

LOCAL PLACE NAMES AS A PART OF LANDSCAPE MEMORY (CASE STUDY FROM HANÁ REGION, CZECH REPUBLIC)

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ABSTRACT

Local place names in the landscape represent an important part of the spiritual component of the landscape memory and form an essential part of the intangible traditional folk culture on the local scale. This paper presents the research results regarding the level of knowledge of the landscape place names in the Haná region (Czech Republic) in children belonging to the age group of primary school pupils. It was revealed by the method of questionnaire survey that the majority of pupils in rural schools in Haná do not currently know the specific local names in the landscape. In the investigated sample of respondents, we found a statistically significant correlation between the knowledge of local names and active use of the Haná dialect. At present, a large share in maintaining the knowledge of landscape local names can be attributed to local and regional social activities aimed at conservation of the traditions of folk culture and at maintaining the relationship of the young generation to the landscape.

Keywords: ethnographic region of Haná, landscape memory, place names in the landscape, primary school pupils, questionnaire survey, regional identity

1. Introduction

Region Haná (Figure 1) is one of the major ethnographic areas in the Czech Republic (Frolec 1992; Jeřábek 2000). Traditional folk culture in this region is unusually rich (Bečák et al. 1941). The creators and bearers of this folk culture were obviously the Haná farmers observing the order and traditions of peasant life (Petraň, Petraňová 2006). According to letters of Filip Friebeck, a chaplain at St. Maurice Cathedral in Olomouc, dating back to 1778, Haná peasants were serious men, comfortable and pious, who loved their region and never wanted to leave (Zíbrt 1908). Peasantry in Haná disappeared in the fifties of the 20th century during the socialist collectivization of agriculture (Přidal 2009). Earlier widespread deep piety of the Haná people (Klvaňa 1907) is still preserved in the Haná landscape in the form of a large number of historical landscape structures (Machar 2008). These landscape structures are part of the so-called landscape memory (Löw, Michal 2003). Landscape memory can serve as a suitable concept for determining and quantifying “ordinary” cultural landscape values (Skaloš et al. 2011).

In the wider concept, landscape memory is part of the cultural and historical heritage that includes landscape elements (“landscape heritage”) as well as elements of material and spiritual (immaterial) traditional folk culture. Caring for the cultural and historical heritage in the landscape is closely related to sustainable development (Nováček 2010).

Areas of material and spiritual cultural and historical heritage in the landscape cannot be strictly kept apart since both partly overlap each other. Examples are place names in the landscape (Lapka, Gottlieb 2000) that relate

to the specific landscape elements (they are an important part of the spiritual component of the landscape memory) and simultaneously (on the local scale) form an essential part of the local spiritual folk culture. Place names also have a significant role in maintaining awareness of the local people about their home countryside in the frame of regional identity (Dejmal 2000).

The aim of the research, the results of which are presented in this paper, was to determine the current level of knowledge of the landscape memory regarding the local names in Haná landscape in children belonging to the age group of primary school pupils.

2. Material and methods

2.1 Method of data collection and analysis

The research was conducted in April 2012 using standard methods of education research according to Chráska (2007) in two primary schools: Náměšť na Hané and Horka nad Moravou. Both primary schools are located in the ethnographic region of Haná (Kabelík 1907) in the Olomouc Region (Figure 1). The investigated sample of respondents consisted of pupils from the second level of primary school (6th–9th grade) with a total number of 220 respondents. The municipality of Náměšť na Hané has 1993 inhabitants, whereas 107 of them participated in the study as respondents attending the local primary school. The primary school in Náměšť na Hané is attended by pupils from Náměšť and the villages of Drahanovice, Lhota pod Kosířem, Kníničky, Strážov, Luděrov and Olbramice. Horka nad Moravou has 2300 inhabitants, and 113 pupils from its primary school participated in

the study as respondents. This school is attended by children from Horka nad Moravou and the village of Skrbeň.

Within the pre-research stage and in order to maximize the objectivity of the research, we conducted a check estimate of the minimum number of pupils that would represent a sufficiently representative selection range of respondents surveyed. This estimate was made by the method for investigating nominal data according to Nowak (1965) using the formula

$$n = \frac{t_{\alpha}^2 p(1-p)}{d^2}, \quad (1)$$

where n is the required sample size, t_{α} is the reliability coefficient for the chosen confidence level α , p is the estimate of relative frequency of the investigated characteristic in the basic set, and d is the desired relative accuracy in the range of 3–4% (i.e. 0.03–0.04). When the value of $p = 0.1$ (i.e. 10% based on the estimate of preliminary research), the calculation according to the formula leads to the value of 216. To perform the questionnaire survey at 95% confidence level with usual accuracy of 4%, it is necessary to use a basic set containing at least 216 respondents. For the actual research, we used a total of 220 respondents from both primary schools (see above), which meets the requirement for the minimum number of respondents regarding the statistical verifiability of nominal data.

The research was based on questionnaire method with closed questions (Papica 1974). The main advantage of using questionnaires with closed questions is an easy subsequent statistical evaluation of the data because the answers of respondents do not steer away from the scheme of questions prepared. The closeness of questions in the questionnaire was given by a choice of two possible answers (“only one answer is correct” system) in the second and third parts of the questionnaire. The questionnaire was divided into three parts:

Basic information about the respondent (residence, age, name of the attended primary school, year-class of primary school, respondent’s gender, education of the respondent’s mother and father in the following categories: primary education, secondary education, university education).

Set of ten closed questions focused on the knowledge of Haná dialect in respondents and their parents.

Set of ten closed questions focused on general knowledge of the landscape of Haná, with an emphasis on local geographic names.

The formulation of questions in the questionnaire respected the age level of respondents according to recommendations (Anderson, Arsenault 1998). The final questionnaire score was designed so that the evaluator might draw unambiguous conclusions about the investigated phenomenon (Woods, 1986), in this case about the answer to the question of whether respondents knew the local names in the landscape around their home.

Respondents filled out the questionnaire directly at school as part of their classwork with a technical assistance of class teachers and students of the College of Education who applied their observation practice. The teacher’s technical assistance greatly facilitated the work of respondents in filling out the questionnaires and proved to be a prerequisite for a hundred percent return of the completed questionnaires.

A detailed evaluation of the results of respondents’ answers to the second part of the questionnaire is the subject of a special study which is ready for publication outside of this paper. The third part of the questionnaire was immediately followed by the respondents’ work with maps.

To determine the degree of reliability of the questionnaire survey results, we compared the results obtained in two selected sample groups with the same size that originated as a representative selection from the basic set (Chráska 1996). The concordance rate between the answers of respondents in both randomly generated selected sample groups was expressed using Cohen’s coefficient (Mareš 1983)

$$\kappa = \frac{p_p - p_0}{1 - p_0}, \quad (2)$$

where κ is the Cohen’s coefficient, p_p is the determined concordance rate and p_0 is the expected concordance rate. The test of statistical significance of the resulting coefficient κ was calculated by a standardized normal variable as the criterion according to the formula

$$u = \frac{\kappa}{\sqrt{\frac{p_0}{n(1-p_p)}}}, \quad (3)$$

where u is a value of the standard normal variable and other symbols have the same meaning as in formula (2).

The investigated value “active knowledge of local place names in the landscape in Haná dialect” was defined as the ability of the respondents to independently create a list of at least five specific locations in the landscape within the cadastre of municipalities that are their permanent residences and then correctly identify these locations on a map 1 : 5000. The accuracy of the respondents’ answers was verified by the author of this paper and the cooperating teachers of both schools based on local knowledge of all the municipal cadastres addressed.

When comparing the respondents’ results of both schools, the data was statistically evaluated by a two-selection t-test for two samples using Minitab version 15.1.1; the set normality was assessed visually in the data distribution diagram (Zvára 2006).

The results of the analysis of research data obtained in the first-degree sorting were used to prepare transparent geographic data representations.

When interpreting the data received from the second-degree sorting, the collected nominal data obtained

through questionnaires and used for the pivot table was tested with regard to chi-squared dependence (Peers 1996). Specifically, we tested the relationship between the knowledge of local names in the landscape and the selected phenomena that could affect such knowledge in children: (1) sex of the respondents, (2) education of respondents' parents, and (3) the use of the Haná dialect in children.

Null hypothesis significance testing was carried out at significance level of $\alpha = 0.05$. Chi-squared criterion was calculated by the formula

$$\chi^2 = \frac{(P - O)^2}{O}, \quad (4)$$

where P is the respective pivot table field and O is the value of expected frequencies. The calculated chi-squared value is an indicator of the extent of the difference between reality and the pronounced null hypothesis. For its assessment, it is necessary to determine the number of degrees of freedom of the table according to the relationship

$$f = (r - 1)(s - 1), \quad (5)$$

where r is the number of rows in the table and s is the number of columns. With regard to the calculated number of degrees of freedom, we compared the test criteria value calculated in statistical tables with its critical value.

2.2 Study area – Haná region in the context of ethnographic regions of Central Europe

From early medieval times, the ethnographic region of Haná formed a historical and cultural centre of the Moravian Margraviate. The medieval town of Olomouc – as a natural geographic and administrative centre of the Haná region – was built around the castle of the first Moravian princes of the Premysl dynasty. The name of this ethnographic region is associated with hydronym “Haná” (local river name). For the first time, the region of Haná was depicted in 1627 on the map of Moravia by J. A. Comenius (Semotanová 2001). In prevailing opinion of ethnographers, Hanaci (Hanáci – people living in this region) represented a dominant and most stable component of Moravian inhabitants (Jeřábek 1991). Influenced by relative prosperity due to very fertile agricultural land, Hanaci were never significantly involved in any anti-feudal movement and tenaciously consolidated their language and cultural traditions for a long time (Jančář 2000). Their historical self-confidence was supported by the myth of King Ječmínek whereas a folk model of this good and righteous monarch was probably the Emperor Joseph II (Pisch 1900). Hanaci, as a formed ethnographic group of people, gained awareness of their regional identity in the 19th century at the latest. Haná dialect, costume, dance, music and rituals (e.g. Haná wedding)

became widely known at that time and enjoyed a great popularity among intellectuals and artists of the entire Austro-Hungarian Empire (e.g., see paintings by Josef Mánes, etc.). Haná operas with stories of Haná rural life were performed at significant theatrical stages and nobility dressed in Haná costumes had fun during the carnival performances of Haná wedding (Fojtík 1965). A strong regional identity in Haná developed into excessive local patriotism which, along with other personality traits of Haná farmers (indolence, discreetness, ...), became the subject of ridicule in other regions where the regional identity was not considered so important (Frolec 1992). Hanaci were farmers strictly observing the order of peasant life based on the seasons and reflected in the course of church holidays during the liturgical year. In this way, the farmers of Haná did not distinguish from peasants throughout Europe (Bláha 1925). In addition to the typical dialect, the main characteristic features of the Haná region include folk costumes. According to specific differences in the male costume, especially in the colour of men's trousers, Hanaci are divided into yellow and red (Paroubek 1905).

The ethnographic region of Haná covers approximately 2634 km², which represents 11.8% of the total area of the historical land of Morava and 3.3% of the total area of the Czech Republic. Haná extends into six geo-morphological units (Demek et al. 2006): Hornomoravský úval (Upper Morava Vale), Mohelnická brázda (Mohelnice Furrow), Vyškovská brána (Vyškov Gate), eastern parts of the Zábřeh Highlands and Drahaný Highlands and the southern edge of the Hanušovice Highlands. The mean elevation of the region is 329.6 m and the highest peak is Velký kosíř (442 m a.s.l.). Haná relief consists predominantly of flat land on Quaternary floodplain sediments of the Morava River and its tributaries (Bečva, Blata, Bystrice, Haná, Oskava). The edges of the region are bordered by low uplands with massive depositions¹ of loess loams. The Haná region has a warm temperature climate with sufficient precipitation and spans altitudinal vegetation zones 2 and 3. The entire region is dominated by vast areas of arable land, with narrow strips of floodplain forest lining its rivers.

Urban structure of Haná villages is represented by the type of broad street-like square and, rarely, round-shaped square (Čehovská 1995). Villages were usually built as compact units enclosed along the entire perimeter by a surrounding wall made of clay bricks (adobes). Their street build-up area merged into field paths which were extremely long (hundreds of meters, sometimes up to a kilometre) and also very narrow. Farmhouses had imposing facades often supplemented with porches and faced the square. The porches had an economic function (granary on the floor) as well as important social function (ground floor space to meet and chat with neighbours). Herben (1925) writes: “Haná farmhouses are as special as Haná words. Words are serious, open, staid and considerate. And farms in Haná are ponderable, heavy

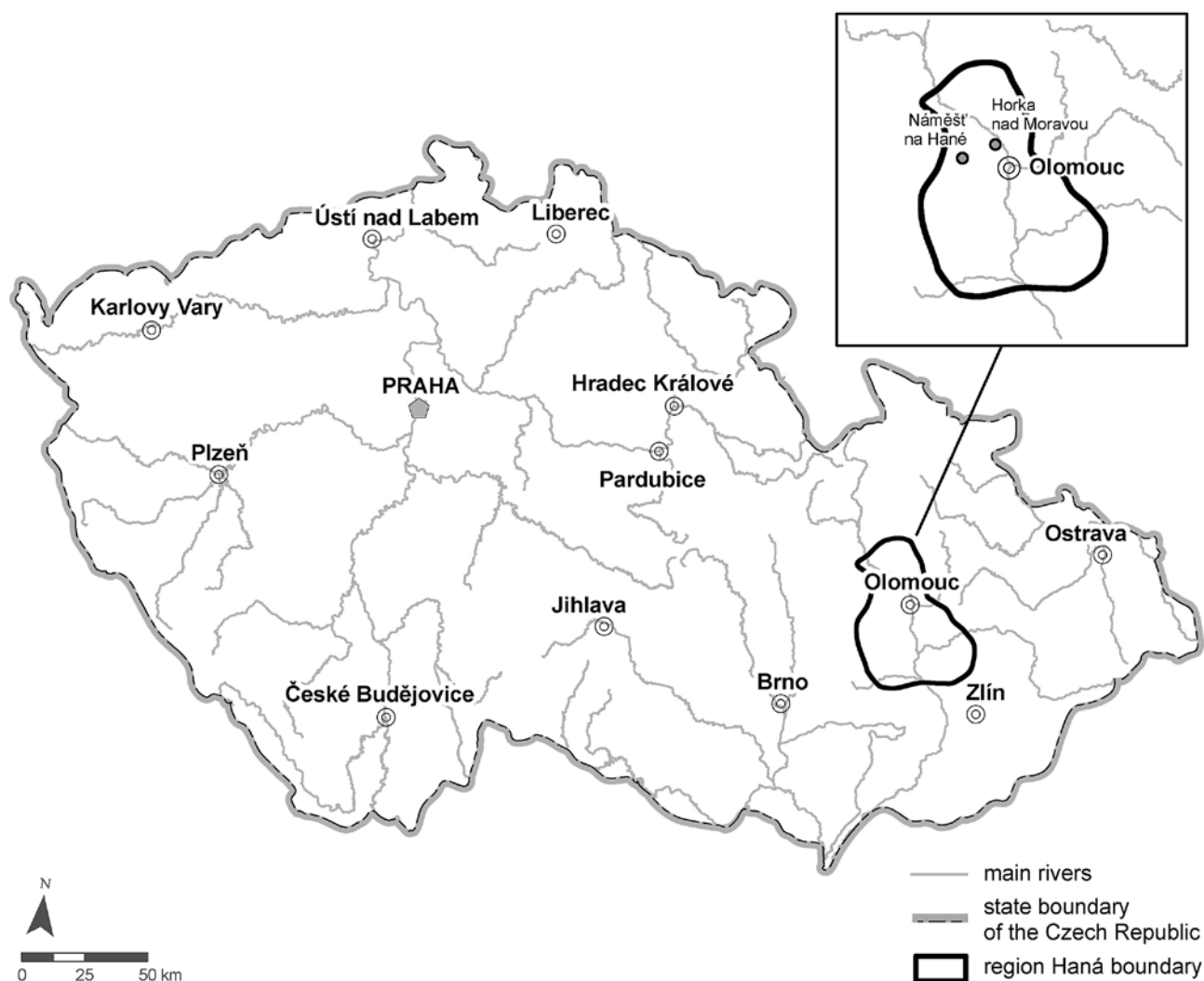


Fig. 1 Study area: Region Haná in the Czech Republic and location of investigated primary schools.

and thorough as well". Horseshoe-shaped ground plan of the farm living area was closed with cowsheds and stables. Large barns were usually situated at a distance as freestanding buildings due to protection against fire. The farm economic part merged through an ornamental and vegetable garden with an orchard of fruit trees into the fields, i.e. the surrounding landscape. The landscape around villages contained a large number of various small religious buildings (chapels, devotional pillars, crosses, statues of saints).

Folk culture of the Haná region became the subject of interest of collectors and ethnographic specialists already in the 19th century – e.g. folkloric collectors such as Vlasta Havelková, Františka Xavera Běhálková, Ignát Wurm and many others (Václavík 1947).

3. Results

As for the concordance between the randomly selected respondents, the calculated value of Cohen's coefficient for the survey results obtained ($\kappa = 0.802$) can be

considered as satisfactory; this is, therefore, suitable in terms of reliability of the applied research methods. At significance level of 0.01, the value of the standardized normal variable (6.18) is higher than the critical value (2.58) for the two-sided test and we can thus say that the calculated coefficient indicates a statistically significant concordance between the answers of respondents in the questionnaire survey.

The relationship between age categories of the respondents and their knowledge of the local names is evident from the histogram (diagram) describing the frequency of the examined character "active knowledge of place names in the landscape" (Figure 2).

This frequency histogram does not show any development trend. However, the graphical data representation clearly indicates that the current state of knowledge of local names in the young generation of children living in rural areas is at surprisingly low level (in each age category, always only a significant minority of children from the sample group is able to identify the local names in the landscape). In an orientation assessment of variability (i.e. the information value rate) using nominal variance

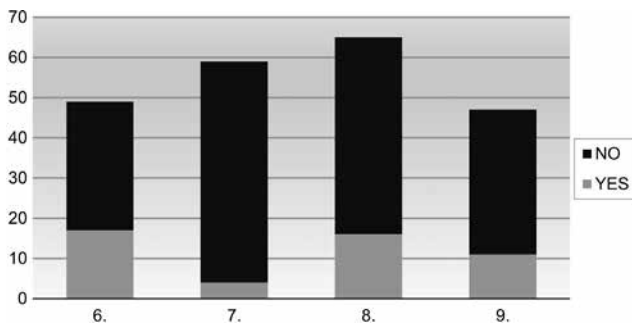


Fig. 2 Frequency histogram – current level of the knowledge of Haná dialect local names in the landscape by children in primary schools (vertical axis – absolute number of respondents; horizontal axis – grades of elementary school; YES column – respondents who know and actively use the Haná dialect; NO column – respondents who do not know the Haná dialect).

(Průcha 1995), we obtained the value of 0.69 for the possible range in the interval from zero to one which means a relatively high variability, apparently given by the considerable span of age categories within the examined group of respondents.

Evaluation of the data packages obtained from each elementary school through the t-test did not show any statistically significant difference between the schools (calculated value $T = 1.22$, critical table value $P = 2.001$, significance level $\alpha = 0.05$). It can be thus summarized that the examined population sample of 220 students of rural schools in Haná contains only 21.8% of children who currently know and are able to actively identify specific local names in the landscape. Most children (78.2%) in the investigated group of respondents do not know them (Figure 3).

The results of the chi-squared test showed that the active knowledge of local landscape names in children is statistically significantly independent of the sex of respondents or the education level of their parents (in the tested categories of primary, secondary and university education). Only when assessing the relationship between the knowledge of landscape place names in children (on the one hand) and active use of the Haná dialect by children (on the other hand), the calculated value of chi-squared test criteria ($\chi^2 = 6.614$) was greater than the critical table value (5.991) which expresses the statistically significant interdependence of both phenomena. It is likely that this finding is partly related to the fact that the majority of local names known by respondents are used in the Haná dialect.

Empirical evidence of completing the questionnaires as well as the work with maps showed that the topic of place-names in the landscape in the vicinity of respondents' domiciles is a theme very distant from their common interests. Generally, respondents consider local names in their home country as something archaic which has absolutely no significance for them. This finding is certainly not surprising in the situation where the most

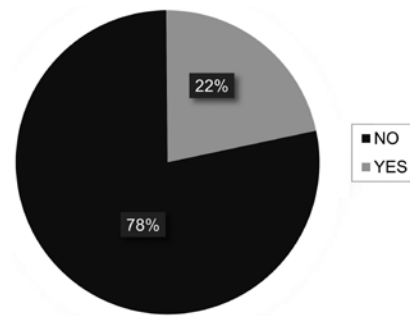


Fig. 3 Relative proportion of the number of children in the examined group of respondents ($n = 492$) who actively know local names in landscape in the Haná dialect (YES segment) and who do not know this one (NO segment).

considerable communication space of the respondents' generation is probably represented by the Internet virtual world (Skalková 2007).

4. Discussion and Conclusion

Landscape memory is by Sklenička (2003) the ability to retain some landscape attributes and also as the ability to regenerate these attributes. Loss of landscape memory has recently become a topical concept (Čílek 2002). The basis of landscape memory is formed by permanent landscape structures (Skaloš, Kašparová 2011), which can be accessed by methods of landscape ecological research (Lipský 2000). A consequence of landscape memory can be also so-called *genius loci* (Sádlo 1994). The tangible substance of the landscape memory can be identified, e.g. by using comparative analysis of historical maps (Skaloš et al. 2011), where the so-called continuous ecosystems play an important role in this respect (Trpák, Trpáková 2007). Identification of the spiritual (i.e. non-material) nature of the landscape memory (Schama 1995) is more difficult – there can be methods such as sociological researches among the rural population (Řehák, Řeháková 1986). This issue is getting into the spotlight through the newly established interdisciplinary fields of ethno ecology (Malý, Viktoriová 1999) and social ecology (Lapka 2008).

This article deals with the part of the non-material nature of the landscape memory in the ethnographic region of Haná (Zíbrt 1907) from the Czech Republic. Geographers generally understand the region as an area in which there is a match of physical space and studied phenomena. Ethnographic region is characterized by awareness of regional identity, i.e. knowledge of the region's inhabitants about own culture and folk traditions which distinguish them from the inhabitants of other regions in the vicinity (Pinchon 1994). The issue of the exact geographic definition of ethnographic regions

in Central Europe belongs to the questions addressed by ethnography from its inception as a discipline. At the same time, researchers often have very different opinions on these questions because many phenomena of both material and spiritual folk culture are not tied to clearly definable geographic regions (Aberg 1991). Characters which enable to define a certain ethnographic region are often based on details such as the regionally specific decoration of buildings (Vařeka 1997). Other numerous factors that influence the definition of ethnographic region include dialect, historical boundaries of feudal dominions and church parishes, ethnic and social structure of the inhabitants with their own traditions and generally widespread awareness of the region's name and relationship of the population to this region, etc. According to number of authors (summary in Jančář 2000), the awareness of regional identity and belonging to a particular ethnographic region in Central Europe is particularly significant in the historical region of Moravia which includes several ethnographic regions in the eastern part of the Czech Republic including the study region of Haná.

Ethnographic region need not necessarily be uniform in all its characteristics. It is typical of ethnographic regions of Europe that their signs based on the characteristics of regional folk culture may extend even into neighbouring ethnographic regions. This situation is also characteristic of the studied ethnographic region of Haná. Boundaries of the Haná ethnographic region, subject to the occurrence of typical regional characters, are highly questionable and vague especially on the western edge of Haná being in contact with the ethnographic region of Horácko (Zíbrt 1907).

Already at the beginning of the last century, some authors attempted to define the boundaries of Haná ethnographic region more precisely (Kabelík 1907; Paroubek 1905). Ing. Josef Kšír proposed the Haná boundaries based on geographic expansion of typical elements of Haná folk architecture (Kšír 1956). However, Josef Klvaňa pointed out already in the early 20th century: "A precise and sharp definition of the Haná region is not actually possible – neither according to dialect, nor according to former costumes" (Klvaňa 1907: 144). Jan Herben wrote in a similar way: "Lingual, trait and costume mosaic of Haná is as varied as that of Slovácko" (Herben 1925: 211). Today, ethnologists more or less agree that a clear definition of the Haná ethnographic region is complicated both theoretically and practically (Frolec 1991), also in view of the fact that ethnographic areas are determined and changed by research intentions of ethnology. Most recently, a definition of the Haná ethnographic region was presented by Jeřábek (2004) within the clarification of ethnographic zoning of Bohemia, Moravia and Silesia IV (Woitsch, Bahenský 2004).

Statistical evaluation of the respective presented results showed that most children living in today's Haná village (78.2%) do not know the traditional local names

in the landscape. It is certainly interesting that children with knowledge of these local names are actively using the Haná dialect. However, children who actively use this dialect represent a minority group of the respondents in the investigated set (21.8%). These children actively use the Haná dialect mostly for communication in the family environment with their parents and siblings (see the results of the questionnaire survey). It can be, therefore, said that education in the family can be one of the main factors positively affecting the preservation of active knowledge of the folk dialect as well as the knowledge of landscape local names in the examined group of children (Lisická 1993; Schauerová et al. 1999).

The Haná dialect was always seen as an important part of the intangible cultural heritage of Haná (Bartoš 1886). Haná dialectal group belongs to the four (or five) basic dialectal groups of the Czech language (Bělič 1972). Interference between the different dialectal groups often results in the formation of neutralized, so-called, common dialects, the example of which is the today's common Haná dialect. Unification of the Haná dialect, originally locally diversified, into the common Haná dialect and regression of the older local differences within the formerly more colourful Haná dialect is documented in a number of works, e.g. by Matějek (1956).

Of course, a large share of the responsibility of maintaining the regional identity of Haná region currently falls on the local and regional activities aimed at preserving the traditions of folk culture. In this sense, activation educational programs implemented by museums in nature are of great importance (Langer 2005). Round the world, a great attention is therefore devoted to the creation of strategies that should stimulate the society's interest in regional museums and museums in nature (e.g., Bradburne 2001; Falk 1991). Regional museums which can significantly promote regional identity of the local population are often faced with low public interest (Flores, Crawford 2011). Unfortunately, the lack of interest in museums in nature is currently typical of the people in the Czech Republic (Kesner 2003) although the expert discussions on the possibilities and methods to promote the active public interest in such museums are held in our country for decades (Frolec, 1976; Langer, Souček 1986).

Local names in the landscape can undoubtedly be considered as part of the local heritage (Ptáček et al. 2004). In a European context, the strategies of interpreting the local heritage now show a strong shift to an emphasis on the involvement of local communities including their youngest generation (Pierssené 2000; Brochu 2003).

Such activities contribute to maintain awareness of the local names in the local landscape, e.g. by publishing them in the regional natural history publications (e.g. Pospěch, Vaca 2000). One example of activities helping to maintain the Haná regional identity is the Haná Calendar published annually within the framework of editorial activities of the Society of Friends of Villages and

Small Cities. The eleventh volume of the Haná Calendar was specifically devoted to the topic of the local names of landscape in Haná dialect (e.g. Příkryl 2009). Another such activity is keeping the regional bibliographic database HANÁ in the Library of Olomouc (Ševčíková 1993) or the original Haná Dictionary (Pospěch 2012). In recent years, we can even buy books written in the Haná dialect (e.g. Vaca 2010). Despite all these positive events, most regional ethnographic specialists agree in the belief that the knowledge and active use of the Haná dialect is slowly disappearing from Haná villages, especially in the youngest generation (e.g. Olbert 1994; Vaca 1995). Similar trends in gradual extinction of local folk dialects hand in hand with regional identity are described in the other ethnographic regions of Europe (Holtus 1993; Lockwood 1984; Ratter, Gee 2012). These trends can be connected in Europe with problems of immigrations (Bianco 1980) or in the context of economical conditions of regions (Falck et al. 2012; Sliuzinskas 2012).

It is very likely that the situation regarding knowledge of the local names in the landscape is the same. The question is whether such a situation can be really affected by something like school education and training. Generally there is considered, that school education has only a few tools and possibilities to maintaining of regional identity (Núez 2010; Cooper 2011). The fact is that teachers, who offer children activities related to the landscape and traditional folk culture within the school as well as after-school education, are a rare exception (Večerková 1994). It is clear that the period of agrarian countryside from the beginning of the last century is irretrievably gone, not only in the area of Haná (Lipský 1995). A knowledgeable society built on modern technologies requires other schooling priorities than emphasis on the knowledge of local names in the landscape. Nevertheless, the landscape as well as traditional folk culture shaped the lives of the vast majority of our ancestors and affect our lives perhaps more than we are willing to admit. Therefore, the education to knowledge and understanding of the landscape and traditional folk culture should be part of the education of children even for the 21st century (Woitsch 2008).

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RÉSUMÉ

Paměť krajiny v pomístních jménech na Hané – jak je to s jejich znalostí u nejmladší generace?

Pomístní jména v krajině jsou důležitou součástí duchovní složky paměti krajiny a zároveň tvoří podstatnou součást nehmotné tradiční lidové kultury v lokálním měřítku. Obsahem článku je prezentace výsledků výzkumu současné úrovně znalosti pomístních jmen krajiny v etnografickém regionu Hané u dětí patřících do věkové kategorie žáků základní školy. Metodou dotazníkového šetření bylo zjištěno, že většina žáků venkovských škol na Hané v současnosti konkrétní místní názvy v krajině nezná. Statisticky signifikantní souvislost byla zjištěna mezi znalostí místních názvů a aktivním používáním hanáckého nářečí ve zkoumaném vzorku respondentů. Velký podíl na udržování znalosti pomístních jmen krajiny v současnosti mají místní a regionální společenské aktivity, zaměřené na udržení tradic lidové kultury. Výsledky prezentovaného šetření jsou diskutovány v kontextu regionální identity místních komunit. V článku jsou rovněž diskutovány geografické a etnografické aspekty vymezení studovaného regionu Hané, který patří mezi nejméně etnografické regiony ve středoevropském prostoru.

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