



*Book  
of  
Proceedings*



7<sup>th</sup> ISUFitaly International Conference | Naples, 19-21 February 2026

**CITY RENEWAL AND URBAN ARCHAEOLOGY**

The morphological values of city traces



**ISUFitaly**  
International Seminar on Urban Form  
Italian Network

7<sup>th</sup> ISUFitaly International Conference | Naples, 19-21 February 2026



# CITY RENEWAL AND URBAN ARCHAEOLOGY

The morphological values of city traces

## BOOK OF PROCEEDINGS



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## Naples and 7<sup>th</sup> ISUFItaly International Conference

ISUF Italy decided to hold its 7<sup>th</sup> International Conference in Naples, hosted by the Department of Architecture at the University of Naples "Federico II". The topic, *City Renewal and Urban Archaeology. The Morphological Value of City Traces*, has prompted a wide-ranging reflection on the role that traces – material but perhaps also immaterial – accumulated over time can play in the processes of interpretation, conservation and transformation of the contemporary city, understood as a space in which the various layers of history coexist and overlap.

The choice of this topic originates from the awareness that the challenges posed by our times – in which cities and territories are undergoing rapid and profound transformations driven by environmental, economic and social dynamics that are often indifferent to the values of the urban form – cannot be addressed exclusively through approaches focused on technological innovation, functional efficiency and the speed of intervention processes. Rather, they require a renewed focus on the historical and morphological complexity of urban and territorial contexts, reaffirming the value of a tradition of study to which Italian research has made theoretical and methodological contributions of the highest importance throughout the 20<sup>th</sup> century, and which regards the city as a complex historical organism, whose significance also lies in the capacity of its forms to preserve, transmit and reinterpret over time the traces of the transformations that have shaped its structure.

In this sense, discussing the *Morphological Value of City Traces* has meant not only addressing material remains of the past to be protected for their 'documentary' value, but interpreting such evidences as active elements in the construction of urban forms, whose 'monumental' value – that is, their formal value – should often be revealed through the project. The notion of 'trace' has proved, in the richness and variety of the contributions presented, to be a particularly fruitful interpretative category within the different theoretical and methodological approaches that characterise the field of urban morphology studies today. Road alignments that survive functional changes, land divisions that continue to guide the organisation of the built environment, typological continuities, settlement systems that maintain recognisable structural relationships with geographical forms, spatial configurations and relationships between the built environment and open space that

help define the identity of places were just some of the themes addressed during the conference.

The relationship between *City Renewal and Urban Archaeology* played a central role in the debate that unfolded over the three days of the conference. Whilst, on the one hand, the reference to urban archaeology was not interpreted exclusively in a disciplinary sense but was adopted as a thinking paradigm capable of guiding a stratigraphic reading of the city – in which the various temporalities that accompanied its formation emerge as essential components of its current structure – on the other hand, particular attention was devoted to the role of architectural and urban design in engaging with such legacies.

As the archaeologist Andreina Ricci observed, when fragments of the past emerge within the contemporary city, they often produce a sort of 'wound', as their morphological structure conflicts with the systems of order of the city on the surface. Furthermore, it is not uncommon that these remains do not appear because they are 'sought' through excavation, but resurface suddenly during infrastructure works, natural disasters or urban regeneration processes. In this sense, urban archaeology poses a question to the project that is as complex as it is urgent, concerning the composition of spatial systems belonging to different temporalities that are sometimes mutually in conflict. Precisely from this perspective, one of the most original aspects to emerge from the conference concerns the role attributed to the architectural project as a tool for knowledge and interpretation, as well as for the transformation, of the stratified city. Far from being regarded as a subsequent and separate phase from morphological and archaeological analysis, design was frequently presented in the papers as a critical tool capable of revealing latent relationships, recognising hidden continuities and constructing new forms of dialogue between different temporalities. Urban traces, in fact, never present themselves as mere objective data to be recorded or preserved but require an interpretative process that grasps their meaning within the city's overall structure. In this process, the project plays an essential role: it not only protects or enhances what remains but re-situates it within new systems of spatial relations that represent shared values. In this sense, the project does not take the form of an act of superimposition upon the existing but proves to be a practice of critical interpretation of duration, capable of transforming urban memory into an active resource for the construction of the city of the future.

The choice of Naples as the venue for the conference has lent further significance to these reflections. Few European cities, in fact, demonstrate with equal clarity the depth of the stratifications that characterise the relationship between urban form and history. From the Greek-Roman city to the processes of modern and contemporary expansion, Naples offers an emblematic example of how the traces of the past continue to operate within current urban configurations, influencing their spatial organisation, settlement dynamics and possibilities for transformation. In this sense, the city represented not only the physical venue of the

conference, but also a significant cultural reference.

The response from the academic community has been particularly significant. The proceedings bring together 182 papers, organised into the conference's three main thematic areas – *Theory, Reading and Design* – and their respective sub-sections, offering a comprehensive overview of the current state of research on urban form and the relationships between urban archaeology, morphology and design. The conference also confirmed the international dimension of the academic community associated with ISUF. Although the event was organised as part of ISUFItaly's activities, alongside the participation of scholars from numerous Italian universities, the volume brings together contributions developed within European and non-European contexts, demonstrating the network's ability to connect different research experiences, cultural traditions and geographical contexts around a shared reflection on urban form.

We entrust these Proceedings to the academic community in the hope that the reflections gathered here may help to stimulate further research into the morphological value of urban traces and their role in urban renewal processes. At a time in history when the pressure for change appears ever more intense, recognising and interpreting the forms of permanence represents not merely an exercise in knowledge, but an essential condition for building transformations capable of combining memory, identity and a responsible vision of the future.

*The Conference Chairs*

Giuseppe Strappa

Renato Capozzi

Federica Visconti



## Urban Archaeology and Design

In recent years, the relationship between urban archaeology, urban morphology and contemporary design has returned to the center of international architectural debate. At a stage where the project mainly engages with the existing city – with its layered structures, permanences, and discontinuities – the material traces of the past no longer appear merely as testimonies to be preserved, but as active components through which the transformative possibilities of the contemporary city may be critically interpreted.

It is within this framework that the seventh ISUFItaly Conference, *City Renewal and Urban Archaeology. The Morphological Value of City Traces*, takes place, focusing on the morphological value of urban traces and on the role that archaeology and design may assume within processes of urban renewal. The proceedings collect contributions from different disciplinary, geographical, and cultural fields, united by a shared attempt to interpret the city as a complex organism shaped by permanences, fractures, superimpositions, and rewritings.

As Aldo Rossi wrote, “the city is in its history”, and its form coincides with the sedimentation of urban facts capable of traversing time and constructing permanences within transformation. From this perspective, archaeological traces are not merely residual materials belonging to concluded historical epochs, but elements capable of orienting new interpretations of urban structure, revealing deep continuities between the ancient and the contemporary city.

In this sense, the reference to urban archaeology takes on a central meaning. Not as a practice aimed at the enhancement of the individual artifact or of one historical phase prevailing over another, but as a design-oriented gaze directed toward the urban phenomenon as a whole, understood through the continuity of its transformations and stratifications. The city is thus interpreted as a processual organism, in which different temporalities coexist within a single evolutionary process, making archaeology not a separate field, but a structural component of reflection on the design of the existing city.

Many of the contributions included in the volume emphasize on the layered and processual nature of the city, on the dialectic between void and built form, between surfacing and concealment, between fragment and urban order. What emerges are readings that interpret ruins, substructures, historical infrastructures, ancient traces, and typological permanences

as matrices capable of generating new spatial configurations and new social relationships. The archaeological city is therefore understood not as a specialist *enclave* detached from urban life, but as an integral part of an inhabited and continuously re-signified environment. The archaeological issue, approached in terms of continuity rather than as the mere enhancement of the isolated fragment, may thus become an opportunity to orient directions of urban development capable of working through relationships between parts, structural permanences, and connections among different temporalities of the city, opposing logics of isolation and separation of urban materials.

Within this framework, the morphological issue takes on a central role. It is not simply a matter of recognizing the persistence of forms over time, but of understanding the processes through which such forms are transformed, reinterpreted, and reactivated. The morphological approach, recalled transversally in many of the studies collected in the volume, does not coincide with a static description of the city; rather, it constitutes an interpretative method capable of reading the relationships between settlement structure, topography, use, temporality, and transformation. Urban morphology thus becomes both a critical and a design tool: it allows latent continuities, resistant geometries, structural permanences, and evolutionary possibilities within historical and contemporary fabrics to be identified.

Research developed within the Italian typomorphological school has shown, in this regard, how the city may be interpreted as an organism in continuous transformation, within which typological processes do not constitute static elements but structures capable of adaptation, mutation, and permanence. Urban form therefore appears as the outcome of multiple and overlapping layers, in which erosion and deposition, continuity and fracture, absence and recomposition coexist within the same transformative dynamic. The contemporary city thus emerges as a complex morphological structure in which different temporalities coexist in conditions of reciprocal interference. Michel Foucault recalled how history does not proceed through linear sequences, but through "series of discontinuous depths", while Michel Serres described time as a "lacunary and sporadic" matter, composed of returns, suspensions, and accelerations. Urban traces therefore do not appear as fixed or completed elements, but as unstable materials continuously exposed to processes of transformation, reuse, and re-signification. Many of the contributions in the volume move precisely within this tension: between memory and design, permanence and mutation, continuity and discontinuity. The notion of the "trace" is continuously redefined: no longer a simple material residue, but an ordering principle, a latent figure, an invisible infrastructure, threshold, margin, urban void. In some cases, the trace guides processes of urban recomposition; in others, it acts as an element of resistance or as an opportunity to redefine the relationship between the consolidated city, landscape, and public space.

Through this plurality of positions, the proceedings convey an image of the contemporary city as an intrinsically stratified and

relational reality, in which architectural and urban design are called upon to engage not with not isolated objects, but with complex systems of permanences and transformations. Urban archaeology is thus removed both from a purely specialist dimension, confined to archaeological expertise alone, and from an exclusively technical one, to be relocated within a broader reflection on the social and spatial meaning of design.

As Vittorio Gregotti recalled, conservation without design risks becoming a form of immobilization of reality; on the contrary, design may restore an operative dimension to archaeological traces by reinserting them into the living processes of the city. What emerges is therefore an idea of design as an interpretative and processual practice, capable of operating through relationships between different times, between surfaces and subsoil conditions, between memory and contemporary use, between lost fragments and new forms of urban continuity.

In this sense, urban archaeology is not interpreted as a practice aimed at the simple conservation of the past, but as an integral part of a design reflection on the existing city, on its processes of transformation and on the continuities that can still be built between different urban temporalities and strata.

Bruna Di Palma  
Francesca Coppolino  
Valeria Defilippis  
Salvatore Daniele Lombardi



## Call and organization

### **City Renewal and Urban Archaeology The Morphological Value of City Traces**

ISUFitaly, International Seminar on Urban Form, Italian Network, organizes its seventh Conference in Naples on 19-21 February 2026. The theme of the conference is "City Renewal and Urban Archaeology. The Morphological Value of City Traces". Following the previous ISUFitaly conferences themes, dealing mainly with the relationships between urban morphology, history and architectural design, the seventh Conference aims to pose the problem of the relationship between the emergence of urban archaeological traces and the often conspicuous morphological value that this formal legacy can potentially generate through urban design as tool to establish links between contemporary city and artefacts from the past: through the creation of large-scale urban archaeological parks or the construction of archaeological roofs; through establishing unprecedented relationship with infrastructures related to underground level different from those of the city 'in surface'.

The theme of urban continuity/discontinuity in the contemporary city and the role of urban architecture as a necessary intermediary, or condition of possibilities, between the historical city, the public space and possible congruent transformations in the contemporary age, are thus re-proposed.

*The Conference Chairs*  
Giuseppe Strappa  
Renato Capozzi  
Federica Visconti

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- T.2 Composition of urban orders
- T.3 Ancient city/contemporary city
- T.4 Theories and methods of morphological analysis in the historical cities

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## Geography and Design

### The Via Francigena between Veio and the Vatican

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**Keywords:** Veio, Territory, Cartography, Urban morphology, Design

**Conference theme:** Reading urban form. Spatial analysis of the urban form

**Abstract.** «It is the great routes that emphasize the territory and reveal to us the meaning that humans attributed to the land and to the human-land relationship. These routes are still there because, even after the corresponding archaic techniques were surpassed, the more recent techniques could only build upon the previous ones» (Muratori, 1967). This quotation from Saverio Muratori's *Civiltà e Territorio* provides the theoretical foundation for the analysis of the metropolitan stretch between Veio and San Pietro. The path is not simply a physical trace but a persistent manifestation of the historical relationship between humans and the land. The Francigena, in fact, is not an infrastructure created ex novo, but a continuous guiding thread that has been carefully grafted onto preexisting matrices. Its final trajectory follows and exploits the sedimentation of millennial paths, such as the Via Veientana, which served as the foundational trace for the first stretch of the consular Via Cassia. Despite the transformation of "techniques"—the replacement of pilgrims' footsteps with asphalt and the speed of modern vehicles—the elongated form of the Parco di Veio and its thresholds remain defined by the same historic arteries (Cassia and Flaminia). The current road network is a functional superstructure grounded in the geological history and orography of the tuff landscape shaped by the Etruscans. In summary, the modern pilgrim's route is the inevitable heir of the ancient track. The persistence of this "backbone" of the territory, even in its contemporary desacralization and metropolitan fragmentation, confirms that great routes are never truly surpassed but continue to dictate the morphology and stratigraphy of the places. This study offers a reading of this territory and proposes a design strategy to enhance the path—today difficult to traverse and enjoy—between Veio and Rome.

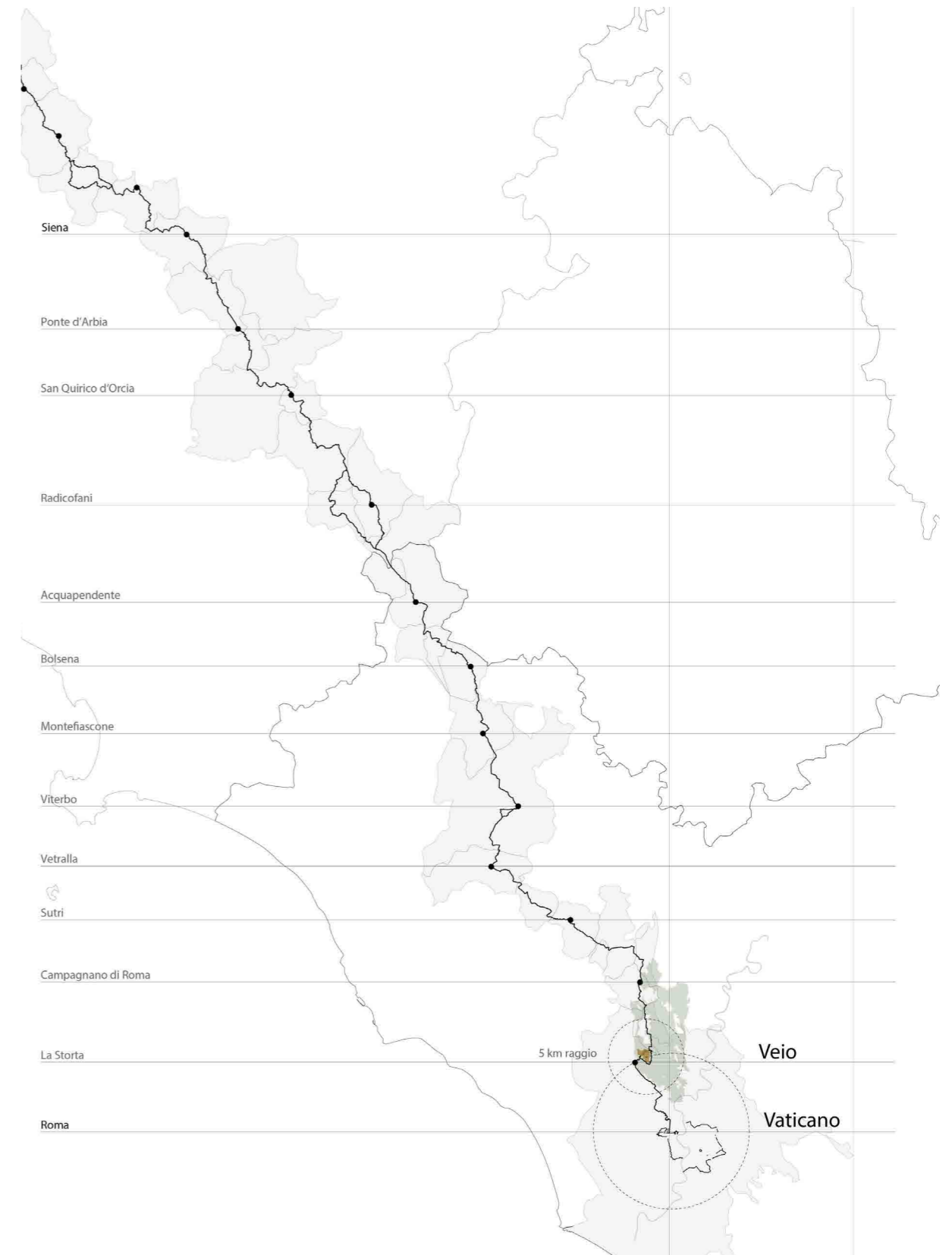


Figure 1. Territorial Framework: the "Via Francigena" between Rome and Veio.

## Introduction

Great historical routes represent more than simple physical traces: they embody the enduring relationship between human beings and territory, revealing the meaning with which communities have interpreted and used the land over time. As Saverio Muratori observed, «It is the great routes that underscore the territory and indicate the meaning that man attributed to the land and to the man-land relationship. These routes are still there because, even though the corresponding archaic techniques have been surpassed, more recent techniques could only be founded upon the previous ones» (Muratori, 1967, 216). This reflection constitutes the theoretical foundation for the analysis of the metropolitan stretch between Veio and St. Peter's: the path is not merely an infrastructure, but a lasting manifestation of the historical stratification of the territory. In its present configuration, the Via Francigena is not a route traced *ex novo*, but rather a guiding thread grafted onto pre-existing paths, such as the Via Veientana, matrix of the first stretch of the consular Via Cassia. Despite the transformation of techniques – from the pilgrim's footsteps to asphalt and motorized mobility – the form of the landscape and the thresholds of the Veii Regional Park remain shaped by the same historicized arteries (Cassia and Via Flaminia). The contemporary road network thus constitutes a functional superstructure grounded in the geological history and orography of the tuffaceous landscape shaped by the Etruscans. In this sense, the modern pilgrim's route is the inevitable heir of the ancient track, and the persistence of this "backbone" of the territory confirms that great routes continue to dictate the morphology and stratigraphy of places, despite their present desacralization and metropolitan fragmentation.

Knowledge of the territory is an indispensable condition for understanding humankind and its history, as Muratori further emphasized: «To know the territory is therefore to know man in his real entity and potentiality; without knowledge of the territory – that is, of a real objectivity – no science is possible, but neither psychology, nor philosophy, nor life» (Muratori, 1967, 26). In this research, the critical reading of the territory constitutes the first design action: it is in itself a project. Alongside direct observation of places, the analysis draws upon an extensive survey of cartographic and iconographic sources, essential for hypothesizing the original structure of the territory and the transformations that have shaped it over time. Cartography is not merely a descriptive tool, but an interpretative device that allows the recognition of continuities, discontinuities, and relationships invisible to the naked eye. In the case of the Agro Veientano, unlike the Roman Campagna, the scarcity of iconographic and design representations makes topographic restitutions a crucial instrument. The maps analyzed belong to two major chronological families: pre-modern maps, prior to 1871, including cadastral records from the seventeenth to the nineteenth centuries and the works of early topographers; and modern maps, from the scientific cartographic campaigns of the Istituto Geografico Militare (I.G.M.) to the most recent Regional Technical Map (C.T.R.). The analytical reading proceeds through shifts in scale, from urban space to the broader territory of the Agro Veientano, and finally to the circumscribed area of the Veii plateau. This progressive approach does not correspond to a mere magnification, but to a critical refocusing in which certain structures lose relevance while others emerge more clearly. The trans-scalar perspective makes it possible to frame Veio not as an autonomous entity—as it is perceived today—but as a structuring pivot within a historically shaped complex territorial system. The analysis of this pre-existing systemic configuration constitutes the indispensable epistemological and operational premise for constructing coherent and conscious design scenarios aimed at enhancing the route between Veio and Rome, which today is difficult to traverse and experience.



**Figure 2.** Hermann David Salomon Corrodi, Roma, *View from Monte Mario*, 1873. Gemini Galleria d'Arte, Rome; private collection.

## Territorial Readings 1661-1870

Between the seventeenth century and 1871, cartography concerning the Via Cassia and the Via Trionfale constitutes a fundamental interpretative tool for reconstructing the territorial structure between Rome and Veio and for retrospectively identifying the route of the Via Francigena. The absence of the toponym "Francigena" in pre-modern sources highlights how the route was not codified as a unified infrastructure, but rather configured as a system of historic tracks grafted onto pre-existing consular roads, ensuring continuity between northern Europe, Rome, and the so-called Southern Francigena.

The map by Domenico Parasacchi (1637) represents the principal document for reconstructing the final kilometers of the route toward Rome, from Porta Angelica to Isola. Lacking a reference scale and with only approximate orientation, it adopts a diagrammatic representation of the road network, privileging relational structure over topographic restitution. Rivers and streams (the Tiber, Acqua Traversa, Valchetta) function as symbolic references; architectural landmarks, inns, churches, and "antiquities" structure the itinerary. The sequence Porta Angelica-Via Trionfale-Tre Capanne junction-Via Cassia-Isola Farnese defines the territorial scope of interest, including persistent elements such as La Storta, the Tomb of Nero, the mill on the Valchetta, and the castle of Isola. Within the framework of the Catasto Alessandrino, the map by Angelo Torrone (1660), *Sviluppo della strada fuori di Porta del Popolo sino a Viterbo*, offers a more organic representation, with early indications of orography and vegetation. The route, from the Via Flaminia to Ponte Milvio and then along the Cassia, is accompanied by

toponyms and architectural elements rendered in plan; Lake Bracciano (later drained) appears, as does, for the first time, the farmhouse of Olgiata. The 1661 map dedicated to the Via Trionfale complements this picture with greater morphological detail: Monte Mario emerges as a wooded area, the Prati di Castello are defined in their hydrographic articulation (Valle dell'Inferno/Valle Aurelia), and numerous chapels qualify the sacred dimension of the route. A turning point occurred in the nineteenth century with the gradual affirmation of a scientific approach to land representation. The *Plan Topographique de la Campagne de Rome* (1811) by Frédéric Charles Louis Sickler introduced a plastic reading of orography, later taken up and systematized in *Latium Vetus et Regiones Conterminae* (1827) by Antonio Nibby and William Gell, the first complete triangulation of the Roman Campagna. In this work, the Veii plateau appears with morphological clarity, defined by the incision of watercourses and embedded within the Lazio volcanic system. The subsequent *Map of Veii* (1834) by Gell further develops this approach. With *Campagna Romana Antica e Moderna* (1845), Luigi Canina integrated archaeology, topography, and morphology into a territorial-scale map (1:60,000) that correlates road networks, settlements, and geological substratum. Veio is recognized as part of a landscape continuum shaped by water between Lake Bracciano and Rome, highlighting the connection between geology and settlement choice. Finally, the Gregorian Cadastre (1819), with the plan of the Tenuta dell'Isola Farnese, documents the pre-unification state of accessibility to the plateau (Via della Mola, Via delle Vignacce), portraying a territory still predominantly agricultural yet already subject to a technical-scientific reading that anticipates modern cartography. More than one hundred and fifty years later, Christian Norberg-Schulz included in his book *Genius Loci* an image captioned «Stream at Veio, Lazio». It is a photograph of a stream and its waterfall near an abandoned mill known as the Mola, today within the Veii Regional Park, built close to the archaeological site of the Etruscan sanctuary of Portonaccio, beneath the walls of the ancient city and in the shadow of the castle of Isola Farnese.

### 1871-1955

The first two cartographic documents produced by the Istituto Geografico Militare (1872-1879; 1885-1903) constitute a primary source for analyzing the transformations between Rome and Veio in the post-Unification period. The first survey, preparatory in nature, presents subsequent additions and chronological inconsistencies – such as the presence of the Ponte Margherita (1886-1891) – which attest to later updates. Similar discrepancies appear in the definitive map. These temporal gaps, however, prove to be an interpretative resource, as they allow different phases of the late nineteenth-century territorial reorganization process to be distinguished. After 1870, the urban structure of Rome and the historic consular system of the Via Trionfale and the Via Cassia, together with the route of the Via Francigena, were already consolidated. Post-Unification expansion radically affected the area of the Prati di Castello, at the foot of Monte Mario, with the foundation of the Prati district according to the plan by Alessandro Viviani (from 1882 onward). The construction of barracks, the Piazza d'Armi, and the Palace of Justice redefined the morphological structure of the right bank of the Tiber. The 1872–1879 map documents a system of military enclosures structuring the “prati” transversely, while the forts of the entrenched camp (Monte Mario, Trionfale) are only partially represented. Both maps include the route of the Rome–Capranica–Viterbo railway (inaugurated in 1894), anticipating the twentieth-century transformations of the Agro. The railway alignment partly follows that of the Aqueduct of Trajan (later Acqua Paola), confirming the historic infrastructural vocation of this territorial strip. By contrast, the extra-urban sector toward Veio remained largely unchanged despite the 1883 law for the reclamation of the Agro Romano: the Via Trionfale

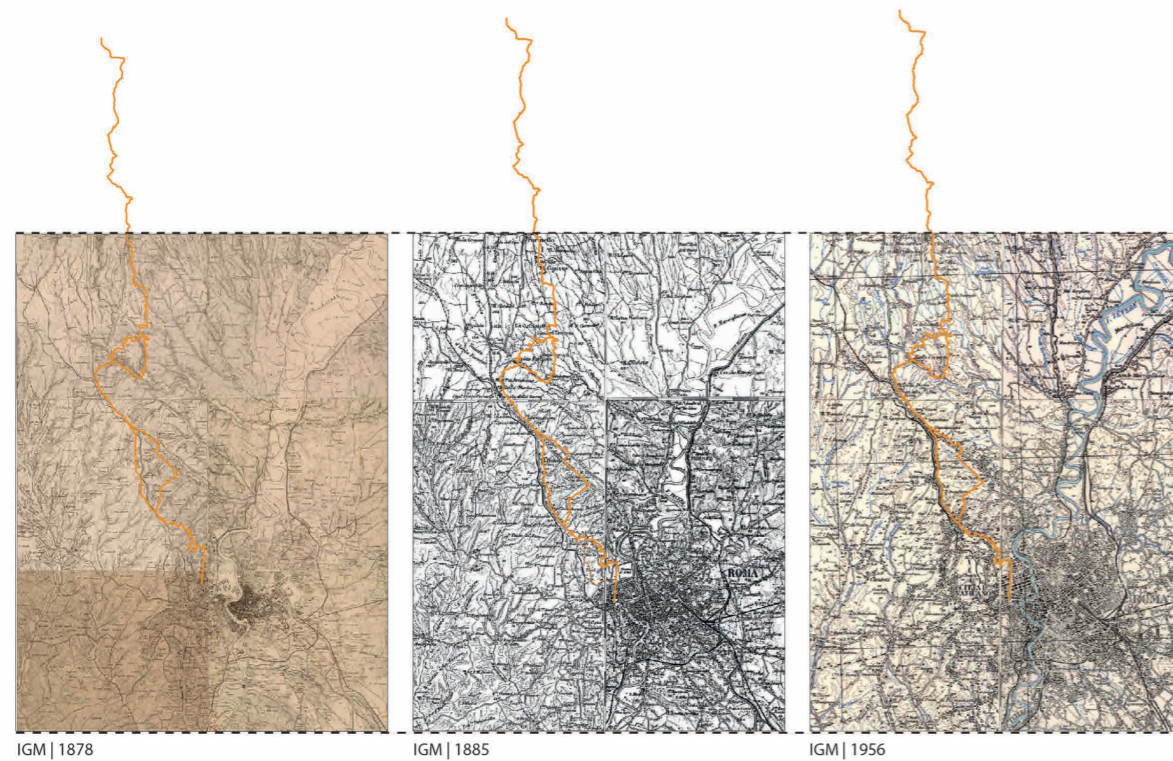


Figure 3. *Latium Vetus et Regiones Conterminae* by Antonio Nibby and William Gell, 1827.

and Via Cassia retained their role as autonomous axes without generating new building fabric, and agrarian organization continued to be based on large historic estates. From a methodological perspective, the 1872-1879 map introduced a scientific zenithal representation with contour lines, surpassing earlier antiquarian surveys (such as that of Luigi Canina). The Veii plateau is rendered with morphological accuracy and rich toponymy (“Città di Veii”, Sepolcro Campana, Roman Baths), highlighting archaeological features and hydrographic structures. The 1885-1903 edition, although definitive, appears more selective in its archaeological indications, yet records new elements such as the cemetery of *Isola Farnese*.

### 1956-Today

The I.G.M. map of 1953–1956 documents the transformations of Rome in the postwar period, in a context marked by intense demographic growth, urbanization, and socio-spatial reorganization. In the northern quadrant, the Prati area consolidated after the transfer to the Municipality (1908) of lands between Viale delle Milizie, Viale Angelico, and Viale Carso, and the relocation of the Piazza d'Armi toward the Flaminia. Between the Tiber and Monte Mario, the



**Figure 4.** Comparison of the I.G.M. Scientific maps highlighting the "Via Francigena" and its changes over time.

Foro Italico (from 1932) and later the Palazzo della Farnesina (1959) were established; along the Trionfale, the forts of Monte Mario, Trionfale, and Braschi appear, while at Ponte Milvio the church of Gran Madre di Dio (1937) reinforced the urban polarity. On the opposite bank, the Flaminio trident took shape, with a military and industrial vocation from 1905, consolidated through works for the 1960 Olympics and the Auditorium Parco della Musica (2002). The Ponte Flaminio (1938-1951), later the Corso di Francia, enhanced northern access.

The building boom activated the formation of urban fabrics along the consular roads. Along the Trionfale, the Balduina district (former Pigneto estate) developed, gradually saturating the street front up to Forte di Monte Mario; an early densification had formed around the Monte Mario-Sant'Onofrio station and the pavilion complex of Santa Maria della Pietà (1914-1999). Nevertheless, even privileged areas (Monte Mario, Cassia, Vigna Clara) exhibited deficiencies in road networks and public spaces. Along the Cassia, after Ponte Milvio, the urban fabric thins out toward the Tomb of Nero, where, from the 1920s, planned "comb-like" developments emerged; the densest expansion occurred between the 1950s and 1980s following the 1962 PRG.

Beyond the Giustiniana farmhouse (formerly "Tre Capanne"), toward Veio the Agro appeared in 1956 as dispersed countryside, lacking structured aggregations. The nuclei of La Storta and Olgiata persisted; at La Storta, the Cathedral of the Sacred Hearts (1955) stands beside the Chapel of the Vision of Saint Ignatius. Land ownership remained dominated by large estates (Torlonia, Borghese, Chigi, Doria Pamphili, etc.), with limited road improvements. In the Isola



**Figure 5.** View from Monte Mario, 2024.

Farnese estate, the designation "Città di Veii" persisted; almost all archaeological references disappeared except the "Sepolcro Campana," while new symbols indicated excavation areas, including the Sanctuary of Portonaccio, investigated by Massimo Pallottino.

Aerial photographs from the "Volo G.A.I." (1954-1955) complemented the cartographic record, highlighting the morphological continuity between the Veii plateau and Olgiata and the structuring role of the Cassia, along which narrow lots orthogonal to the road were arranged with isolated buildings and cultivated fields: an initial parceling of the large estates. The Veio model (ca. 1955), promoted by Pallottino, reconstructed the plateau's morphology, the surrounding woodland, and the valleys of the Cremera and Valchetta, showing a landscape still agricultural, organized around rural paths converging on Piazza d'Armi. Only with the construction of the Grande Raccordo Anulare (A90), with the 1956 segment toward Castel Giubileo, did a metropolitan-scale infrastructural transformation begin, completed in 2011 with the Cassia Tunnel.

#### Notes on the Territorial-Scale Project

The research adopts the territorial scale as an interpretative and design key, starting from the idea of revealing the signs and continuities that structure the landscape. The metaphor of the dowsing rod – embodied by Arthur in Alice Rohrwacher's film *La Chimera* – describes an approach capable of reading the latent stratifications of the territory, recognizing material signs as the leverage point to guide the project. Knowledge thus becomes an operational tool: a

device that connects critical reading and transformation. Scientifically, this stance translates into a trans-scalar strategy, understood as a dynamic system of relationships between different components, comparable to communicating vessels. Territorial forms are not isolated elements but parts of an overall equilibrium. The project seeks to recognize them and relate them, bringing out the deep structures of the landscape and constructing a new narrative order. The territorial scale thus becomes the directing framework for the northwestern quadrant of the metropolitan area of Rome, through the ecological and infrastructural recomposition of the Veio-Rome system. The Veii plateau is assumed as the fulcrum of a landscape and cultural reconnection, capable of transforming marginal fragments into a new territorial framework oriented toward slow and sustainable mobility. The Via Francigena is not only a devotional itinerary but also a structuring axis linking the Veii Regional Park to the urban center and its cultural hubs.

Among the main actions, the creation of a Park Gate with a visitor center and tourist parking on the western edge of the plateau, between Via Formellese and the Mola area, near the archaeological complex of Portonaccio, is proposed. A connector viaduct relieves traffic and reorganizes access, strengthening the network of thresholds and distributing flows evenly. The Rome-Viterbo railway is reimagined as a slow infrastructure serving visitors, modeled on the Glacier Express, with cycle-pedestrian connections and shuttle links to the plateau. A parallel ecological corridor along the Via Francigena reconnects the plateau with the center of Rome, following orography and the hydrographic system to the Parco di Tor di Quinto and the Tiber, reinterpreting the remains of the Bailey Bridge at Ponte di Corso Francia. The route crosses the Villaggio Olimpico and the Ponte della Musica and reconnects to Monte Mario, integrating with the urban network. At Isola Farnese, a dispersed hotel model is proposed, enhancing the village and its castle as a reception hub along the Via Francigena, addressing the lack of services between Veio and the GRA. Finally, the enhancement of the 99 km of park trails, connected to historic centers (Campagnano, Formello, Sacrofano, Morlupo, and others), creates two major east-west and north-south crossings, consolidating Veio as a territorial hub toward Rome and strengthening the metropolitan ecological and cultural system.

### Conclusions

Already Johann Wolfgang von Goethe had attributed a collective value to these historic routes, stating during a secular pilgrimage to Santiago de Compostela that «Europe was born by pilgrimage», recognizing the concept of cultural itinerary as intangible, being a complex, multidimensional, and trans-scalar good. This intuition finds resonance in the counter-geography of Matteo Meschiari, who defines the Tabula Peutingeriana – which includes Veio and the Via Veientana – as «a cartographic agglomerate made of different space-time blocks», a time capsule in which «the ghosts of the classical world haunt the Middle Ages, and those of the Middle Ages haunt our world» (Meschiari, 2025, 61). Within these landscapes, crossed by the Via Francigena, southern Etruria preserves an itinerary monitored by a constellation of cities and necropolises: it is the chthonic world of the Etruscans. Among ancient peoples, as Werner Keller noted, the Etruscans were the most mistreated, because «There is no European people that has been so mistreated as the Etruscans; no people whose heritage has been so systematically destroyed» (Keller, 1981, 7), as if subsequent history had assumed the task of obscuring every trace of a civilization that, in its pioneering role, was the mother and foundation of Western history.

The heritage of one of the most powerful metropolises of the Etruscan world is historically intertwined with the ancient Francigena path within the Veii Regional Park. Veio, the ancient

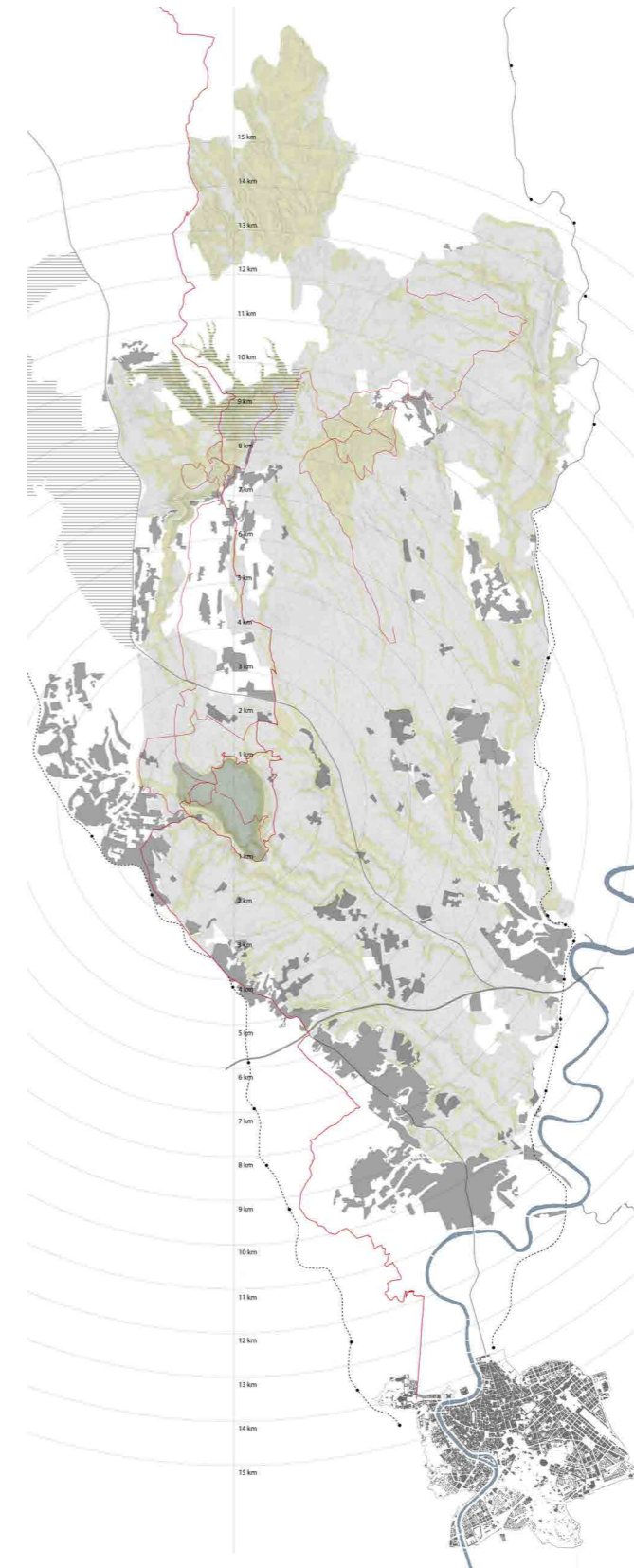


Figure 6. Representation of the current state of the territory: the Veio Regional Park, the "Via Francigena", and Rome.

city of the Veientes, gave its name to this protected area, which, like a wedge, extends to the banks of the Tiber approaching the center of Rome. The critical reading of the territory, through historical and modern cartographic sources, reveals the complexity of a settlement and landscape system connecting the Veii plateau to the contemporary city, highlighting continuities, discontinuities, and latent relationships between natural, archaeological, and infrastructural elements. From this inter-scalar perspective, Veio emerges not as an isolated entity but as a structuring pivot of an articulated territorial system, whose understanding is an essential prerequisite for a coherent project capable of enhancing historical continuities and still-active ecological structures.

The developed project demonstrates how territorial analysis can translate into concrete operational strategies: ecological recomposition, slow mobility reorganization, the enhancement of historical and cultural nodes, and connection to the metropolitan urban network become tools to restore accessibility and continuity to the historic Francigena route. The proposal of light and sustainable infrastructures, integrated with natural morphology and archaeological heritage, reiterates the role of great routes as the «backbone» of the territory, capable of guiding its evolution without compromising memory. Ultimately, the research confirms that the value of historic routes goes beyond the infrastructural dimension: they represent a heritage of knowledge, relationships, and morphologies which, if critically interpreted, can guide contemporary design respectful of the history and geography of the places. The Francigena between Veio and Rome thus emerges as a model of continuity and adaptation, where reading the past becomes a tool for sustainable innovation for the future of the metropolitan territory—a past that must be narrated as a journey, the same one undertaken by Sante Bargellini in the early twentieth century, documented in his work on southern Etruria (Bargellini, 1909).

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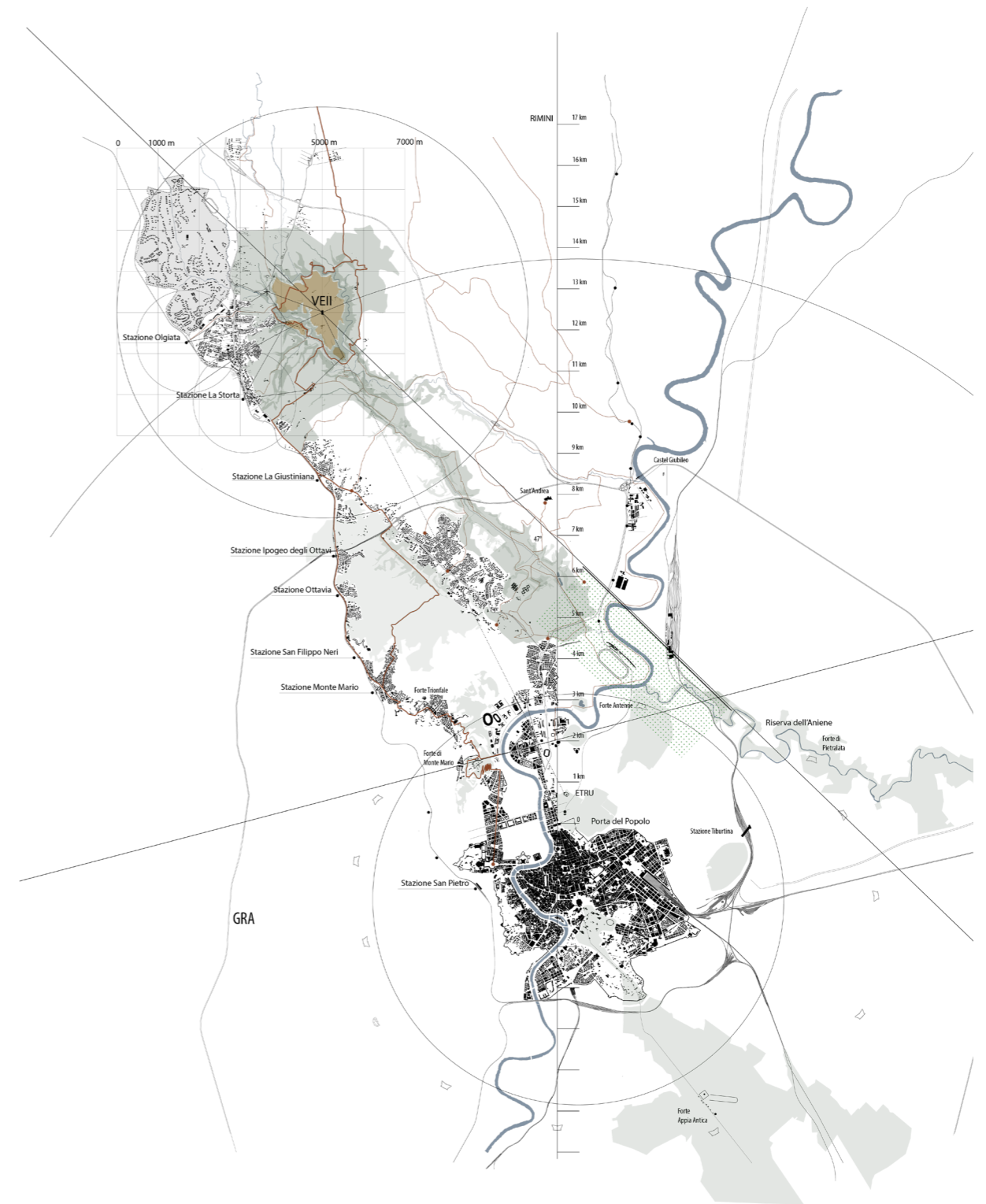


Figure 7. Masterplan.

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