

International Congress *Dialogue of Languages: the Emergence of the Vernacular Thought (XIII-XVI Centuries)*

Department of Philosophy and Society
Universidad Complutense de Madrid
May 11th – 13th

The translation and writing of philosophical or scientific texts in vernacular language largely accompanied the circulation paths driven by aristocratic and commercial interests. These were influenced earlier by Scholasticism (c. 13th -14th) and after by Humanism (c. 15th -16th), a fact which was mainly focused on: historical and encyclopedic works (*Vincent de Beauvois, Brunetto Latini, Roberto Anglicus, vestigia philosophorum, Poridat de poridades*), ethics and practical life (*Aristotle, Boethius, Cicero, Seneca, Christine de Pizan*), and also scientific disciplines such as astronomical and medical texts among others. In the mid-14th century, legal treatises on civil and commercial affairs (*Eiximenis, Oresme*) were published, together with a large number of opuscles about spiritual and courtly love (*Dialoghi d'amore, Il cortegiano*); those publications took place in parallel with the dissemination of the Germanic mysticism.

The implementation of logical and metaphysical vocabulary, from late scholasticism to vernacular, was an instrument of the emergence of thought that, on the one hand, avoided the strictness of this tradition, and, on the other, was collected by empowered circles and figures (*Duarte I, D. Pedro, Alfonso de Cartagena, Pedro Simón Abril, Alfonso de la Torre, Álvaro Gomes, among others in the Iberian context*). Vernacular languages were of key importance for the prompt diffusion of knowledge that characterized modernity, though this involved some hesitation and experimentation. Another example of the circulation of knowledge are the anthologies of proverbs or *adagia* of which *La philosophia vulgar* by Juan de Mal Lara is an example. Likewise, the vernacular versions of Aristotle's natural philosophy, as well as medical handbooks, some of those attributed to Pedro Hispano, or the astronomical manuals by Ibn Ezra, mention just a few examples that could be found in the same context. The *vulgar* began to appear as "illustrated" language –from the 13th century onwards– in which a fresh expression of the philosophical knowledge, as much as the political groups that sought to overcome the ignorance of the ancient languages, was consolidated. This was accentuated by the Babelian fragmentation, which became a source of creation and innovation.

We invite researchers interested in those aspects of the vernacular expression of thought to send their proposals on the following topics:

- Works and authors translated or commented on vernacular languages (e.g. Aristotle, Seneca, Cicero, Boethius, Augustine of Hippo, Alcabitius, Ibn Ezra, Maimonides, Petrus Hispanus, Giles of Rome, Erasmus of Rotterdam, etc.).
- The history of philosophy in vernacular languages (authors, texts, schools).
- Encyclopedism and scientific texts.
- The relationship between vernacular languages and the classical tradition (Greek, Latin, Arabic, and Hebrew).
- The presence of philosophical thought in literary texts, historiography, songs, or troubadour cycles.
- Texts written (or dictated) by women.

- The late-medieval reflection on vernacular languages as a form of transmission of philosophy.
- The vernacular languages and the emergence of a national political consciousness.
- The use of the vernacular as a resistance to authority and as a new way of legitimizing knowledge.

The proposals may be focused on these aspects in any of the European vernacular languages (Castilian and other Iberian languages, Galician-Portuguese, Tuscan, Italian, French, English, German, Dutch, and Central European languages), as well as Latin, Greek and Semitic languages (Arabic and Hebrew).

Proposals

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Proposals in PDF or Word file enclosed -title, abstract (250 words), and short CV- should be send to filosvernaculo20@ucm.es

Deadline 7th February 2020

Organizers

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Scientific Committee

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