

THE ANCIENT FALISCANS IN TREJA RIVER VALLEY

archaeological guide

Marco Pacifici

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Texts *Marco Pacifici*

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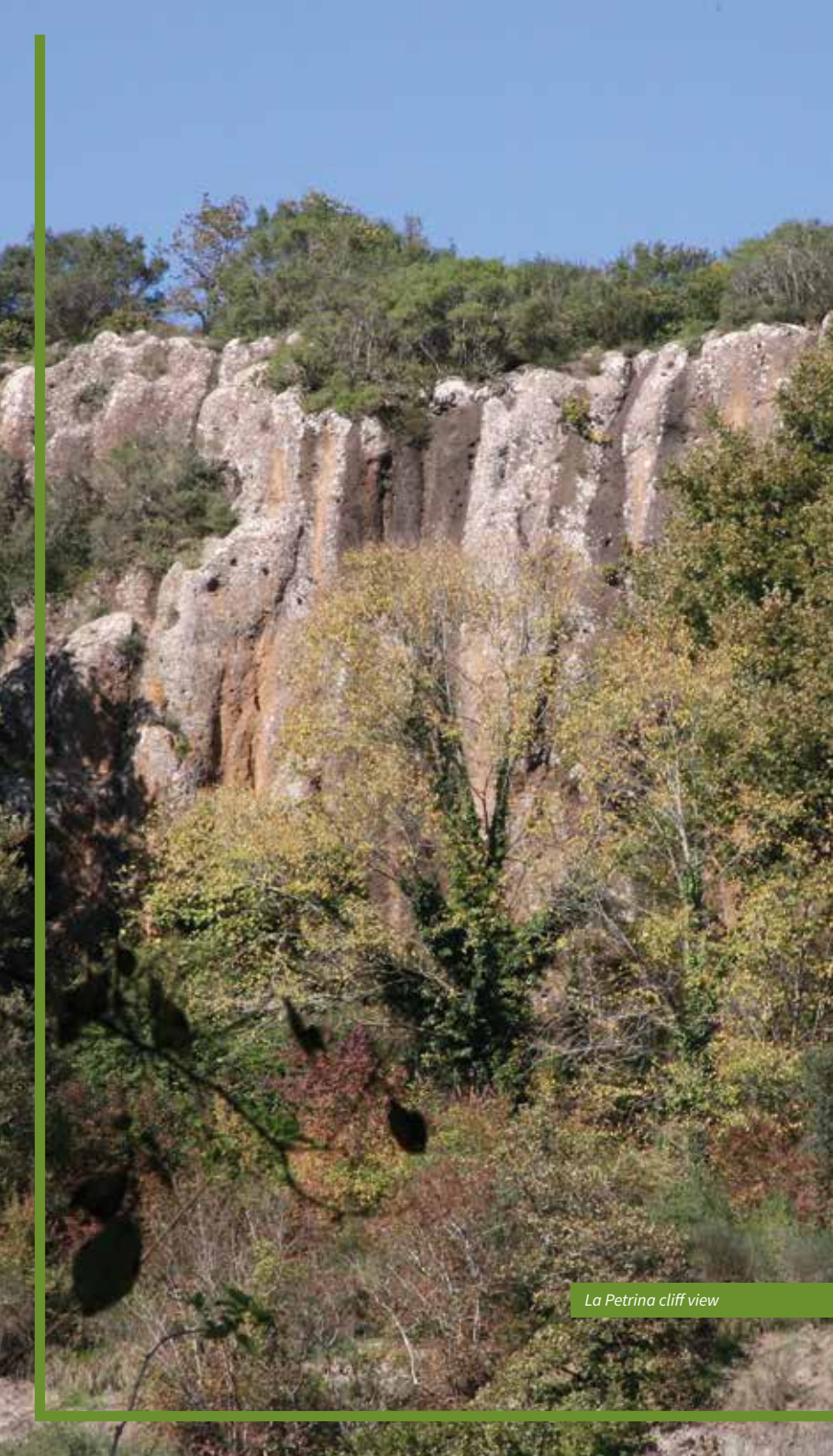
THE ANCIENT
FALISCANS
IN TREJA RIVER VALLEY

archaeological guide



Parco
Valle del
Treja

Marco Pacifici



La Petrina cliff view

The Park has written a new guide book. A brand new archaeological guide, an educational study, synthetic but characterized by consistent scientific rigor which describes the Faliscan civilization. This civilization can be considered as one of the first settlements in this geographic area. A pretty unknown civilization even though it made our history possible.

The archaeological guide consists in an amount of new publications including a general guide book of the park and two walking maps. This is to provide as much information as possible in order to enjoy and explore the “Parco del Treja”.

Archaeology, by reading this guide book, appears to be a topical and charming discipline, able to explain passages, elements, details, that may be considered as unknown at first sight or far from our daily lives. We came to realize that the ancient history of our predecessors is the milestone of today's history, that the bonding nexus between chance, history, land and natural environment is still strong and perceivable, thanks to which we can better understand the strategic choices and customs, places of settlement and how the land has been used. A fil rouge that, centuries later, hasn't changed its basic logic.

I want to thank everyone that has been involved in this project and that has worked for the guide and the Park.

President of Valle del Treja Regional Park
Luciano Sestili



The entrance of a tomb of the first cemetery of Pizzo Piede

The Faliscan people resided in Treja river valley nearly three thousand years ago. Their civilization was advanced and quite important, even though it was relatively unknown. This guide wants to eliminate a lack of information in our textbooks and to investigate on, in Valle del Treja, who our ancestors were.

The discoveries in the past centuries can be added to the most recent ones in order to provide a breathtaking, beautiful outline. An example could be the three hundred votive masks archaeologists have found in 2014, after a few works financed and implemented by the Park.

The mystery surrounding this people and their land is being overcome by this guide, that wants to “tell” the story, rites and deeds of a people that has left its indelible prints not only in Treja valley. Here it is possible to visit the ruins of the temples, graves and archaeological areas. The area of the gorges, the narrow valleys carved by water that flows on its bottom, with its imposing tuff cliffs, was the place of settlement for the Faliscan people thanks to its defensibility.

With a little pride we could say we come from the Faliscans. And even if it is not quite so, we tend to say it anyway, we embrace the myth of their courage and fertile intelligence. Investigating on this people we find another key to interpret and know this land: the one of archaeology, which is strictly linked to the environmental aspects that still characterize these valleys today

Director of the Valle del Treja Regional Park
Gianni Guaita



Terracotta votive head of an adult man, found during the excavations in the sanctuary of Monte Li Santi - Le Rote

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Reconstruction of the funerary dress of a buried woman in the tomb A36 (XXVII) of the necropolis of La Petrina A. Drawn by Matteo Gennaro

The History

*History, rites, and deeds of a civilization
that has left indelible prints not only in
Treja valley...*



Treja river

History and land

The ancient **Faliscan people** lived in a volcanic, steep and grueling area settled between the Cimini Hills, the Tiber river and the lake of Bracciano, known as *Ager Faliscus*. The heart of this region is the Treja river, which represents an actual way of communication, that going from south to north, flows into the Tiber river. The drainage basin includes a wide network of minor watercourses that for millennia have eroded the tender tuff, creating the deep throats that today characterize this land. On the banks of this important waterway two main centers have developed in the area of the Faliscans: the city of *Falerii*, currently known as Civita Castellana, primary city, named after the Faliscan people, and Narce, settled between Mazzano Romano and Calcata, which was almost as important as *Falerii* itself until the VI century B.C. Other minor locations, settled along the course of some tributaries of the Treja river were Nepi, which was at the border between the *Ager Faliscus* territory and the Etruscan territory, building an important hinge of communication between the two peoples, the *Falerii Novi*, refoundation of the ancient *Falerii* and currently known as Santa Maria di Falleri, and then, towards north, Corchiano and Vignanello.



The Ager Faliscus and neighboring territories in pre-Roman times

The Faliscan territory can be considered as one of the main peoples' area of the pre-Roman times in Italy. They had relations with the **Etruscan people** in the north and west, especially with the city of *Volsinii*, currently known as Orvieto, and with the important city of Tarquinia. The Etruscans used to dominate over this land



The ancient village of Mazzano Romano

during the VI century B.C., and with the *Faliscans* they established an alliance against the Romans. To the east, they had relations with the Sabini and Umbrian, which were settled beyond the Tiber river, and from this side of the river, with the Capenati, a small community, settled between the *Ager Faliscus* and the Sabina Tiberina. They had a significant influence over the Faliscans, both from the cultural and linguistic point of view. As far as the south is concerned the Etruscan city of **Veio** which had a crucial cultural role for the whole Faliscan area.

Since prehistory, the *Ager Faliscus* has always been occupied, especially since the Neolithic era, with a strong presence of numerous small caves, the “Small Faliscan Caves”. These caves are shelters located all over the area on the sharp ridges ending in the watercourses or near them. They also had many other uses, such as places of worship until the Roman era. Some of them can still be visited today in the “*Parco delle Forre*” in Corchiano.

During the **Bronze Age**, there were high ground villages scattered all over the area of Treja valley. Between the end of the Bronze Age (XII-X Century B.C.)

and the beginning of the Iron Age (IX Century B.C.) the center of Veio plays a significant role of attraction and unification for all the communities of this area, that will slowly gather up on the 180 hectares wide tuff plateau. The establishment of this big Etruscan center, oriented towards the Faliscan area and with an important attractiveness, appears, at first sight, to be an obstacle for the occupation of the Faliscan territory, that seems to lose the villages and communities that were there during the Bronze Age, attracted by the developing city. Only after the beginning of the VIII century B.C. the city starts to register a demographic growth. In the crossing focal points of **Treja valley**, little tuff cones are occupied by conglomerates of huts: the future Faliscan cities. On one side, Italian peoples coming from the central and Tiber areas went up the Treja river taking advantage of the “void” generated by the birth of Veio, on the other side, Veio itself also participates in repopulating the Treja valley. Quite soon it is possible to see *Falerii* (currently known as Civita Castellana), the “capital” of the area, that gave its name to the entire region, together with Corchiano, Vignanello, and, climbing up the Treja course towards south, we find Narce (Mazzano Romano/Calcata). The only enclave on the right bank of the Tiber that was neither Etruscan nor Latin, it was a crossroads

The medieval village of Calcata



of peoples and cultures, an open border, a middle ground, a natural and intercultural corridor that makes the *Ager Faliscus* a unique region. **The relation with Veio is innate** also in the myth: it is to mention the relation between the mythical founder of *Falerii*, *Halesus*, with the king of Veio, *Morrius*, his descendant. *Halesus*, according to a few mythical traditions, may be the son of the king of Mycenae Agamemnon. According to others, he may be the son of Saturn or Neptune. He will found *Falerii*, the capital of the *Ager Faliscus*, and he will participate in the foundation of the Etruscan center by putting his heir in command.

The Roman conquest of Veio, carried out and accomplished by the consul **Furio Camillo** in 396 B.C., left the *Ager Faliscus* at the mercy of the expansionistic ambitions of Rome. In 394 B.C. the consul had already attacked *Falerii*, imposing a peace treaty. The hostilities returned with the *Faliscans*, allied with Tarquinia, ending up in another defeat and a new treaty in 343 B.C. The fight between the *Faliscans* and Rome starts again in 293 B.C., ending in a defeat at the hand of the consul Spurio Carvilio. Probably Narce will be also annexed to the Roman political and cultural sphere and a perpetual treaty of peace with *Falerii* will be signed. However, in **241 B.C.**, another rebellion broke out against the Roman domination. The Faliscans are defeated once again by the Romans and that determines the beginning of the Faliscan cultural absorption into the Roman one. In this period Narce is completely abandoned, and the proof can be found in the few tombs that can be related to this period and in the presence of an abandoned area where they used to produce tiles that date back to the III century B.C. After the Roman conquer, **the *Falerii* people were deported to the lowlands**. By doing so, the native settlement was destroyed and *Falerii Novi* was built



Large map of the city of Falerii
drawn by Adolfo Cozza

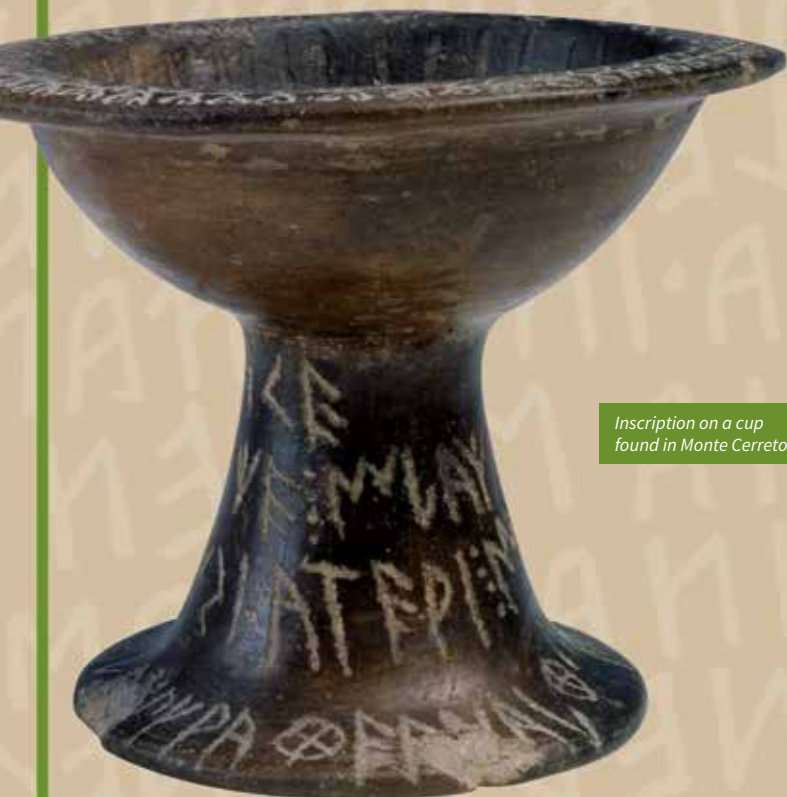
5 km far away from the old city. The culture and the language of the Faliscans are constantly and slowly assimilated into the Roman ones, becoming part of the political and cultural oneness of Rome imposed all over the peninsula.

The testimony of a memory of a Faliscan identity that outlives the political end is the liveliness of the sanctuaries of Narce and Falerii, that until the end of the I century B.C. were

still attended. The Roman supremacy over the *Ager Faliscus* was shown by the construction of the big **via Amerina** that joined Rome with the region of Umbria (in particular with the ancient Ameria, currently known as Amelia) through the shortest path possible. Its construction date is unknown, but the fact that the path corresponds, for a short section, to the principal hinge of *Falerii Novi* testifies that its construction has to be dated back to at least the 241 B.C., which is the date of the destruction of *Falerii* and the foundation of the new city. This road, which didn't reach the city of Narce, had to be intended as a tool to carry out **the process of romanization over the *Ager Faliscus***. This trace survived as an artery road for this area even after the fall of the Roman Empire, as testified by the medieval sites and towers built along the road with a control function. The strong identity of the *Ager Faliscus* region didn't end with the ancient age. The proof can be found in the establishment, during the Medieval ages, of the Diocese in **Civita Castellana**, the ancient *Falerii* capital of the *Ager Faliscus*, which territory still matches the diocesan one.

The language

The features that distinguish the culture of the Faliscans from the numerous neighboring communities are the linguistic and cultural peculiarities, together with the taste for craftsmanship. These aspects are a testimony of how a community, with its mysterious origins, has been able to synthesize, from the unification of the main peoples of the pre-Roman era in Italy, a strong culture of identification. The linguistic aspect



*Inscription on a cup
found in Monte Cerreto*

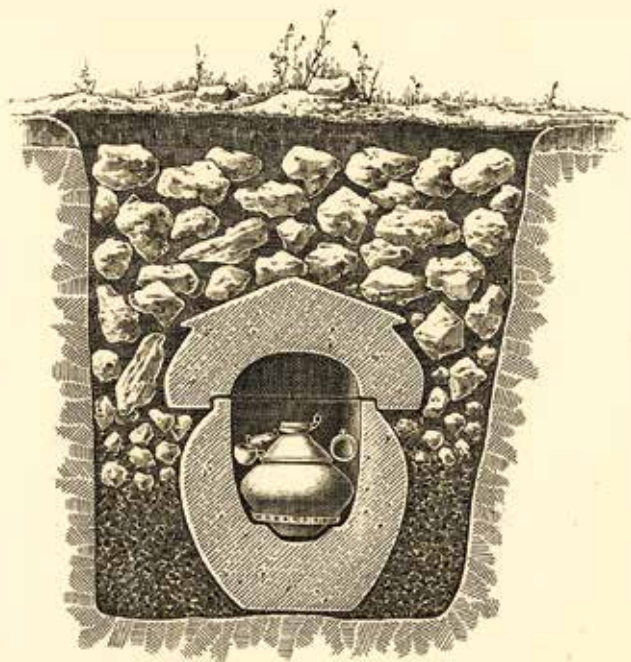
appears to be the most significant. Since their birth, these communities were characterized by an **archaic form of Latin** that, from the VII century B.C. to the I century B.C., was documented in different epigraphs. Regarding its formal features, it appears to be **one of the most ancient Indo-European languages of the peninsula**, originally linked to the Latin spoken in the southern part of Lazio and in Rome. This piece of evidence suggests useful information about the origins of the Faliscan community: maybe the groups of Latin people coming from the zones of the *Latium Vetus* (Southern part of Lazio) were the ones who in the IX century B.C. occupied the areas that were free after the migration towards Veio of the communities that lived here during the Bronze Age. The epigraphs use a **Greek alphabet**, similar to the one spoken in Etruria at that time. In most cases it can be found in vases used during holy ceremonies or for mourning rites, in which they used to represent the name of the deceased. This language, even though completely different from the one of the neighboring communities, was clearly contaminated by the surrounding peoples, especially by the Etruscan one. The majority of the epigraphs that we have come from the city of *Falerii*, and a smaller number from Corchiano and Vignanello. A particular case is that of Narce, that, even though had been a place of **strong cultural Faliscan identity**, has only recently provided few testimonies of this language, in contrast with the numerous Etruscan epigraphs that have been found, underlining the continuous influence of the near city of Veio. Maybe the aristocracy of Narce had deliberately decided to use the Etruscan to give itself more importance, recognizing the economic and cultural strength of their neighbors.

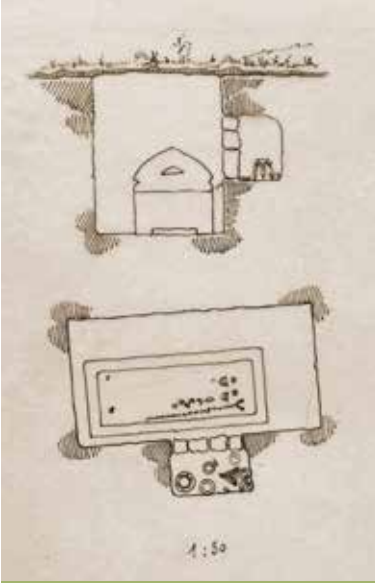
The funeral rites

The funeral rites of the Faliscans have changed along the centuries. In the first half of the VIII century B.C., in the *Ager Faliscus*, as in the near Etruria, there is a predominance of the **cremation rite**. After the pyre, the ashes of the deceased used to be put into a globular olla (a simple vase with a sphere shape) or seldom in a biconic vase (shaped in order to create two opposed cones). The vase had to be put in a rock case, made up of two valves, and then in **a little well in the ground**. The grave goods, such as vases and metal objects, were placed beside it.

Starting from the second half of the VIII century B.C., they started to practice the burial rite in graves dug in the ground. The body of the deceased was usual-

Well-pit tomb (tomba a pozzetto) T1 (VII) in the necropolis of I Tufi





Tranch tomb (*tomba a fossa*) A36 (XXVII) in the necropolis of La Petrina

ly laid in a stone or wooden sarcophagus (sometimes they used simple tree trunks). On one side of the grave there was a cavity built to preserve all the things that would accompany the deceased in his afterlife.

Starting from this period, the grave goods were characterized by more refined objects, often coming from the Eastern Mediterranean (Greece and Asia Minor), which testify the growth of the Faliscan communities, that started to establish economic relations with farther peoples.

At the end of the VIII century B.C., another kind of burial rite becomes popular: the grave turns into a pseudo-chamber with access from a *caditoia* (shaft entrance), and the entombment occurs in the parietal niches defined as “**sepulchral locus**”, that used to be sealed with a wall or with tiles.

In the first half of the VII century B.C. the earlier **chamber tombs** with lateral cavities start to appear. Very simple at first, the plan of these tombs grew more and more complex and bigger, with a **decorated central columns** that hold up the roof. The evolution of the chamber tombs can be related to the transformation of the dwellings. In fact, during the VII century B.C., Faliscans switched from living in huts to living in real houses, first made of wood and later built of masonry.

The craftsmanship

Another aspect that characterizes the *Ager Faliscus* is the production of particular objects made of ceramic, most of them aimed at banquets or for wine consumption, which were the crucial moments for the ancient sociality.

In the VIII century B.C., among the typical Faliscan objects we can find the *holmoi*, large or small supports that were aimed at sustaining the vase which had wine in it, that was distributed and consumed with the *kantharoi*. The **cups** produced in this area were often created **with typical Aries handles**. Along with these objects, they used to produce vases to carry liquids, jugs, amphorae, cups and plates, necessary to complete the banquet service.

The Faliscans used to decorate surfaces with the **technique of engraving** (with a sharpened tool) fresh clay before cooking it, or with the ***in cavo* technique** (pushing on the fresh clay blocks that, once removed, left little holes of different sizes) or by drawing in red or white (with natural varnishes).

*Cup made of red impasto from the tomb A4 (XXXIV)
from the necropolis of La Petrina*





Holmos with red over white decorations of the tomb A21 (XXXI) from the necropolis of La Petrina

In the VI century B.C., craftsmanship starts to grow. They started to produce **bucchero** (classical Etruscan ceramic that won't be much used in this area) and the attic red and black-figure painting vase started to be produced.

During this time **gold and bronze artifacts** are also noticeable, as the richer ones in the necropolis of Narce testify. From the V to the IV century B.C., *Falerii* leads the market of central

Italy with its workshops. The incredible **red-figure painted vases**, along with the **red and black ceramics** show the liveliness of the capital that remained the same until its destruction during the III century B.C.

Grave goods of the tomb 11 from the fourth cemetery of Pizzo Piede preserved in the "National Museum of Denmark" in Copenhagen





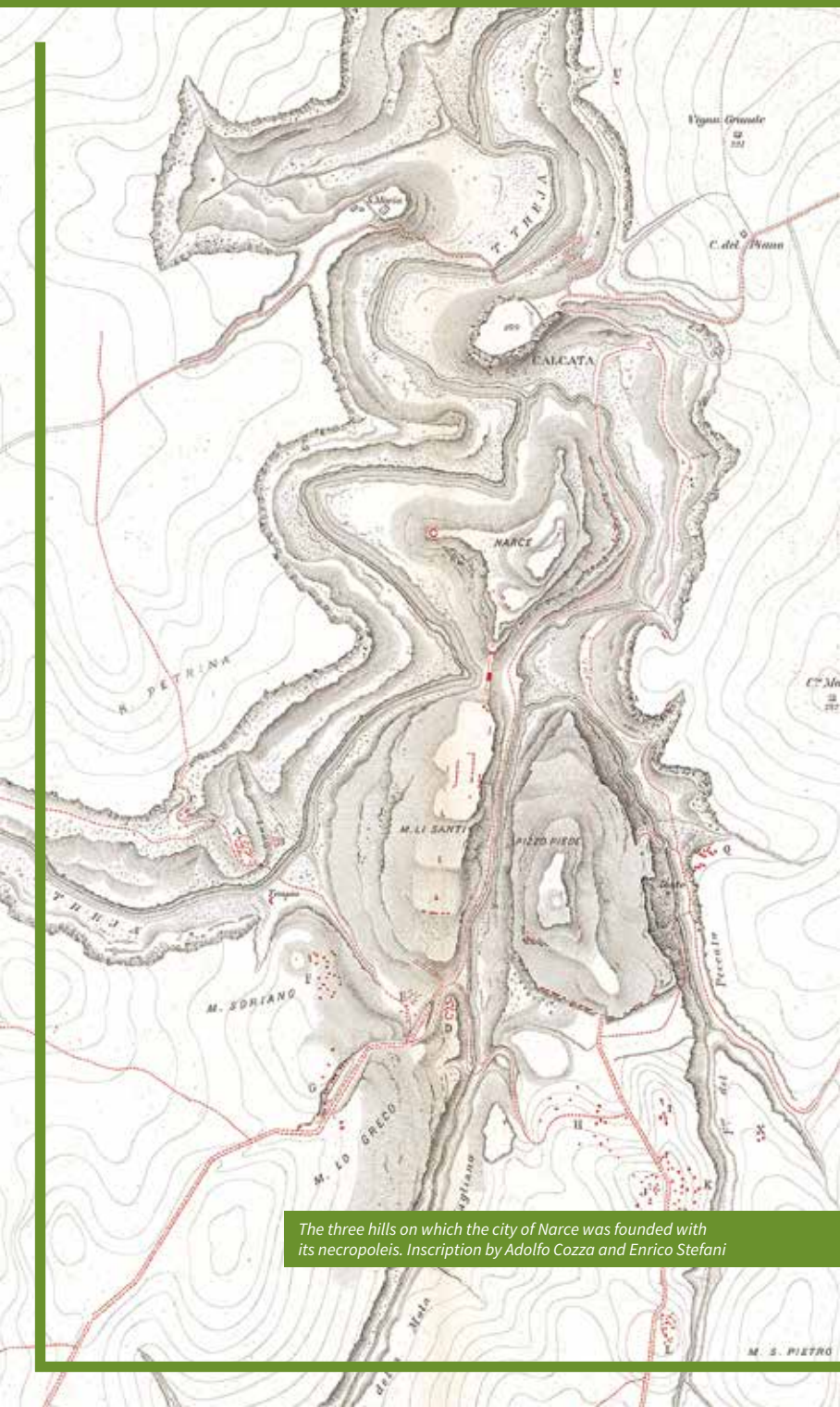
V Altar found in the Sanctuary of Monte Li Santi - Le Rote

The sanctuaries

Sanctuaries are a significant part of this culture. They were built during the VI and V century B.C., and because of their importance, they seem to go far beyond the borders of the centers to which they belong. In *Falerii*, together with the oldest suburban sanctuary of Celle dedicated to **Juno Curite** (remembered both by Ovid and Dionysius of Halicarnassus) we have, in the VI century B.C., temples in Vignale and Sassi Caduti.

Then the temples of Scasato were also built, providing many important decorations in terracotta among which we have the **polychrome statue of Zeus** (with a Phidias influence) and the masculine figure identified as Apollo.

In Narce, the **sanctuary of Monte Li Santi - Le Rote** is greatly important. Allegedly founded in the VI century B.C., it survived the fall of the city, testifying its importance for the communities.



The three hills on which the city of Narce was founded with its necropoleis. Inscription by Adolfo Cozza and Enrico Stefani

The ancient city of Narce

Between Mazzano and Calcata, the ditches of Mola di Magliano and della Selva flow parallel to the Treja river, separated each other only by a few hundred meters. Together, the three courses mark an area characterized by three tuff hills: **Narce**, in the north, **Monte Li Santi** and **Pizzo Piede** in the south. It is on these hills that the historical city of Narce, **the most important center of the southern Ager Faliscus**, was born.

The origin of the name Narce, which dates back to recent times, comes from the most important of the three hills and it may hide the term “*in arce*” which means “on a fortified site” in Latin. The toponym proves that the local community preserves a memory of an **acropolis** in the highest part of the hill.

The ancient name can be related, almost certainly, to *Fescennium*, from where **the Fescennini**, the most ancient poetic and “theatrical” Latin verses, also come from. Yet this is not the original denomination. The name “*Fescennium*” belongs to a more recent time. Perhaps it relates to the restauration of this territory which occurred in the IV century B.C., after the fall of Veio. A significant inscription scratched on a chalice has given back what should have been the Etruscan name of the ancient city. The inscription quotes a “*spura*” (Etruscan word for City) called *Thevnalthia*. This name has Italic origins, not Etruscan, and it might have been the original Faliscan name of Narce and it could be translated as “On the *Thevna* fortress”.

While the necropoleis of Narce, scattered all over the inhabited center, on the valley floors and on steep highlands, has been deeply analyzed and studied, the three inhabited hills haven’t been, and so the information to recall the events is very poor. The **first settlements** date back to the **middle**



Narce view from the peak of Monte Soriano in a drawing by Adolfo Cozza

Bronze Age (XIV century B.C.), both on the valley floors and on the acropolis of Narce, as the **excavations carried out at the end of the 60's and 70's** on the river Treja prove.

After a **period of depopulation** at the beginning of the Iron Age, which lasted for almost a hundred years, probably linked to the attractiveness of Veio, there is a **period of repopulation of the site at the beginning of the VIII century B.C.** starting from the acropolis of Narce. During the VIII century B.C., the three main hills, Narce, Monte Li Santi and Pizzo Piede are occupied.

The predominant role of Narce seems to shrink at the end of the VII century B.C. in relation to the development of the settlement on Monte Li Santi, as numerous burials all over the area testify, and it is in this scenario that the hill gains the role of main settlement.



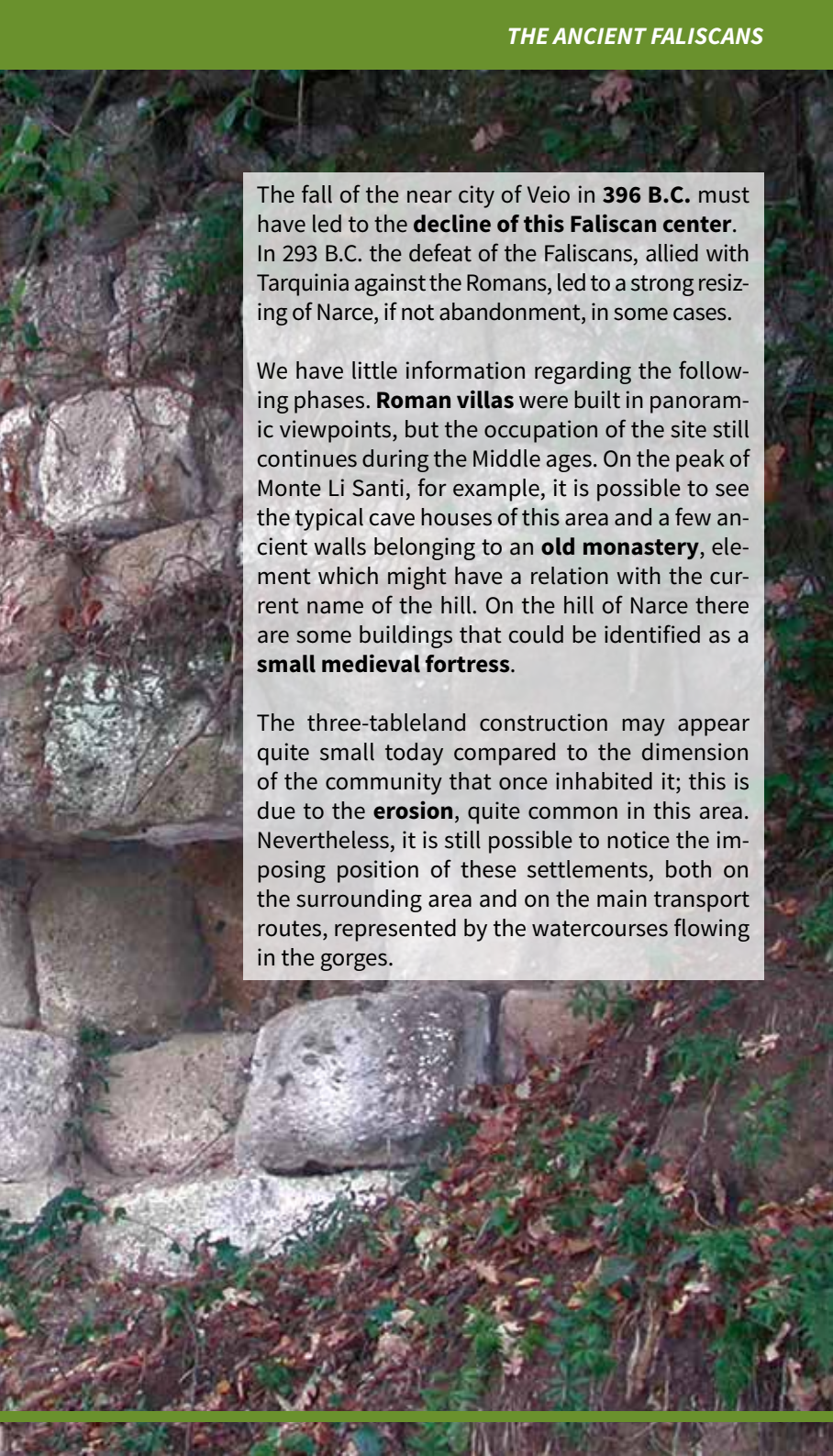
In the VI century B.C., **mighty tuff walls** are built, and today we still have a few ruins of it. These walls were made to organize the acropolis of Narce in three big steps, while they were a sort of double town walls for Monte Li Santi. Probably the **10 meters high and 50 meters long viaduct** can also be dated to the same period. It used to link both hills. It was destroyed in 1962 in order to build the current Provincial road, but on the northern part of the road in Monte Li Santi, it is still possible to notice a few imposing blocks of the ancient structure.

The development of the historical city ended with a demographic concentration in Pizzo Piede, at the end of the VI century B.C. **The fortress was impregnable**, and used to have big town walls and a moat.

In 1933 Raniero Mengarelli found ruins of a **temple** structure on the peak. It was **dedicated to a masculine cult** allegedly identified as **Hercules**.



Picture of the so called "First enclosure of Narce"



The fall of the near city of Veio in **396 B.C.** must have led to the **decline of this Faliscan center.** In 293 B.C. the defeat of the Faliscans, allied with Tarquinia against the Romans, led to a strong resizing of Narce, if not abandonment, in some cases.

We have little information regarding the following phases. **Roman villas** were built in panoramic viewpoints, but the occupation of the site still continues during the Middle ages. On the peak of Monte Li Santi, for example, it is possible to see the typical cave houses of this area and a few ancient walls belonging to an **old monastery**, element which might have a relation with the current name of the hill. On the hill of Narce there are some buildings that could be identified as a **small medieval fortress.**

The three-tableland construction may appear quite small today compared to the dimension of the community that once inhabited it; this is due to the **erosion**, quite common in this area. Nevertheless, it is still possible to notice the imposing position of these settlements, both on the surrounding area and on the main transport routes, represented by the watercourses flowing in the gorges.

Discovering the *Ager Faliscus*



The “discoverers” of Narce. From left to right, upper part: F. Barnabei, A. Cozza, A. Pasqui, then E. Stefani and R. Mengarelli

The history of the archaeological research carried out in the city of Narce started with the ambitious project of the “**Archaeological Map of Italy**” in **1881**. This project was aimed at recollecting every data and information regarding any Italian archaeological evidence, in order to preserve them in a map that could be used as a tool for knowledge and protection. The *Ager Faliscus* along with the city of Narce were the first areas involved in the intense excavations in order to write the Map.

In the last decades of the XIX century many necropoleis scattered all around the city were explored, but often using methods that weren’t scientifically rigorous and carried out by inexperienced people. **Many finds were stolen** and illegally sold abroad; the excavations were often visited by foreign adventurers ready to buy funerary grave goods for private owners and also on behalf of museums from all over the



Drawing of the tomb A25 (V) of the necropolis of La Petrina (from the Historical Archive, SALEM)

world. There were numerous findings, and on the 11 May 1892 the **Museum of Villa Giulia** was inaugurated, with a great exposition of the finds of Narce's excavations.

The research carried out in the following years, especially between 1895 and 1897, unearthed **many grave goods** that unfortunately weren't bought by the Italian State but sold to privates on the antiquarian market. Today, many **foreign museums** host objects coming from the necropoleis of these areas such as **Philadelphia,**

Washington, Chicago, Paris, London and **Copenhagen,** just to name a few.

From 1901 to 1902 **Angiolo Pasqui** carried out a few excavations, in the lands of **Prince Del Drago**. Even though it brought to light many burials and necropolis, it only ended up with a preparatory publication on "*Notizie degli scavi di Antichità*" and materials were preserved in the castle of Prince Del Drago in Mazzano Romano.

This first excavation phase ended up with a few legal situations regarding all of those who worked in the excavations and it had a great impact over the local news (**The Del Drago Prosecution** and the so called "**Scandal of Villa Giulia**"). After that, the research of Narce stopped until 1933, when **Raniero Mengarelli**, partner of the Etruscan Museum of Villa Giulia, carried out a few more excavations



Exhibition of the antiquities of Narce in the Galleria Semicircolare of Villa Giulia Museum

on the hills of Narce and Pizzo Piede. In Narce, he found an area that dated back to the final Bronze Age, inhabited until the end of the VIII century B.C.; in Pizzo Piede, he brought to light a cult place with a small temple. These are the only excavations that involved the actual inhabited area.

Then the research stopped once again until **1966**, when the British archaeologist **Timothy William Potter**, on behalf of the British school of Rome, started the excavations in the western part of Narce, corroborating the hypothesis of an occupation with an economic development similar to the one discovered during Mengarelli's excavations, using more rigorous procedures.

The latest work in Narce dates back to **1985** and lasted until **2004**: it is the one carried out in the sanctuary of Monte Li Santi - Le Rote, with excavation procedures carried out under the surveillance of the *Soprintendenza Archeologica dell'Etruria meridionale*.

nale, currently known as *Soprintendenza Archeologia, Belle Arti e Paesaggio per l'Area Metropolitana di Roma, la provincia di Viterbo e l'Etruria Meridionale*, followed in 2014 by other surveys, always directed by the Superintendence and financed by the **Park of Valle del Treja**. The excavations have given life to the ruins of a cult place dedicated to female rituals, together with a rich architectural structure that allegedly belongs to the temple.

Excavations led by Raniero Mengarelli in 1933 in Pizzo Piede





*Reconstruction of the costume of a warrior buried in the tomb A38 (XXI) in the necropolis of La Petrina.
Drawn by Matteo Gennaro*

Routes

In the Treja valley, discovering the testimonies of the ancient city of Narce...

The hill of Narce



View of Narce hill from the peak of La Petrina cliff

The hill of Narce is the northern hill, where the ancient Faliscan city was, and has always been identified as **the acropolis of the city**, even though there is a lack of archaeological information that could eventually corroborate this hypothesis. The hill is made of a big tuff cone based on three massive steps, carved by the surrounding water-courses.

In the valley floor the English excavations, directed by T. W. Potter, brought to light many huts of the Bronze Age, along with a funerary structure with infant burials of the VII and VI century B.C. and an artifact of the Republican Age. Unfortunately, these excavations cannot be seen today.

What can be visited though is the imposing ancient viaduct, built during the VI Century B.C. and which linked Narce to Monte Li Santi hill. From Narce path, traveling towards left, after a small curve, it is possible to reach a square which was the starting point of the viaduct.

Remains of the Faliscan viaduct on Monte Li Santi hill slope



Coming back to the main path that runs parallel to the hill, on the right side it is possible to notice a few caves with a squared breach that can be dated back to the **Middle ages**, period in which the hill of Narce was repopulated. Along the path it is possible to admire a glimpse of Valle del Treja, with the ruins of the sanctuary, at the slopes of Monte Li Santi.

Going up, the path starts to turn north; on the left it is possible to visit the ruins of a medieval structure named "**Eremo**". The imposing **Calcata cliff** plunges directly into the river.

Keeping up on the path and entering the woods, it is possible to reach the only surviving ruins of the walls. Narce, as well as Monte Li Santi, used to have many surrounding walls, built around the VI century B.C., with cutting and alternate head blocks according to a documented technique used in other parts of the settlement.

Ascending the path, on the right it is possible to notice a medieval tunnel, now collapsed, that may cross the entire hill. Going to the top, which is the last terrace, on the right it is possible to notice a lower zone, dug by **Raniero Mengarelli in 1933**; here they found an inhabited area with a similar plant to the one discovered during the English excavations: a settlement belonging to the Bronze Age, that was firstly abandoned in the earlier years of the Iron age and then repopulated during the VIII century B.C.

The path continues and reaches, by using a small staircase, the highest point of the hill. This plain area is characterized by evidence of tuff linked to wooden structures, and it may belong to a probable medieval settlement, as a cave house on the southern side shows.

Route

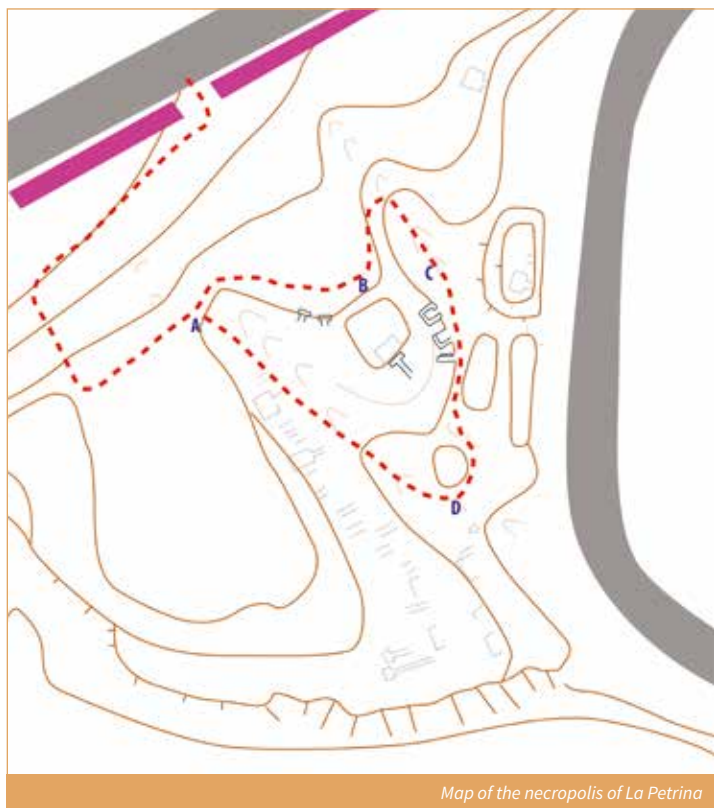
Reaching the **summit of Narce** is quite simple. Leave the Mazzano-Calcata provincial road once you get to the Treja bridge, then take the second path on the left towards Calcata, indicated as 014 following the Parks numeration. After a hundred meters turn left and take the path 015 which will take you to the top of the hill. The path runs along the slope and crosses the starting point of the viaduct. It follows the downslope on the western side until reaching the walls section. Once you get there it is possible to reach the summit. During the journey it is possible to admire the **breathtaking landscape** of the two valleys, dug by the Fosso della Mola di Magliano and by the Treja river.

Duration: 1 hour

Medieval settlement in a cave on the peak of Narce hill



The necropolis of La Petrina



Map of the necropolis of La Petrina

Coming from **Mazzano Romano** along the provincial road, towards **Calcata**, after several turns and once entered in the **Valle del Treja Regional Park**, on the right there is an enclosed area: it is the access to the necropolis of La Petrina.

While the populated areas of the ancient site are still barely excavated and difficult to interpret, the countless necropoleis that surround the nucleus of the ancient center have been thoroughly explored. The necropoleis, which today have different names according to the geographic location, were supposed to be perceived from the inhabitant of the city as a unique nucleus and should represent an

element of identity for the entire community. The **nuclei of the tombs** pinpointed in the surrounding areas of the Narce settlement are **22**, and they prove, with the richness of their heritage, the considerable growth of the Faliscan center between the VIII and III century B.C.

The archeological site in **La Petrina** is definitely one of the most ancient necropolis. Placed along the slope on the left bank of Treja river, it occupies a large area, with an elevation difference of 65 meters. The toponym comes from the powerful blanket of *Tufo rosso a scorie nere* from Sabatini volcanic dis-

Lithic sarcophagus of the tomb 1/2012 from the necropolis of La Petrina after the excavations



trict, which characterized the **deep scarp down on the river**.

The morphology of the necropolis area was heavily modified in 1962, during the work for the construction of the provincial road which today crosses it. It is composed of three main nuclei, that correspond to the three big ledges which climb up again to the peak of the slope starting from the valley.

The area was used for funeral purposes probably between **770 and 750 B.C.** in the “Petrina B” nucleus. It is placed on the ledge overlooking the river and has incineration burials inside stone cases, in little wells excavated in the ground. The vase with the ashes and the grave goods were put inside these cases.

In mid-8th century B.C. the central terrace, that represents the **area “A”** of the necropolis, was occupied by typical burial wells, which today are placed within tuff sarcophagi in graves next to the tombs. In these burials, the grave goods were put together in a burial cavity, who was sideways excavated and closed with a tuff or peperino panel.

At the end of the century, the **“C” area**, placed in the highest terrace of the necropolis, was occupied too. Next to the usual burial wells, there is the traditional burial of Narce: the **tomb with the sepulchral burial niche** (*loculus*). In this period the grave goods grow richer and numerous, as proof of the considerable economic growth of the community. In this nucleus of tombs, a big grave dated back to the last thirty years of the 8th century stands out, which had to be the center of the necropolis, and it had a remarkable value for the entire community. Today this nucleus is difficult to find because it has been destroyed by the provincial road.

Since the beginning of the 7th century B.C., a lot of chamber tombs were excavated in the tuff. They are narrow rooms made for little household, and some

of them have long hallways.

The necropolis is still used during the 6th century B.C. In 1902, in the lower part of the necropolis, the archaeologist **Angiolo Pasqui** discovered quadrangular areas characterized by steps that climbed down. On the back wall little burial cavities for cremation had been obtained (the so called “**tombe a tramite**”). This simpler and less sumptuous funeral tradition shows the transformation of the Narce society and the birth of the middle class.

The chamber tombs appear again between the 5th and the 4th century B.C. Some of them are characterized by a **façade directly cut on a tuff wall**, according to a typical funeral influence from the internal area of Etruria and, particularly, of the Tarquinia area.

The position of this necropolis does not seem to be random, but it can be linked to the road that headed towards North-West, from the pass between Narce and Monte Li Santi. It goes towards another Faliscan center called *Falerii*. It probably can also be linked to the other road axis that from the pass

Entrance of a chamber tombs in the necropolis of La Petrina



goes towards South in the land of Veio, through I Tufi, another important necropolis of this period.

The route of the ancient way, that, through the tombs, crosses and climbs up the slope, still partially visible, made up the element around which the tombs were organized. With their visibility, the **tombs represented the entrance for the travelers in the land of the Narce community**. The presence in the “C” nucleus of the above-mentioned grave discovered in Narce could be a confirmation.

This grave, which today is no more visible, has a symbolic and identifiable position to mark the borders of the city.

Route

From the access gate of the enclosed area along the provincial road and following the path, it is possible to reach the “C” nucleus of the **La Petrina necropolis**, placed on the highest bench. This part of the necropolis, examined in the nineteenth century, has been recently restored thanks to funds from the Archaeological Institute of America.

A lot of chamber tombs with a rock façade (**cut in the rock**) are visible, and a lot of passage tombs with parietal burial cavity are placed side by side. The path leads to the chamber tombs area and it flanks a big stone funeral altar. It's an almost quadrangular platform, excavated in the tuff, which stands above various chamber tomb layers. Going down, you can notice chamber and passage tombs with burial cavity on the right.

The path continues along a street cut in tuff, a little hollow way which leads to the largest street that climbed up the slope. In fact, the necropolis is crossed by a big way excavated in tuff which served as **funeral street** and led north.

It was travelled by funeral processions which brought the dead from the city to the place of burial. The big street can be travelled along the final part of the route.

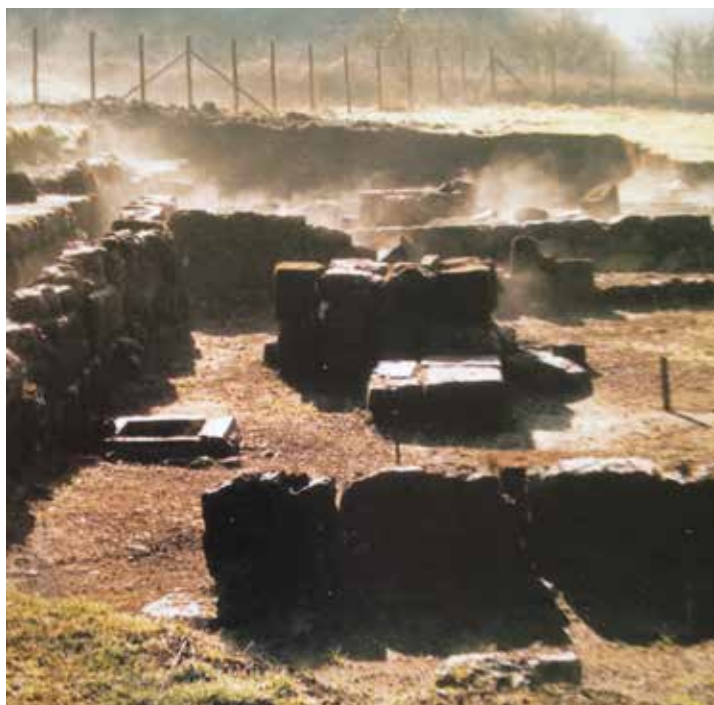
Going along the paved street, it is possible to see the “A” nucleus on the left, a large flat surface placed on the central terrace, where it is difficult to enter because of the rough land and the thick vegetation. The “B” nucleus, instead, is placed on the inferior terrace, on the right side of the street, just before the Treja river.

Duration: 30 minutes

Rupestrian altar in the area C of the necropolis of La Petrina



The shrine of Monti Li Santi - Le Rote



The area of the Sacello AA of the sanctuary in Monte Li Santi - Le Rote

At the bottom of the Monte Li Santi hill, in “**Le Rote**”, a few feet from the Treja river, are the ruins of some buildings composed by tuff squared blocks: they are the ruins of the ancient shrine of “Monte Li Santi - Le Rote”.

This worship area, **discovered in 1985 and explored until 2004**, and once again in **2014**, is the proof of an **extraordinary peri-urban shrine**, placed just outside the walls of the city and opened even to foreign people, coming from near lands. It is a perfect place for meetings and exchanges, as well as for monitoring the worshipping activity of the residential area surroundings.

The shrine was formerly composed by more buildings, arranged on many terraces, parallel to the riv-

er and interchanged with open areas dedicated to the worship of divinities. The area is supposed to be destined to worship from the 6th century until the 2nd century B.C., with a continuity that overtakes the Roman conquest of the *Ager Faliscus* and, above all, of the city itself.

There is little evidence of the partitions which belong to the end of the 6th century B.C., and today they are not very visible on the land. Around 475 B.C., **majestic monumental stalls** were built which occupied the entire area of the clearing and which foundations were built with big tuff squared blocks. Probably, a monumental building was built above. Numerous portions of painted terracotta decorations belonging to it have been found, they covered the wooden parts of the temple.

This area, placed on the eastern part of the excavation work zone, near to the edge of the upland, is hard to see today and it has never been extensively explored.

The building of the monumental audience coincided with a hard phase of public commitment in the construction industry from the Narce community, that, in the same period, built the defensive walls of the residential area and other urban and suburban buildings dedicated to the worship.

This big structure seems to have already been neglected around fifty years after its construction.

At the end of the 5th century B.C., a smaller worship building called **Sacello AA** was built next to the former, with a slightly different orientation, a lower altitude and a hallway to separate them. Today it is possible to **see** this building **in the archaeological area**. An altar with tuff blocks was placed into it.

Its features and the discovery of a few objects of worship suggests a place of devotion, probably **dedicated to Demeter**, perhaps a new divinity introduced in the shrine.

The fall of Veio in 396 B.C. determined a hard decline for Narce, which did not involve the shrine.

In the second half of the 4th century B.C., the Sacello AA was restored. It was divided in three spaces, or worship rooms. The furthest north space was provided with new paving, in which two little well covered by tuff blocks opened, and they were used for draining materials used during the rituals; these structures, called *bothroi* (“wells” in Greek), hold the remains of the **animal sacrifices** (bones, meat, ashes for the cooking) and of the **fragmented pottery** at the end of the ritual (a typical custom of the ancient ritual is breaking the pottery).

The worship, in this phase, was strictly linked to the goddess **Demeter** and her daughter **Persephone**. The pottery discovered on the ground with the opening downward and the offering of newborn pigs, roosters and birds prove it.

The numerous keys under the ground reveal that the temple was also dedicated to **female fertility**: the keys represent the opening to the life through the birth. In fact, the **priestess** in the Greek culture is “**the one who brings the key**”.

Laconic iron key





Some terracotta masks exhibited at the MAVNA in Mazzano Romano

In mid-3rd century B.C., the largest space at the northern side was transformed in an enclosure for a cult that took place outdoor, near two tuff altars, around which the offers were buried.

Almost 300 pottery masks were buried in this area during a big collective ritual of the community.

This transformation, proved by the rituals carried out to modify the use of the holy area, is probably

due to the crisis that Narce lived around 293 B.C. after the Faliscan defeat against Romans.

A terracotta mask found during the excavations of the shrine



Towards the end of the century there was a re-arrangement of the holy area, and the worship was moved on the northern area, with two little stones dedicated to new divinities: **Minerva Maia** and **Fortuna**, probably introduced by the Romans, and whose role was to protect the family.

Between the 2nd and the 1st century B.C. the area was definitely and voluntarily abandoned, as the **ex-votos** buried during the collective ceremony for the end of the worship prove, which was focused on **meat consumption**. The final ritual probably implicated a huge sacrifice and **hundreds of iron keys** were put down in the north-west corner of the enclosure.

Route

Once passed the provincial road, near the bridge between Mazzano and Calcata, go southward on the gravel road that flanks the Treja river on the right side.

On the left, you can see the ruins of the **big viaduct** which linked Narce with Monte Li Santi, destroyed in 1962. The tuff ridge is **an incredible proof of the geological eras**. Above the white rock (yellow tuff of via Tiberina), it is possible to notice a layer of pebbles pressed by a heavy rock: they are the so called Paleo-Tiber sediments. In fact, **between 800.000 to 400.000 years ago, the Tiber flowed in correspondence of the Treja valley**, but in the opposite direction than the current flow of the Treja.

Travelling the street, after almost 300 meters, there is a clearing with the excavation zone of the shrine. Watching the area of the temple starting from the north, it is possible to see, on the left, on the slopes of the plateau of Monte Li Santi, the **big and extended shelf** made of tuff blocks.

On the right, you can notice the wall ruins of the worship area next to the temple; moreover, there is a rectangular space with a structure in blocks which is parallel to the blocks of the shelf.

At the center of the enclosure there is a **big altar** made of tuff blocks and, on the north side, around the wall, a **quadrangular little well**, used as *bòthros*.

Along the west wall, around the corner of the temple, there was another *bòthros* with a semicircular shape.

Continuing toward south, you can see numerous walls that divided the rooms. Another big altar is above one of these partitions: it proves that the worship areas moved toward south.

The two stones for **Minerva Maia** and **Fortuna** belong to this phase, and they have been found here. Currently, they are exposed at the *Museo Archeologico dell'Agro falisco* (*Ager Faliscus* archaeological museum) in Civita Castellana.

The smaller canopy, in the south, protects a crafting area, where some of the ex-votos offered to the shrine were probably produced, also in the ancient age.

Duration: 30 minutes

Wall structures in the shrine zone during the excavations



The necropolis of Cavone di Monte Li Santi

Placing the **burial areas along the road axis** and around the residential areas of the big cities was an ancient habit, so as to delimit the territory through the burial position of the ancestors.

The necropolis of Cavone di Monti Li Santi, one of the most monumental necropolis of Narce, is placed along a **big way cut in the tuff**, a “hollow” way from which probably the name comes. The documents of the Middle age show that, in these areas, there is a zone that was reused at that time. The alternate name **Cavone di San Gregorio**, moreover, reveals the link between the place and the church of San Gregorio al Celio, who owned this land in the Middle age.

The **burial ground**, which upper part is also known as **necropolis of Monte La Corte**, divided the nucleus of **Monte Soriano** and **Monte Lo Greco**.

These three areas formed all together a unique big area of burial in the ancient age.

The necropolis was probably used since the half of the 7th century B.C., as the pit grave discovered during the first excavations at the end of 1800s proves.

It was largely used between the 6th and the 4th century B.C. when the walls on the side of the way were widely excavat-

Plant of the excavations of the nineteen-century in the necropolis of Cavone di Monte Li Santi





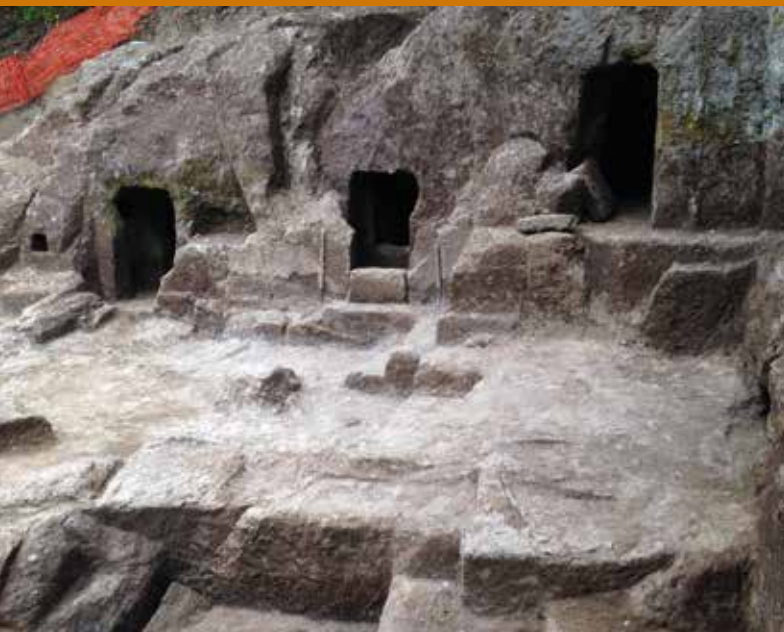
Drawing of the façade of the tomb 9 of the necropolis of Monte Li Santi

ed and worked to build a number of **chamber tombs with cave façades**. The tombs, except a few particularly complex cases, generally have a little antechamber (defined *stòmion*, according to the Greek term) and a main chamber. The dead were often **put in burial cavities excavated in the wall** and sealed with shingles, or on **funeral beds excavated in the rock**.

The entryway of important burials, often simple and without decoration, has the typical round edge tiles ornament, made with an embossed listel that draws, to the side of the doors and on the corner of the architrave, motives which recall the **beak of the owl**.

This kind of burial and decoration refers probably to the culture of Tarquinia. In this moment the Etruscan city expanded its control from the backcountry to the borders of the *Ager Faliscus* and, after the fall of Veio, became the political landmark for Faliscan centers, which allied with it against the Romans. This type of funeral architecture was established also in **Corchiano** and **Vignanello**, as well as in Narce.

The small size of most of the chamber tombs reflects the social model of the community of Narce, which was characterized by **little nuclear family**. The **burials had to be designed to be used again for others burials**, considering also the few number of burial cavities and funeral beds. Nevertheless, more elaborated **monumental tombs** with large rooms have been found.



Wall of the Cavone di Monte Li Santi with the entrances to three rupestrian tombs during the excavations of 2015

The latest works, carried out completely by the Park, enabled the excavation of three chamber tombs with decorated entryway and provided an overview for those who crossed the ancient **“tagliata” road**, even though for a short stretch, with the spaces addressed to worship activities in front of the chamber tombs. In addition, there are numerous proofs of the extraction of tuff blocks.

Route

Once passed the shrine of Monte Li Santi - Le Rote, continue along the gravel road and climb up again on the right side of the river. After almost 400 meters, the street goes towards left, so as to enter in the woods and leaving the river behind.

Once passed the pass of Monte Li Santi, you can see in the left in the woods the ancient “tagliata” road that, starting from the southern far end of the

pass, leads towards south. Alongside the “tagliata” road, hidden in the vegetation, there are **numerous graves** on the right and on the left side. They are the rock tombs who ran along this important ancient way axis towards the center of Veio.

A path on the left, characterized by a long staircase, leads into the internal part of the woods and suddenly the **extraordinary rock tombs** recently discovered appear.

Duration: 1 hour

Ancient road carved in tuff in Capo Magliano - Mazzano Romano



A chamber tomb in the first burial ground of Pizzo Piede



Chamber tomb of the first cemetery of Pizzo Piede with two sarcophagi and one funeral bed

Among the residential areas of the ancient city of Narce, the most linked to **Veio** surely is Pizzo Piede, thanks to its placement. From the southern extremity of the residential area, a street begins which went towards this important Etruscan center. Along this important way, with the fortified settlement of **La Rocchetta** on the left, **five groups of tombs** were detected and excavated at the end of the 1800s. These tombs **belonged to just one necropolis**, placed on the southern slope of Pizzo Piede. The most ancient nucleus, which is occupied by burials, is the most distant and southern one, and it has been called by the nineteenth-century excavators as “the fifth burial ground of Pizzo Piede”. Later on, the ancient community dug their own tombs closer and closer to the residential hill.

Travelling the street from Calcata to Pizzo Piede enables you to understand the fundamental role of the hill and its necropolis: along the route you can see the Monti Sabatini on the west, with the pyramidal peak of **Monte Rocca Romana** on the

Lake Bracciano, and the **Lake Vico** with the peak of **Monte Cimino**; the **Monte Soratte** on the north-west side and the **Sabina** behind it, with **Monti Pellicchia** and **Gennaro**; meanwhile, you can see **Colli Albani** on the south side and **Monte Cavo**.

Unfortunately, today, only few of the excavated tombs are visible. The tomb that can be visited most easily is placed on the north-east side of the first Pizzo Piede burial ground, also known as **Monte Ficaredo**. It has been discovered and excavated later than the nineteenth century, and it is made up of a little trapezoidal chamber, with a little access hallway. Within this burial ground there are two lithic sarcophagi placed sideways, and a funeral bed leaned against the back wall. They have been damaged during the excavation works.

Probably the chamber tomb hosted a family composed by a couple with a son, to which the little funeral bed probably belongs to.

The tomb is aligned with other five burials along the tuff ridge. The second one on the right is still partially visible.

The chamber tombs of Narce are small, probably for two reasons: the first is the **scarce quality of tuff** in the zone, which prevented people from digging large spaces for risk of collapses; the second is due to the social structure of the community of Narce, which in the 7th century is composed largely by **little domestic nuclei** who **lived a prosperous life**, as the **rich grave goods** show. The tombs were used to house the dead of the owner family, and they have been opened different times, even though the excavation works can't prove it.

Travelling through the street towards north, up to the descriptive sign of the Park, you can see the upland of Pizzo Piede.



Sections of walls and roads of Mengarelli's excavation in Pizzo Piede, 1933

Currently it's hard to access the site because of vegetation. On the peak you can see a **little medieval fortress** in ruins.

On a lower altitude, in 1933, Raniero Mengarelli found a shrine which is dated back to the first half of the 5th century B.C. and found materials linked with the male worship, probably identifiable with Hercules. A lot of traces of production related with the loom and an antefix with the head of Greek river God Achelous were unearthed with these excavations, which was cleaned in 1989.

The Fosso della Selva river flows along the oriental slopes of Pizzo Piede.

Route

It is possible to reach the hill of **Pizzo Piede** by car by taking the paved street from **Calcata** towards **Magliano Romano**.

After four kilometers take the white street on the right known as "**Quarto di Pizzo Piede**", which goes back the slopes. Take the second street on the right, which turn towards north and leads to Pizzo Piede. As previously described, it's a country road with a spectacular overview.

Once arrived at the pass, the street splits up. Both ways lead to Pizzo Piede. The right street, after around a kilometer, arrives to a clearing (signaled by an informative board of the Park) where it is possible to observe the top of the hill.

It is also possible to reach Pizzo Piede by foot along the attractive path called “**I Tufi**” (path n. 016).

The path begins at 600 meters on the left, going down from Calcata toward Treja, along the provincial street. The route runs along the edge of the tight gorge which was excavated by the ditch of the Selva, which it is also known as **Fosso del Peccato**. It was one of the most evocative and peculiar places of the Valle del Treja Park. The path goes up on the hill of Pizzo Piede through the creek.

You can notice the alignment of the chamber tombs taking the street on the left of the informative board, and it is possible to enter the little chamber with the two sarcophagi and the funeral bed.

Duration: 1 hour and a half

The Fosso della Selva or Fosso del Peccato along the eastern slopes of Pizzo Piede





Tuff staircase which enables the entrance to La Rocchetta from south

La Rocchetta or “Quota 210”

The shape of the land around the three fundamental uplands of the ancient city of Narce suggests that, as well as these residential areas, on which the majority of the population gathered, other little surrounding plateaus could be occupied too. Perhaps they had different functions, such as **protect and supervise the access to the city** and to the valley. Among these sites, it is possible to include the upland where today the **medieval hamlet of Calcata** rises up and the **buttress of Santa Maria** at the opposite side.

It is not possible to verify this hypothesis, but it could be supported with topographic considerations and observing the rock buildings that are still visible today.

There is instead an upland placed on the southern ridge of Pizzo Piede, known as La Rocchetta or Quota 210, which surely had a protection aim, as the numerous ruins along the climb to the peak prove. The upland, which stands above the **Mola Magliano ditch** had a supervision function of the underlying valley, which was a natural access to Narce. The presence of an **altar** suggests that this little plateau was occupied for military and **worship reasons**.

The defensive wall of the outpost could be dated back to the 5th century B.C., probably at the same time of the movement of the urban epicenter from Monte Li Santi to Pizzo Piede, which in this period gave remarkable impulse to the development of its community.

The main entrance to the hill was formerly placed in the north, along the “tagliata” street built on the route from Pizzo Piede to the valley floor.

The access from the south was guaranteed by an interesting staircase excavated in the tuff, which today is well visible.

The hill was surrounded by walls built with **tuff**

squared blocks and located in alternating way with a construction technique which is very similar to that used to build the wall of the city of the three main plateau. A few parts of this fortification are still visible on the north and north-west side of the upland.

On the top of the hill, which is about half hectare large, there are some traces of **tuff production**, with tanks and steps, difficult to date.

It cannot be excluded that they are ruins of a medieval residential area.

Out of the walls there are an altar made of tuff and decorated with two head of ram on the eastern part of the slope, and, on the north, two evocatively raised thrones carved in rock. Both sites are hard to find.

This outpost confirms the variety of settlements that, even though they make up a united city, are organized in many nuclei.

Route

Travelling the street towards Pizzo Piede, take the street on the left from the above-mentioned fork. Once reached a wooden shack, take the path that goes down in the valley so as to reach a little pass. At the entrance of the wood the path goes through a clearing, where it is possible to enjoy the **staircase** which led to the fortified upland.

Once climbed the staircases excavated in the tuff, you reach the plateau. From this point go down and turn left, towards west, flanking the **well preserved walls**. This route leads to the pass from which the climb started.

Duration: 1 hour and a half

The MAVNA: Museo Archeologico Virtuale di Narce in Mazzano Romano (Narce Virtual Archaeological Museum)



The MAVNA in the Cultural Pole of Mazzano Romano

You can't miss the Museo Civico Archeologico Virtuale of Narce (MAVNA) to complete the tour of the ancient Faliscan city. The museum was inaugurated on the 6 September 2013 and **shows in a virtual way part of the rich grave goods and the archaeological remains discovered in the Treja valley** during the last hundred years.

There are also metal and ceramic materials, shown through permanent and **temporary exhibitions**. They show the visitors the most recent discoveries made in Narce.

In the main hall there are showcases with metal and ceramic materials found in Narce and organized in



Loom weights and a censer exhibited at the MAVNA

chronological order.

There is also a showcase which shows the process of geological formation of the city uplands.

A part of the museum hosts the above-mentioned temporary exhibitions.

Recently some shows have been set up: *“Le principesse di Narce nel mondo: bambine, spose e madri tra l’VIII e il VII secolo a.C.”*, *“Il maggio di Narce (1892-2014). Rinasce a Mazzano Romano la prima esposizione delle tombe di Narce a Villa Giulia”* and *“I tempi del rito. Il santuario di Monte Li Santi - Le Rote a Narce”*, with the enchanting materials found in 2014 into the shrine of Monte Li Santi - Le Rote.

Route

The museum is in Piazza Giovanni XXII in Mazzano Romano, into the Polo Culturale rooms. It can be visited on Friday, Saturday and Sunday from 9,00 am to 7,30 pm. You can find all the information on the website www.mavna.it

Duration: 30 minutes

One of the temporary exhibitions of the museum



WALKS IN VALLE DEL TREJA REGIONAL PARK

	km
001 Fossi della Mola di M. Gelato 1	3,2
002 Fossi della Mola di M. Gelato 2	1,7
003 Fornace	0,4
004 Fonte di Virginio	0,9
006 Lo Pizzo per Campagnano	0,7
007 Settecannelle	0,9
009 Calcata - S. Maria di Castelvecchio	1,4
011 Monte Li Santi	1,2
012 Suriano	0,6
013 Cociuli	2,7
014 Grotticelli	1,5
015 Narce	0,6
016 I Tufi	1,8
017 Morgi	0,4
018 Cavone di Monte Li Santi	0,1
019 Fontelano	1,5
021 Castellaccio	0,3
023 I Corti	1,9
024 Panoramico Capomandro	0,3
025 Petrina	0,3

		Path in the Park
		Path
		Municipal road
		Via Amerina
		Via Francigena
		Via Narcense
		Provincial road
		State road
		Railway
		
		

Extract of the hiking map of the
Valle del Treja Regional Park



Castello di Fiesole 9

S. Maria di Casteltesoro 2

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About the Park

Institution: 1982

Extension: 658 hectares

Management: The Park is a consortium between the municipalities of Calcata (Viterbo) and Mazzano Romano (Rome)

River: Treja, right tributary of the Tiber river, is 13 km long and flows in the protected area

The main function of a protected area is that of keeping the natural balance of the territory and most of all its biodiversity.


The Valle del Treja Regional Park has been instituted to protect the integrity of its natural, aesthetic and cultural features in order to contribute to the social welfare and economic development of the inhabitants.




President: Luciano Sestili
Director: Gianni Guaita

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 Parco Regionale Valle del Treja

 @ParcoTreja



The Valle del Treja Park
is part of the system of
protected areas of the
Lazio region



REGIONE
LAZIO

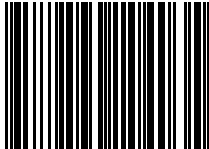


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