

Images from the territory. The imaginary as a organization's form of the territory in Lowland Susa Valley and in same surrounding locality

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This thesis is a part of a more ample research's programme that has been planed some years ago by the professor Alberto Borghini, that consists on a collection of folk-tale and particularly, stories, legends, traditions, superstitions, popular medicine and in general terms of all orals testimonies depending on the imaginary, apparently insignificant but that are a part our cultural heritage and should be necessary to safeguard.

Instrument and principal moment of this thesis is the recording on tape of testimonies that have been handed down orally, then the transcription from dialect to Italian, keeping the syntax and speak way in Lowland Susa Valley (Turin), but in some near areas also as for instance those of Sangone's low course (territorial distinction besides not very clear). The zone has been chosen because even if it's quite near Turin's city, it's still structured in little town which preserve they traditions; moreover it presents morphological peculiarity landscape like the moronic hill of Rivoli-Avigliana and its erratic rocks, the Musiné, mountain with an unusual appearance, the Avigliana's lakes, the Pirschiriano Mount with the Sacra of St. Michele, and others territorial elements to which refer they many legends, some of them very well-known.



Avigliana, lakes

From this research led to, just, a imaginary description of the territory, that so has been caught in his more specific and analytical particularity, a sort of imaginary's geography from which emerge landscape's elements ('significants') that produce narration and that in a certain sense its can consider produced to the same narration. In this sense a worn smooth rock - knew in several zone like *Pera* (Rock, in dialect) *Garoira* - become a slide for *masche* (witches, and generically beings of negative); the rock existed before and independently from connected tales, but only with the narration it could become element able to characterise precisely a certain territory's part, and then to interpret it again in imaginative key.



Reano, *Pera Garoira*

Besides to be a historical-cultural (good) itself, the popular imaginary offers really a interpretative code able to read fact of material culture as well as artistic, architectonic etc. Through such code besides, it take shape that is the procedure from inside of the community itself to think and 'live' the territory. With this point of view, tending to reconstruction of symbolic-imaginary code, become also fundamental the recovery of 'memory's fragments' too, like in a sort of culture's archaeology in reverse, where the present is the 'rest'. Not rarely, they permit of compare the material, co-ordinate it according to system's dynamics where in the background of it stand the historical-cultural's way of imaginative appropriation of the territory and of landscape.



Musiné

In the centre of interest remain the connection to imaginary and territory. In this key the landscape become significant in the folk-tale, so it say *something of other*, something more of the tale itself and in a certain sense it orients the story in a particular direction. So a *'mill'* postpone to the sphere of the demoniac, of the fear, and in general of the negative like a *'cross-roads'*, or a *'bend'*; but at the same time the story determines, come first, of the landscape, like in the tale at etiological background.

A possible application of this kind of researches can be, of course, the revaluation of territory supposing, for instance, a new type of tourism, in the form of 'subject route' due to save some peculiarity and attractions of areas that can be a good alternative to places already know and exploited.

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