



TRADITIONAL COUNTY FAIRS IN TURKEY: MAIN FEATURES AND SPATIAL -TEMPORAL DISTRIBUTIONS

Vedat ÇALIŞKAN*
Selver Özözen KAHRAMAN**
Faize SARIŞ***
Berrin GÜLTAY****

Abstract

Traditional fairs which gather buyers and sellers from extensive environments at the specific times of the year for shopping with the contribution of their entertainment and social functions as well are among the most colorful examples of the history of commerce. The traditional fairs that all but represented a beginning at the localities where they were set up once upon a time are organizations which left their mark on the shopping and entertainment culture of a period. There is no doubt that the present traditional fairs are rather distant from their former magnificent and prestigious days. Nevertheless, traditional fairs are still continuing to be an important appeal in those rural environments to which the retail commercial activities developing and flourishing have not been able to draw near yet. Besides, traditional fairs mediate in promoting local and traditional riches and also contribute to the cultural development of the local society. The traditional fairs that display a spatial and temporal distributional order make up a regional, and even a national, trading system in an interconnected fashion. Despite the economic, social, and cultural functions they assume, traditional fairs have not been documented well enough in the Republican period yet. Therefore, with this fieldwork-based research, it was aimed to address the traditional fairs on the national scale. Samples were determined from the traditional fairs in the 13 provinces distributed in 4 geographical regions within the scope of the research. The questionnaires applied to the visitors to the traditional fairs and to the tradesmen (with a total of 3,193 people) constitute the basic source of data for the research. With the research, it was also aimed to determine the functional characteristics of the traditional fairs in Turkey, along with their spatial and temporal distributional characteristics

Keywords: County Fairs, Traditional Fairs, Merchandise and Animal Fairs.

1. Introduction

The phenomena of trade and shopping, which have deeply affected societies and spaces throughout history, also have a quite colorful past. Likewise, the innumerable examples of marketplaces and forms of shopping spots which emerged in various places of the world in the historical process are the evidence of this richness. The fair culture, the examples of which have been encountered since the antiquity, has had a profound impact on the forms of markets belonging to different civilizations.

Fairs, the known prototypes of which date back to the antiquity and which had their golden age particularly in Europe in the Middle Ages, have been quite long-lasting trade structures in the world as they have many functions (e.g. economic, social, religious, and entertainment) altogether. The first fair was held in 957 in Portus, which was the first commercial settlement region close to Bruges – the biggest trade city in the north of the Alps (Benevolo, 2006: 65). Only in the early 12th century, the Flandr fairs began to attract a quite large number of citizens (Pirenne, 2012:74). As yet the means of transportation were not developed very much in the 12th and 13th centuries. Nor was there any continuous and regular demand for goods everywhere which would enable the shops making sales every day to stay open throughout the whole year. For this reason, trade was unable to be permanent in most cities. Thus, the seasonal fairs in England, France, Belgium, Germany, and Italy were a step taken towards permanent and regular trade (Huberman, 2013:33).

Set up in the 12th century, the famous Troyes, Lagny, Provins and Bar-sur Aube fairs functioned as places of barter and exchange in medieval Europe until the midst of the 13th century (Pirenne, 2012: 81-82). The great commercial event which witnessed the development of the European character of the commercial revolution in the late 12th century and in the 13th century was the setting up of the Champagne fairs (Le Goff, 2008: 134). The Champagne fairs were set up to stay throughout the whole year, and when one was

* Prof. Dr., Çanakkale Onsekiz Mart Üniversitesi, Fen Edebiyat Fakültesi, Coğrafya Bölümü, v.caliskan@comu.edu.tr

** Prof. Dr., Çanakkale Onsekiz Mart Üniversitesi, Fen Edebiyat Fakültesi, Coğrafya Bölümü, sozozen@comu.edu.tr

*** Dr. Öğr. Üyesi, Çanakkale Onsekiz Mart Üniversitesi, Fen Edebiyat Fakültesi, Coğrafya Bölümü, faizesaris@gmail.com

**** Dr. Öğr. Üyesi, Çanakkale Onsekiz Mart Üniversitesi, Fen Edebiyat Fakültesi, İstatistik Bölümü, berringultay@comu.edu.tr



over, the other one commenced. The merchants moved with their goods from one fair to another (Huberman, 2013:33).

Essentially, the local fairs which multiplied as of the 9th century and the big fairs between the 11th and 13th centuries considerably differed from each other in scale and function. The purpose of small-sized local fairs was to provide the everyday needs of the settled population in that region and local goods, most of which were agricultural, were sold in the places concerned. The subsequent ones were meeting spots for professional merchants and places where exchanges, particularly wholesale exchanges, were performed and can only be compared with international fairs. These big fairs became the distribution centers where the big merchants who were distinguished from small-sized mobile sellers and local craftsmen bought and sold the foreign goods which had come from the east and the west as well as from the north and the south (Huberman, 2013:33; Gül, 2012:174).

The traditional fairs which had inspired the birth of "Expositions" and "Fairs" – or the mother of this birth – began to disappear slowly in the following period as a result of various developments experienced in the world, primarily under the impacts of the industrial revolution. Now commenced a new period – the age of international expositions.

Especially in the aftermath of World War I, trade and industry fairs were successively opened in Belgium, Poland, France, Germany, and Austria, which had suffered from great damage due to the war, in order to ensure the redevelopment of trade and industry and to renew the commercial relations. The Trade and Industry Fair of Brussels, opened in 1919, was very useful to the Belgian economy and attained great achievements every year. It was followed by the Poznan Fair in Poland (Atamgüç, 1935: 29). Leipzig, in which the first fair was set up in 1165, also became the commercial fair center of the Eastern Bloc in the years that followed World War II and became the meeting point of the business world on both sides of the Iron Curtain thanks to its proximity to the border (İlgüner and Asplund, 2011:88). The traditional fairs remaining from the past are also quite abundant in Russia. The most famous of them is the Traditional Nijni Novgorod Fair that commenced in the 17th century. Such traditional fairs as the Baku, Kiev, and Harkov fairs were closed for a while upon the Russian Revolution (Atamgüç, 1935:31) but began to operate again in the subsequent periods by turning into fairs.

After having taken a brief look at the historical development and historical geographical space of the phenomenon of fair worldwide, we can continue with summarizing the origin and process of historical development of the fairs in Anatolia in the pre-Republican period.

The presence of the ancient trade routes which connected Asia and Europe throughout history (e.g. the Royal Road and the Silk Road) is known very well (Selen, 1943; Ramsay, 1961; Stewig, 1970; Bektaş, 1999; Taeschner, 2010; İnalçık and Renda, 2009). The extension of international trade and exchange in the world led to the setting up of big fairs of international quality in Anatolia at the periphery of these arteries, where trade flowed. The Seljuk country, which joined the world of international trade as of the early 13th century, soon became one of the centers for such trade. Likewise, caravanserais and inns were constructed on the trade routes then and various international markets were set up. "The Yabanlu Markets", which resembled the big fairs of medieval Europe, are well-known examples among such markets. In the Seljuk period, these big fairs were called "Yabanlu" in Anatolia, where the merchants coming from far and wide met (Sümer, 1985; Küpeli, 1999; Öztürk, 2013). Referred to as "the Yabanlu Fair" in the 12th and 13th centuries, this marketplace means "a market attended by those who belong to other countries, i.e. foreigners" (Satoğlu, 2002:463).

Whilst the existence of weekly markets in the early periods of the Ottoman State can be determined, there is no information on the existence of a fair at which large-sized commercial activities were conducted. Nevertheless, it is seen that the fairs appeared in the Ottoman country in the 16th century (Küpeli, 1999: 491). In the Ottoman Empire, the early fairs were predominantly distributed in Rumelia and the Balkans, where Turkey has no territories today. They were set up in those places where non-Muslims were more abundant, which shows that "the fairs" might have been of Byzantine origin. It should be thought that the Turks revived and sustained such organizations instead of abolishing them upon their obtaining of the areas concerned. Furthermore, besides these early fairs in Rumelia, it is established that fairs appeared and became widespread in Anatolia also as of the early 16th century (Küpeli, 1999: 491-492). Faroqhi (2006) also highlighted the importance of the Balkan fairs to the economy of the Ottoman Empire in the 17th and 18th centuries. In light of the historical documents about the fairs then, she intended to explain the roles, commercial connections, and economic scales of particularly the Maşkolur and Dolyan fairs in Thessalia as well as of some other fairs in the trade system (Faroqhi, 2006). As of the second half of the 18th century, the



Balkan Peninsula and the eastern coasts of the Mediterranean Sea further began to gradually enter the European trade network. The caravans extending to Central Europe overland used to pass through the Balkan Peninsula. Various regions on the Bulgarian territories specialized in the production of certain goods, and some places turned into famous marketplaces where regular fairs were set up (Şen, 1992: 47).

In the 18th century, the numbers of weekly markets and fairs were not great in Anatolia. They even did not exist in most regions at all. That's why the villagers had difficulty in procuring their needs. In the 19th century, the state increased their number to some extent so as to enhance trade (Özkaya, 2010: 74). In the Tanzimat period (1839-1922), the Ottoman rule increased its initiatives to increase production and to introduce the products. Especially as the benefits of the fairs opened in the Balkan cities were seen, new fairs and markets began to be opened in addition to the fairs and markets set up at the main localities of Anatolia. Besides these initiatives towards the domestic market, it also attended some of the international expositions for the first time in this period. Along with attending these international expositions, a general exposition called "Sergi-i Umumi-i Osmani" and resembling a western example was first opened in İstanbul on February 28, 1863 (Çadrcı, 2013; Akçura, 2009). Held by taking the expositions which were opened in Europe as an example, this first general exposition remained open for about 5 months (Önsoy, 1984: 220). The visitors to the exposition approached a hundred thousand people and some 170 visitors came from Vienna only (Atamgüç, 1935: 31).

The Ottoman fairs are divided into two as commercial and social in terms of their purposes of establishment. Those with commercial content were formed in line with commercial objectives, whereas those with social content were set up by the religious communities within the Ottoman territories with the concern about religious ceremonies and entertainment. Nevertheless, it sometimes turned out that entertainments also came to the forefront at the fairs with commercial objectives in order to attract more people (Küpeli, 1999: 491). Called "traditional fairs" by the Orthodox Rums, these organizations with religious and social purposes have doubtlessly allowed jointly adopting the word "traditional fair" in Anatolia and enabled it to survive up to the present time.

First of all, it is necessary to clarify the origin of the word "traditional fair" for "the Traditional Turkish Fairs", on which this manuscript basically focuses. The historical origin of this word dates back to the antiquity and the Greco-Roman world. The most important word regarding the existence of periodic markets in the Greco-Roman world is the Greek word "panêgyris". In the Greek texts, panêgyris was used for the arrivals at a religious event with a festival meaning (Ful, 1998: 45). In many cases, the sources use panêgyris for the periodically held meetings with a religious base and the periods range from a half year to four years (Ful, 1998: 46). Many periodic festivals acquired commercial attributes in time and the markets set up at the times of festivals developed to become true traditional fairs. So, these periodic meetings with a long interval were called "panêgyris". In fact, these meetings had religious characteristics too (Ful, 1998: 48). Since the festivals of the Ancient Greek societies were generally with games, the games are also mentioned as part of "panêgyris" (Ful, 1998: 49).

It might be put forward that the word which represents traditional fairs in Anatolia today entered Turkish from Greek. The Rums¹ living in Anatolia have been referring to the Virgin Mary with this name for a long period. Depending on the prevalence, in Anatolia, of the traditional fairs with religious, entertainment, and social purposes organized by Rums, it seems logical to think that this caused all small- or large-sized organizations that developed, with their commercial and economic functions being outstanding, to be called "traditional fairs" in Anatolia. The traditional fairs with a commercial character which were held and made widespread in Anatolia in time by Turks must have been influenced substantially by the traditional fair tradition of the Christian congregations in the Byzantine settlements. Furthermore, it is very likely that Christian groups and Muslim Turks assembled in these events in Anatolia, as in the Balkans. Doğru (2011) reports that in the Balkans in the midst of the 19th century, an important fair (the Eski Cuma Fair) commenced on a common day considered sacred by Christians and Turks. St. George's Day was selected for the commencement of this traditional fair. This day coincides with Hidrellez, which Turks also celebrate. Both societies, whose main source of living was agriculture, believed that Saint George and Hızır İlyas, whom they considered sacred, heralded the spring and they celebrated the awaking of the soil with

¹ Rums: In Turkish, 'Rum' usually refers to a person who belongs to the Christian Orthodox religion, who speaks the modern Greek language, and who is not a Greek citizen (thus, one speaks of Istanbul, Cypriot, and American Rums). In the Greek language, however, 'Rum' is usually simply synonymous with 'Greek' or 'Hellen', referring to the Greek cultural and political community. There is not, in any case, any standard academic term for referring to this community (Millas, 2004; Babul, 2006, cited by Çalışkan, 2010: 66). The number of Rums living in Turkey is estimated to be 3 to 4 thousand today (MFA, 2008). They mostly live in İstanbul, İzmir, Ankara, Bursa, and Çanakkale.



enthusiasm. The traditional fair set up during these celebrations revived the economic life, and shopping gained momentum at the traditional fair as much as entertainment (Doğru, 2011: 259). Doubtlessly, there is no reason for not thinking that this example had analogues and antecedents. It might be set forth that in the past, examples of traditional fairs developed in those environments where the traditional religious and social fairs of Rums were prevalent and turned into joint events of different societies under the influence of cultural transitions. It might be stated that the Turks made widespread the traditional fairs inspired by, and named after, the traditional fairs of Rums with social purposes in Anatolia in the historical process and provided the traditional fairs with a new side by including wrestles and horse races from their own culture in the entertainment section of these events.

The investigations touching upon various pre-Republican periods have a significant place in the literature among the investigations on traditional fairs or the studies containing various types of information about traditional fairs in Turkey (Kayaoğlu, 1981; Sümer, 1985; Küpeli, 1999; Şen, 1993; Erdoğan, 1994, 1999; Faroqhi, 2000; Palairat, 2000; Özcan, 2006; Doğru, 2011; Ülgen, 2012, etc.). The investigations focusing entirely on traditional fairs are rather limited in the Republican period (Atamgüç, 1935; Tongur, 1940; Çalışkan, 2008; 2010; 2016a/b; 2017a/b). On the other hand the lack of studies which particularly involve fieldwork in this field is rather striking.

2. Purpose and Method

In this manuscript, it was basically aimed to determine the temporal and spatial distributional characteristics of traditional county and village fairs in Turkey and to elucidate some historical, geographical, cultural, and political factors influencing this distribution. Besides, some general introductory characteristics concerning the tradesmen and visitor profile – the two fundamental components of traditional fairs – were included too.

Some data on the traditional fairs in Turkey which are presented in some sections of the study are based on the questionnaires and interviews performed at the traditional fairs in 13 different provinces in 2013 and 2014 (Table 1, Figure 1). The research includes two groups from which data were obtained through questionnaires, namely the visitors to the traditional fairs and the mobile tradesmen of the traditional fairs. Half of a total of 200 questionnaires to be applied to the visitors to the traditional fair in each sample area were applied to the women; the other half of them were applied to the men; and 5 different age quotas were specified for the gender groups. In each selected sample area, it was also aimed to apply 50 questionnaires to the traditional fair tradesmen. So, the total number of questionnaires applied to the visitors turned out to be 2,582, while the total number of questionnaires applied to the traditional fair tradesmen turned out to be 611. The questionnaires and interviews concerned were carried out within the traditional fairground on the days when the traditional fairs were set up and by employing the face-to-face interviewing techniques. Some statistical results and evaluations provided in the study herein were obtained from the questionnaires concerned.

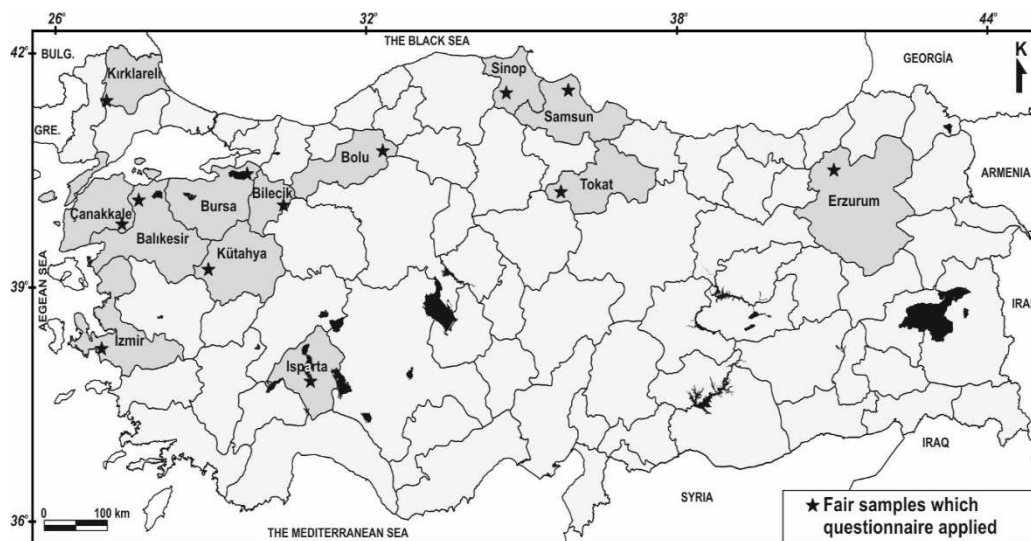


Figure 1. The fairs at which questionnaires were applied and fieldwork was carried out and their locations



Table 1. The fairs at which questionnaires were applied and fieldwork was carried out and their locations

Name of Fair/Name of Province	Name of Fair/Name of Province
Pehlivanköy Fair, Kırklareli	Zile Fair, Tokat
Gerede Fair, Bolu	Yenice Fair, Çanakkale
Pınarpazarı-Eğirdir Fair, Isparta	Gönen Fair, Balıkesir
İnhisar Fair, Bilecik	Karadede Fair, Gökçeada Village, Bafra, Samsun
İzmit Fair, Bursa	Simav Fair, Kütahya
Boyabat Fair, Sinop	İspir Fair, Erzurum
	Seferihisar Fair, İzmir

3. Flourishing of Traditional Fairs in the Republican Period

Upon the foundation of the Republic, the early steps to develop retail trade and to satisfy the needs of the public began to be taken rapidly. The things required to be done with precedence were specified at İzmir Economy Congress, which was held in 1923. Likewise, the decision to make expositions widespread also drew attention among the decisions taken here (Afetinan, 1989:49). The setting up of national or international modern fairs was adopted as a state policy upon the foundation of the Republic. The presence of existing traditional fairs in some cities and the experiences of international expositions were the signs of modern fairs which would become prevalent in Turkey. The prototype of the fairs which constituted the core of international fairs in the modern sense is in İzmir. Presumably no one thought then that İzmir Economy Congress (1923) with a crucial place in the economic history of Turkey was going to be the commencement of a great tradition. A "Numune meşherin" (exposition), comprised of domestic goods, was opened at the entrance of the building where the congress was held throughout the congress. The 168 firms which attended the exposition and which were producers of macaroni, soap, halvah, leather, cigarette paper, etc. revived the dimmed economic and social lives of İzmir. "The 9 Eylül Exposition", which was going to turn into the International İzmir Fair, was held in 1926. "The Fair of İzmir" was opened on September 9, 1931. "İzmir Beynelmül 9 Eylül Panayırı" (the 9 Eylül International Traditional Fair of İzmir), opened three times between 1933 and 1935, turned into "the International İzmir Fair" in 1936. Similar examples began to multiply in time. The Traditional Balıkesir Fair first turned into the Balıkesir Exposition in 1959 and then into the Balıkesir Fair in 1965. The Kocaeli Industrial Exposition, opened in 1966, was held with the name "the Kocaeli Industrial Fair" after 1972. The national fairs became widespread in Turkey in general as of 1963 (e.g. Bursa, Samsun, Trabzon, Balıkesir, and Konya). The commercial, social and cultural accumulations of traditional fair and exposition experiences showed that the age of modern fairs also commenced in big cities in Anatolia.

The number of about 400 municipal organizations remaining from the Ottoman Empire began to increase upon the foundation of the Republic. With the possession of a municipal organization by the settlements particularly in the 1930s and the 1940s, decisions to hold county fairs were taken without delay. Settlements' possession of a fair was regarded as the symbol of great prestige for the society then. There was doubtlessly one more important reason: the military spending that rose in the years of World War II, the fall in the purchasing power, the fall in domestic production and the decrease in the goods/products procured from abroad led to serious problems. This also brought about the problem of food supply in cities in particular. The circulation of basic consumer products such as bread, oil, milk products, meat, and clothing in the market was restricted, and a transition to ration cards was made, as in bread (Çoşkuner, 2011: 265-266). One must doubtlessly consider that the markets and traditional fairs at the rural localities assumed significant roles in supplying the basic needs of the society in this period. The 1930s and the 1940s draw attention as a period when the traditional fairs that were first set up in the Republican period became widespread. The Osmaneli (1930), Bolu, Simav, Bigadiç (1932), Dursunbey (1934), Gölpaazarı (1935), Manyas (1936), Şamlı, Devrek (1940), Çan, Savaştepe (1945), Pamukova, Seben (1946), Karacabey, Harmancık (1947) and Söke (1948) fairs can be shown as examples of the county fairs which began to be set up in this period.

The traditional county fairs which had their golden age particularly in a period of about two score years (1950-1990) within the Republican period began to disappear in succession depending on the political preferences concerning the minorities besides the developments experienced in the fields of retail trade, storage, marketing, transportation, communication, and finance. Likewise, this process progressed by including in it all the traditional fairs which differed in function. The traditional fairs of Rums with religious and social purposes also disappeared in this process.

4. Spatial and Temporal Distributional Characteristics of Traditional Fairs in the Republican Period

They are traditional shopping spaces which are temporarily set up in the forms of commodity (merchandise) and/or animal markets predominantly at the district centers – and few examples of which are found in the villages – in periods of one day or several days to a week within extensive lands in specific places of specific districts and villages at specific dates in a specific season; where various needs can be met collectively; where the seasonal or annual household needs of those people who predominantly live in rural settlements and lack frequent and regular shopping possibilities and their needs for various agricultural tools and materials are met besides their everyday needs; and where the visitors make use of their entertainment and social functions besides shopping. Animal sales, various entertainment activities (e.g. funfair, concerts, and performances) and traditional activities (e.g. oil wrestles) are also held in some traditional fair organizations. In this respect, traditional fairs are entertaining rituals of annual and comprehensive shopping with no alternatives in the rural environments in which the simple and everyday life predominates.

In the last years, the interest in traditional fairs decreased at some localities upon both the increase in shopping possibilities and the change in the entertainment culture. It is seen that the traditional fairs have decreased in Turkey in general and that their distributional ranges have remained limited to small cities and provincial areas in the process that has developed depending on urban, socio-economic, and cultural developments (Çalışkan, 2008:217). Furthermore, the impacts of the industrialization and urbanization processes experienced in Turkey substantially vary by area. It is observed that the traditional fairs have been replaced by entertainment and trade fairs and by festivals particularly in the places with a high rate of urbanization. In the past, the settlements where traditional fairs were set up used to be areas with a favorable location for transportation and trade. Today, however, the traditional fairs are encountered in those environments which fail to develop in agreement with the trends of transportation and trade and whose socio-economic development is relatively low (Çalışkan, 2008:219).

Within the scope of our research, we were able to detect 115 county or village fairs which disappeared in the Republican period. We suppose that this figure might be much higher. Of 25 provinces where traditional fairs were once held in Turkey, 11 no more have any existing traditional fair example today. These provinces are Afyon, Aksaray, Çankırı, Düzce, Edirne, İstanbul, Karabük, Konya, Sivas, Tekirdağ, and Zonguldak (Figure 2).

Spatial gaps occurred in the traditional fair system depending on the geographical neighborhood relations in the process of disappearance of the traditional fairs and in time led to the weakening of the connections of the traditional fair network. The most dramatic outcome in the process of disappearance of the fairs is seen in the Thracian Peninsula section of the Marmara Region. There were 23 traditional animal and merchandise fairs in Thrace within the Republican period. Nevertheless, they disappeared one after the other with the weakening of the local traditional fair cycle in the last 20 years. Nowadays there appears only one traditional fair which represents the survival from this process in Thrace. This fair is the Pehlivan köy (Kırklareli province) fair. How can this be explained in this dissolution process? There is no doubt that the Pehlivan köy fair is among a-century-old and very old traditional fairs of Turkey. Besides this factor, which enhances durability, the traditional Pehlivan köy fair is one in which Pomaks – one of the ethnic communities that migrated to Turkey – have a special interest and where they meet every year. Pehlivan köy seems to have obtained the outcomes of the insistence of the local society within the disappearing series of traditional fairs of Thrace. This final traditional fair of Thrace has turned into a strong traditional fair brand.

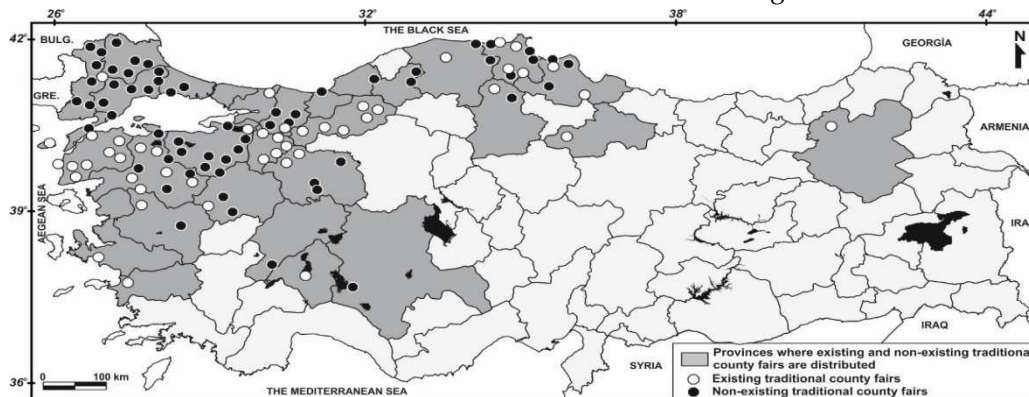


Figure 2. Provinces where existing and non-existing traditional county fairs are distributed

The disappearance of the İnegöl, Yenişehir, and Orhangazi (Bursa province) as well as Pamukova and Geyve (Sakarya province) fairs in the Southern Marmara Subregion and of the Akyazı and Sapanca (Sakarya province) county fairs in the Çatalca Kocaeli Subregion created gaps in the traditional fair cycle in the west of the Western Black Sea Subregion, with which they were more connected. Moreover, the complete disappearance of the traditional fair examples in Düzce, Zonguldak, Karabük, and Çankırı provinces created a vast spatial gap at the center of the Western Black Sea Subregion of the traditional fair network (Figure 3).

The disappearance of the county fairs in Mustafakemalpaşa and Karacabey (Bursa province) districts in the Southern Marmara Subregion and in Büyükşehir, Harmancık, Keles, and Orhaneli (Bursa province) districts in the area neighboring the Southern Marmara Subregion - at the Mt. Uludağ locality - in the north of the Central Western Anatolia Subregion affected the traditional Balıkesir fairs, with which they were more connected in the traditional fair cycle. Vast spatial gaps distinguished from the traditional fair system occurred within the boundaries of Bursa and Sakarya provinces.

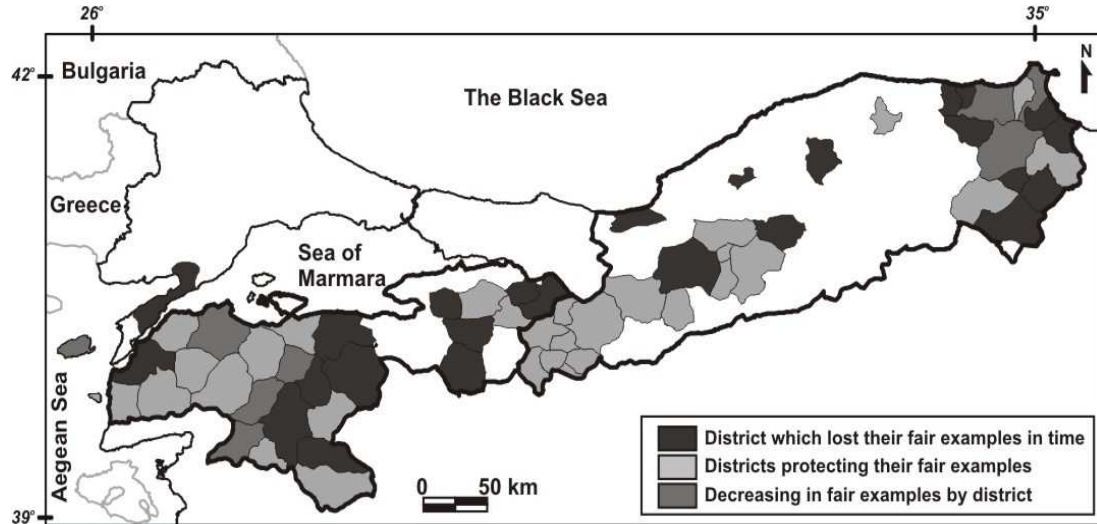


Figure 3. Distribution of the districts whose traditional fair examples completely disappeared, whose traditional fair examples have decreased, and which completely maintain their traditional fair examples in the Western Black Sea and Southern Marmara Subregions.

5. Existing Traditional Fairs

Trade, religion, art, entertainment, culture, traditions, ceremonies, social needs and functions like meeting them have been intertwined at the traditional fairs. In addition, commercial and economic functions stand out in the majority of the traditional fairs, whereas religious and social functions draw attention at some of them. The majority of the traditional fairs bear the name "Traditional Merchandise and Animal Fair". Such beasts of burden as horses, donkeys, and mules are sold at the traditional animal fairs, along with cattle, sheep, and goats. Although their official names are so, there has been no sale of living animals at some traditional fairs in the recent years. We can specify those traditional fairs which stand out with their volume of animal sales as the Gerece, Boyabat, Gönen, İspir, Sarıcakaya, and Seferihisar fairs. The Seferihisar fair is already a traditional animal husbandry fair as a whole (Figure 4).

At the traditional fairs, the 1st and 2nd days are generally allocated for the sales of animals so that the villagers who raise animals provide a shopping budget for the traditional fair. This has become a tradition at the Gönen fair. An animal market is set up on the 1st and 2nd days of the traditional fair. The 3rd day of the traditional fair is known as the day of the local environment. Likewise, the fact that this day is called "villagers' day" fundamentally accounts for this practice adequately. The villagers who bring the geese cooked with traditional styles to the Gerece fair from a large number of villages sell them on the first day and begin their annual shopping with the income they have earned. The villagers who sell their hand-woven carpets on the first day at the Ayvacık and Bayramiç fairs try to complete their needs on the remaining days of the traditional fair.



Figure 4. Examples of the various functions of the traditional fairs in Turkey. (a) food, Gerede fair; (b) livestock, Seferihisar fair; (c) entertainment, Gönen fair; (d) agricultural equipment, Pehlivan köy fair.

Today, 71 fair organizations are carried out in 63 settlements of Turkey in a single year. Fair examples display distribution over four geographical regions (Marmara, Black Sea, Aegean and Mediterranean). These fairs are located within borders of 21 provinces, Çanakkale (15 of them), Balıkesir (15 of them) and Bolu (12 of them) provinces become prominent with highest number of fair examples that they have (Çalışkan et al., 2015: 106). Of these traditional fairs, 54 are held only once a year, but they are repeated twice a year in 8 settlements and more than twice a year in one settlement. Both spring fairs and autumn fairs are set up in Bayramiç, Çan, and Ezine districts of Çanakkale province and in Manyas district of Balıkesir. On the other hand, the fairs in the settlements of Dörtdivan, Gerede, Yeniçağa, and Pazarköy in Bolu province consist of two periods with a one-month interval in autumn. It has been acknowledged that the Pınarpazarı fair with a different period of establishment is set up once a year (Table 2). Today the existing traditional fairs in Turkey are distributed in four geographical regions (the Black Sea, Marmara, Aegean, and Mediterranean Regions). The most traditional fairs are in the Marmara and Black Sea Regions (55). The traditional fairs in these two regions constitute 87% of the traditional fairs in Turkey. The existing traditional fairs in the Black Sea Region are predominantly distributed in the inner parts of the Western Black Sea Subregion. At this locality, a striking concentration catches the eyes in the central part of River Sakarya in particular. On the banks of River Sakarya, which continues to flow westwards through the deep valley, are Sarıcakaya, Mihalgazi, and İnhisar districts – the settlements possessing a traditional fair. The other settlements where traditional fairs were (Geyve and Pamukova) set up in the past and are (Osmaneli) set up today are lined up in the section where River Sakarya inclines northwards with a curve. Settlements in which traditional fairs are again set up (Söğüt, Yenipazar, Gölpazarı, and Taraklı) draw attention on the routes where the roads following the valley of River Sakarya are distributed in the inner parts. They are district settlements which are located at a distance of about 20 km to the valley of the river. In the Southern Marmara Subregion, it is striking that the existing traditional fairs are concentrated in the inner parts of the Biga Peninsula (Çalışkan, et al. 2017b).



Table 2. Existing traditional fairs according to the number of times they are held throughout the year

Traditional fairs held once a year (54)
Dursunbey, Gönen, İvrindi, Kepsut, Savaştepe, Büyükyenice, Korucu, Sarıköy, Şamlı, Kocakonak, Kuşcenneti, Orhanlar, and Yazlık in Balıkesir ; Ayvacık, Biga, Bozcaada, Gökçeada, Lapseki, Yenice, Akçakoyun, Pazarköy, and Çardak in Çanakkale ; Osmaniye, Gölpazarı, İnhisar, Söğüt, and Yenipazar in Bilecik ; Göynük, Mudurnu, Seben, and Tekkeköy in Bolu ; Ayancık, Boyabat, Durağan, Erfelek, and Bektaşağa in Sinop ; Asarcık, Geyikkoşan, and Karadede in Samsun ; Mihalgazi and Sarıcakaya in Eskişehir ; Gömbe in Antalya ; Söke in Aydın ; İznik in Bursa ; Pehlivan köyü in Kırklareli ; İspir in Erzurum ; Zile in Tokat ; Taraklı in Sakarya ; Kargı in Çorum ; Simav in Kütahya ; Çam in Manisa ; Ağlı in Kastamonu ; Kandıra in Kocaeli ; and Seferihisar in İzmir .
Traditional fairs held twice a year (8)
Gerede, Dörtdivan, Yeniçağa, and Pazarköy in Bolu ; Bayramiç, Çan, and Ezine in Çanakkale ; and Manyas in Balıkesir .
The traditional fair held more than twice a year (14 weekends)
Pınar pazarı in Isparta

Especially the surface forms and topographical properties of the environments where the traditional fairs in the Western Black Sea Subregion and in the east and south-east of the Marmara Region are distributed give away the role of the historical background in this distribution. Possessing still active traditional fairs today, these settlements used to be in an active transportation network with their favorable locations on the route of natural passes in the past. However, these places, remaining outside the new road networks that formed with motor vehicles, lost their favorable locational quality in time and the traditional fairs became almost the heritage of the evolution experienced in the Anatolian trade and transportation systems for these settlements.

The relationship of the establishment dates of the fairs with seasons, months, and specific days has significant impacts on the distributional characteristics of fairs. Besides, another feature in which the temporal relationships of traditional fairs are observed occurs in the local traditional fair cycles. It is seen that especially the traditional autumn fairs create local traditional fair cycles in some environments. The traditional fairs held in May and June were considered traditional spring fairs in the study presented herein. Only the traditional fairs in July were evaluated as traditional summer fairs. The traditional fairs in August, September, October, and November were classified as traditional autumn fairs. In Turkey, the most traditional fairs are set up in autumn (49). Whilst the number of traditional fairs set up in spring is 15, the number of traditional fairs set up in summer is merely 3. So, the total number of traditional fairs set up in a total of 63 settlements is 67, for there are 4 traditional fairs which are set up in Balıkesir (Manyas) and Çanakkale (Çan, Ezine, and Bayramiç) provinces twice a year.

The traditional autumn fairs representing the post-harvest period are highly significant in the social and economic lives. Therefore, the most traditional fairs are in autumn (53 fairs) because it is the traditional autumn fairs where mutual payments are made, production turns into income, the stock of needs for winter (e.g. food, clothing, and fuel for winter) is provided, and shopping for weddings and the school season to be opened is performed most intensively. Traditional spring fairs (15 fairs) are set up in the period when preparations for agricultural production are made. The traditional fairs for social and religious purposes have always been distributed in July and August.

It seems that the traditional fairs are in successive series in a specific order in specific seasons throughout the year according to their dates of establishment. Especially in the Western Black Sea and Southern Marmara Subregions, where the traditional fairs are densely distributed, the traditional fairs have formed local and regional series according to their successive dates of establishment. The areas where these cycles have been detected draw attention in the rural environments with high demands for shopping for winter. This sequential cycle quality, which has always been remarkable in the historical background of the traditional fairs, is indeed seen in many periodic market types. The information obtained from the questionnaires applied to, and the interviews with, the tradesmen within the scope of the study also revealed that each traditional fair cycle had a flexible structure both within itself and in connection with the other cycles. Accordingly, the tradesmen who follow the traditional county or village fairs may attend the local cycles within a time frame which is convenient for them. Essentially, the traditional fair cycles and the concentration lines on the route of annual traditional fair series have facilitative effects on the connections between sellers and suppliers in the procurement of products and goods. The facilitative effect of this cyclic system on the marketing processes is doubtlessly significant too. Hence, the formation of local cycles was

influenced by the fact that the neighborhood relations of the traditional fairs were supportive of the existence of each other in economic terms. In the study area, the traditional county fairs in Çanakkale, Balıkesir, Bilecik, Bolu, and Sinop provinces have become more durable and been able to preserve their existence as they have such local cycles. Nevertheless, the formation of spatial gaps by the traditional fairs disappearing in time endangers the future of the traditional fair system (Figure 5).

Traditional fairs not only attract visitors from various places, particularly from neighboring settlements, but also have a pull effect on the mobile retailing tradesmen who reside in various regions of Turkey. The significant majority of those who deal with trade at traditional fairs are the mobile traditional fair tradesmen who make a living by following the traditional fairs set up successively. These mobile retailers visit the traditional fairs on a route that they regularly follow every year and use their box-body vehicles, which they generally drive by themselves, in carrying the goods and in their needs for accommodation at the traditional fair. During traditional fairs, they sell goods and services in the temporary places they rent for a specific fee.

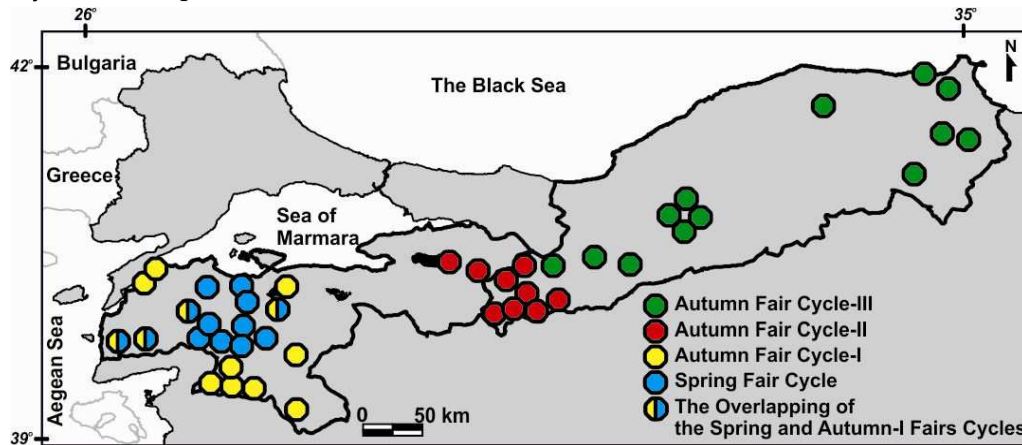


Figure 5. Spring and autumn fair cycles in Turkey

A significant portion of the traditional fair tradesmen may be regarded as mobile tradesmen. Like the presence of those who make a living merely by touring the series of traditional fairs, there are also people who make a living by making sales in other market forms, along with traditional fairs. Likewise, the question "Do you go to other traditional fairs as well?" was answered with "Yes" by 256 tradesmen (41.9%) but with "No" by 355 tradesmen (58.1%). Nevertheless, it should be added without delay that the group of tradesmen who stated that they attended other traditional fairs as well attend eight traditional fairs per year on average. Besides, it was established that 611 traditional fair tradesmen resided in 50 provinces of Turkey. Along with this mobile quality of the traditional fair tradesmen, the places they reside in and their retail and wholesale trade connections reveal the presence of an active trade network which is distributed almost nationwide.

A large number of visitors go to various traditional fairs in Turkey, thereby creating great mobility. While 35% of the traditional fair visitors reside outside the district where the traditional fair is set up, 18% of them come from another province. Each of these visitors travels 54 km on average in order to come to the traditional fair. Doubtlessly, what draws attention here is the fact that the majority of the traditional fair visitors are from the province that the settlement where the traditional fair is set up is administratively affiliated to (82%). Depending on this, we may express that the traditional fairs receive the greatest pull from the provinces that they are affiliated to.

A funfair and various entertainment stands are set up in almost all traditional county fairs, except for some examples (the İspir, İnhisar, Seferihisar, and Pınarpazarı fairs). In this respect, sometimes concerts and/or entertaining stage performances are also made available at the traditional merchandise and animal fairs, along with the funfair. In general, no funfair is set up or few and small funfair sets are set up in some small-sized traditional county fairs and village fairs with a small number of visitors since the load of those establishments which provide a large-sized traditional fair with a funfair service comprises a minimum of 10 large trucks. Hence, the traditional fairs with a period of establishment for below 3 days are not preferred by funfair operators.

At today's traditional fairs, the funfair and the entertainment stands form the basis for the understanding of entertainment at the traditional fairs. Such activities as penalty kicks with a reward, a



wheel of fortune, die games, shooting galleries, the throwing of rings at the rewards, and the drawing of lottery tickets have been available and receiving great attention at the entertainment stands of the traditional fairs for a long time. Such entertainment services are generally provided by the Romanies who make their living by following the series of traditional fairs (Çalışkan, et al. 2017a). Traditional fairs mediate in the reinforcement of social relations and the ensuring of social cohesion and cultural integration in the environments where they are held. It is possible for the population that lives in villages and that does not have a very rich social life to meet and cohere with both the local people and the people coming from other environments.

Traditional fairs are almost meeting spots for all villages at a locality. Social interaction is also quite active in this active environment of shopping, e.g. meeting the acquaintances, getting acquainted with new people, and shopping conversations. The young people living in rural environments where the conservative structure prevails do not have many alternatives to meet and flirt other than traditional fairs. What we heard from a large number of people during the interviews is: "I and my spouse met at the fair in that year!" The expressions of judgment offered in the questionnaire in order to evaluate the attitudes of visitors towards the functions of traditional fairs were substantially approved by the respondents. For instance, the rate of those who stated that their lives were generally affected positively on the days when the traditional fair was set up is quite high (83.3%). When the responses "I strongly agree" and "I agree" to the expressions offered in the attitude scale prepared according to the Likert scale are evaluated collectively, it is seen that the rate of those who approved of the judgment "the role of the traditional fair in meeting the needs of the local people for shopping is significant" is 89.5% (Table 3). The rate of those who approved of the judgment "the role of the traditional fair in meeting the needs of the local people for entertainment is significant", offered to evaluate the entertainment function of the traditional fairs, is also quite high (81.3%).

Traditional fairs provide various opportunities for socialization according to the gender and age groups of the population. Likewise, of the visitors "who came to the traditional fairs to see their friends, acquaintances or relatives", 76.6% consist of women and 23.4% are comprised of men. A significant portion of the spectators who came to spend time and to be entertained with their family (73.7%) again comprises women (Çalışkan et al., 2016a:79). There is no doubt that the mobile traditional fair coffee houses where old and middle-aged men spend time chatting all day long also function as stations for socialization. On the other hand, it should be underlined that traditional fairs have different functions for women. When considered in terms of nourishment, it is seen that women are wives who are still doing the majority of shopping for food and the daily tasks of the family. Women are responsible at the first degree for the food and nourishment of the overwhelming majority of the households (Underhill, 2012: 136-157). The results we obtained in the process of the study support this judgment. The first-ranking consumer group of the departments of food-vegetables-fruits (25.7%), glassware & porcelain and kitchen utensils (38.3%), and textile-clothing-dry goods-trousseau was determined as "middle-aged women". Traditional fairs still have no alternative in the procurement of some products of personal care (underwear in particular) for the young girls and women living in the rural environments where the conservative structure prevails; therefore, the establishment of the traditional fair is waited for throughout the year. At the traditional fair, women get out of their closed social environments with the money they have saved throughout the year and experience the pleasure of personal and free shopping without being under the supervision of their husbands or fathers (Çalışkan et al., 2016a:79).

Table 3. Frequency distributions of the responses to some questions and expressions of judgment offered in the questionnaires and treated with a statistical analysis

Judgments	Responses	Frequency	Percentage (%)	Cumulative Percentage (%)
How do the days when the traditional fair is set up generally affect your life?	There is no change	307	11.9	11.9
	They affect positively	2,152	83.3	95.2
	They affect negatively	123	4.8	100.0
	Total	2,582	100.0	
The role of the traditional fair in meeting the needs of the local people for shopping is significant.	I totally agree	1,420	55.0	55.0
	I agree	892	34.5	89.5
	I have no idea	61	2.4	91.9
	I disagree	163	6.3	98.2
	I strongly disagree	46	1.8	100.0
	Total	2,582	100.0	
The role of the traditional fair in meeting the needs of	I totally agree	1,372	53.1	53.1
	I agree	728	28.2	81.3



the local people for entertainment is significant.	I have no idea	94	3.6	85.0
	I disagree	244	9.5	94.4
	I strongly disagree	144	5.6	100.0
	Total	2,582	100.0	
The traditional fair is the meeting spot for the acquaintances and relatives coming from the villages.	I totally agree	1,632	63.2	63.2
	I agree	663	25.7	88.9
	I have no idea	94	3.6	92.5
	I disagree	147	5.7	98.2
	I strongly disagree	46	1.8	100.0
	Total	2,582	100.0	
The traditional fair provides the local people with an environment to meet and cohere with each other.	I totally agree	1,629	63.1	63.1
	I agree	683	26.5	89.5
	I have no idea	97	3.8	93.3
	I disagree	138	5.3	98.6
	I totally disagree	35	1.4	100.0
	Total	2,582	100.0	

Traditional fairs have assumed important functions in sustaining traditional values and production. The impact of traditional fairs on these issues has doubtlessly weakened or disappeared in time. Still, traditional fairs mediate in the fact that the producers and craftsmen marketing the products they have manufactured themselves maintain their existence and in sustaining traditional production and products. They include hand-woven carpets, kilims, and heybes (carpetbags) (the Ayvacık, Bayramıç, Çan, and Lapseki fairs); needlework and lacework (the Gönen fair); handmade kitchen utensils as well as copper vessels and coffee pots (the Gerede fair); handmade wooden spoons and ladles; handmade tools required for animal husbandry; and ground clothes and baskets woven by using grass and reeds.

Traditional fairs have also assumed significant roles in maintaining some traditional sporting activities. Essentially, it is striking that these traditions have weakened and disappeared in the majority of the traditional fairs in the recent years. Although this is the case, oil wrestles are still carried on at the Büyükyenice, Dursunbey, Seben, Kargı, Ağı, Çardak, Yenice, and Erfelek fairs. The tradition of horse races, which had been very prevalent at the traditional fairs until 20 years earlier, is only maintained at the İspir and Kargı fairs.

Even though all traditional fairs involve social functions, there are also traditional fairs at which the social function stands out as the basic function. Likewise, the functional characteristics of such traditional fairs that we can distinguish as traditional fairs for religious and/or social purposes are somewhat different from the traditional fairs at which commercial activities stand out. The tradition of meeting every year during the events that the Rums considered religiously important in Turkey, that were dedicated to a name, and that they called "traditional fair" used to be quite common in the past. It will be true to evaluate that the traditional fair examples belonging to Rums were abundant in the past, and even in the early years of the Republic. The chronological calendar of the traditional Rum fairs and the information that Bozis (2011) provides regarding the traditional Rum fairs in the past offer evidence that these traditional fairs ended in Anatolia in the aftermath of the population exchange which took place following the Lausanne Treaty² and in İstanbul in the aftermath of the events which are known as "the events of September 6-7, 1955" and during which the workplaces and houses of the minorities in Turkey were plundered and destroyed.

The traditional Rum fairs at which religious functions stood out and which the entertainments and celebrations accompanied were undoubtedly seen in Anatolia as well. For instance, the name of a hill close to the ancient city of Ephesus (Selçuk, İzmir) is "panayır tepesi" (Fair Hill). It is known that here was a traditional fair at which the Rums coming particularly from the Şirince Village and the surrounding settlements in the period prior to the population exchange made celebrations together. In addition, a traditional fair celebrated/held in the name of Saint Michael in Lopodion/Uluabat in Bursa is told in some of the travel books of the 18th and 19th centuries. C. Macfarlane, a traveler, wrote that the traditional fair was not welcomed by the Circassians who settled in the locality in 1845. When Uluabat dimmed, the fair disappeared too (Peker, 2013).

² The Lausanne Treaty (July 24, 1923). According to the Lausanne Treaty, in 1923–25 witnessed the so-called 'Turkish-Greek Population Exchange', the compulsory migration that sent Turkish Rums to Greece on the one hand and Greek Muslims to Turkey on the other. It is estimated that between one and one and a half million people were relocated from Anatolia to Greece and *vice versa* during this exchange. Of them, about 600,000 people were moved to Turkey from Greek territories (Millas, 2004: 223; Ağanoglu, 2001: 306; Arı, 2000: 177). Only the Turks residing in Western Thrace and the Rums living in İstanbul and on Gökçeada and Bozcaada were exempt from this process.



The traditional Rum fairs for social and religious purposes gradually decreased as a result of the political processes experienced in Turkey, and only two examples have been able to survive up to the present time. These fairs are on the islands of Tenedos (Bozcaada) and Imbros (Gökçeada)–the two islands of Turkey in the Aegean Sea. The traditional fairs on the islands of Tenedos and Imbros continue in an entertaining way with music, folk dances, and the meal eaten altogether after the rites. About 400 Rums coming from within the country and abroad attend the traditional fair held around the Monastery of Aghia Pareskevi on Bozcaada, while more than 1,000 Rums coming from outside the island attend the Virgin Mary Fair (Panayia/Eorti Dispenagies), held on Imbros. Whilst the traditional Rum Fair on Bozcaada lasts 3 days (July 25-27), the activities last about a week (August 15-22) at the traditional Rum Fair on Gökçeada (Çalışkan, 2010).

6. Main Changes in the Characteristics of Traditional Fairs

Such phenomena as modes of production, products, retail trade, needs, forms of entertainment, and instruments and environments for socialization are changing everywhere in the world today, when the process of globalization is accelerating, and a transformation is being experienced. The interest in traditional fairs is gradually decreasing in this period, accompanied by the expectations increasing even in isolated rural sections under the influence of the media and communication possibilities on the society. In Turkey as well, the majority of the traditional fairs have substantially lost their traditional form and assumed a representative identity which reminds one about the past. Many economic, social and cultural functions have also undergone change in this process.

There is no doubt that the conditions of the past remained behind. The two most important substances shopped at the traditional fairs until 20-30 years earlier were salt and kerosene because salt was needed to store the foods and kerosene for lighting in this period, when there was no electricity in the villages. The collective shopping for winter used to be performed at the traditional fairs where the prices were cheaper than those in other marketplaces and markets and everything could be procured altogether. Moreover, the traditional end-of-harvest fairs used to coincide with the period when the people in the rural section provided a financial source for shopping by selling their products. Today we see that the conditions of the geographical environment support the existence of traditional fairs in the Western Black Sea Subregion, where traditional fairs are still densely distributed. The winters which are snowy and harsh in this environment prevent the villages in high environments from reaching district centers and other markets. However, the settlement of the obstacles to transportation in many places has reduced the demands for traditional fairs.

It is possible to establish that there used to be strong ties between animal husbandry and county fairs in the past, for the county fairs were the only places to sell the excess animals that would not be put into the barn while entering winter. Nevertheless, animal markets set up in weekly periods in many districts where county fairs are set up have now begun to operate. In addition, the merchants who buy animals do this business by touring the villages today. In this respect, the unchanged official names of the traditional fairs bear these traces of the past. For instance, the official names of many traditional fairs are in the form of “traditional merchandise and animal fair”. However, large quantities of animals are no more brought to the traditional fairs for sale today (Pınarpazarı) nor has the existence of animals been encountered at some traditional fairs for about a decade (e.g. İznik, Dursunbey, Söğüt, Ayvacık, Yenice, and Zile).

In the past, the everyday life and needs of the rural society were also very different from those at the present. The production, services, products and traditions regarding this life and its needs have also decreased at the traditional fairs in relation to the demands, and the occupations producing or providing them have begun to disappear. For instance, many copper workshops have shut down as the kitchen utensils have begun to be made of aluminum and steel, which requires no tinning, in the recent years. The rest have inclined towards making touristic belongings (Aktaş, 2010: 41). Traditional fairs used to be the most important markets for such craftsmen as saddlers, tinsmiths, packsaddle makers, coppersmiths, spoon makers, and basket makers.

Some traditional sporting organizations have also gradually decreased due to their connections with the traditional fairs. They include the traditional oil wrestles, horse races, and zeybek dances. Held within a traditional fair, these organizations were lost in those settlements upon the disappearance of the traditional fairs. For instance, oil wrestles were no more held upon the termination of the Muratlı fair in 1987. Similarly, the horse races also ended in these settlements upon the termination of the Eflani and Taşköprü fairs. We are undergoing a process when those traditional fairs which are not sustained for various reasons are sometimes leaving their places to festivals (e.g. Gerze, Saray, Saraydüzü, Taşköprü, Hisarcık, Harmancık, Altınoluk,



and Akçay). Festivals predominantly have program contents which are in agreement with modern and popular values (e.g. off-road races, pop music singers, and stage performances) and are generally more distant to what is traditional than traditional fairs are.

The entertainment section of traditional fairs involves many changed, unchanged, and non-existing elements in an intertwined fashion. The circuses which used to come to every traditional fair in the past disappeared as of the early 1980s. Those traditional fair circuses which – we have determined – used to have such animals as monkeys, peacocks, bears, boas, porcupines, wolves, lions, zebras, deer, pelicans, and vultures in the past (Source People 1 and 2) do not exist today.

The units called “tent theaters” at the traditional fairs in the past were among the most interesting examples of traditional fair entertainments. These “tent theaters”, where famous artists were imitated and dancers staged, where illusionists made performances, where such artificial freaks as mermaids and tailed men were introduced as if they had been real, where African American girls performed dance shows in accompany with samba, and where entertainment programs containing various skits were organized, left their mark on the traditional fairs of the 1960s. The presence of a large number of “tent theaters” still remembered from those days is an outcome of this impact: “Hisseli Memleket Tiyatrosu”, “Yeşil Trakya Tiyatrosu”, “Babuş Tiyatrosu”, “İzmirli Tamara”, “Semiramis”, “İstanbul Tiyatrosu”, “İzmir Ege Tiyatrosu”, “Yeni Tiyatro”, “Güler Tiyatrosu”, “Salome”, “Hayri Küçük ve Necla”, and “Özcan Tekgül Tiyatrosu” (Source People 3, 4, and 5). In the 1970s, “tent theaters” acquired some other content. Having turned into places where erotic shows were organized but kept being referred to as “tent theaters”, such examples were seen at all traditional fairs. The last examples of these “tent theaters” were encountered at the traditional Boyabat fair in 1987 and in İznik and Zile in the 1990s.

Funfair devices had been simple and easy-to-carry devices everywhere by the late 1960s, e.g. small wooden Ferris wheels with a capacity of 4-5 children which were turned by manhandling and swings turned again by manhandling. In that period, when the costs of transportation were high and the technological funfair devices had not become widespread yet, the entertainments resembled at every traditional fair. The mechanized entertainment sets which became considerably widespread at the fairs of Turkey as of the early 1970s began to find themselves a place at the traditional fairs too. Today mobile funfair operators easily carry tens of entertainment sets from one traditional fair to another every year. In this process, the preferences have shifted to big fairs and the funfair entertainments have ended at the small traditional fairs.

7. Conclusion

Although the retail commercial activities have now developed and become widespread substantially, the traditional fairs maintaining their existence in the relatively isolated areas of rural environments still constitute a significant appeal for the inhabitants of this environment. The products and services which could only be procured from traditional fairs in the past can now be reached at all times and easily. Traditional fairs maintain their appeal predominantly due to the commitment they have formed through their social functions, funfair entertainment, nostalgic value, traditional significance, and memories.

Fundamentally as traditional shopping environments, traditional fairs used to be a form of shopping with no alternatives for the rural environments in Turkey for a long period of time with their advantages because such factors as the long-established quality of the traditional fairs, their traditional connections, their visual richness, their entertaining environment, their inexpensiveness, the crowds which made preparations for shopping throughout the year, and the repetition of shopping as a habit provided them with these advantages. No one wanted to miss these traditional fairs, which used to have no alternatives in the past, in the environments which they served. These traditional fairs assumed the role played in cities by the merchandising system, as the pioneer of fashion and change, in the rural environments for about two score years (1950-1990). Traditional fairs played significant roles in the access of urban fashion and values as well as urban forms of entertainment to the rural areas. As the contact area for urban and rural environments and the social and cultural lifestyles in the places concerned, traditional fairs go on being almost a bridge with their cultural and social functions.

In the 1950s, the developments in the field of highways contributed to the increase in traditional fairs on the national scale and to their growth in scale, thereby consolidating the golden age of traditional fairs. However, the increasing continuation of the developments in transportation also eliminated dependence on a specific traditional fair. With the developments in the individual banking and finance sectors besides the multiplication of types of markets and the increase in accessing them, the traditional fair system suddenly began to dissolve particularly towards the late 1980s. There is no doubt that the change in the entertainment culture besides the technological and financial developments in the fields of retailing and marketing also led



to a substantial decrease in the interest in traditional fairs. These long-established organizations, which were unable to keep up with the rapid developments and changes in retail trade and the entertainment sector, began to disappear rapidly in succession.

As a consequence of these developments, which indicated a transformation for traditional fairs, some traditional fairs turned into fairs and festivals, whereas some of them disappeared and few examples have survived up to the present time without undergoing much change. The disappearance of traditional fairs or the process in which they underwent a transformation is doubtlessly a process which progresses under the influence of many factors. Nevertheless, the spatial gaps resulting from the disappearance of some traditional fairs negatively affect the other small traditional fairs with poor competition, while traditional fairs are reinforced at the long-established traditional fairs with high competitive power (Simav, Gerede, Boyabat, Zile, and İznik) and in those places where the local society is insistent on, and willing to, sustain the traditional fair tradition (Pehlivan köy and Karadede).

Given the developments in the transportation technology (roads, vehicles, and time profits), each traditional fair which has succeeded in surviving is rewarded with a greater business volume every year. Owing to a large number of influential factors, it is rather difficult to estimate where this process will reach. Still, it is possible to state that: traditional fairs will either disappear or undergo the process of transforming into festivals, festivities or fairs in those environments which display touristic developments and where the industrial and urbanization processes increase their impacts. It might be envisaged that the traditional fair system will entirely disappear in the near future in the coastal regions and plain areas where transportation connections are better made depending on topographical conditions and in the environments with considerable relationships and interactions with urban areas and with easy access to various markets.

We may express that in many places, local governments do not adopt the traditional fair organization; therefore, they carry on the organizations unwillingly because when the traditional fair commences, it settles in streets and at squares and lives there until the end of the date specified. Such issues as the disagreements occurring in this process and the discontent of local commercial actors create a burden that must be taken up by local governments. Nevertheless, the fact that the traditional fairs provide municipalities with an income in economic terms balances this unwillingness. In many places, the municipalities obtain an income which is more than their annual budgets only from the traditional fair. However, the municipalities are rather unwilling about spending on the issues with a financial side regarding the traditional fair.

There is one more critical issue which is closely concerned with the future of traditional fairs in relation to municipalities. The traditional fairgrounds generally set up on municipal or public lands immediately outside the settlements remain within urban areas in time (Figure 6). A construction permit is granted to these public areas, which have gone out of possession in time due to land rent, by the municipal administrations and the traditional fairgrounds are exposed to urbanization. In this process, the areas favorable for traditional fairs and close to settlements disappear one after the other. The fact that the traditional fairgrounds become inadequate in time leads to the displacement of traditional fairs (e.g. Çan, Gönen, and Zile) as well as the disintegration of the entertainment and economic functions of the traditional fair and their distribution to different spaces (İznik). The fact that traditional fairgrounds and recreational areas are not separated in development plans causes this serious problem. In the future, it will become difficult to find a piece of land in which a traditional fair will be held and which will have convenient locational qualities in many settlements. The traditional fairs (the Bolu, Pamukova, and Geyve fairs) can disappear as a result of the sudden dimming of the interest in traditional fairs when those areas which are not adopted are preferred in the displacement of the traditional fairs or when the frequency of displacement increases.

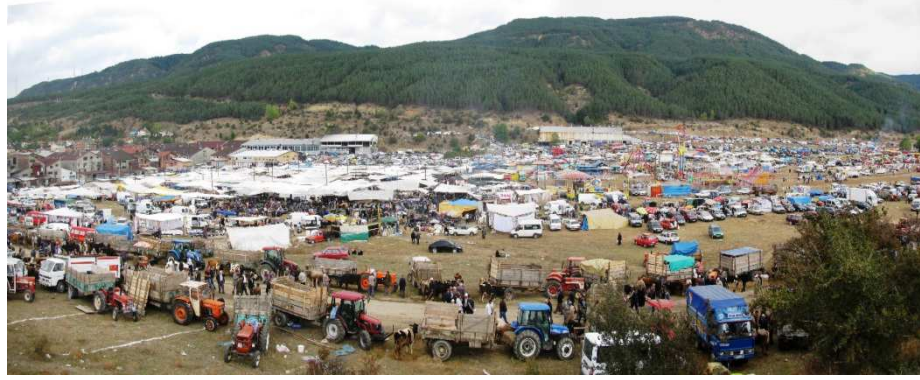


Figure 6. View from Gerede fair.

The widely leading function of traditional fairs is economic. Traditional fairs are markets which represent a more extensive environment than local environments as they attract visitors and tradesmen from considerably vast areas. The diversity of the commercial connections covering a vast area demonstrates that traditional fairs have a far more extensive sphere of influence than their distributional range. These results fundamentally reveal that traditional fairs are an economic and spatial system which must be regarded as a whole in Turkey on the national scale. Another important economic role of traditional fairs is concerned with their supporting of the inhabitants of the rural environments which do not integrate strongly into the transportation networks to earn an income. Furthermore, as a means of distribution in such environments, traditional fairs are economic organizations with no alternative to meet the needs either.

On the other hand, when the issue is addressed in cultural terms, it is seen that traditional fairs are events which conceal the connections between the past and the present as being the places on which the traditional production and traditional lifestyles are reflected. The fact that the commercial goals entirely get ahead causes traditional products and production to disappear depending on the processes of competition. Adaptation of the traditional fairs to the present conditions without the disappearance of local and traditional values is an essential issue.

Notwithstanding the cultural and economic benefits of traditional fairs, they have not been addressed with any planning on national or regional scale in Turkey yet. Both the traditional fairs on the regional scale will be supported through the plans to be drawn up in an interrelated fashion and many positive benefits can be obtained in the cultural and economic fields through quality enhancement studies. Outcomes which are useful to everyone can be achieved in the re-planning process. In this process, it is necessary to focus on the new opportunities likely to be offered by the traditional fairs for developing the connections of city dwellers with the rural life, for reviving the rural environments in economic and cultural terms, and for developing tolerance for different cultural groups.

Acknowledgement

This study is supported by the TUBITAK – the Scientific and Technological Research Council of Turkey (Project No.: SOBAG 113K239). We express our sincere thanks for financial support.

Source People Interviewed (2013-2014 Season)

1. Mehmet Kalaycıoğlu/M/61, Gönen; 2. İsmet Uysal/M/75, Yenice; 3. Dursun Karataş/M/76, Zile; 4. Salim Derge/M/70, Boyabat; 5. Süleyman Çetintaş/M/68, Pehlivan köyü.

REFERENCES

- Afetinan, A. (1989). *İzmir İktisat Kongresi*. Ankara: Türk Tarih Kurumu Basımevi.
Ağanoğlu, H. Y. (2001). *Osmanlı'dan Cumhuriyet'e Balkanlar'ın Makus Talihi*. İstanbul: Kum Saati Yayınları.
Akçura, G. (2009). *Türkiye'de Sergicilik ve Fuarçılık Tarihi*. İstanbul: Tarih Vakfı Yayınları.
Aktaş, U. (2010). *İstanbul'un 100 Esnafı*. İstanbul: İBŞB Kültür A.Ş.
Arı, K. (2000). *Büyük Mübadele Türkiye'ye Zorunlu Göç (1923-1925)*. İstanbul: Tarih Vakfı Yurt Yayınları.
Atamgüç, Z. (1935). *Sergi ve Panayırılar*. İstanbul: İktisat ve Ticaret Mecmuası.
Babul, E. (2006). Home or Away? On the Connotations of Homeland Imaginaries in Imbros. *Thamyris/Intersecting*, 13, 43-54.
Bektaş, C. (1999). *Sevçuklu Kervansarayları*. İstanbul: Yapı-Endüstri Merkezi Yayınları.
Benevolo, L. (2006). *Avrupa Tarihinde Kentler*. (Çev: Nur Nirven). İstanbul: Literatür Yayınları.
Bozis, S. (2011). *İstanbul Lezzeti, İstanbullu Rumların Mutfak Kültürü*. (Çev: Foti Benlisoy, Stefo Benlisoy). İstanbul: Tarih Vakfı Yurt Yayınları.



- Coşkun, K. (2011). *Savaş Ekonomisi Ve Piyasa Yönetimi: II. Dünya Savaşı'nda İhtikar Ve İşe Sorununa Karşı Çözümler*. (Edts. E.Tokdemir, Ö. Günçavdı, S. S. Kayam). Ankara:Yakın Tarihimizin İktisadi Panoraması, Türk Tarih Kurumu.
- Çadırcı, M. (2013). *Tanzimat Döneminde Anadolu Kentlerinin Sosyal Ve Ekonomik Yapısı*. Ankara:Türk Tarih Kurumu Yayınları.
- Çalışkan, V. (2008). Geleneksel Periyodik Ticaret Mekânları Olarak Panayırlar: Çanakkale Örneği. *Trakya Üniversitesi Sosyal Bilimler Dergisi*, 10(2), 217-245.
- Çalışkan, V. (2010). Religious Fairs of Rums on Islands of Gökçeada (Imbros) and Bozcaada (Tenedos) Turkey: Opportunities for Contribution to Tourism and Dialogue Between Civilizations. *Shima: The International Journal of Research into Island Cultures*, 4(2).
- Çalışkan, V., Sarıç, F., Gültay, B. & Öztürk, M. Z. (2015). Impact of Demographic and Socio-Economic Characteristics of Visitors on Their Preference in Utilisation From Functions of Traditional County Fairs. *International Journal of Arts&Sciences*, 4, 105-114.
- Çalışkan, V., Özözen Kahraman, S., Sarıç, F. & Gültay, B. (2016a). *Türkiye'de Geleneksel İlçe Panayırı Ziyaretçilerinin Panayırlara İlişkin Tutumları ve Memnuniyet Düzeyleri*. (Ed. Can C., Kilimci A.). Ankara: Sosyal ve Beşeri Bilimlere Küresel Yaklaşımlar, Detay Yayın, 72-82.
- Çalışkan, V., Öztürk M.Z., Sarıç, F. & Gültay, B. (2016b). *Economic and Commercial Spatial Connections of the Traditional County Fairs in Turkey*. (Eds: M.A. İçbay, H.Arslan). Frankfurt: In: Research on Cultural Studies, Pter Lang, 273-285.
- Çalışkan, V., Özey, E. & Bay, A. (2017a). Geleneksel İlçe Panayırlarının Eğlence Sektöründe Etnik Bir Grup: Romanlar. *Turkish Studies*, 12(3), 119-134.
- Çalışkan V., Özözen Kahraman, S., Sarıç, F. & Gültay, B. (2017b). *Two Geographical Sections Where Traditional County Fairs Cluster in Turkey: Southern Marmara and Western Black Sea Subregions*. (Eds: Hasan Arslan/ Mehmet Ali İçbay/ Kosyo Stoychev). Poland: In: Current Researches in Geography, 215-224.
- Doğru, H. K. (2011). *1844 Nüfus Sayımına Göre Deliorman ve Dobruca'nın Demografik, Sosyal ve Ekonomik Durumu*. Ankara: Türk Tarih Kurumu Basımevi.
- Erdoğru, M. A. (1994). 18-19. Yüzyıl Osmanlı Panayırları ve Hafta Pazarlarına Dair Belgeleri. *Ankara Üniversitesi, Osmanlı Tarihi Araştırma ve Uygulama Merkezi Dergisi*.
- Erdoğru, M. A. (1999). 19. Yüzyılda Osmanlı İmparatorluğu'nda Hafta Pazarları ve Panayırlar. İzmir: Ege Üniversitesi Edebiyat Fakültesi Yayınları, Yayın No: 96.
- Faroqhi, S. (2000). *Ticaret: Bölgesel, Bölgelerarası ve Uluslararası, Osmanlı İmparatorluğu'nun Ekonomik ve Sosyal Tarihi (1600-1914)*. (Editörler: İncalçık, H.; Quataert, D.). İstanbul: Eren Yayıncılık.
- Faroqhi, S. (2006). *Osmanlı Şehirleri ve Kırsal Hayatı*. Ankara: Doğu Batı Yayınları.
- Ful, Ş. D. (1998). *Antik Devirlerde Lydia'da Panayırlar, Fuarlar ve Pazar Yerleri*. Yayımlanmamış Yüksek Lisans Tezi, Ege Üniversitesi Sosyal Bilimler Enstitüsü, İzmir.
- Gül, M. (2012). *Ortaçağ Avrupa Tarihi*. İstanbul: Bilge Kültür Sanat Yayınevi.
- Huberman, L. (2013). *Feodal Toplumdan Yirminci Yüzyıla (13. Baskı)*. İstanbul: İletişim Yayınları.
- İlgüner, M. & Asplund, C. (2011). *Marka Şehir*. İstanbul: Markating Yayınları.
- İncalçık, H. & Renda, G. (2009). *Osmanlı Uygarlığı-1*. Ankara: TC Kültür ve Turizm Bakanlığı Yayınları.
- Kayaoğlu, İ. (1981). Anadolu Selçukluları Devrinde Ticari Hayat. *Ankara Üniversitesi İlahiyat Fakültesi Dergisi*, C.XXIV.
- Küpel, Ö. (1999). Osmanlı Devleti'nde Panayır Organizasyonları ve Gönen Hacı İsa Panayırının Tarihine Dair. *Osmanlı Ansiklopedisi*. (c.3, İktisat). Ankara: Yeni Türkiye Yayınları.
- Le Goff, J. (2008). *Avrupa'nın Doğuşu (The Birth of Europe)*. (Çev: Timuçin Binder). İstanbul: Literatür Yayıncılık.
- MFA (Republic of Turkey, Ministry of Foreign Affairs), (2008). November 2008 Report on Minorities.
- Millas, H. (2004). *Geçmişten Bugüne Yunanlılar Dil Din ve Kimlikleri*. İstanbul: İletişim Yayınları, İstanbul.
- Önsoy, R. (1984). Osmanlı İmparatorluğu'nun Katıldığı İlk Uluslararası Sergiler ve Sergi-I Umumi-I Osmani (1863 Osmanlı Sergisi). *Belleten*, XLVII, sayı: 185.
- Özcan, K. (2006). Anadolu'da Selçuklu Dönemi Yerleşme Tipolojileri-I, Pazar ya da Panayır Yerleşmeleri. *Anadolu Üniversitesi Sosyal Bilimler Dergisi*, 6(1), 205-224.
- Özkaya, Y. (2010). *18.Yüzyılda Osmanlı Toplumunu*. İstanbul: Yapı Kredi Yayınları, 2.Baskı.
- Öztürk, N. (2013). *Ticaret ve Perakende*. İstanbul: Hayat Yayınevi.
- Palairat, M. (2000). *Balkan Ekonomileri, 1800-1914*. İstanbul: Sabancı Üniversitesi Yayınları, İstanbul Peker, H.E. Bursa'da Kültür, Bursa Panayırları, www.bursadakultur.org/panayir_bursa.htm (son erişim:30.10.2015).
- Pirenne, H. (2012). *Ortaçağ Kentleri*. (Çeviren: Şadan Karadeniz). İstanbul: İletişim Yayınları, 12. Baskı.
- Ramsay, W. M. (1961). *Anadolu'nun Tarihi Coğrafyası*. (Çeviren: M. Pektaş). İstanbul: MEB Basımevi.
- Satoğlu, A. (2002). Yabancı Pazarı Maddesi. *Kayseri Ansiklopedisi*. Ankara: T.C. Kültür Bakanlığı Yayınları.
- Selen, H. S. (1943). Türkiye'nin Yol Sistemi. *Türk Coğrafya Dergisi*, 3(4).
- Stewig, R. (1970). *Batı Anadolu Bölgesinde Kültür Gelişmesinin Ana Hatları*. (Çeviren: R. Tufan ve Ş. Yazman). İstanbul: İTÜ Mimarlık Fakültesi Yayınları.
- Sümer, F. (1985). Yabancı Pazarı Selçuklular Devrinde Milletlerarası Bir Fuar. *Türk Dünyası Araştırmaları*, 37.
- Şahin, İ. (2006). *Osmanlı Döneminde Konar-Göçerler*. İstanbul: Eren Yayıncılık.
- Şen, Ö. (1992). Bulgaristan'da Kurulan Uluslararası Bir Panayır: Uzuncaabad-I Hasköy (1771-1871). *Toplumsal Tarih Dergisi*. İstanbul: Türkiye Ekonomik ve Toplumsal Tarih Vakfı Yayınları.
- Şen, Ö. (1993). *Osmanlı Panayırları (18-19. Yüzyıl)*. İstanbul: Eren Yayınları.
- Taeschner, F. (2010). *Osmanlı Kaynaklarına Göre Anadolu Yol Ağı*. (Çeviren: N. Epçeli). İstanbul: Bilge Kültür Sanat.
- Tanrıkulu, M. (2014). *Coğrafya ve Kültür*. Ankara: Edge Akademi.
- Tongur, H. (1940). Türk Şehirlerinde Pazar ve Panayırlar. *Belediyeler Dergisi*, Ankara.