Jessica Hampton (University of Liverpool) & Stefano Coretta (University of Edinburgh)

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POLENTA

A staple food in the north of Italy

Cheap to make

Keeps you filled for long

Warms you up



POLENTONE

polentóne (tosc. pop. **pulendóne** e ant. **polendóne**) s. m. (f. -*a*) [der. di *polenta*]. – **1.** Persona pigra, lenta nell'azione e nei movimenti: *Che fai, gingillone? Polendone! Stai a grattarti le anche?* (Palazzeschi). **2.** Grande mangiatore di polenta (in questo sign. è denominazione scherz. o spreg. data agli italiani del nord dai meridionali).

Someone who eats a lot of polenta

The epithet given to northern Italians by southerners, initially with joking connotations but later pejoratively

POLENTOMETRO

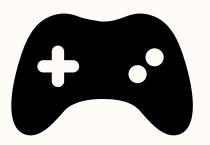
A project conducted by Stefano Coretta, Jessica Hampton and Simone De Cia - not funded.

Val d'Aosta, Piemonte, Liguria, Lombardia, Emilia-Romagna, Veneto, Friuli-Venezia Giulia, Trentino, San Marino, Ticino, Grigioni.



Online survey -> to assess vitality, e.g. UNESCO scores

Gamification aspect for appeal (polentometro and dialettometro)





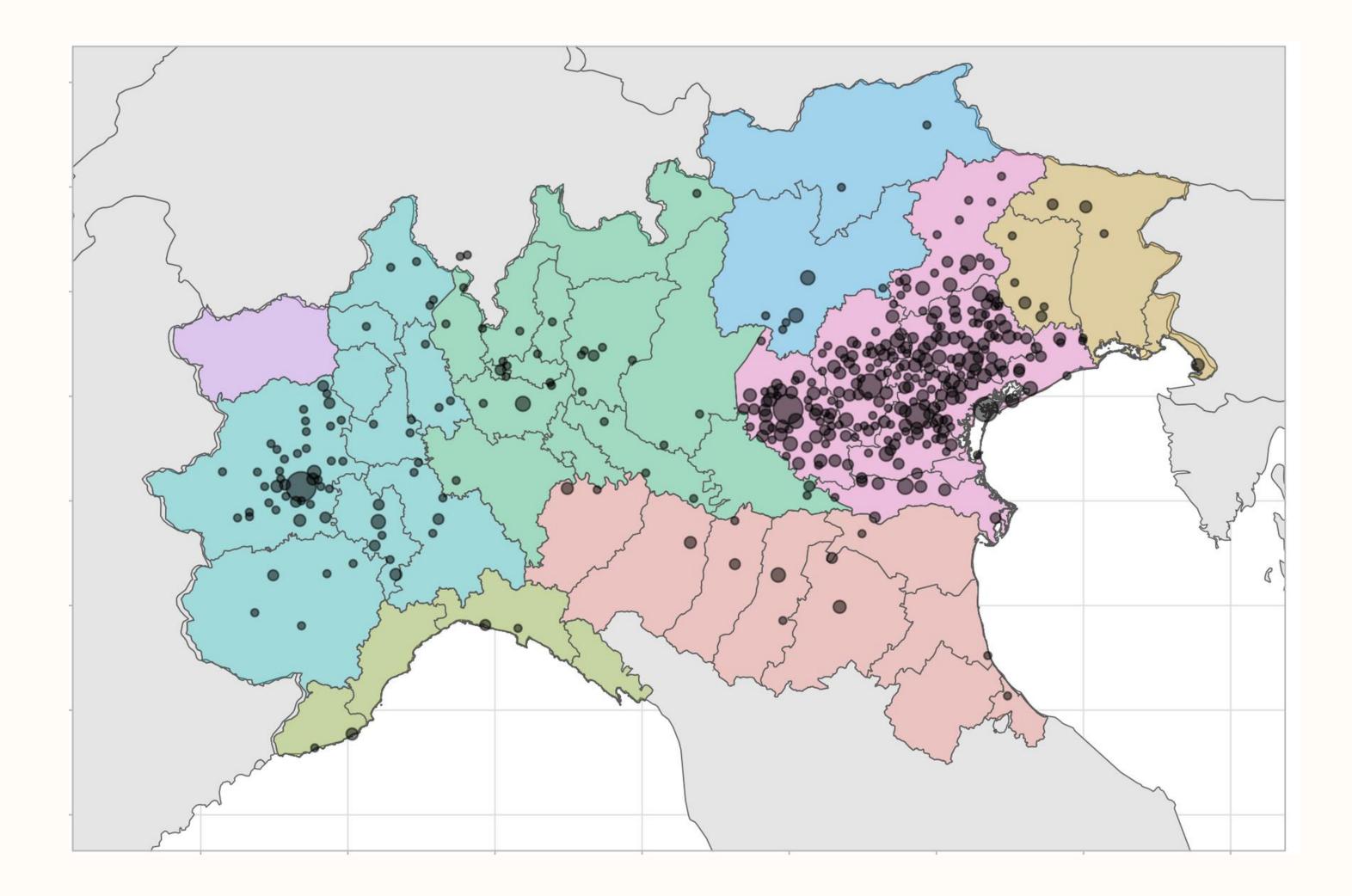


<u>Filters:</u> either were born or currently living in Val d'Aosta, Piemonte, Liguria, Lombardia, Emilia-Romagna, Veneto, Friuli-Venezia Giulia, Trentino, San Marino, Ticino, Grigioni.

Si noti che nel presente questionario parliamo di "dialetti" come nell'uso comune della parola, ossia quelle parlate locali usate più comunemente dalle persone anziane. Per esempio, il dialetto milanese *Chi laüra ghà una camisa e chi fà nagott ghe n'à dò*, il dialetto di Modena *La sira, suvra e fögh, i balüs i buìven int la pignata scüra*, e il dialetto genovese *A bellessa a no fâ boggî a pûgnatta*.

- <u>Demographics:</u> age, gender, education, profession, degree subject
- Language practices: language spoken with parents/guardians, spoken during childhood, use of dialect words in Italian and vice versa, language spoken with children (U18/18+ and hypothetical)
- <u>Self-reported competence</u>: comprehension, speaking, reading and writing for both birthplace and current residence
- <u>Use</u>: how often they use the local dialect, with whom, where, about what, watch TV, listen to radio, know about media
- <u>Attitudes:</u> bipolar Likert scale for 8 characteristics
- Opinion on loss of the "dialect"
- <u>Opinion</u> on teaching "dialect" at school
- <u>Opinion</u> on "polentone"

Followed by optional questionnaire on Italian sentences



Filters: either were born or currently live (->how long)

- Demographics: age, gender, education, profession, degree subject
 - Language practices: language spoken with parents/guardians,
- spoken during childhood, use of dialect words in Italian and viceversa, language spoken with children (U18/18+ and hypothetical)
 - Self-reported competence: comprehension, speaking, reading and writing for both birthplace and current residence
- Use: how often they use the local dialect, with whom, where, about what, watch TV, listen to radio, know about media

1. Explicit attitudes: bipolar Likert scale for 8 characteristics

Opinion on loss of the "dialect"

2. Opinion on teaching "dialect" at school

3. Opinion on "polentone"

Followed by optional questionnaire on Italian sentences

- Enjoyed prestige due to the Venetian Republic (Tuttle 1997)
- Local pride and community membership
- It has a koine and orthography (Tomasin 2013)
- "only" vulnerable (Ursini 2012)
- Children shifted to Italian and women favour Italian (Pagliarini et al 2024)



Historical Via Emilia led to fragmentation and lack of koine (Foresti 2010)

No standard orthography

Stigma

Definitely endangered (Ethnologue)







AN MARTEN DA BASS ION AD LA MIRANDLA Capitale del Cocomero



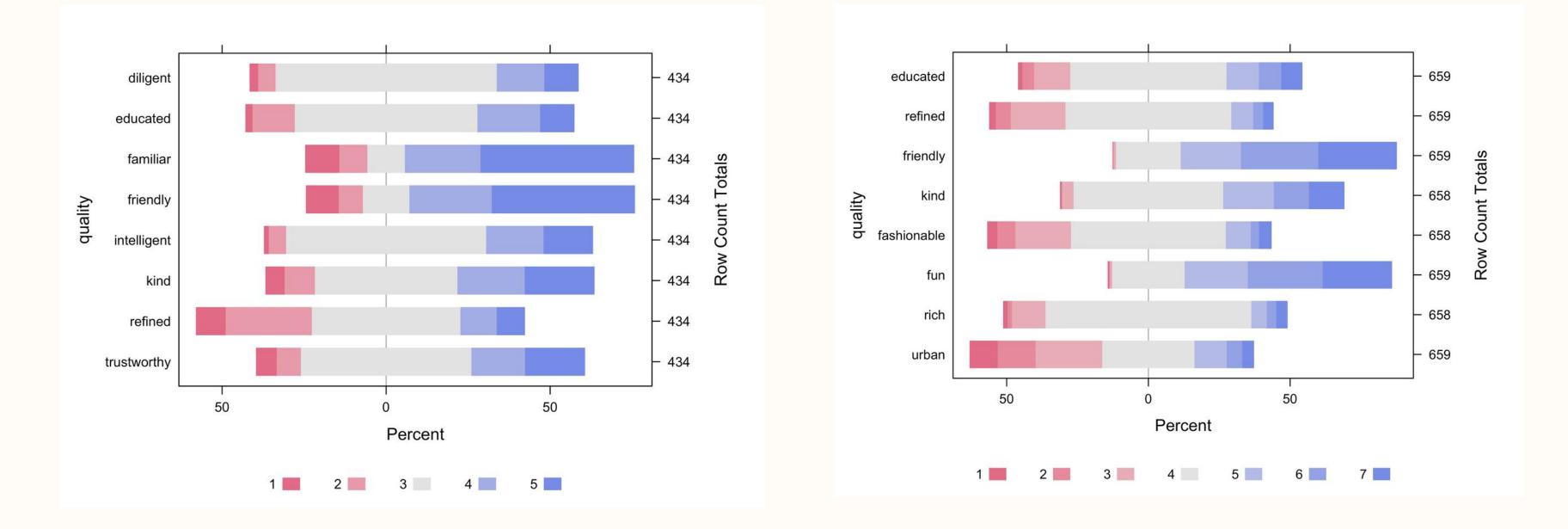
09

EMILIAN VS VENETO

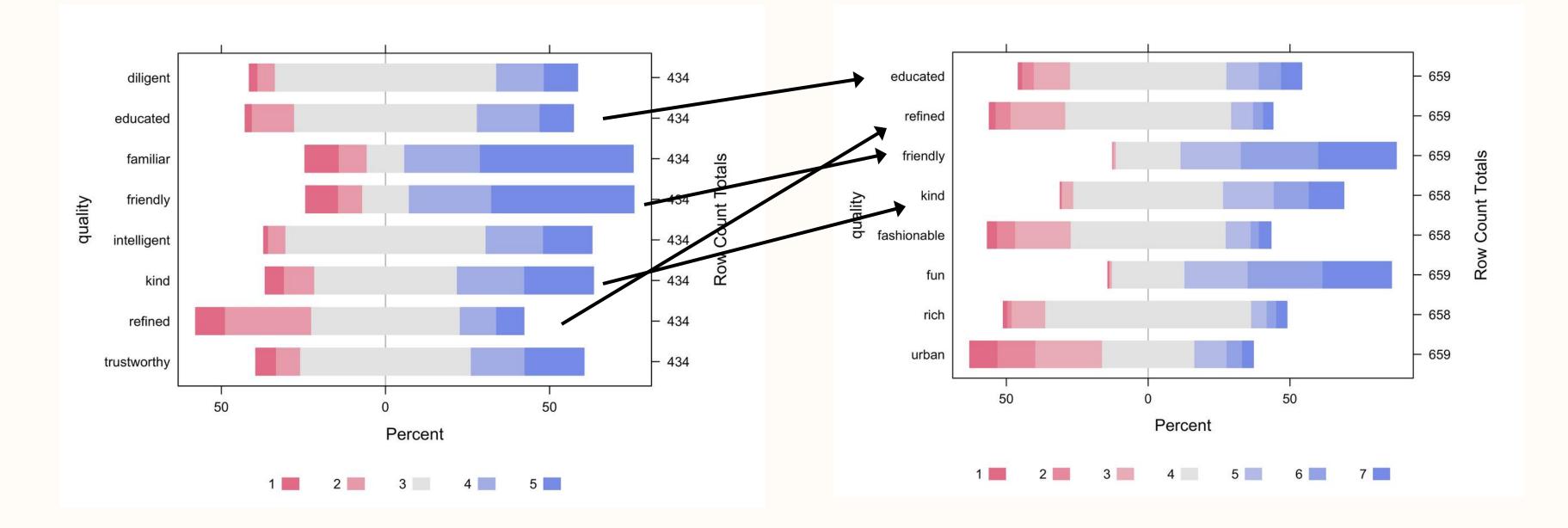
Tabella 1 - Situazione sociolinguistica di emiliano, veneto e siciliano

	vitalità	ortografia	q.tà scriventi	q.tà lettori	standardizz.
emiliano	_	DR	+ +	+	1
veneto	±	LL	+ +	+ +	3?-4?
siciliano	±	LC	±	+ +	2

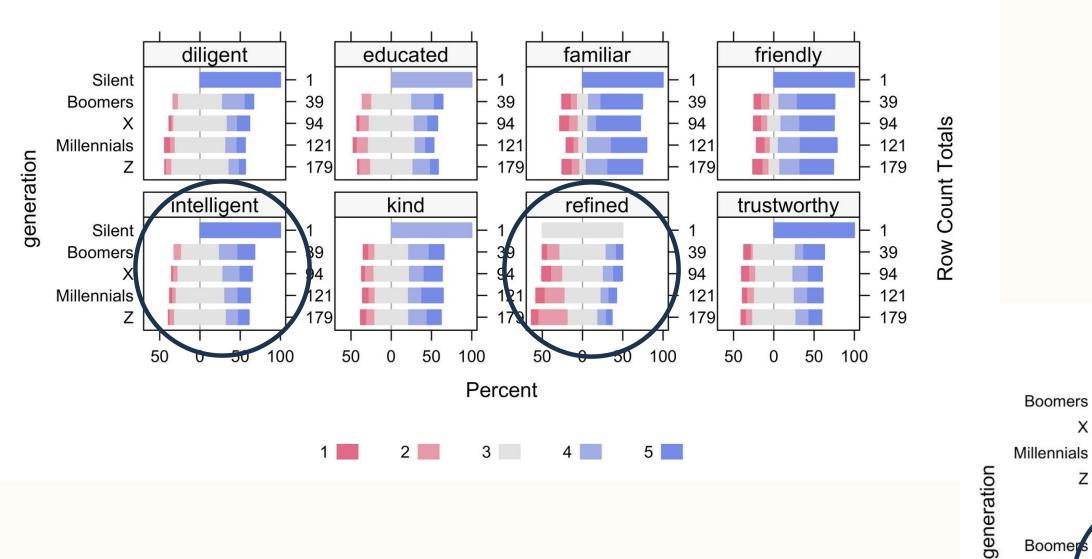
Miola (2017: 68)



How do you instinctively judge a person who speaks your local dialect? (Come reputa d'istinto una persona che parla il suo dialetto locale)



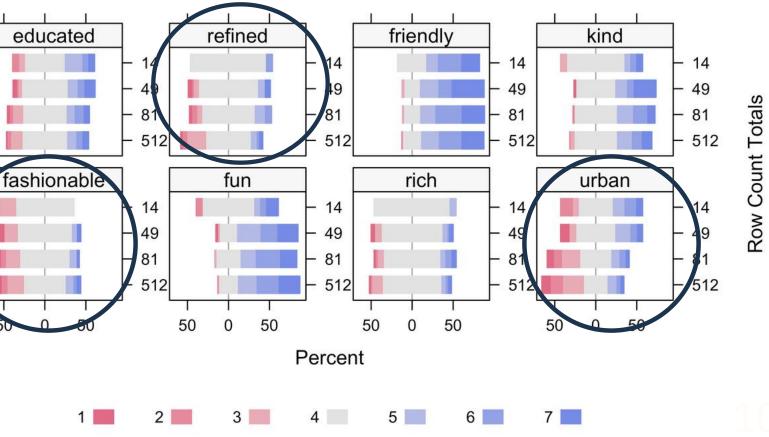
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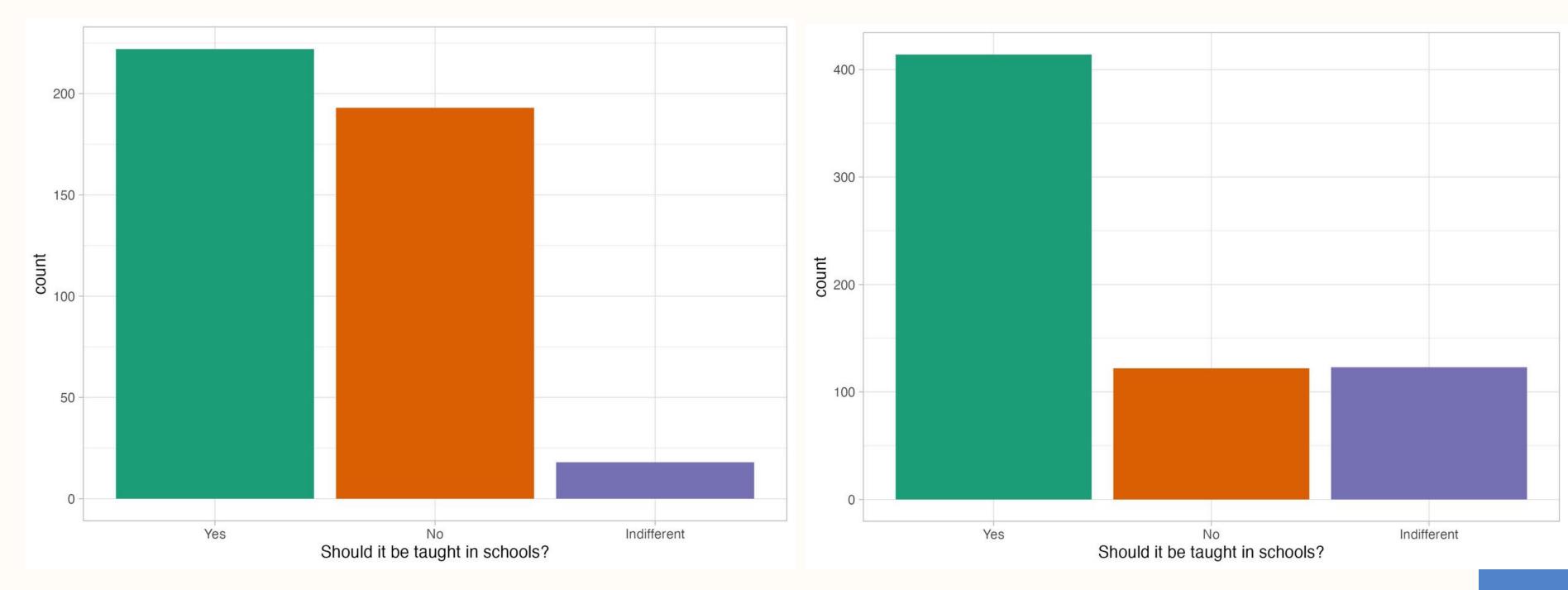
Boome

Millenn





N=433





N=659

Pro: part of our culture, traditions, roots/territory

"Sì, perché è una lingua che fa parte di noi" "Yes, because it is a language that is part of us."

"Sì, perché la conoscenza del proprio territorio passa attraverso la conoscenza della lingua"

"Yes, because understanding <u>one's own territory</u> involves understanding the language"

> "Si, perché fa parte delle nostre radici" "Yes, because it is part of our roots"

Con: not widely spoken, not useful, should be transmitted in the family

"No, basterebbe tramandarlo di padre in figlio e, soprattutto, di nonno in nipote."

"No, it would be enough to pass it down from father to son and, especially, from grandfather to grandson"

Pro: culture, traditions "Because *it is a tradition* and should be passed down"

"Because in an increasingly globalized world, learning a dialect spoken by so few people would **not** be **as useful** as learning a language spoken by millions and millions of people."

"Because even though it is culture, I still believe that the dialect remains somewhat vulgar and not suitable for everyone"

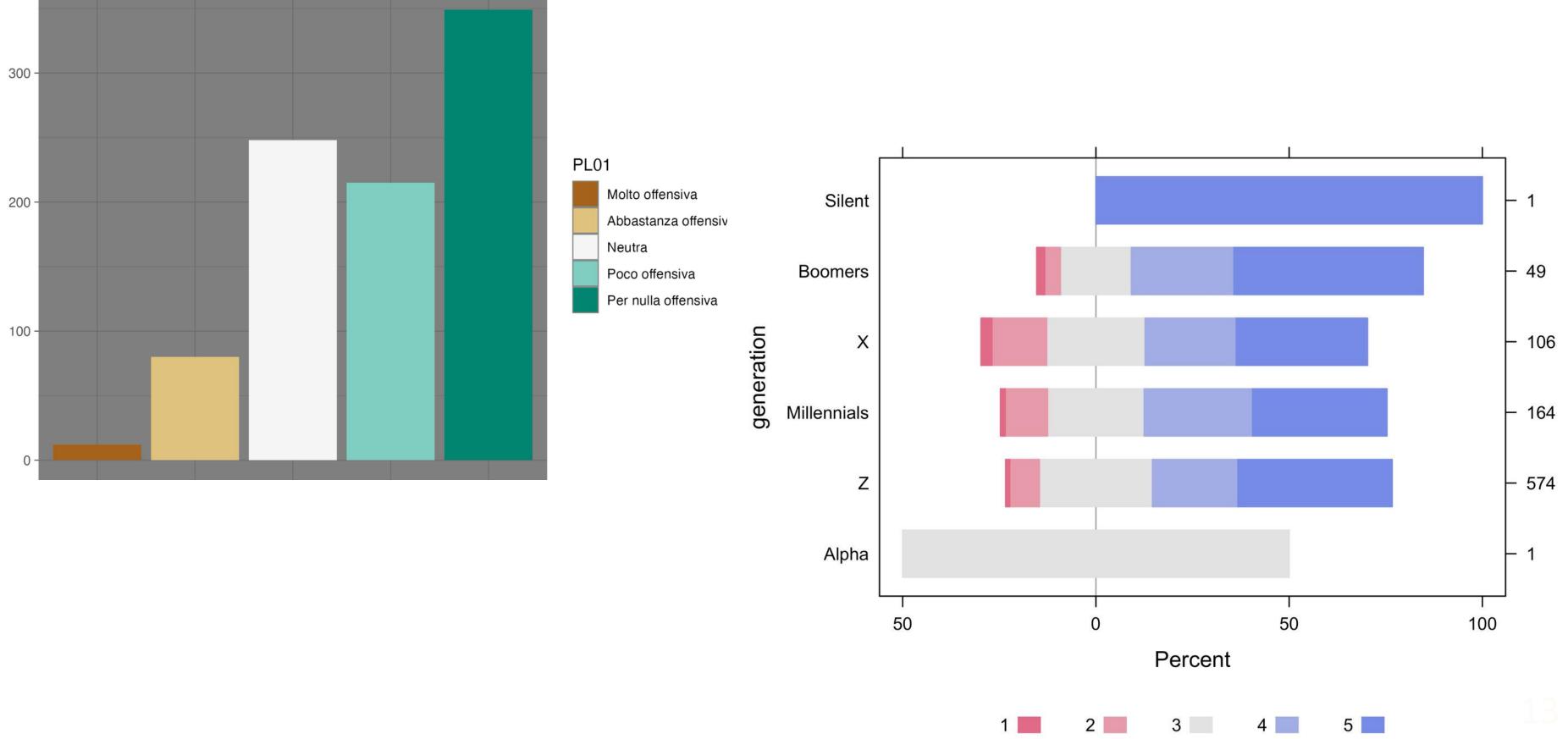
"The *uniqueness* of the dialect lies precisely in *its distinctiveness*: in school, since there are students from different backgrounds, it would be necessary to teach a different dialect for each background or a koiné (which would, however, result in losing this distinctiveness)."

In line with ideological discursive practices in the media (Screti 2024)



Con: fragmentation, not useful, should be transmitted in the family





POLENTOPINION

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