

The Gundissalinus Project

Dominicus Gundissalinus (Spanish: Domingo Gundisalvo) (ca. 1110-1181) was archdeacon of Segovia and a philosopher. He was active in the program of translations from Arabic to Latin in Toledo (Spain). Among his important translations are included the Jewish and Muslim philosophers.

ابن كل اصحاب نب بوقعي فسوی وبأ (يدين)

- *De intellectu.*

ابن نصر محمد بن فرج الرضي وبأ (ىباراف دمح رصن وبأ)

- *Liber exercitationis ad viam felicitatis.*
- *Fontes quaestionum.*
- *De intellectu et intellecto.*
- *De scientiis.*

ابن علي الحسين بن عبد الله بن سينا (ملل ادب نب نيس حلا يل ع وبأ) (انيس نب)

- *De convenientia et differentia subiectorum.*
- *Liber de philosophia prima sive scientia divina (Metaphysica).*
- *Logica. Sufficientia [i.e.: Physica].*
- *De celo & mundo.*
- *De intelligentiis.*
- *Alpharabius de intelligentiis.*
- *Philosophia prima.*
- *Avicene ... opera in luce redacta: ac nuper... per canonicos emendata ... C.B. Cecilius Fabrianensis, Logica. Sufficientia [i.e.: Physica]. De celo & mundo [traducido del Árabe por Joannes Hispalensis y Dominicus Gundisalvus]. De animalibus [traducido del árabe al latin por Michael Scotu]. De intelligentiis. Alpharabius de intelligentiis. Philosophia prima [traducida del árabe por Dominicus Gundisaluvus], Minerva, Frankfurt am Main, 1961.*

ابن حامد الغزالى (أبو الغزالى)

- *Logica et philosophia.*

_ibn Gabirol (iselomoh ben Yehudah ibn Gabirol) (لوريיבג ובא הדוהי וב המליש)

- *Fons Vitæ.*

Dominicus Gundissalinus wrote independent philosophical works. The Aristotelian ideas of ibn Gabirol were also communicated to the Latin West through Gundissalinus' own writings:

- *De unintate et uno.*
- *Tractatus de anima.*
- *De immortalitate animae.*
- *De processione mundi.*
- *De divisione philosophiae.*
- *De Scienciis.*

Gundissalinus's style is to juxtapose sets of arguments for a succession of theses. He uses these arguments first to prove that there is a creator, that this creator must be the first cause, that it must have necessary being, and be one and untouched by differences, and, finally, that it is God alone. He then differentiates between causes, and describes the principles of matter and form, the motion of creation, the elements, the first union of matter and form, the different kinds of forms, corporeal and incorporeal substance, the simultaneity of the composition of first matter and form and creation, the secondary cause, which is the heavenly bodies, moving the lower bodies of the universe, and the third cause, which operates among the lower bodies. He ends with a summary of the process of creation and elemental generation, which is then explained in a different way by numerology. This piling up of arguments is betrayed by Gundissalinus' frequent use of the phrases such as 'let us show this in another way', or 'this is also understood in another way'.

Literature

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Translations

Tradujo junto con su colaborador Avendauth (Ibn Dawud) unas veinte obras del árabe al latín de filósofos tan destacados como al-Farabi, Avicena y al-Gazali. Bajo el mecenazgo del arzobispo Ramón de Toledo (?-1152) fueron traducidas varias obras de autores arábigo-judíos al latín, así como más tarde también el *Corpus aristotelicum arabum*.

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