

# **SMACH**

# **Thematic inputs and locations**

# Input tematici e location

The locations of the SMACH Biennale 2023 are indicated below and contain maps, images, descriptions and further information. All materials are of a macroscopic nature, meaning, they do not indicate the exact topographical positioning of the future winning works and do not present, in an all-encompassing manner, the history and botanical, faunistic, geological, folkloristic characteristics of these locations. The information provided here is of a general nature and offers tools to “see”, even in the absence of on-site inspections, the areas where the works will be placed and to examine in depth certain characteristics such as: the natural context (forest, pasture, meadow); the type of surface (grassy, stony, marshy, etc.); the panorama enjoyed from them; the exposure. Further details are left to the location descriptions and the curiosity of the participants, whose independent research is highly recommended. The materials provided will hardly be able to show whether an area is windy or not, whether the ground allows easy anchoring or not, nor will they be able to define the degree of inclination of a slope, etc. For information on these, and other details you can write to us.

It will also be the responsibility of SMACH, its technicians and the jury to verify, during the selection phase, that the technical, material and assembly aspects proposed in the applications are appropriate and applicable to the specifications of the selected locations. It is possible that SMACH may propose moving one or more of the winning entries to another location deemed more suitable for natural reasons (in the event of impediments such as landslides, unseasonal snowfall, flooding, etc.), landscape protection (the opinion on this will be provided in May 2023 by the Landscape Planning Office of the Province of Bolzano) and land availability (often private property and therefore subject to the decisions of the owners). Possible changes will be discussed with the winners. As far as logistics are concerned, the links leading to the individual locations are indicated below. The indications, together with maps and photos, may also be helpful in imagining the assembly and

positioning phase. For example: a large and heavy (in physical terms) installation is more suitable for a location that can be reached by car or van than for a site only reachable by foot, thus having to transport the work and tools by hand. As far as transporting the works to the Alpine exhibition locations is concerned, if this is not possible with its own means, SMACH will be willing to provide its expertise and contacts to facilitate the finding of a vehicle and define the best route. In addition, depending on the availability of SMACH volunteers, we may also be able to provide help with the assembly and positioning of the works. This help is, however, not to be taken for granted.

The links we provide here and on the following pages are mainly in Italian but lead, in almost all cases, to multilingual websites. You may therefore choose the language you prefer, where possible by using the appropriate selection buttons. In the case of monolingual pages, we advise you to use automatic translators.

## GENERAL INFORMATION ON VAL BADIA:

- [micura.it](http://micura.it)
- [museumladin.it](http://museumladin.it)
- Dolomitic Group Puez Odle
- Natural Park Puez Odle
- [dolomitiunesco.info](http://dolomitiunesco.info)
- [parchi-naturali.provincia.bz.it](http://parchi-naturali.provincia.bz.it)
- Natural Park Fanes Senes Braies
- Alta Badia History
- Ladin Culture

# Maps, Logistics, References

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# 1 Lè de Munt da Rina Lake Rina

## Map and logistics

- Lè de Munt da Rina

It can only be reached on foot in about 30 minutes from the Munt da Rina hut

## SMACH references

- Le De Munt da Rina
- Sara Ambrosini Giorgia Marchetti

## Google maps references

- View 1 (the wooden boat is no longer in the lake)
- View 2

The paths that arise from the Isarco Valley, the Pusteria Valley and the Badia Valley connect here and on the nearby Gogo del Colletto, revealing the breathtaking view of Sass dla Crusc and Sass de Putia. This place also represents the metaphorical border between the Ladin language, spoken in Val Badia, and German, which is spoken in the rest of the area. Focusing on the linguistic theme, this place can be discovered: the name 'Rina' originates from the Rhaeto-Romanic origin of Ladin, a Neo-Latin or Romance language. The term ladin originates from LATINUS 'Latin'. Following the annexation of the Alpine regions to the Roman Empire (15 B.C.), the local populations adopted Vulgar Latin, without completely renouncing their own dialect, which was influenced in its structure and vocabulary by the non-Romance languages, Celtic and Rhaetian. There are still place names and names with this origin today, for example: *barantl* - stone pine; *dascia* - branches of pine trees; *roa* - landslide; *crëp* - mountain; *aisciöda* - spring; *nida* - buttermilk; *liösa* - sledge; *dlasena* - berry. Cup-marks are mysterious precisely because we are not sure of their function: containers of liquids for fertility-related rituals? Ancient markers indicating the paths of the time? Pastimes of bored shepherds? Who knows? To this day the cup marks have many interpretations. In Val Badia, local historians have collected reports on how these hollows were used, even in recent

times, as receptacles in which food was placed for the birds; as cavities into which butter could be put to melt in the heat of the sun in order to eat it more comfortably; or even as containers in which the first wild berries could be entrusted in order to propitiate a rich harvest. Similarly, the Enigmatic Tablets (Brotlaibidole) preserved in the Ladin Museum still represent an enigma to be solved. We will also see later on how the traces of the ancient inhabitants of these areas are very much present in the territory both in the form of archaeological finds, which testify to a complex ritual linked to our ancestors' relationship with nature, and as legends handed down to the present day.

## INSIGHTS

- Ladin Origins
- Ursprung des ladinischen
- Origins of the Ladin
- Ladinia
- Cup and ring mark
- Enigma Project
- Lombardia Cavriana
- Symbolic thinking

## 2 Chi Jus Monte Muro

### Map and logistics

- Chi Jus

It can only be reached on foot in about 60 minutes from the Munt da Rina hut

### SMACH references

- Chi Jus
- Xinge Zhang Jiaqi Qiu
- Arianna Moroder
- Luca Chiesura
- Stefano Cagol

### Google maps references

- View 1
- View 2

Monte Muro is one of those little-known places, and far from the great masses, that offer a truly unique panorama. From the altitude of 2,332 metres of the barren grassy peak, the gaze sweeps from Sass de Putia to the Odle di Eores, from Conturines to the Plose, and on to Val Badia, the Alpe di Lusón and the mountains of Val Pusteria. Monte Muro also marks the border between the municipalities of Lusón, San Martino and Marebbe and is, again, the meeting point of the Ladin and German languages. Near the summit of Monte Muro, one finds the large meadows of Chi Jus, which in summer become populated with alpine pastures. This bucolic scenery is made up of sunny pastures, cows, alpine pastures and the ever-present sound of cowbells, reminding us that for centuries before, and at least until the end of the 19th century, the two main sources of sustenance in Val Badia were livestock farming and agriculture. Until the early 1970s, more than half of the population's earnings still came from agriculture, which employed over a thousand families (today there are 550). Today, due to tourism and the low profitability of crops, the potato, wheat and broad bean fields have disappeared. Val Badia was practically self-sufficient for much of its history due to landslides, avalanches and poor maintenance of the paths and

dangerous connections that linked the neighbouring valleys and the main urban and trade centres in the area. The first carriage road did not arrive in Val Badia until 1892. The isolation was, however, seen in retrospect, providential in maintaining the local language, architecture, customs and culture. With the advent of tourism in the 20th century, these areas recovered both economically and in the artisan industrie perspective, which today counts almost 600 craft enterprises.

### INSIGHTS

- Strada Val Badia
- L'agricoltura in Alta Badia
- Die Landwirtschaft in Alta Badia
- Agriculture in Alta Badia

# 3 Prà de Pütia Putia Fields

## Map and logistics

- Prà de Pütia

Accessible by car-van. However, the area of the Putia meadows is very large, so some areas are only accessible on foot.

## SMACH references

- Pra De Ptia
- Xinge Zhang Jiaqi Qiu
- Conor McNally
- Ilyn Wong
- Simon Perathoner

## Google maps references

- View 1
- View 2
- View 3
- View 4

The pass offers one of the easiest and most scenic accesses to the Puez-Odle Nature Park of the Dolomites. From here, you can set off on a walk along the circular route around Sas de Pütia. The route starts at the Passo delle Erbe car park (2,006 m) and climbs up the western slope of Sas de Pütia across the Putia meadows, which have been used for grazing and hay making for centuries. From here, there is a beautiful view on the Putia peak and the 'Roa dl Maier', the large landslide that formed the Moibach Gorge / Moibachschlucht, where the original sequence of sedimentation layers, dating back more than 200 million years, on which the Dolomites rest, is clearly visible. Incidentally, the upper layer of the landslide, called the Werfen Formation, is characterised by a guide fossil (which serves to identify the formation), called Claraia Claraia, after the surname of a Badiot priest who, many years ago, was known as a strange man "who struck stones" and in doing so discovered a fossil shell that was one of the few living species that survived the main mass extinction in the history of our planet: the Permian-Triassic extinction some 252 million years ago. Much more recent, and closer

to the history of our ancestors, are the findings (worked rock fragments dating back to around 8,000 years) which testify to the fact that these terrains (at the Passo delle Erbe as well as the nearby Alpe di Luson) were used by hunters in the Neolithic (8000-3500 BC) and possibly also the Mesolithic (10,000-8000 BC) who used the mountain clearings as hunting grounds and the Alpine passes as communication routes. While close to the slopes of Cialnéur, again along the Putia Tour, archaeologists from the Autonomous Province of Bolzano's Archaeological Heritage Office and the Istitut Cultural Ladin 'Micurà de Rü' found an Iron Age (13th century B.C.) cult site with a votive hearth in which a handful of seeds as well as animal offerings were thrown, more than two millennia ago.

After this plunge into the past, we ascend to the Forcella del Putia (2,362 m). After a short, steep descent, the trail continues, with moderate ups and downs over beautiful high mountain meadows, in the direction of the Ütia Vaciara Hut and the Göma Hut, before returning to the Passo delle Erbe car park. By the way, this name was given because of the variety of flora in the area. Here you will find new stone pine forests, which have a strong natural regeneration aspect, an almost unique situation in South Tyrol. Also noteworthy are the spruce stands in the Pütia forests and the larch forests not far from Halsl. Extensive carpets of rhododendron and dwarf pine have developed on the western slopes of Pütia. There are also numerous species of flowers, numbering over 40.

## INSIGHTS

- Sass de Putia
- Peitlerkofel
- La gola Moibach
- Prati de Putia
- Habitat del Parco
- Val Badia History

# 4 Forcelà de Furcia Poma Pass

## Map and logistics

- Poma Pass

Approx. 30 minutes on foot from Malga Medalges.

- Forcelà de Furcia

Reachable by car-van, preferably jeep-pickup or 4x4 WD, car park Malga Medalges.

## SMACH references

- Forcelà de Furcia
- Jose Antonio Barrientos De Oria
- Atelier Poem
- Barbara Tavella

## Google maps references

- Passo Poma
- Forcella Furcia

Every three years, over the Forcelà de Furcia and Poma Pass, men from the twelve villages of the valley walk in a procession to the ancient bishop's seat of Sabiona, today a monastery, located above the small village of Chiusa in the Isarco Valley. The procession is called 'Jeunn' and brings together around 1,000 pilgrims in a three-day walk, of which the last one took place between the 2nd and 4th of June 2022. The pilgrimage, which crosses valleys and mountain ridges, is a centuries-old tradition and leads the faithful from Val Badia on a three-day hike. Some pilgrims arrive in the neighbouring valley, Funes, by crossing the Forcelà de Furcia, in Italian Passo Poma, at 2,293 meters above sea level. You can get there by crossing the Munt d'Adagn path, which is a beautiful grassy plateau (also perfect in winter for snowshoeing or ski mountaineering), where you will also find a couple of alpine huts, with the wonderful peaks of the Puez Odle group in the background. The gentle undulation of these meadows, like those of Putia, is the result of erosive phenomena that, over millions of years, have smoothed out the sandstone and Bellerophon layers of which they are composed.

The area is also the stage for a number of stories about some interesting characters: the first is Franz Schlüter, a Dresden merchant who fell in love with the Dolomites. In 1896 he bought the land and then paid for the construction of a building which is now the Rifugio Genova. The inauguration was in August 1898. A century later, the second interesting person came along: Jürgen König, a German journalist and author. He wrote the book 'Medalges. Ein Jahr allein in den bleichen Bergen' after spending an introspective experience of detachment from society in Medalges. For one year, in 1989, he was living in the company of only his dog Schnaps in a hut without electricity, services, radio, television or telephone. The book was later made into the film 'Im Atmen der Bergen' in 1998. Jürgen König died, aged 79, on the 24th of June 2022. He is remembered fondly. Also, just beyond the Poma Pass, continuing towards Putia, you can reach the Alta Via Günther Messner (for experienced hikers only), dedicated to Reinhold Messner's brother. It was on these very mountains that the Messner brothers, originally from the neighbouring Val di Funes, learned to climb.

## INSIGHTS

- Jeunn Processione Sabiona
- Parch natural Puez Odles
- Parco Naturale Puez Odle
- Naturpark Puez Geisler
- Puez Geisler Puez Odle Nature Park
- Genova Hut
- Genova Hut
- parchi-naturali.provincia.bz.it
- Puez Odle

## 5 Puez – Gardenaccia

### *New location*

#### Map and logistics

The Puez - Gardenaccia area is very extensive and ranges from the high mountains to the valley floor. The proposal of the location will be up to the artist, taking into consideration that the terminal part of Valacia can be reached by car-van from Ciaminades while all the other locations on the high plateaus of Gardenaccia or Puez can be reached almost exclusively on foot and on narrow paths. The final decision regarding the placement of the work, as already mentioned, will depend on the decisions of the Provincia's landscape planning office and other assessments of a naturalistic, technical etc. nature.

#### SMACH references

There are none because it is a new location

#### Google maps references

- Valacia Valley (Valley Bottom)
- Col plo Alt
- Puez Hut 1
- Puez Hut 2
- Gardenaccia Plateau 1
- Gardenaccia Plateau 2
- Forcella Nives
- Aerial view of the area (Puez e Gardenaccia)

The Puez location presents a section of the Puez Odle park still untouched by the SMACH Biennale of the Dolomites, which connects the Forcella de Furcia to the Puez Refuge and finally to the village of Badia. The route follows path no. 3 passing Forcella dla Roa and Forcella Nives, then takes path no. 3A and path no. 2 to reach Rifugio Puez, from here it continues on the Gardenaccia plateau along path no. 1 to Piza de Gardenaccia (Gardenaccia Pass 2673 m a.s.l., highest point of the Biennial), from here it continues to the entrance of the Valacia trail and down to Badia. The trek follows high mountain paths, equipped with ropes or ladders, often with exposed sections, so we invite participants (and then also visitors) to take into account the peculiarities of this area. The projects proposed for the Puez location can therefore be

conceived as much for the clearing at the bottom of the valley indicated by the link Valacia (bottom of the valley) as for other sites along the stretch leading from Forcella Furcia to Badia, touching on some of the most beautiful and peculiar landscapes in the Dolomites. The route passes iconic peaks such as Piz Duleda and traverses the high plateaus of Puez and Gardenaccia, almost lunar-like areas where particular geological formations such as Col dala Soné and Col de Muntijela are found. These peaks, as well as the ridge surrounding the Gardenaccia Pass and the Col de Nives-Piz Duleda are isolated remains of the last sedimentations of the Jurassic and Cretaceous periods, better known as the Puez marls: sedimentary rocks composed of a clayey part and a limestone part, finely stratified in a range of colours varying from red to greenish-grey. Due to their erodibility, they sometimes give rise to debris flows. The Muntijela and Col dala Soné, which, resembling reddish volcanoes, tower isolated over the pale plateau, give the Puez-Gardenaccia region the appearance of a desolate and infinitely vast moonscape. Returning to the valley, along the steep Valacia valley, one descends to Badia, still along path 1, from which, if one wishes, one can deviate to reach the nearby 'viles' of Ciaminades, home to the sculpture park of the famous Ladin artist Lois Anvidalfarei (visitable by appointment only). In addition, poems by the great Ladin poet Roberta Dapunt are often dedicated to this area, its traditions and Alpine life.

#### INSIGHTS

- Habitat del Parco
- Rifugio Puez
- Altipiano della Gardenaccia
- The hamlets les viles
- Viles architettura ladina
- Lois Anvidalfarei
- Parco Sculpture park Anvidalfarei
- Poesia Dapunt
- Val di Morins e Cialciara
- Roberta Dapunt



## 6 La Crusc – Santa Croce

### Map and logistics

- La Crusc

Accessible by car-van, preferably jeep-pickup or 4x4 WD

### SMACH references

- La Crusc
- 2021 Notta Caflisch

### Google maps references

- View 1
- View 2

Millennia ago, the Santa Croce plateau was probably a pagan place of worship. After all, as we have already seen for Prati del Putia, Goma, and Rina, the archaeological evidence shows that these areas have already been frequented for at least 5000 years, meaning, since the Neolithic period if not even earlier. Life in the mountains was difficult then and continued to be so for centuries to come. When, having switched from animism to monotheism, the first Christians in the area no longer erected altars or votive pyres, but built a shrine to ask for nature's benevolence. Around the year 1010, they built a chapel in the meadows at the foot of Sas dla Crusc/ Sasso di Santa Croce. In the 15th century, a small church was built in place of the chapel, which at the end of the 17th century was deconsecrated by the then Austrian emperor and thus subject to decay. The valley inhabitants and some pilgrims restored the small church, saving it from ruin. In the middle of the 18th century, the little church was enlarged and provided with a bell tower. There are several legends surrounding it, one of which tells of Ottwin, Count of Lurn and Val Pusteria, who was guilty of heresy during a pilgrimage to the Holy Land. After returning to his South Tyrolean homeland, overwhelmed by guilt for his sin, he decided to live as a hermit in a hut at the foot of the Santa Croce rocks, spending his days seeking expiation. Ottwin's legendary vicissitudes (you will find more about the myths in the in-depth studies) take us

back to those of the many monks and saints (St Jerome among them) who lived far from civilisation and to the secular and real story of Jürgen König (met in Medalges' description) and reminds us how the mountain is one of the best places for both personal and religious reflection and meditation. And how could it be otherwise when faced with beautiful landscapes and natural phenomena such as the alpenglow, which dyes most of the Dolomite peaks red, then turning to violet, and causing the Sasso Croce rock wall to be even more marvellous, glowing in the evening light.

Those who wish to climb to the Santa Croce starting from Val Badia or San Leonardo will encounter, along path 7A, a number of 'viles'. These are typical rural settlements consisting of up to ten houses with some rooms and common services (hayloft, drying room, oven, sawmill), recalling the times in which some work was based on mutual aid. Maso Ruac/Alfarëi is a 'vila' along the route, consisting of a settlement, in which stands one of the oldest buildings of Alta Badia. It is a valuable house of late Romanesque style, an architectural style of mediaeval origin, which represents the oldest type of dwelling found in the valley. Not far away, there is an old sawmill and a watermill.

### INSIGHTS

- [www.santa-croce.it/storia-it](http://www.santa-croce.it/storia-it)
- [www.santa-croce.it/processioni](http://www.santa-croce.it/processioni)
- Santa Croce Sanctuary
- Santa Croce Sanctuary
- Kirche heilig kreuz
- La Crusc Santa Croce Church
- Drago Sasso della Croce
- Drache Auf Kreuzkofel
- Maso Ruac Alfarei

# 7 Armentara

## Armentara Fields

### Map and logistics

- Armentara (the MAMA work is now on display at the SMACH Val dl'Ert)

Accessible by car-van, preferably jeep-pickup or 4x4, WD

### SMACH references

- Armentara
- 2021 - Khramov

### Google maps references

- View 1
- View 2

The Armentara meadows - whose name derives from the Ladin word *armënt*, in Italian *armenti*, meaning herd of large domesticated animals, in the extended sense *armentara* is therefore the place of grazing - are situated between 1,600 and 2,000 m above sea level below the rock faces of the Sasso di Santa Croce and are part of the Fanes-Senes-Braies Nature Park. From the viewpoint of flora and fauna, these meadows are of extraordinary importance. In contrast to 'fat meadows', which are fertilised meadows where the grass grows taller but with less variety in the flora, these are 'lean meadows'. The soil is quite acidic and low in nutrients, which means that the grass grows low but with a great variety of flowers and herbs: *arnica*, orchids, bluebells, snowdrops, carnations, mountain geraniums, golden buttons, anemones, gentians, *pulsatillas*, sorrel, clover, crocus, *silene gonfiata* and many others. But Armentara is also famous for its great biodiversity: 244 types of mushrooms, 65 mosses, 55 spiders, 43 birds, 40 butterflies and 10 ants grow and live here!

Back to flowers: if you happen to pass through here between May and June, you will find, for example, the meadows all pink from the blossoming of the alpine carnations, many of them of the 'Fior di cuculo' or *lychnis flos-cuculi* variety. There are some English legends about these flowers (which

will be spoken of in the Fanes paragraph within the thousands of Ladin legends). One says that when one picks a flower, one hears the sound of thunder, and another says that lovers once placed the buds of these flowers under their corsets, naming each one after a boy. The flower that would bloom first, with the warmth of her body, would reveal who her future husband would be.

But Armentara is not only rich in carnations, but also in other 'magic' flowers that change according to the season. The '*Pulsatiles de munt*' (Alpine anemone), for example, blossoms in spring and is yellow or white. However, after flowering, it produces an infructescence that looks like a tuft of hairs. Because of their somewhat shaggy appearance, they have been given various popular nicknames. In Ladin they call them *stries*, 'witches', because they are as dishevelled as one imagines them to be. Then there are the '*Milandures*' (*crocus vernus*), which herald spring with their blossoming and colour whole meadows white or pink-purple, while in autumn the flower has no leaves and if eaten - unfortunately it happens from time to time since this type of crocus belongs to the same family and resembles the *crocus sativus* that gives saffron - it can be deadly. Finally, a useful tip, the flowers also indicate the type of soil they 'hide' underneath. Beware, for example, of the pretty downy tufts of '*Baudli de parü*' (*Eriophorum*) growing in marshy soil!

### INSIGHTS

- Armentarawiesen
- Anemone Alpina
- I Prati dell'Armentara in fiore
- Armentara Meadows
- Garofani Selvatici
- Ragged Robin

## 8 Ju de Sant'Antone Sant'Antonio Pass *New location*

### Map and logistics

- Sant'Antonio Pass

Approx. 45 minutes on foot from the Lavarella hut

- Fanes Valley

46.640168, 11.987946

(copy and paste the coordinates into the google maps search form)

Approx. 30 minutes on foot from Spescia - Ramei car park

### SMACH references

There are none because it is a new location

### Google maps references

- Sant'Antonio Pass
- Fanes Valley

Every spring and at the end of each summer, the transhumance passes over the Passo Sant'Antonio (in Ladin, 'Ju de Sant Antone', 2,466 m a.s.l.): the seasonal migration of cattle from the village of La Val to the mountain pastures of Fanes and then back down to the stables of the farms at the bottom of the valley. This tradition has been going on for centuries and right at the pass stands a wooden chapel dedicated to St Anthony, the protector of animals. Even today, people and animals in La Val must endure the considerable effort of the ascent (and descent) across the steep scree slopes of this pass. Any help, including that of the saints, is welcome! The highlight of the transhumance is when the herds return to the valley in early to mid-September, depending on the weather conditions at the time. This event, common to many Alpine valleys, but now increasingly rare, is called désarpa in Valle d'Aosta; desmalgada in Val di Non, Sole, Rabbi, Pejo; desmontegada in Primiero; desmonteghea in the Belluno Dolomites; Almabtrieb in the Swiss, Austrian, German-speaking valleys. In Ladin there is the verb 'desmuntè', demonticare in Italian, but not a noun. In any case, on this occasion, the "malgari" and "malgare" (shepherds' huts) lead the

cows to the valley floor decorated with beautiful flowers, ornaments and garlands in a festive atmosphere and on occasions open to the public. Transhumance is such an ancient and transnational element that in 2019 UNESCO, following an Italian, Austrian and Greek candidature, included this tradition in its list of the World Heritage of Intangible Culture, i.e. the knowledge, traditions, folklore, customs, beliefs and languages that are an integral part of the cultural heritage of a place and that UNESCO protects because they are 'fundamental to maintaining cultural diversity in the face of globalisation, supporting intercultural dialogue and encouraging mutual respect for different ways of life'. It is not only natural monuments (such as the Dolomites), archaeological or historical monuments that are on the UNESCO list, but also the traditions of peoples. South Tyrol and Val Badia also preserve two other knowledge-traditions that appear on the lists of intangible cultural heritage: mountaineering and the art of the hunting horn. More information can be found in the links. The transhumance route, after crossing the Passo di Sant'Antonio, descends halfway down the Val di Fanes, at first of detrital characteristics and then gradually becoming more grassy to the valley's flat terrain.

### INSIGHTS

- Transhumance
- L'arte dei suonatori di corno
- Alpinismo
- Il rito della transumanza

# 9 Fanes

## Map and logistics

- Lavarella Hut

Accessible by car-van,  
preferably jeep-pickup or WD

## Riferimenti SMACH

- Fanes
- Arturs Punte Jekabs Vlatovskis
- Isabell Pitscheider
- Fabiano De Martin Topranin

## Foto sferiche google maps

- Fanes 1
- Fanes 2
- Fanes 3
- Lake Verde
- Lake Limo

Following the route of the transhumance when it 'desmunta', i.e. descends into the valley, our route also takes us further down towards the altitude of 1800 metres and to the Fanes entrance: the Lavarella refuge, the Green Lake and the Limo Lake. This is also the entrance to a mythical area, that of the Fanes Kingdom, so rich in legends and the Ladin 'conties'. So rich that we leave it up to you to delve into them through the links you will find here, as well as through a few keywords: the kingdom of marmots (in this very area there is a particular rock formation that is called the 'parliament of marmots!'), Dolasilla, Moltina, Spina de Mul, Ey de Net. In addition, Ladin myths tell of the 'ganes', the 'salvans', the 'malans', the 'pavarò', the 'Orco da La Val', the 'Bau', in short, the multifaceted population of the Ladin forests and folklore stories.

Ulrike Kindl, a former associate professor at the Cà Foscari University of Venice and an expert on Alpine folklore and Ladin-speaking linguistic minorities, writes that the importance of legends is that they are "bearers of an extraordinarily effective symbolic thought, which narrates the Dolomite world of ancient times but which can only be understood through precise interpretations". Kindl points out

that 'symbolic thought is primarily eschatological explanation, profound truth: it does not seek the true fact, but the truth behind the facts, the revelation of the invisible, not the description of the obvious phenomenon in front of everyone's eyes'. Ladin 'conties' therefore do not tell a true story, but evoke an image and provide with it a truth older than the true story. It is therefore necessary to decipher the iconic signs in order to interpret the message correctly. Like any other human community, the Ladins also have their own heritage of origin myths, made up of metaphors of overwhelming narrative and imaginative power.

As already written in the call for entries, we too wish to stimulate symbolic thought, because as Horace wrote over two millennia ago, "Pictoribus atque poetis quidlibet audendi semper fuit aequa potestas": poets and painters have always been recognised as having the power to dare anything. Finally, the toponym Fanes is also mysterious; some scholars say the word is of pre-Latin origin. The root could be in the Gothic language, or in the word fani-, which in the Romansh language of Switzerland still means 'quagmire, marsh'. In fact, water is abundant in Fanes, as the lakes in the area show.

## INSIGHTS

- Parco naturale Fanes Senes Braies
- Regno dei Fanes
- Fanes
- Kingdom of Fanes
- Il regno dei Fanes
- Leggende i Monti Pallidi
- Proverbi e tradizioni delle Valli ladine orientali
- [www.ilregnodeifanes.it](http://www.ilregnodeifanes.it)

# 10 Pederü

## Map and logistics

- Pederü Hut

Accessible by car-van

## SMACH references

- Pederue
- Vaz

## Google maps references

- View 1
- View 2

From the legendary wars of the Fanes Kingdom to the unfortunately real ones. In 1915, when Italy entered the First World War, the Austrians (the area was still part of the Austro-Hungarian Empire at the time) built a populous military village in Pederü. It was the encampment of the Kaiserjäger (the imperial hunters, i.e. the infantry of the army) who from here could easily reach some of the area's battlefronts such as the Valparola Pass, Forcella Lerosa, Lagazuoi etc. In the 1920s, when the war was over, the military village was largely destroyed. A few huts were saved, among them the officers' hut, which later became the refuge you can still find today, while the remaining ones were used as stables, warehouses or storage.

The reason why the camp was built in this location, apart from being strategic, is the abundance of water resources. In fact, very well known and abundant are, since ancient times, the natural springs that, even today, provide a large part of the population of San Vigilio di Marebbe (which annually consumes about 250 million litres) with water. The water reaches the springs after an underground route of over two kilometres that descends from the karstic plateau of Fanes. It re-emerges in Pederü and then returns underground, during many times of the year, hiding in the screes and stones of the Val di Marebbe.

It hides underground during the autumn, winter and dry periods, but around June it re-emerges again further down the valley. Famous, for example,

is the natural spring of the 'Ega de San Vi' (the spring of San Vito), which gushes out every year punctually in the middle of June (San Vito is celebrated on the 15th of this month) to dry out again in early autumn. Also famous is the nearby natural monument Les Fontanes (the Province of Bolzano has a special register of natural monuments, to which you will find the link below), where the water gushes out from forty springs, a true spectacle of nature that also feeds the stream. The abundance of water was very important in the past. As early as 1296, in fact, there were no fewer than four mills on the Rio San Vigilio, and next to them, along a stretch of the stream just 3 kilometres long, no fewer than 30 craft enterprises settled over the centuries, such as sawmills, forges, wool carders, tanneries, carpentries and others. Today, these workshops have all disappeared, however, their place was taken by five power stations that manage to cover the entire needs of the tourist centre of S. Vigilio.

## INSIGHTS

- Rifugio Peder
- Habitat del parco
- Sorgenti minerali
- Monumenti naturali