DIMORANZA

INTERNATIONAL PRESS KIT

A word born in a village of four thousand,
already written in New York and now on the desk of Italy's oldest language academy

For newsrooms outside Italy

Every text in this kit, including the press release, the interview and the adaptable feature, may be published freely, in full or in part, with or without attribution.

Maida, Calabria, October 2026

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Luca Cervadoro · stampa@dimoranza.it · +39 340 2850462 · www.dimoranza.it

1. The story in thirty seconds

A local historian from Maida, a town of four thousand in Calabria, southern Italy, has revived a word from the 1612 Vocabolario della Crusca, ***dimoranza***, and reversed its meaning: no longer a person dwelling in a place, but a place that goes on dwelling in a person, and in that person's descendants, even when they have never seen it.

In four months the word moved from a book into public institutions. On 29 July 2026 the Town Council of Maida voted for it **unanimously, three political groups together**, making Maida the first «Città della Dimoranza» in Italy, with a Municipal Register of Dimoranti open to the estimated thirty thousand descendants of Maida's emigrants worldwide. The word has been submitted to the Accademia della Crusca and to Treccani with a documentary dossier; the Ministry of Culture and the Calabria Region have a project on the table; the Italian National Commission for UNESCO has indicated the path for cataloguing it as intangible heritage; and **La Voce di New York has already told the story in two languages**, linking it to Gay Talese, whose father left Maida for Ocean City, New Jersey.

All of this without a publisher, without a euro of advertising, and at the very moment Italy has tightened citizenship by descent. **It is the story of a feeling that millions of people had, and that now has a name.**

2. Why it matters outside Italy

Roughly sixty million people of Italian descent live outside Italy, and in 2025 the Italian state narrowed the rules on citizenship by descent, the ius sanguinis that for generations allowed the grandchildren of emigrants to reclaim a passport. Dimoranza arrives in that gap. It does not offer a passport. It offers something a town can give on its own: a name for the bond, a register that counts you, a certificate that says the place has not forgotten you. For a reader in Toronto, Melbourne, Buenos Aires or Philadelphia, the story is not about a village in Calabria. It is about the grandmother's kitchen that still smells of a place they have never visited.

The word itself is part of the story. It has no exact equivalent in English: not nostalgia, which belongs to the one who remembers, nor homesickness, which needs a home one has lived in. Dimoranza is centred on the place, not on the person, and it passes down the generations. La Voce di New York kept it in Italian,

untranslated, as English once did with «pizza» and «diaspora». Newsrooms are free to do the same.

3. Press release, ready to publish

MAIDA, ITALY. There is an Italian word that slept for four centuries and is now on the desk of Italy's oldest language academy, in the official acts of a Calabrian town council, and in the pages of a New York newspaper. The word is ***dimoranza***. It appears in the first edition of the Vocabolario degli Accademici della Crusca, printed in Venice in 1612, and then fell out of use. It was brought back to life by Luca Cervadoro, a local historian from Maida, a town of four thousand people in the province of Catanzaro, whose essay «DIMORANZA. Manifesto per una Civiltà Ubiqua» (June 2026) turned its meaning inside out: no longer a person dwelling in a place, but a place that goes on dwelling in a person, and in that person's children and grandchildren, even when they have never seen it.

On 29 July 2026 the Town Council of Maida unanimously approved Resolution no. 25, «Maida, Città della Dimoranza», with majority and opposition voting together. The resolution establishes a Municipal Register of Dimoranti, a Certificate of Dimoranza and an annual Day of the Dimorante: symbolic instruments, at no cost to the municipal budget, addressed to the estimated thirty thousand descendants of Maida's emigrants in the United States, Canada, Argentina, Australia and Europe. The first application to the Register came from Youngstown, Ohio.

The word has been formally submitted to the Accademia della Crusca and to the Treccani encyclopaedia with a dossier of attestations; the concept is under discussion with Italy's Ministry of Culture and the Calabria Region for a regional network project; and the Italian National Commission for UNESCO, consulted by the author, has indicated the path for cataloguing it as living intangible cultural heritage. On 14 September 2026 La Voce di New York, an Italian-American outlet with a correspondence office accredited at the United Nations, devoted an article in English and in Italian to the story, written by Grace Russo Bullaro, linking it to Gay Talese: the father of the celebrated American writer, Giuseppe Talese, emigrated to Ocean City, New Jersey, from Maida.

«The meaning was inverted», Cervadoro explains. «No longer a person who lives in a place, but a place that keeps living in a person, and in that person's children, even when they have never set foot there.» The book, self-published and translated into six languages, has reached the catalogues of booksellers on five continents without a single euro spent on promotion. **Information and contacts: www.dimoranza.it, stampa@dimoranza.it.**

4. Eleven verifiable facts, with date and source

Date	Fact	Who confirms it
12 June 2026	Italian edition of «DIMORANZA. Manifesto per una Civiltà Ubiqua» is published: 221 pages, ISBN 979-8181337602	Amazon.it listing and bookseller catalogues
25 July 2026	First public presentation at Vena di Maida, «Orizzonti Letterari» festival, under the patronage of the Province of Catanzaro	Official poster; LameziaTerme.it report of 26 July
29 July 2026	Maida Town Council unanimously approves Resolution no. 25, «Maida, Città della Dimoranza»	Resolution posted on the Municipality's official notice board (Albo Pretorio)
30/31 July 2026	The news appears on LameziaTerme.it, LameziaInforma and in Il Quotidiano del Sud (article by Antonio Ciliberto)	Newspaper archives
7 August 2026	The Municipality transmits the resolution, protocol no. 8032, to ANCI Calabria, the Calabria Region (Tourism and Culture Department) and the Prefecture of Catanzaro	Protocol office, Municipality of Maida
11 September 2026	The word is submitted to the Accademia della Crusca and to Treccani with a dossier of attestations	Form receipts; dossier on dimoranza.it
14 September 2026	La Voce di New York publishes the story in English and Italian, by Grace Russo Bullaro, with the Gay Talese connection	lavocedinewyork.com, articles of 14 September 2026
17 September 2026	The full account appears on ilReventino.it and is picked up by Libero 24/7 and Virgilio Notizie	ilreventino.it and the portals cited
24 September 2026	The Crusca's editorial office replies, recalling the criterion of usage by speakers over time	Correspondence in the author's files, published in the press room
28 September 2026	The Italian National Commission for UNESCO indicates the path for autonomous cataloguing of intangible heritage through the ICCD	Letter of 28 September 2026, published in the press room
30 September 2026	Three Calabrian outlets publish the story independently on the same day: Il Lametino, LameziaInforma and Centro	Online articles, 30 September 2026

	Calabria News	

5. The interview: ten questions for Luca Cervadoro

This interview may be published in full as a standalone piece under the newsroom's or the journalist's byline, or used in part as a source of quotes. The answers have been reviewed and approved by the author, who remains available to repeat the interview by phone, video call or in person, including in Maida, where the places in the book can be filmed. The author grew up in Philadelphia and speaks English.

Mr Cervadoro, in one sentence: what is Dimoranza?

It is a verb turned inside out. For four centuries «dimorare» meant that a person dwells in a place. Dimoranza says the opposite: that a place dwells in a person, and goes on dwelling in them after they have left, and passes to their children and grandchildren, who may never have seen that place at all. It is not a metaphor. It is what the letters I receive from six continents describe.

Isn't that simply nostalgia?

No, and that distinction is what everything rests on. Nostalgia was coined in 1688 in Basel by a physician, Johannes Hofer, for Swiss mercenaries who fell ill with distance. It is centred on the person who remembers, it needs a personal memory, and in theory it is cured by going home. Dimoranza is centred on the place. It crosses generations and can live in a third-generation grandchild who has never been to the grandfather's village and yet recognises its smells. Nostalgia ends with the one who felt it. Dimoranza is inherited.

The anthropologist Vito Teti gave Calabria the word «restanza», the choice to stay. How do the two relate?

They complement each other; they do not compete. Restanza describes those who stay and turns staying into an active choice. Dimoranza describes what the place keeps doing inside those who left, and inside their descendants. Teti gave a word to those who remain; I tried to give one to what remains inside those who go. A town needs both.

Where does the word come from? Is there a personal story behind it?

There is, and I understood it late. I was born in Olten, Switzerland, to emigrants from Maida. When I was three my family moved to Philadelphia, and when I was eleven we went back to Maida. For me, and for my brother and sister who were born in America, it was a shock. Only as an adult did I understand what had happened: in my parents, dimoranza had won. Maida had lived inside them all those years and in the end it took them back. Then came fifteen years of research on the history of Maida, and the book. Which I did not write: I built it, ten chapters like ten pieces of research.

Maida has become Italy's first «Città della Dimoranza». What does that mean in practice?

It means that on 29 July 2026 the Town Council unanimously approved, with three political groups voting together, Resolution no. 25. It creates the Municipal Register of Dimoranti, which any descendant anywhere in the world can ask to join, the Certificate of Dimoranza and the Day of the Dimorante. No legal rights, no cost to the budget: it is a symbolic recognition. But for those who ask for it, it is not symbolic at all. The first application came from a family in Youngstown, Ohio, descended from Maida emigrants. Maida has four thousand residents and about thirty thousand descendants around the world. The resolution tells those thirty thousand that the town counts them.

Italy has just restricted citizenship by descent. Is your «affective citizenship» a political answer?

It is a cultural answer, and it does not pass judgement on the choices of the state: those concern passports and rights, and they have their reasons. We propose a third level, which in the book I call Ius Loci Latente. Alongside ius soli, belonging by birthplace, and ius sanguinis, belonging by blood, a belonging founded on memory, identity and roots. It gives no passport. It gives a name and a recognition. And it costs nothing. While the legal door narrows, a town can still open its arms.

But is the word really yours? «Dimoranza» is in the Crusca dictionary of 1612.

And that is my good fortune, not my undoing. The word existed: it is in the first edition of the Vocabolario, Venice 1612, with quotations from Boccaccio and from Cavalcanti, who writes «loco e dimoranza» in «Donna me prega». Then it slept for centuries. I did not invent it. I woke it up and gave it a new job. I submitted it to the Crusca and to Treccani with a dossier of attestations, and the Crusca replied, rightly, that it is usage by speakers over time that decides. I am not asking for a stamp. I am documenting a usage that is growing. There is an exact precedent: restanza, a fourteenth-century word given a new meaning by a single scholar, is now listed among the Academy's new words.

New York wrote about it before Italy's national newspapers did. How do you explain that?

Because in New York they recognised the story at first glance: it is theirs. La Voce di New York, which has a correspondence office accredited at the United Nations, published the piece in English and in Italian, by Grace Russo Bullaro, and the English edition kept the word in Italian, untranslated: dimoranza, like pizza. And there is the connection we know by heart in Maida. Giuseppe Talese, the father of

Gay Talese, left Maida for Ocean City, New Jersey. His son told that story in «Unto the Sons». For fifteen years we looked for Gay Talese in every way we could. Today Maida appears beside his name in the newspapers of his own city, no longer as an extra but as the protagonist.

A self-published book, with no publisher. What tells us this isn't just a marketing operation?

The marketing numbers, which do not exist: zero euros of advertising, no press office, no publisher. And yet the book is in six languages and in the catalogues of booksellers on five continents, several of whom buy advertisements at their own expense to sell it. If this were an operation, I would be a very poor operator: I would have chosen a word easier to pronounce in English. The truth is simpler. The book is the vehicle; the word is the project. And the word walks on its own, because it names something people already felt. A reader who emigrated to Switzerland wrote me three words: «I am a dimorante». That cannot be bought.

And now? What is the destination?

That the word no longer needs me. Words exist when they are useful to others, not to the person who coined them. The concrete steps are under way: the cataloguing path for intangible cultural heritage indicated by the UNESCO Commission, the network project with the Region and the Ministry, the schools, the first Day of the Dimorante. The real destination is something else: that one day a psychologist in Zurich can write «dimoranza» while talking to a Calabrian patient, and a kid in Toronto can write it in a school essay about his grandmother. On that day the word will belong to everyone, and that is exactly what I want.

6. Adaptable feature (about 600 words, free byline)

Publishable as is, or rewritten in whole or in part, with no byline or attribution requirements.

THE WORD THAT SLEPT SINCE 1612, AND THE TOWN THAT WOKE IT

Some words die and some words fall asleep. «Dimoranza» belonged to the second kind. It sits in the Vocabolario degli Accademici della Crusca from the very first edition, Venice 1612, beside Boccaccio and Cavalcanti, and then for four centuries almost nobody used it. It was woken by a local historian from Maida, a town of four thousand in the province of Catanzaro, in the toe of Italy, who gave it a meaning turned inside out: no longer a person who dwells in a place, but a place that goes on dwelling in a person. And in that person's children. And in the children's children, even when they have never seen the town.

Luca Cervadoro, born in Olten, Switzerland, to emigrants from Maida, raised in Philadelphia and brought back to Maida as a boy, spent fifteen years reconstructing the history of his town for free. In June 2026 he gathered that research into a self-published essay, «DIMORANZA. Manifesto per una Civiltà Ubiqua», convinced that the feeling shared by the tens of millions of people of Italian descent around the world lacked only one thing: a word. The answer came faster than he imagined, and from several directions at once.

On 29 July the Town Council of Maida unanimously approved, majority and opposition together, the resolution that makes the town Italy's first «Città della Dimoranza»: a Municipal Register of Dimoranti open to the estimated thirty thousand descendants of Maida's emigrants, a Certificate of Dimoranza, a Day of the Dimorante. No legal rights and no cost to the budget, at a time when Italy has restricted citizenship by descent: only a recognition, what the author calls «Ius Loci Latente», a belonging founded on memory and roots. The first application came from Youngstown, Ohio.

Then the language moved. The word was submitted to the Accademia della Crusca and to Treccani with a dossier of attestations; the Crusca replied by recalling the criterion that applies to every neologism, usage by speakers over time, and the usage, meanwhile, is growing. The Ministry of Culture and the Calabria Region have a network project on the table, and the Italian National Commission for UNESCO has pointed the author to the cataloguing path for intangible cultural heritage.

Finally, America moved. On 14 September La Voce di New York told the story in English and Italian, under the byline of Grace Russo Bullaro, with a connection Maida had been waiting a generation for: Giuseppe Talese, the father of Gay Talese, emigrated to Ocean City from exactly there, as his son recounted in «Unto the Sons». The English edition left the word in Italian, untranslated. In the meantime the book, with no publisher and no advertising, has been translated into six languages and has entered the catalogues of booksellers on five continents.

«Words exist when they are useful to others, not to the person who coined them», Cervadoro says. Judging by the letters that reach him, from Basel to Toronto to Melbourne, this one has already started being useful.

7. Quotes, ready to use

«The meaning was inverted: no longer a person who lives in a place, but a place that keeps living in a person, and in that person's children, even when they have never set foot there.»

«Nostalgia ends with the one who felt it. Dimoranza is inherited.»

«I did not write this book. I built it: ten chapters, like ten pieces of research.»

«The word existed since 1612 and was asleep. I only woke it up and gave it a new job.»

«A town of four thousand with thirty thousand children far away is not a town that is dying. It is a town distributed across the world.»

«While the legal door narrows, a town can still open its arms.»

«Words exist when they are useful to others, not to the person who coined them.»

The first quote was published by La Voce di New York on 14 September 2026; the others are unpublished and may be attributed to the author.

8. The author and the book

Luca Cervadoro

Local historian. Born in Olten, Switzerland, in 1969 to emigrants from Maida, raised in Philadelphia until the age of eleven, he has lived in Maida for more than forty years. Since 2011 he has run #storiadimaida, a free research project on the three-thousand-year history of Maida; since 2019 he has written for the Calabrian outlet ilReventino.it. DIMORANZA is his first book. He speaks English and is available for interviews in English.

The book

«DIMORANZA. Manifesto per una Civiltà Ubiqua», self-published, Italian edition of 12 June 2026, 221 pages, ISBN 979-8181337602, with a preface by the historian Gregorio Colistra. Ten essays in four parts, from the neurogastronomy of «chemical bookmarks» to the legal proposal of the Ius Loci Latente. Editions published: Italian, English («Manifesto for a Ubiquitous Civilization»), Spanish, German, Brazilian Portuguese and French, plus a small separate volume in Arbëresh, the Albanian minority language of Calabria, dedicated to the village of Vena. Listed by booksellers on five continents, including Foyles in London, Walmart

and ThriftBooks in the United States, Orell Füssli in Switzerland, Eslite in Taiwan and Mighty Ape in New Zealand.

9. Story angles for international desks

United States

Gay Talese and Ocean City, New Jersey: the father of one of America's great writers left Maida, and the town has now been written up beside his name in his own city. The author's own childhood in Philadelphia. The first family in the Register, from Youngstown, Ohio. An Italian-American reader who wrote «tomorrow I'll bring it to our club».

Canada and Australia

The second and third largest Maida communities outside Italy. The Register is open to descendants who have never visited; a grandchild in Toronto or Melbourne can be counted by the town without a passport, a flight or a lawyer. The author's stated destination for the word: «a kid in Toronto writing it in a school essay about his grandmother».

Switzerland, Germany and the German-speaking world

The author was born in Olten. The first reader to declare herself «a dimorante» wrote from Switzerland. A German edition exists, and a reader raised in Switzerland wrote that it «gets under the skin». Nostalgia itself was coined in Basel in 1688: the story closes a circle.

Argentina and Brazil

Spanish and Brazilian Portuguese editions exist. For the countries with the largest Italian descent populations in the world, the Ius Loci Latente is a direct answer to the question thousands of families are asking after Italy's 2025 restriction on citizenship by descent.

United Kingdom

London has two place names, Maida Vale and Maida Hill, that commemorate the Battle of Maida of 4 July 1806, when a British force defeated Napoleon's troops near the town. The English edition is listed at Foyles on Charing Cross Road. A town that already lives in London's street map now asks London's Italians to be counted.

Language and ideas pages everywhere

A word from 1612 given a new meaning, submitted to the Crusca, with the documented precedent of «restanza». A town council legislating a feeling. The question of what a word needs in order to exist: who uses it, how many, for how

long. The Crusca's reply and the author's response are published in full in the press room.

10. Materials, contacts and a note on accuracy

Materials

Everything is downloadable without request from the press room at stampa.dimoranza.it/en: the full Council Resolution no. 25 with its annexes and an English summary; the nine-article regulation of the Register; the correspondence with the Accademia della Crusca and with the Italian National Commission for UNESCO; the covers of all editions; photographs; and all press links. The complete book in PDF is sent on request to journalists, researchers and librarians for reading purposes.

Contacts

Press: stampa@dimoranza.it · **Direct email:** luca.cervadoro@dimoranza.it

Phone and WhatsApp: +39 340 2850462 · **Website:** www.dimoranza.it

Address: Via Ottorino De Fiore 81, 88025 Maida (CZ), Italy. Time zone: Central European Time. Replies to newsrooms within the day, weekends included.

Who confirms what

Resolution no. 25 and transmission protocol no. 8032 can be verified with the Municipality of Maida (official notice board and protocol office). All articles cited are online at the respective outlets. The correspondence with the Crusca, Treccani, the Ministry of Culture and the Italian National Commission for UNESCO is in the author's files and is published in the press room.

A note on accuracy

For fairness to readers and to the institutions named: the word has been **submitted** to the Crusca and to Treccani, and the Crusca has **replied** by recalling the criterion of usage. It should never be written that the word has been «recognised» or «approved»: neither institution recognises words, and the author cares about this precision more than anyone. Likewise, the Register of Dimoranti and the Certificate of Dimoranza are symbolic instruments and have no legal effect on citizenship.