha Shalaby, 2019) and there are many dedications from Ptolemaic Egypt from ephebe to Hermes and Herakles for their patronage of ephebate and gymnasial activities that are attested as sponsor gods of *gymnasia* and *palaista* in Greco-Roman Egypt (Ashour, 2012) also many gymnasiarchs were army officers that were immigrants from Greece who concerned with the Greek cultural and the Ptolemaic dynasty with deified kings received cult in the *gymnasia* by their funding a gymnasium (Remijsen, 2009).

As well as during the Ptolemaic period, Papyri indicated the existence of *gymnasia* or arenas for athletics in several capitals and cities of Egypt such as Luxor, Philadelphiea (*Gharabet el-Gerza*), Theadelphia (*Batn-Ihrit*), Aphroditopolis (*Atfih*), Herakleopolis Magna (*Ihnasya el-Madina*), and others (Mariam Said & Noha Shalaby, 2019).

While the Egyptian acrobats were mostly women (Fig.32-33), and so were the Greeks (Gardiner, 2002) such as dancing that became much popular in Greco Roman Egypt while scenes of dancing Pharaohs from the temples dating to the Ptolemaic and Roman times are very rare as there are two scenes in the temple of Esna and two other scenes in the temple of Isis at Dendera and temple of Horus at Edfu (Mariam Said & Noha Shalaby, 2019) as well as the Egyptian acrobats exhibited their skill in ball play such as the game that the Greeks called *ephedrismos*, in which any player who dropped a catch had to be the ass and carry his fellow on his back (Gardiner, 2002).

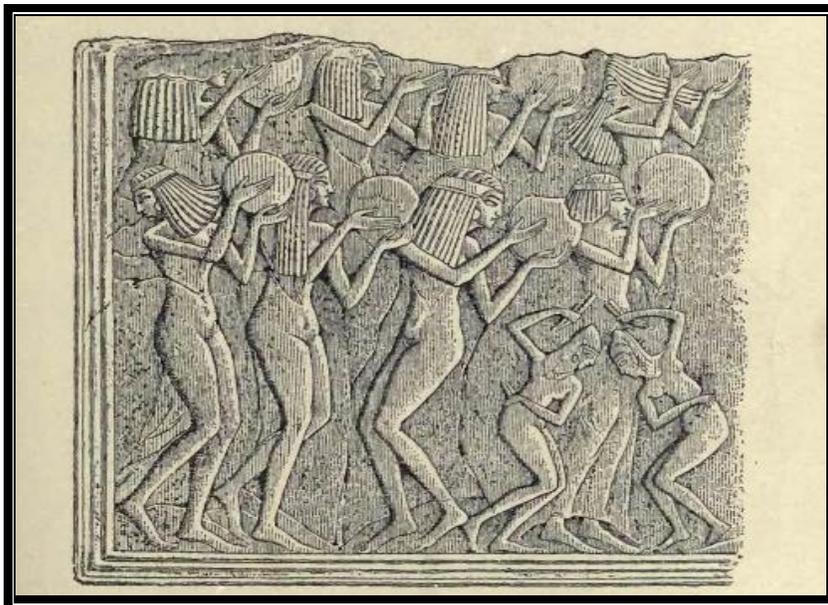


Fig.32. Female Dancers with Kettledrums and Castanets (ERMAN, 1894)

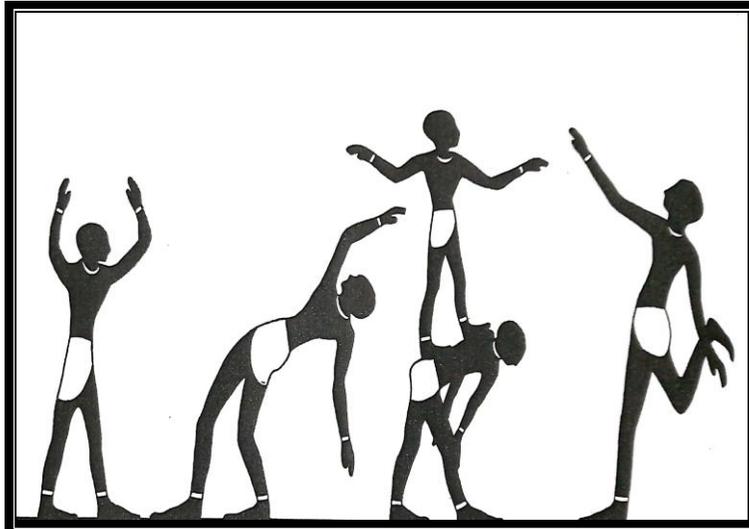


Fig.33. Cart- wheels and Dances (Touny, A.D. & Steffen Wenig, 1969)

Also during the Roman period, only the main town that had a gymnasium such as Philadelphia, Theadelphia, Antinoopolis, Hermopolis as well as gymnasia had their own funding and financial resources from the state, from either the elite of the society or from the responsible of the gymnasium (Mariam Said & Noha Shalaby, 2019). In the meantime, main officials appointed by the Roman authorities from the local elite that involved in the *gymnasion* administration – the *gymnasiarch*, the *kosmetes*, and the *exegetes* – were local magistrates (Kyle, 2014).

(4-2) Pentathlon Games (wrestling/ boxing/ Pankration)

Further, it is perfectly possible that Egyptian tradition of boxing and wrestling had linked up with Greek ideas (Touny, A.D. & Steffen Wenig, 1969) but the Egyptians who were not familiar with Greek sports such as the youthful beloved of the Roman emperor Hadrian who drowned in the Nile as well as in Egyptian papyrus from the thirteenth century B.C. there was the first written version of a motif in connection with the myth of the founding of the Olympic games by Pelops (Wolfgang Decker & Allen Guttmann, 1992; Touny, A.D. & Steffen Wenig, 1969)

Thus, Pentathlon or Five Race was the most important Greek Olympic games that included discus, javelin, jumping and wrestling and sports based in combat in ancient Egypt based in combat are strongly represented in the form of wrestling, fencing with sticks and boxing (Deimary, Nima & Azizi, Mahsa & Mohammadi, Mohammad, 2019; Hamed, 2015; Vandorpe, A Companion to Greco-Roman and Late Antique Egypt, 2019). Combat sports such as wrestling and boxing were brutal with few rules and no weight calluses, so the competition was tough (Deimary, Nima & Azizi, Mahsa & Mohammadi, Mohammad, 2019).

(4-2-1) Wrestling

Additionally, wrestling was a highly respectable, and symbolically powerful aspect of ancient cultures (Goldhill, 2001) and was one of the most popular kinds of duel in ancient Egypt (Hamed, 2015) in Egyptian literary, wrestling motif and material culture (Penjak, Ana & Hrvoje, Karnincic, 2013) and was practiced by youth and

adult (Hamed, 2015) (Fig.34) that were the exercise of the common people, and of the soldiery who formed a distinct class (Gardiner, 2002) also ancient Egyptians reliefs depict wrestlers using most of the holds known to the present-day sport (Penjak, Ana & Hrvoje, Karnincic, 2013) (Fig.35).



Fig.34. Scene of wrestling and stick fighting suggest military exercise as much as sport (Peck, *The Material World of Ancient Egypt*, 2013)

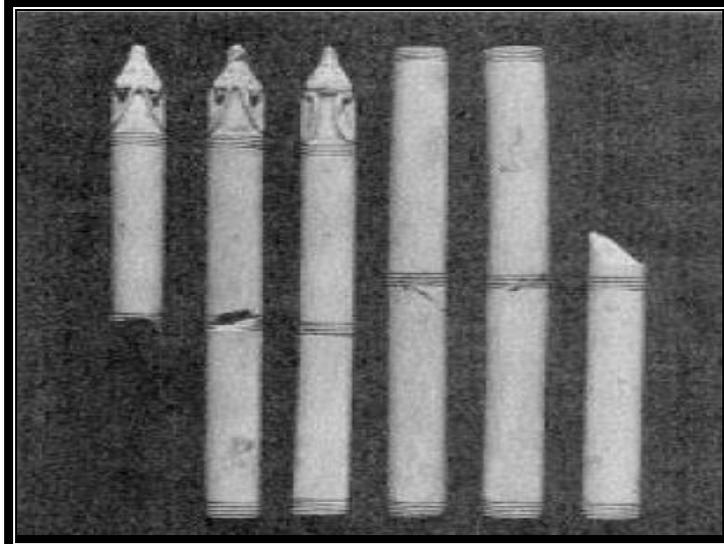


Fig.35. Ivory throw sticks were used for playing games and three of them represent jackal heads (Hamed, 2015).

Currently, wrestling, beloved of both men and boys in ancient Egypt (Bob M. Brier & Hoyt Hobbs , 2008) and the popularity of bull-fighting at an early date in Egypt is interesting in view of the importance given to it in Crete (Gardiner, 2002). Also the remarkable documents of Middle Kingdom of ancient Egypt sport competition, which were already commented upon in standard nineteenth century works on Greek sports,

should in themselves have warned scholars away from an overvaluation of Greek contests (Wolfgang Decker & Allen Guttmann, 1992; Ruiz, 2001).

In addition, wrestling was a big part of ancient Greek literature (Penjak, Ana & Hrvoje, Karnincic, 2013) and Greek athletics were apparently adapted to suit the needs and potential of the locals (Goldhill, 2001; El-Gammal, 2008) as well as wrestling competitions were the number one sport of the Olympic Games (Fig.36) and the ancient Romans adopted the sport from the Greeks (Penjak, Ana & Hrvoje, Karnincic, 2013) as well as matches of wrestling were held in an area of loosened earth (pit) in the stadium (Kyle, 2014; Hamed, 2015). In the ancient Rome approximately, there was honor was to overcome the Egyptian wrestling champion (Penjak, Ana & Hrvoje, Karnincic, 2013; Ruiz, 2001).

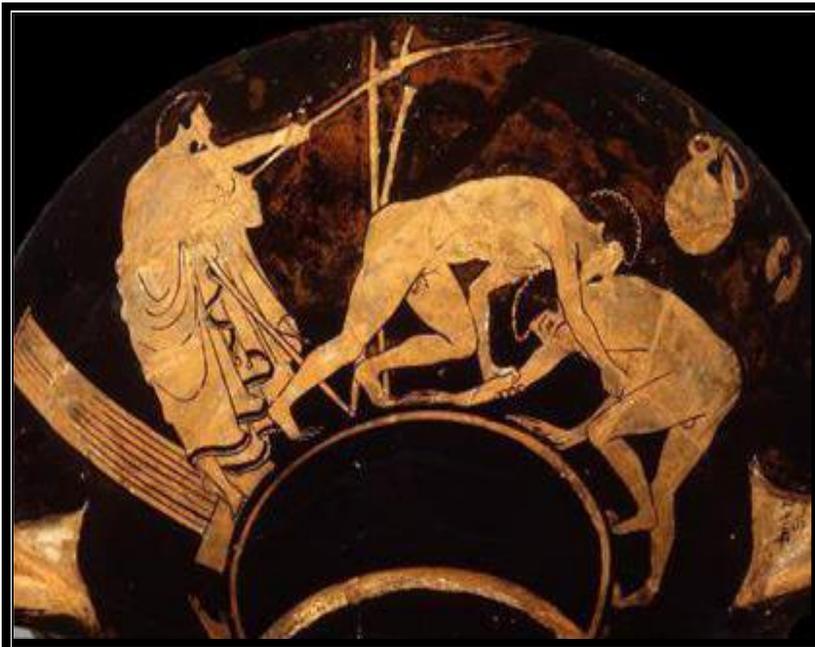


Fig.36. the wrestlers on a pottery plate of Greek wrestlers (Deimary, Nima & Azizi, Mahsa & Mohammadi, Mohammad, 2019)

(4-2-2) Boxing

Likewise, Egyptian boxers seemed to fight bare fisted (Murray, 2010; El-Gammal, 2008), also in this fight (as with *Pankration*) the loser had to actually admit defeat by giving a specified signal to the referee (Sayenga, 1995; Deimary, Nima & Azizi, Mahsa & Mohammadi, Mohammad, 2019) (Fig.37). Greek boxing (*pyx*, *pygmachia*, *pygme*) was dangerous game (Paul Christesen & Donald G. Kyle, 2014) and was called *boxing* by modern writers and the Greek boxing gloves, called “thongs” (ἰμόντες) (Murray, 2010) and Boxers wrapped their hands and wrists with long leather straps (*himantes*) to protect their hands (Paul Christesen & Donald G. Kyle, 2014) (Fig.38).



Fig.37. Egyptian boxers and stick fighters (Murray, 2010)

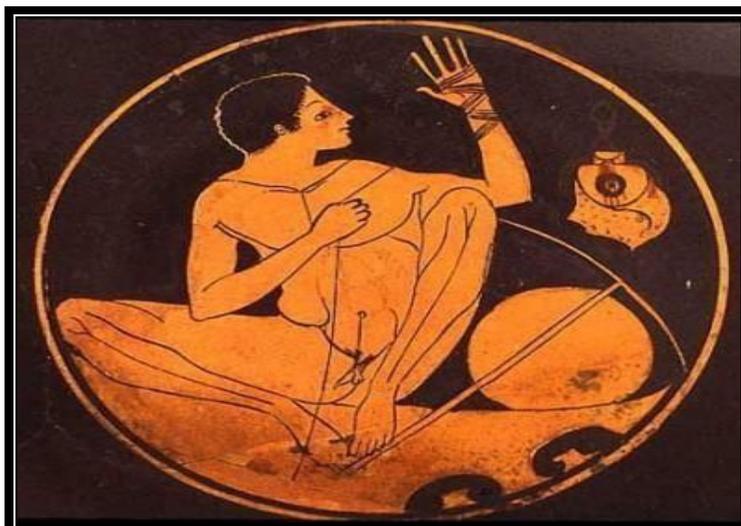


Fig.38. Greek boxer applying his “soft thongs” to his hand and wrist (Murray, 2010)

Also the final in the Olympic boxing competition in 212 A.D was a fight between *Kleitomachos* of Egypt of Thebes, who had dominated boxing and Pankration in the preceding years, and *Aristonikos* of Egypt, who had been carefully selected and trained according to the orders of King Ptolemy IV. Some people from Egypt were allowed to participate in the Panhellenic games (Kyle, 2014; Murray, 2010)

(4-2-3) Pankration

In other word, Pankration was a new sort of violence sports introduced in Egypt during the Graeco- Roman era (Fig.39) that considered a combination (Mariam Said & Noha Shalaby, 2019; Deimary, Nima & Azizi, Mahsa & Mohammadi, Mohammad, 2019) of Hellenic boxing and antique wrestling melded into a freestyle fighting form that integrates striking and grappling techniques (Stenius, 2013; El-Gammal, 2008)

also pankration is the most sublime game of the Olympic and also the most important and effective way of getting the army forces prepared (Deimary, Nima & Azizi, Mahsa & Mohammadi, Mohammad, 2019; Matsaridis Charalampos & Matsaridis Apostolos & Minaretzis Charalampos, 2014).

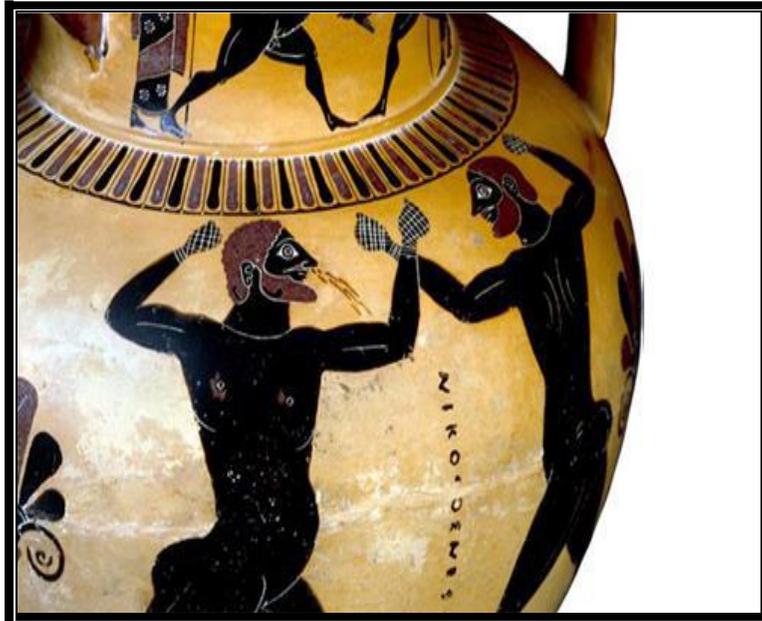


Fig.39. Detail of a pottery showing two Pankration players (Deimary, Nima & Azizi, Mahsa & Mohammadi, Mohammad, 2019)

Further, the sport called πάμμαχον (Pammachon) or παμμάχιον (Pammachion) and Pankration also was known as παγράτιον (Georgiou, 2005). Pankration is a Greek word deriving from “pan” and “Kratos” meaning “all” and “powers” (Deimary, Nima & Azizi, Mahsa & Mohammadi, Mohammad, 2019; Stenius, 2013; Georgiou, 2005). Besides, a seventh Alexandrian victor could be *Phaidimos*, who won the pankration for boys in 200, the year in which this event was introduced. In Eusebius’ victor list he is called Alexandrian, but according to *Pausanias* he was *an Aeolian* from Troas and according to Philostratus an Egyptian from Naucratis (Remijsen, 2009; Kyle, 2014; Kyle, 2014).

(4-3) Hunting / Driving Chariots

(4-3-1) Hunting

Clearly, hunting was among the most popular sports in Greco-Roman Egypt (Hamed, 2015; (Mariam Said & Noha Shalaby, 2019; Toyin Falola & Daniel Jean-Jacques, 2015) and the pharaoh projected a romanticized image of himself as warrior, hunter, and athlete in an attempt to epitomize his greatness as a ruler (Crowther, 2010) also the royals were particularly fond of lion hunting (Ruiz, 2001). The kings of the old kingdom had their own "masters of the hunt", a position within the court (Hamed, 2015) as well as the ancient Egyptians were given names to the dogs such as “brave” and “lively” (Peck, *The Material World of Ancient Egypt*, 2013; ERMAN, 1894). Egyptians, mounted in chariots, usually in groups of three or four to corral their prey, pursued speedy game (Bob M. Brier & Hoyt Hobbs , 2008).

In Archaic and classical Greece, hunters never used chariots as the Egyptians were doing but for the most part they were on foot or riding horses also in the Ptolemaic period, they established hunting stations where the parties used to capture elephants as far as port Sudan in the south. During the Greco-Roman period in Egypt fees were imposed by the state on hunting. King Ptolemy II was interested in collecting and hunting animals, so he established zoological garden of Alexandria also the Romans hunted wild animals such as jackals, bulls, snakes and crocodiles (Hamed, 2015; (Mariam Said & Noha Shalaby, 2019).

(4-3-2) Driving chariots

In the meantime, chariots, a mode of transportation in both war and hunting, may also have been important in sport like activities (Osborne, 2010; Toyin Falola & Daniel Jean-Jacques, 2015) also the chariots played an important role as imperial propaganda by the Persian, Hittite and Egyptian rulers (Osborne, 2010) (Fig.40). As well as the Egyptians' first acquaintance with chariot were in the hands of the Hyksos, made them the first foreign rulers in Egyptian history (Wolfgang Decker & Allen Guttmann, 1992). Chariots occupy a prominent position in warfare in areas around the Mediterranean from as early as the twelfth and thirteenth centuries BC (Osborne, 2010). Also the normal chariot is drawn by two horses and carried a driver (Toyin Falola & Daniel Jean-Jacques, 2015) and the ability to play chariot became royal sporting traditions designed to demonstrate the king's power and skill (Peck, *The Material World of Ancient Egypt*, 2013) (Fig.41).



Fig.40. Lion hunt scarab of Amenophis III (Wolfgang Decker & Allen Guttmann, 1992)

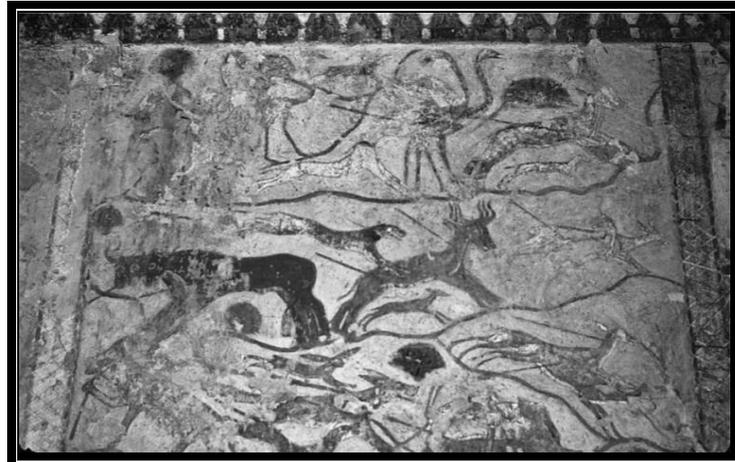


Fig.41: A detail from a scene of hunting in the desert, Eighteen Dynasty (Wolfgang Decker & Allen Guttmann, 1992)

In addition, chariot races became a part of the program for the Olympic games in 680 B.C. Chariots function as vehicles for imperial display in the PanHellenic games. Two chariot victories commemorated in this section belong to the Ptolemies. A Hellenistic hippodrome stadium complex was located near the Serapeion that was ordered by Ptolemy I in the late fourth century as this structure served both as a *hippodrome* (for horseraces) and as a *stadium* (for athletics) that was called as *the Lageion* by the Ptolemies while was for chariot races by the Romans. Ptolemy I won the first chariot race for a pair of colts at the Pythian festival in 314 BC, and Ptolemy II won at Olympia in 284 BC, as well as Ptolemy V and Ptolemy VI were both Panathenaic BC victors in the Mid-Second century BC as well as Arsinoe II and Berneice II won Olympic chariots. Papyri documents dating to the Roman period show the importance of charioteers and factions in Roman Egypt, a document displays the factions of Greens and Blues, which prevailed in the chief provincial towns as well as in the capital (Wolfgang Decker & Allen Guttmann, 1992; William V Harris & Giovanni Ruffini , 2004; Remijnsen, 2009; Mariam Said & Noha Shalaby, 2019)

Currently, there were held other types of games through Greco-Roman period such as (Mariam Said & Noha Shalaby, 2019) the **Target Archery** that the emergence of sports archery at the beginning of the New Kingdom and the copper plates served the Egyptians as targets while the Greek target archery *πέλεγχς* is scarcely different in its outline and the difference was merely that the edges of the double axe were convex while those of the plates were concave. Greek athletic practices eventually refined the solos into the discus (Wolfgang Decker & Allen Guttmann, 1992) (Fig.42) as well as **Capitoline** games that included the equestrian races and were held in different cities such as Arsinoes, Oxyrhynchus, while *Actian* games were held by Roman emperor Augustus to commemorate his victory over Antony and Cleopatra that included athletic, musical, and equestrian contests (Mariam Said & Noha Shalaby, 2019).

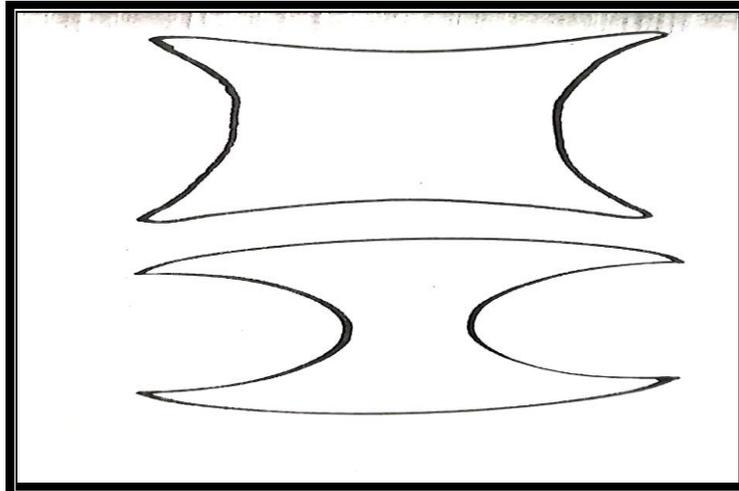


Fig.42.Copper ingots and Greek double axe (Wolfgang Decker & Allen Guttman, 1992)

Discussion and Conclusions

As the research had demonstrated the social entertainment such as the sports and games during the Ptolemaic and Roman times, considered an important part of daily life for children “boys and girls “, men as well as women that included athletic competitions with prizes for the winners. Furthermore, the sports and games played a central role in the religious and social sides for the Egyptians. Additionally, in ancient Egypt ritual scenes of social entertainment depicted in tombs and temples as well as it was built many public buildings for social entertainments and sports such as gymnasia through the age of Roman Egypt. Besides, Papyri indicated the existence of gymnasia or arenas for athletics in several capitals and cities of Egypt, for example, Pankration was a new sort of violence sports introduced in Egypt during Greco Roma times.

Moreover, the games and sports reflected on, rites of passage, military training, medical therapies and displays of royal and divine power that the actual physical strength of the king must be equal to a warrior, hunter as well as an athletic so the kings of Ptolemaic Egypt were successful on the Greek sports and promoted through the construction of sports infrastructure, financial help for promising athletes that create an image of power and to stress the Greek identity of the Ptolemies.

Also, the houses contained toys and games such as game boards, balls, tops, and small mud toys for entertainment besides new kinds of sports and games were introduced to Egypt by ancient Greeks and Romans. Besides, Alexandrian athletes were taking part in the games of the metropolis and other Greek cities such as Berenice II and Ptolemy I as well as Ptolemy II who held a regular festival to honor his father Ptolemy I, called *Ptolemaieia* in 279 B.C. and the winners were awarded prized such as wreaths, ribbons, crowns, money, amphorae filled with olive oil. Additionally, Alexandrian athletes of Roman era were professionals in heavy contests like boxing, pankration and wrestling. In other words, both boys and girls enjoyed games and number of artifacts also boys are shown playing balancing acts and the girls are depicted at picnics, parties and dancing. Also, infants were amused by wooden horses and birds on wheels, animals in clay such as dogs.

In the meantime, games considered very important for several reasons such as education purposes like games of counting, geography, spelling and etc. as well as there were a lot of athletic festivals that extended to Egypt during Roman times as well as scenes of dancing in Greco Roman temples in Egypt such as temple of Esna, temple of Isis at Dendera and temple of Horus at Edfu. Additionally, Alexander the Great held competitive games in Egypt. Clearly, there was financial help for promising athletes through Ptolemaic period and the Ptolemies pursued their religious policies with the Greek world to consolidate their close relations such as Ptolemy I participated in major athletic contests in Greece. Thus, Pentathlon or Five Race “Greek Olympic games” included discus, javelin, jumping and wrestling and sports based in combat in ancient Egypt.

Besides, many dolls and children’s toys date back to Greco Roman times such as Terracotta animal’s figures. Likewise, the ancient Egyptians practiced many types of ball games and indoor games such as board games as well as many scenes represented chess board. Also, the board made of several materials like wood, ivory, etc. Meanwhile, sports and games had a deep importance to increase the prowess of the Pharaoh and have the ability to protect the Egyptians such as hunting that was among the most popular sports in Greco Roman Egypt and chariots became royal sporting to demonstrate the king’s power like Ptolemy II won chariot race at Olympia in 284 B.C.

Bibliography

- Paul Christesen & Donald G. Kyle. (2014). *A Companion to Sport and Spectacle in Greek and Roman Antiquity*. Chichester : Wiley-Blackwell.
- Abdelhakim, W. M. (2018). Beni Hassan an Endless Story: Reviving Tourism . *International Journal of Heritage, Tourism and Hospitality*, (12)((1/2)), 98-111. doi: 10.21608/ijhth.2018.31499
- Ashour, S. (2012). An Unpublished Granite statue of Diskophoros Ephebos in Cairo. *Bulletin de l'Institut français d'archéologie orientale. Institut français d'archéologie orientale du Caire*, 112, 19-56.
- Bard, K. A. (1999). *Encyclopedia of the Archaeology of Ancient Egypt*. Abingdon: Routledge.
- Bob M. Brier & Hoyt Hobbs . (2008). *Daily Life of the Ancient Egyptians* (2nd Edition ed.). Westport, Connecticut: Greenwood publisher .
- Bunson, M. (2014). *Encyclopedia of Ancient Egypt*. New York: Infobase Publishing.
- Cribiore, R. (2001). *Gymnastics of the Mind: Greek Education in Hellenistic and Roman Egypt*. New Jersey: Princeton University Press.
- Crist, Walter & Dunn-Vaturi, Anne-Elizabeth & de Voogt, Alex . (2016). *Ancient Egyptians at Play: Board Games Across Borders*. Bloomsbury Egyptology.
- Crowther, N. B. (2010). *Sport in Ancient Times*. Oklahoma: University of Oklahoma Press.
- David, R. (2007). *Handbook to Life in Ancient Egypt* (2nd edition ed.). Oxford: Oxford University Press.
- Deimary, Nima & Azizi, Mahsa & Mohammadi, Mohammad. (2019). The study of the influence of ancient Greek rituals and sports and the formation of the

- architecture of its sports spaces. *Estação Científica (UNIFAP)*, 9, 33-44.
doi:10.18468/estcien.2019v9n2
- Deimary, Nima & Azizi, Mahsa & Mohammadi, Mohammad. (2019/). The study of the influence of ancient Greek rituals and sports and the formation of the architecture of its sports spaces. *Estação Científica (UNIFAP)*, 9, 33-44.
doi:10.18468/estcien.2019v9n2
- Dixon-Kennedy, M. (1998). *Encyclopedia of Greco-Roman Mythology*. California: ABC-CLIO publisher .
- El-Gammal, M. (2008). *The ancient Egyptian Sports during the Pharaoh dynasties & its relation to the ancient Greek Sports*. Athens : The International Olympic Academy and the international olympoc committee (IOA).
- ERMAN, A. (1894). *LIFE IN ANCIENT EGYPT*. (H. M. TIRARD, Trans.) London: MacMillan .
- Escoffey, C. (2012). *Ancient Alexandria*. Alexandrina: Bibliotheca Alexandrina.
- Falkener, E. (1892). *Games ancient and oriental and how to play them, being the games of the ancient Egyptians, the Hiera Gramme of the Greeks, the Ludus Latrunculorum of the Romans and the oriental games of chess, draughts, backgammon and magic squares*. London: Longmas Press .
- Gardiner, E. N. (2002). *Athletics in the Ancient World*. New York: Dover Publications .
- GEORGES PERROT & CHARLES CHIPIEZ & Armstrong, W. (1883). *A History of Art in Ancient Egypt* (Vol. 2). (W. Armstrong, Trans.) London: Chapman and Hall, limited.
- Georgiou, A. V. (2005). *Pankration: An Olympic Combat Sport* (Vol. 1). Indiana: Xlibris publisher .
- Goldhill, S. (2001). *Being Greek under Rome: Cultural Identity, the Second Sophistic and the Development of Empire*. Cambridge: Cambridge University Press.
- Graves-Brown, C. (2010). *Dancing for Hathor: Women in Ancient Egypt*. New York: Continuum publisher .
- GRIFFITH, F. L. (1900). *STORIES OF THE HIGH PRIESTS OF MEMPHIS: THE SETHON OF HERODOTUS AND THE DEMOTIC TALES OF KHAMUAS*. Orforb: THE CLARENDON PRESS.
- Hamed, A. E. (2015). SPORT, LEISURE: ARTISTIC PERSPECTIVES IN ANCIENT EGYPTIAN TEMPLES (Part II). *Recordes, Rio de Janeiro*, 8(1), 1-17.
- Hölbl, G. (2000). *A History of the Ptolemaic Empire* . (T. Saavedra, Trans.) Abingdon : Routledge.
- Jordan, M. (2014). *Dictionary of Gods and Goddesses*. New York: Infobase Publishing.
- Kubesh, K. (2007). *Ancient Egypt*. USA.
- Kyle, P. C. (2014). A COMPANION TO SPORT AND SPECTACLE IN GREEK AND ROMAN ANTIQUITY. In D. G. Kyle, *Greek Athletic Competitions The Ancient Olympics and More* (pp. 21-35). Chichester: Wiley-Blackwel.
- Lloyd, A. B. (2010). *A COMPANION TO ANCIENT EGYPT* (Vol. I). Chichester,; wiley-blackwel.

- Luke Roman & Monica Roman. (2010). *Encyclopedia of Greek and Roman Mythology (Facts on File Library of Religion and Mythology)*. New York: Facts on File .
- MacLeod, R. (2004). *The Library of Alexandria: Centre of Learning in the Ancient World*. New York: I.B. Tauris; New Pbk.
- Mahmoud, H.-T. (2017). Geometric Patterns in Egyptian Architecture & Interior Design. *The Academic Research Community publication, 1*, 1-11. doi:10.21625/archive.v1i1.140
- Mariam Said & Noha Shalaby. (2019). Recreation in Graeco-Roman Egypt. *International Academic Journal Faculty of Tourism and Hotel Management, 5*(1), 76-106.
- Matsaridis Charalampos & Matsaridis Apostolos & Minaretzis Charalampos. (2014). Historical presentation of pankration from antiquity to its modern rebirth. *International Research Journal of Arts and social Science, 3*(3), 92-97. doi:http://dx.doi.org/10.14303/irjass.2014.047
- Morton, R. S. (1995). Sexual attitudes, preferences and infections in Ancient Egypt. *Genitourin Med, 71*, 180-186.
- Murray, S. R. (2010, 7). <https://ejmas.com/jcs/>. (JOURNAL OF COMBATIVE SPORT) Retrieved 8 3, 2020, from <https://ejmas.com/jcs/jcsframe.htm>.
- Osborne, J. (2010). *Sport, Games, Women and Warriors: An Historical and Philosophical Examination of the Early Irish Ulster Cycle*. Melbourne, Victoria: Victoria University.
- Papakonstantinou, Z. (2010). *Sport in the Cultures of the*. New York: Routledge Taylor & Francis Group.
- Paul Christesen & Donald G. Kyle. (2014). *A Companion to Sport and Spectacle in Greek and Roman Antiquity*. New Jersey: Wiley-Blackwell.
- Peck, W. H. (2013). *The Material World of Ancient Egypt*. Cambridge: Cambridge University Press. doi: <https://doi.org/10.1017/CBO9781139034296>
- Penjak, Ana & Hrvoje, Karnincic. (2013). Sport and Literature: an Overview of the Wrestling Combats in the Early Literary Texts. *International Journal of Humanities and Social Science, 3*, 49-55.
- Pfrommer, Michael & Elana Towne Markus. (2001). *Greek gold from Hellenistic Egypt*. Los Angeles: J. Paul Getty Museum.
- Pritchard, D. M. (2009). Sport, War and Democracy in Classical Athens. *The International Journal of the History of Sport, 26*(2), 212-245. doi:10.1080/09523360802513272
- Remijnsen, S. (2009). Challenged by Egyptians: Greek Sports in the Third Century BC. *International Journal of The History of Sport, 26*, 246-271. doi:10.1080/09523360802513280
- Remler, P. (2010). *Egyptian Mythology A to Z*. Chelsea: Chelsea House Publications.
- Robinson, P. (2015). *Social ritual and religion in ancient Egyptian board*.
- Roger S. Bagnall & Dominic W. Rathbone. (2004). *Egypt from Alexander to the Copts: An Archaeological and Historical Guide*. London: British Museum Press.

- Romano, Irene & Tait, William & Bisulca, Christina & Creasman, Pearce & Hodgins, Gregory & Wazny, Tomasz. (2018). An Ancient Egyptian Senet Board in the Arizona State Museum. *Zeitschrift für Ägyptische Sprache und Altertumskunde*, 145, 71-85. doi:10.1515/zaes-2018-0005
- Rowlandson, J. (1998). *Women and Society in Greek and Roman Egypt*. London: Cambridge University Press.
- Ruiz, A. (2001). *The Spirit of Ancient Egypt*. New York: Algora Publishing.
- Salim, R. (2013). *Cultural Identity and Self-presentation in Ancient Egyptian Fictional Narratives. An Intertextual Study of Narrative Motifs from the Middle Kingdom to the Roman Period*. Copenhagen: University of Copenhagen.
- Sayenga, D. (1995). The Problem of Wrestling “Styles” in Modern Olympic Games – A Failure of Olympic Philosophy. *Journal of Olympic History*, 3(3), 19-30. doi:https://www.la84foundation.org/SportsLibrary/JOH/JOHv3n3/JOHv3n3e.pdf
- Scott, N. E. (1973). *The Daily Life of the Ancient Egyptians*. New York: The Metropolitan Museum of Art Bulletin.
- Shalaby, M. S. (2019). Recreation in Graeco-Roman Egypt. *International Academic Journal Faculty of Tourism and Hotel Management (IAJFTH)*, 5(1), 76-106 .
- Stenius, M. (2013). THE LEGACY OF PANKRATION: MIXED MARTIAL ARTS AND THE POSTHUMAN REVIVAL OF A FIGHTING CULTURE. *The international Journal of Combat Martial Arts and Sciences ICMAUA*, 13(5), 40-57.
- Thompson, N. L. (2007). *Roman Art: A Resource For Educators* . New York : The Metropolitan Museum of Art.
- Tobias Nicklas & Janet E. Spittler. (2014). *Credible, Incredible: The Miraculous in the Ancient Mediterranean*. Tübingen: Mohr Siebeck.
- Touny, A.D. & Steffen Wenig. (1969). *Sport in Ancient Egypt*. Leipzig: Edition Leipzig.
- Toyin Falola & Daniel Jean-Jacques. (2015). *Africa : An Encyclopedia of Culture and Society*. California : ABC-CLIO.
- Tyldesley, J. (2008). *Egyptian Games and Sports*. London: Shire publication . doi:10.3764/ajaonline1142.Piccione
- Vandorpe, K. (2019). *A Companion to Greco-Roman and Late Antique Egypt* . New Jersey : Wiley-Blackwell.
- Vandorpe, K. (2019). *A Companion to Greco-Roman and Late Antique Egypt*. New Jersey: Wiley-Blackwell.
- Weshahy, M. A. (2010). oopoe in Ancient Egypt. *journal of General Union of Arab Archeologist & Federation of Arab University*, 13(13), 39-61.
- William V Harris & Giovanni Ruffini . (2004). *Ancient Alexandria Between Egypt and Greece*. Boston: Brill publisher .
- Wolfgang Decker & Allen Guttmann. (1992). *Sports and Games of Ancient Egypt*. Connecticut: Yale Univ Pr.

الترفيه الاجتماعي في مصر خلال العصرين اليوناني والروماني (الألعاب والرياضة)

دعاء رجب فاضل

مدرس بقسم الإرشاد السياحي، المعهد العالي للسياحة والفنادق، كينج مريوط، الإسكندرية

المخلص

كثير من الرياضات الحديثة قد مارسها المصريون القدماء حيث مارسوا المصارعة ورفع الأثقال والقفز الطويل والسباحة والتجديف والرماية وصيد الأسماك بالإضافة إلى أنواع مختلفة من ألعاب الكرة، لذلك كان لدى المصريين مصارعة تنافسية والقتال بالعصى وكرة القدم التنافسية والحالات غير التنافسية للسباحة والصيد وركوب العربات بغرض الاستجمام. في الواقع، في مصر القديمة كان هناك ثقافة قوية للنشاط البدني مرتبطة بالدين كعلاقة تطورت بين البراعة الرياضية وقوة حكام مصر، ويمكن أن تشمل أيضا المسابقات الرياضية على ما يبدو مصادر متنوعة مثل الألعاب الجنائزية وطقوس البدء وعبادات الأبطال والمهرجانات الدينية فعلى سبيل المثال تم نحت ساحات الألعاب على أسطح المعابد للترفيه عن الكهنة وكذلك السباقات الدينية والجنائزية وحرص الملوك والأمراء وكبار رجال الدولة على حضور المسابقات الرياضية بالمعدات اللازمة لها. لهذا كانت الرياضة مهمة لمعظم الرجال اليونانيين مثل وجود الصالة الرياضية التي اعتبرت لهم تغذية للجسد والروح لذلك فقد مارس اليونانيون جميع الألعاب مع وجود منافسة رياضية بدنية وقد اعتقد اليونانيون أن الآلهة تحب رؤية الأجساد البشرية قوية ورشيقة وخاصة أجساد الأولاد والرجال كما تمتع الرياضيون في مصر الرومانية بالعديد من الامتيازات والمزايا في مدنهم. في غضون ذلك، يهدف هذا البحث إلى إلقاء الضوء على الجوانب الترفيهية الاجتماعية في الحياة اليومية المصرية وبشكل خاص أهمية الرياضة والألعاب خلال العصرين اليوناني والروماني ورمزيتها وكذلك الأهمية الدينية للرياضة والعديد من الألعاب وازدهار الحركة الرياضية في مصر البطلمية كمشاركة بطليموس الرابع في المسابقات اليونانية وتشبيد الرومان للمباني الرياضية كالجمنازيوم.

معلومات المقالة

الكلمات الانتقائية

رياضة؛ لعب؛

رياضيين؛ مسابقة؛

تسلية.

(JAAUTH)

المجلد 19، العدد 3،

(2020)،

ص 1-34.