

CURRICULUM VITAE

1. Name: Gyula Klima
2. Contact: Department of Philosophy,
Fordham University,
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Web: <http://www.fordham.edu/gsas/phil/klima>
European mirror site: <http://www.phil-inst.hu/~gyula>
3. Education: MA 1982, Ph.D. 1986, Eötvös Lóránd University, Budapest
4. Positions held: 1982, Research Assistant, Inst. of Philosophy, Hungarian Academy
1986, Research Fellow, Institute of Philosophy, Hungarian Academy
1989-1990, 1991, Visiting Fellow, Academy of Finland
1990, Gifford Visiting Fellow, University of St. Andrews, Scotland
1991, Visiting Fellow, University of Copenhagen, Denmark
1991-92, Visiting Lecturer, Yale University
1992-95, Assistant Professor, Yale University
1993-97 Senior Research Fellow, Inst. of Philosophy, Hung. Acad.
1994-95, Morse Fellow, Yale University
1995-99 Assoc. Professor, Philosophy, University of Notre Dame
1999-2003 Associate Professor, Philosophy, Fordham University
2002-2003 ACLS Fellow/UCLA Visiting Scholar
2003- Professor, Philosophy, Fordham University
5. Major grants: 1994-95 Morse Fellowship, Yale University
1995-97 NEH grant for “Buridan’s *Summulae*” (project director)
2002-2003 ACLS fellowship and Fordham Faculty Fellowship for the project “John Buridan” Oxford University Press
2005: Earhart Foundation grant for “Medieval Philosophy” Blackwell
6. Professional memberships: American Catholic Philosophical Association (exec. comm. 2006)
American Philosophical Association (program comm. 2006)
Hungarian Philosophical Association
Society for Christian Philosophers (program comm. 2006)
Society for Medieval Logic and Metaphysics (director)
Société Internationale pour l’Étude de la Philosophie Médiévale
Society for Mediaeval and Renaissance Philosophy

Teaching:

AOS: medieval philosophy, philosophical and formal semantics, metaphysics, philosophy of mind and language (Anselm, Aquinas, Ockham, Buridan, Frege, Russell, Tarski, Quine, Kripke, etc.)

AOC: ancient philosophy, medieval philosophy, early modern philosophy, analytic philosophy, philosophy of mind and language

Courses taught: 1989-90 “Semantics and Ontology in Medieval Philosophy”, Dept. of Systematic Theology of the *University of Helsinki*; “Introduction to the History of Western Thought”, Dept. of Political Sciences of the *University of Helsinki* (complete lecture courses in English); “Innovations in Ontology and Semantics in Late-Medieval Philosophy”, part of a lecture course on medieval philosophy with Dr. J. Haldane and Dr. S. L. Read, Dept. of Logic and Metaphysics, *University of St. Andrews* (five classes). Several courses in ancient and medieval philosophy, history of early modern philosophy, philosophical semantics and metaphysics at *Yale*, 1991-94, and at *Notre Dame*, 1995-1999, 2 courses per semester, including the following graduate seminars: “Aquinas on Being and Essence” (*Yale*); “Philosophical Logic in a Historical Perspective” (*Yale*); “John Buridan’s Theory of Meaning and Reference” (*Yale*); “Saint Thomas Aquinas’ Philosophy of Mind” (*Yale*); “Aquinas against the Averroists” (*Notre Dame*); “Aquinas’ Metaphysics of Value” (*Notre Dame*); “Nominalist and Realist Readings of the *Categories*”, (*Notre Dame*); “Aquinas on Mind” (*Notre Dame*); *Fordham University*: 1999-2007, undergrad.: “Philosophy of Human Nature”, “Philosophical Ethics”, “Medieval Philosophy”, “Four Medieval Thinkers”, “Introduction to Logic”, “Introduction to Symbolic Logic”; grad.: “Introduction to St. Augustine”, “Medieval Logic and Metaphysics”, “Aquinas on Being and Essence”; “Symbolic Logic”; “Introduction to Aquinas”; “Nominalism”; “Intentionality”; *CUNY Graduate Center*: “Language, Logic and Metaphysics in Medieval Philosophy” (with Prof. Alex Orenstein), “Aquinas on Mind” (with Prof. Peter Simpson)

Research:

Main field of interest: medieval philosophy, semantics, metaphysics, philosophy of mind and language, comparative studies of medieval and modern theories

Papers presented at the following meetings

2009: “Demon Skepticism and Concept Identity in a Nominalist vs. a Realist Framework”; *Montreal Workshop on Nominalism: Skepticism*, UQAM, Montreal, May 8-9, 2009.

2009: “Nominalism as the Adverbialization of Semantics: the case of John Buridan vs. Peter of Spain”, *The 12th E. A. Moody Workshop in Medieval Philosophy: The Logic of Peter of Spain*, UCLA Philosophy Department, Los Angeles, March 7, 2009.

2009: “Three Myths of Intentionality vs. Some Medieval Philosophers”, *7th Annual Hawaii International Conference on Arts and Humanities*, January 9, 2009, Honolulu, HI

2008: “Intentionality and Mental Content in Aquinas, Ockham, and Buridan”, *Workshop: John Buridan’s Question Commentary on Aristotle’s De Anima*, February 9, 2008, The University of Western Ontario, London, ON

2008: “Degrees of Externalism in the Theories of Mental Representation of Aquinas, Ockham, and Buridan”, *6th Annual Hawaii International Conference on Arts and Humanities*, January 13, 2008, Honolulu, HI

2007: “Aquinas vs. Buridan on the Immateriality of the Intellective Soul”, *The Unity and Immateriality of Soul in Aristotle*, October 12-14, 2007, University of Western Ontario London, ON

2007: “The Distinction of Substance and Accident and the Doctrine of the Analogy of Being”, *XIIth International Congress of Medieval Philosophy*, 16-22 September 2007, Palermo, Italy

2007: “Aquinas vs. Buridan on Essence and Existence”, *5th Annual Hawaii International Conference on Arts and Humanities*, January 15, 2007, Honolulu, HI

2006: “*Ens multipliciter dicitur*: The Semantics and Metaphysics of Being in Aquinas”, *4th Annual Hawaii International Conference on Arts and Humanities*, January 13, 2006, Honolulu, HI

2005: “Thomas Sutton on Individuation”, *ACPA annual meeting*, October 29, 2005, University of Notre Dame.

2005: “The Demonic Temptations of Medieval Nominalism. Mental Representation and ‘Demon Skepticism’”, *3rd Annual Hawaii International Conference on Arts and Humanities*, January 15, 2005, Honolulu, HI

2004: “Tradition and Innovation in Medieval Theories of Mental Representation”, *ACPA annual meeting*, November 6, 2004, Miami, FL

2004: “Thomistic ‘Monism’ vs. Cartesian ‘Dualism’”, *International Society for the Study of European Ideas (ISSEI) Ninth International Conference, Workshop: Descartes’ Concept of a Human Being, his Dualism, and his Ethics*, August 3, 2004, University of Navarra, Pamplona, Spain.

2004: “The Universality of Logic and the Primacy of Mental Language in the Nominalist Philosophy of Logic of John Buridan”, *2nd Annual Hawaii International Conference on Arts and Humanities*, January 8 - January 11, 2004, Honolulu, HI (January 10)

2002: “John Buridan and the Force/Content Distinction”, *14th European Symposium on Logic and Semantics*, June 11-15, 2002, Rome, Italy

2002: “Thomas Sutton vs. Henry of Ghent on the Analogy of Being”, *International Congress on Medieval Studies*, May 2 - 5, 2002, Kalamazoo, MI

2001: “Aquinas’ Proofs of the Immateriality of the Intellect from the Universality of Human Thought”, *ACPA annual meeting*, November 10, Albany, NY

2000: “Whether *id quo nihil maius cogitari potest* is in the Understanding”, *ACPA annual meeting*, November 4, 2000, Dallas, TX.

1997: “*Ancilla Theologiae vs Domina Philosophorum*: St. Thomas Aquinas, Latin Averroism and the Autonomy of Philosophy”, *10th International Congress of Medieval Philosophy*, S.I.E.P.M., August 25, 1997, Erfurt, Germany

1990: “‘Debeo tibi equum’: A Reconstruction of Buridan’s Treatment of the Sophisma”, *9th European Symposium for Medieval Logic and Semantics*, St. Andrews, Scotland

1988: “‘Socrates est species’: Logic, Metaphysics and Psychology in St. Thomas Aquinas’ Treatment of a Paralogism”, *8th European Symposium for Medieval Logic and Semantics*, Freiburg-im-Breisgau, B.R.D.

1987: “Understanding Matters from a Logical Angle: Logical Aspects of Understanding”, *International Union of the History and Philosophy of Science - Division of Logic and Methodology of Science Congress*, Moscow, U.S.S.R.

1987: “On Being and Essence in St. Thomas Aquinas’s Metaphysics and Philosophy of Science”, *8th International Congress of Medieval Philosophy, S.I.E.P.M.*, Helsinki, Finland

1986: “Modernorum ‘Logica Modernorum’”, *Logic Colloquium ‘86*, Hull, England

Invited talks:

2009: “Two *Summulae*, two ways of doing logic: the ‘realism’ of Peter of Spain vs. the ‘nominalism’ of John Buridan”, Philosophy Colloquium, Boston College, Boston, April 6, 2009.

2008: “Two Strategies of Doing Logic: Formalization vs. Regimentation”, *Logic Now and Then*, Center for Research in Syntax, Semantics and Phonology, Brussels, November 5-7, 2008.

2008: “The Distinction between Singular and Universal Concepts in Ockham and Buridan”, *The Montreal Workshop on Nominalism: Ockham and Buridan*, May 17, 2008.

2008: “Anselm’s Proof for God’s Existence in the *Proslogion*”, The College of New Jersey, Department of Philosophy, April 17, 2008

2007: *Thomistic Seminar*, invited faculty member, August 5-10, Princeton University

2007: “*Via Antiqua* vs. *Via Moderna* Semantics: Two Ways of Constructing Semantic Theory”, *1st GPMR Workshop on Logic and Semantics: Medieval Logic and Modern Applied Logic*, Rheinische Friedrich Wilhelms Universität Bonn, Germany, June 28-30, 2007.

2007: “Aquinas vs. Buridan on Essence and Existence”, *Medieval Science Colloquium*, May 25-26. Boston College, Boston

2006: “Augustine’s Three Discoveries: Faith, Reason and History”, October 17, 2006, Columbia University, New York, NY.

2006: “Singularity by Similarity vs. Causality in Aquinas, Ockham and Buridan”, *Montreal Workshop on Nominalism: Singular Terms and Singular Concepts in Late-Medieval Nominalism*, 12-13 May 2006, University of Quebec at Montreal

2005: “Yiwei Zheng on Walter Burley on ‘How to start and stop?’”, December 30, 2005, *APA meeting*, New York, NY.

2005: “Intentional Transfer in Averroes, Indifference of Nature in Avicenna, and the Issue of the Representationalism of Aquinas”, *Fordham International Conference on Ancient and Medieval Philosophy*, October 15, 2005, Fordham University, New York

2005: “Is Ockham off the Hook?”, *The University of Toronto Colloquium in Mediaeval Philosophy*, September 24, 2005, Toronto, Canada

2005: "Putting Skeptics in Their Place vs. Stopping Them in Their Tracks: Two Anti-Skeptical Strategies", *Inaugural Lecture*, Department of Philosophy, Fordham University; September 12, 2005.

2005: "Buridan's Anti-Skepticism", *Skepticism in Medieval and Renaissance Thought*, ESF Workshop within the program *From Natural Philosophy to Science*, University of Uppsala, Uppsala, Sweden, May 6-8, 2005.

2005: "The "Grammar" of 'God' and 'Being': Making Sense of Talking about the One True God in Different Metaphysical Traditions", *Twenty-sixth Annual Philosophy of Religion Conference. Claremont Conference on the Philosophy of Religion: Whose God? Which Tradition?* Claremont Graduate University, Claremont, CA, February 11, 2005.

2004: "Quine, Wyman, and Buridan: Three Approaches to Ontological Commitment", CUNY Graduate Center Philosophy Colloquium, September 22, 2004.

2003: "The Essentialist Nominalism of John Buridan", *UCLA Philosophy Colloquium* series, April 18, 2003; *Boise State Philosophy Colloquium*, May 2, 2003; Fordham University, *Phi Sigma Tau Lecture*, October 8, 2003

2003: "Consequences of a Closed, Token-Based Semantics: The Case of John Buridan", *The Moody Conference in Medieval Philosophy: Truth*, UCLA, February 1, 2003; *Boise State Philosophy Colloquium*, May 3, 2003

2002: "Tracing the *Via Buridani* in Scotland", *From Medieval to Early Modern Thought: The Historical Routes of Transmission*, June 6-8, 2002, Catholic University of Nijmegen, Netherlands

2002: Invited comments on Anthony P. Roark (Boise State U.), "Tarski and Klima: Conceptual Closure in Anselm's Ontological Proof", *Pacific APA meeting*, March 27-30, 2002, Seattle, WA.

2002: "Problems concerning Buridan's Conception of Truth", *The Moody Conference in Medieval Philosophy: Truth*, UCLA, February 22-24, 2002.

2001: "John Buridan on the Acquisition of Simple Substantial Concepts", *John Buridan and Beyond: The Language Sciences 1300-1700*, September 3-9, 2001, Copenhagen, Denmark.

2000: "The Medieval Problem of Universals", *Center for Medieval Studies Lecture Series*, Fordham University, May 3, 2000.

1999: "The Philosophical Logic of John Buridan", *Hungarian Philosophical Association*, Budapest, Hungary, November 26, 1999.

1999: "Medieval Logic" a graduate seminar at the University of Budapest, 5 classes, Budapest, Hungary, November 22-26.

1999: "Thomas of Sutton on the Analogy of Being and the Immateriality of the Human Soul", *TransCoop-Programm* (Stiftung Deutsch-Amerikanisches Akademisches Konzil) Medieval Institute (Notre Dame) Thomas-Institut (Köln): Tübingen, Germany, May, 24-29, 1999.

1999: "Aquinas' Theory of the Copula", *35th Annual Cincinnati Philosophy Colloquium: The History of Logic*. University of Cincinnati, March 5-7, 1999.

1998: “Semantic Complexity and Syntactic Simplicity in Ockham's Mental Language”, invited comments on Yiwei Zheng: “Ockham's Connotation Theory and Ontological Elimination”, *Eastern APA Meeting*, Washington DC, December 30, 1998

1998: “Ontological Hierarchy in Plato's *Republic*”, Prof. G. Matthews' Plato seminar, University of Massachusetts, Amherst, November 2, 1998

1998: “Aquinas on One and Many”, *Midday Medieval Seminar series*, Boston College, November 2, 1998

1998: “Buridan's Theory of Definitions in his Scientific Practice”, *Colloquium on the Metaphysics and Natural Philosophy of John Buridan*, Emory University, October 23-25, 1998

1998: “Aquinas on One and Many”, *33rd International Congress on Medieval Studies*, Western Michigan University, Kalamazoo, MI, May, 1998

1998: Comments on Jack Zupko: “Philosophy among the *Artistae*: A Late-Medieval Picture of the Limits of Rational Inquiry”, *ND Philosophy Colloquium*, March 27, 1998

1997: “Man = Body + Soul: Aquinas' Arithmetic of Human Nature”, *ND Philosophy Colloquium*, October 31, 1997

1997: “Natural Necessity and Eucharistic Theology in the Late 13th Century”, *TransCoop-Program* (Stiftung Deutsch-Amerikanisches Akademisches Konzil) Medieval Institute (Notre Dame) Thomas-Institut (Köln): “After the Condemnations of 1277: The University of Paris in the Last Quarter of the Thirteenth Century (Nach den Verurteilungen von 1277: Die Universität von Paris im letzten Viertel des 13. Jahrhunderts”); University of Notre Dame, October 10, 1997.

1997: “Man = Body + Soul: Aquinas' Arithmetic of Human Nature”, *32nd International Congress on Medieval Studies*, Western Michigan University, Kalamazoo, MI, May 11, 1997

1997: Invited comments on Peter King: “The Failure of Ockham's Nominalism”, *Central Division Meeting of the American Philosophical Association*, April 26, 1997, Pittsburgh, PA.

1996: “*Nulla virtus cognoscitiva circa proprium obiectum decipitur*”, *Central Division Meeting of the American Philosophical Association*, invited comments on Robert Pasnau: “The Identity of Knower and Known,” April 25, Chicago, IL

1996: “*Modi Essendi vs. Modi Praedicandi* in Medieval Philosophy” (in Hungarian, not attended, the contribution was read by another participant), May 17, University of Budapest, a Symposium in Honor of the 75th Birthday of Imre Ruzsa

1996: “Contemporary ‘Essentialism’ vs. Aristotelian Essentialism”, *Notre Dame Philosophy Colloquium Series*, October 18, University of Notre Dame

1996: “Buridan's Logic and the Ontology of Modes”, *The Copenhagen School of Medieval Philosophy*, The Royal Danish Academy of Sciences and Letters, January 13, 1996, Copenhagen, Denmark.

1996: “Boethius and Aquinas on the Metaphysics of Being and Goodness”, March 18, Emory University, Atlanta

1993: “Teleology, Intentionality and Naturalism”, *Action and Social Science*, June 18, 1993 University of Budapest, Hungary

1992: “Saint Anselm’s Proof: A Problem of Reference, Intentional Identity and Mutual Understanding”, *Medieval and Contemporary Philosophy of Religion*, August 26, 1992, Boston University, Boston, MA.

1992: “Ontological Alternatives vs. Alternative Semantics in Medieval Philosophy”, *The Boston Colloquium in Medieval Philosophy*, January 27, 1992, Harvard University, Boston, MA

1990: “Ontological Alternatives vs. Alternative Semantics in Medieval Philosophy”, *Philosophy Club*, University of St. Andrews

1990: “Entia Rationis vs. Semantic Analysis: Two Strategies of Reducing Ontological Commitment in Medieval Philosophy”, Prof. Simo Knuuttila’s research seminar, Dept. of Systematic Theology, Univ. of Helsinki

1990: “‘I owe you a horse’: a Medieval Problem of Intentionality and Meaning”, *Finnish Philosophical Association*

1989: “Approaching Natural Language via Medieval Logic”, Prof. G.H. von Wright’s research seminar, Dept. of Philosophy, Univ. of Helsinki

1988: “General Terms in their Referring Function”, Prof. G. H. von Wright’s research seminar, Dept. of Philosophy, Univ. of Helsinki

1988: “Aquinas on the Incarnation”, Prof. Simo Knuuttila’s research seminar, Dept. of Systematic Theology, Univ. of Helsinki

Academic visits:

2002/2003 UCLA visiting scholar

1991 Univ. of Helsinki 3 months (invitation by Prof. S. Knuuttila)

1991 Univ. of Copenhagen 3 months (invitation by Prof. S. Ebbesen)

1990 Univ. of St. Andrews 6 months (invitation by Dr. S. L. Read)

1990 Univ. of Helsinki 6 months (invitation by Prof. S. Knuuttila)

1989 Univ. of Helsinki 4 months (invitation by Prof. S. Knuuttila)

1988 Univ. of Helsinki 3 weeks (exchange program)

Service to the professional community:

Medieval Philosophy: Texts and Studies, Series Editor, Fordham University Press, 2007

Stanford Encyclopedia of Philosophy, editor, Medieval Philosophy, 1996

Society for Medieval Logic and Metaphysics, director since 2000

Proceedings of the Society for Medieval Logic and Metaphysics, editor, since 2000

Medieval Academy of America meeting of 2002, Program Committee member, 2000

American Catholic Philosophical Association, executive council member since 2003

American Catholic Philosophical Association, executive committee member since 2005

Archiv für Geschichte der Philosophie, advisory board member, since 2007

Referee for

International Journal of Philosophical Studies, Synthese, Kluwer Academic Publishers, Medieval Philosophy and Theology, Yale University Press, W. W. Norton & Co. Inc., Cambridge University Press, Standard Research Grants Program of the Social Sciences and Humanities Research Council of Canada, International Philosophical Quarterly, Oxford University Press, Philosophical Papers, The Philosophical Quarterly, Journal of the History of Philosophy, The Catholic University of America Press, Foundations of the Formal Sciences IV: The History of the Concept of the Formal Sciences; The City University of New York PSC-CUNY Research Award Program; Social Sciences and Humanities Research Council of Canada; Global Academic Publishing; Research Council of the Catholic University of Leuven; Archiv für Geschichte der Philosophie; Thomist; Earhart Foundation; Arts and Humanities Research Council (UK); American Philosophical Quarterly; The Philosophical Quarterly; The Leverhulme Trust; University of Western Ontario; Archiv für Geschichte der Philosophie

LIST OF PUBLICATIONS

Books:

1. Klima, G. (ed.) (contracted) *John Buridan's Questions on the Soul*, a critical edition with an annotated translation in three volumes, Fordham University Press
2. Klima, G. (contracted) *Medieval Philosophy: A Systematic Survey for the 21st Century*, Continuum Publishers
3. Klima, G. (ed.) (contracted) *Intentionality, Cognition and Mental Representation in Medieval Philosophy*, Fordham University Press
4. Klima, G. (2009) *John Buridan*, Great Medieval Thinkers, Oxford University Press, 2009
5. Klima, G. (2007) *Medieval Philosophy: Essential Readings with Commentary*, Blackwell Publishers, 2007
6. Klima, G. (2001) *John Buridan: Summulae de Dialectica*, an annotated translation with a philosophical introduction; New Haven: Yale University Press
7. Klima, G. (1990) *Aquinói Szent Tamás a létezőről és a lényegről* (Saint Thomas Aquinas on Being and Essence), Budapest: Helikon
8. Klima, G. (1988) *ARS ARTIUM: Essays in Philosophical Semantics, Medieval and Modern*, Budapest: Institute of Philosophy of the Hungarian Academy of Sciences

Translation

9. Josephus Blancanus, *De Mathematicarum Natura Dissertatio* (A Treatise on the Nature of Mathematics), in: Mancosu, P.: *Philosophy of Mathematics and Mathematical Practice in the Seventeenth Century*, Oxford University Press: Oxford-New York, 1996, pp. 178-212.

Research Papers:

10. Klima, G. (in press) "Substance, accident, modes", Lagerlund, H. *The Encyclopedia of Medieval Philosophy*, Springer: Dordrecht, forthcoming 2009-10
11. Klima, G. (in press) "William Ockham", *History of Western Philosophy of Religion*, ed. G. Oppy – N. Trakakis, Acumen Publishing
12. Klima, G. (in press) "Nominalist Semantics", *The Cambridge History of Later Medieval Philosophy*, ed. R. Pasnau, Cambridge university Press
13. Klima, G. (2009) "The Anti-Skepticism of John Buridan and Thomas Aquinas: Putting Skeptics in Their Place vs. Stopping Them in Their Tracks", in: Lagerlund, H. *Rethinking the History of Skepticism*, Brill Publishers, 2009, pp. 143-166.
14. Klima, G. (2009) "Teleológia, intencionalita, naturalizmus" ("Teleology, intentionality, naturalism", in Slovak), *Filozofia*, 64(2009), pp. 114-122.
15. Klima, G. (2009) Aquinas on the Materiality of the Human Soul and the Immateriality of the Human Intellect, forthcoming in a thematic issue of *Philosophical Investigations*, 32(2009), pp. 163-182.

16. Klima, G. (2008) "Logic without Truth: John Buridan on the Liar", in: Shahid Rahman (et al. eds.), *Unity, Truth and the Liar: The Modern Relevance of Medieval Solutions to the Liar Paradox*, Logic, Epistemology and the Unity of Science, Springer Publishing Company, chapter 5, pp. 87-112.
17. Klima, G. (2008) "The "Grammar" of 'God' and 'Being': Making Sense of Talking about the One True God in Different Metaphysical Traditions", in D. Z. Phillips (ed.), *Whose God? Which Tradition?*, Ashgate Publishing Company: Aldershot, pp. 53-77.
18. Klima, G. (2008) "The Nominalist Semantics of Ockham and Buridan: A Rational Reconstruction", Gabbay, D. – Woods, J. (eds.) *Handbook of the History of Logic*, North Holland: Amsterdam, 2008, pp. 389-431.
19. Klima, G. (2007) "John Buridan", in: T. Hockey (ed.), *Biographical Encyclopedia of Astronomers*, Springer Verlag: Berlin
20. Klima, G. (2007) "Giles of Rome", in: T. Hockey (ed.), *Biographical Encyclopedia of Astronomers*, Springer Verlag: Berlin
21. Klima, G. (2007) "Thomistic 'Monism' vs. Cartesian 'Dualism'", *Logical Analysis and History of Philosophy*, 10(2007), pp. 92-112.
22. Klima, G. (2006) "The Universality of Logic and the Primacy of Mental Language in the Nominalist Philosophy of Logic of John Buridan", *Mediaevalia Philosophica Polonorum*, 35(2006), pp. 167-177.
23. Klima, G. (2006) "Intentional Transfer in Averroes, Indifference of Nature in Avicenna, and the Representationalism of Aquinas", *Proceedings of the Society for Medieval Logic and Metaphysics*, Volume 5(2005), pp. 33-37, <http://www.fordham.edu/gsas/phil/klima/SMLM/PSMLM5/PSMLM5.pdf>
24. Klima, G. (2006) "Thomas Sutton on Individuation", *Proceedings of the Society for Medieval Logic and Metaphysics*, Volume 5(2005), pp. 70-78. <http://www.fordham.edu/gsas/phil/klima/SMLM/PSMLM5/PSMLM5.pdf>
25. Klima, G. (2005) "Syncategoremata", in: *Elsevier's Encyclopedia of Language and Linguistics*, 2nd Ed. Edited by Keith Brown, Elsevier: Oxford, 2006, vol. 12, pp. 353-356.
26. Klima, G. (2005) "Nominalism", in: *Elsevier's Encyclopedia of Language and Linguistics*, 2nd Ed. Edited by Keith Brown, Elsevier: Oxford, 2006, vol. 8, pp. 648-652.
27. Klima, G. (2005) "The Essentialist Nominalism of John Buridan", *The Review of Metaphysics*, 58(2005), pp. 301-315.
28. Klima, G. (2005) "Quine, Wyman, and Buridan: Three Approaches to Ontological Commitment", in *Korean Journal of Logic*, 8(2005), pp. 1-22.
29. Klima, G. "Tradition and Innovation in Medieval Theories of Mental Representation", *Proceedings of the Society for Medieval Logic and Metaphysics*, <http://www.fordham.edu/gsas/phil/klima/SMLM/PSMLM4/PSMLM4.pdf>, 4(2004), pp. 4-11.

30. Klima, G. “The Demonic Temptations of Medieval Nominalism: Mental Representation and ‘Demon Skepticism’”, *Proceedings of the Society for Medieval Logic and Metaphysics*, <<http://www.fordham.edu/gsas/phil/klima/SMLM/PSMLM4/PSMLM4.pdf>>, 4(2004), pp. 37-44.
31. Klima, G. (2004) “Form, Metaphysical, in Ancient and Medieval Thought”, in: Maryanne Cline Horowitz, (ed.), *New Dictionary of History of Ideas*, Detroit: Charles Scribner’s Sons, pp. 835-837.
32. Klima, G. (2004) “John Buridan and the Force-Content Distinction”, in: Maierú, A. – Valente, L. (eds.) *Medieval Theories On Assertive and Non-Assertive Language*, Acts of the 14th European Symposium on Medieval Logic and Semantics, Rome: Olschi, 2004, pp. 415-427.
33. Klima, G. (2004) “John Buridan on the Acquisition of Simple Substantial Concepts”, in *John Buridan and Beyond: Topics in the Language Sciences 1300-1700*, eds. R. L. Friedmann – S. Ebbesen, Copenhagen: The Royal Danish Academy of Sciences and Letters, 2004, pp. 17-32.
34. Klima, G. (2004) “Consequences of a Closed, Token-Based Semantics: The Case of John Buridan”, *History and Philosophy of Logic*, 25(2004), pp. 95-110.
35. Klima, G. (2003) “Natures: The Problem of Universals”, in: S. McGrade (ed.), *The Cambridge Companion to Medieval Philosophy*, Cambridge University Press, pp. 196-207.
36. Klima, G. (2003) “Teleológia, intencionalitás, naturalizmus” (“Teleology, intentionality, naturalism”, in Hungarian), in: K. Farkas,– I. Orthmayr (eds.), *Bölcsélet és analízis (Philosophy and Analysis)*, Budapest: ELTE Eötvös Kiadó, pp. 259-269.
37. Klima, G. (2003) “Conceptual Closure in Anselm’s Proof: Reply to Tony Roark”, *History and Philosophy of Logic*, 24 (2003), pp. 131–134.
38. Klima, G. (2003) “John Buridan”, in: J. Gracia and T. Noone (eds.), *A Companion to Philosophy in the Middle Ages*, Blackwell, pp. 340-48.
39. Klima, G. (2003) “Peter of Spain, the author of the *Summulae*”, in: J. Gracia and T. Noone (eds.), *Blackwell’s Companion to Philosophy in the Middle Ages*, Blackwell, pp. 526-31.
40. Klima, G. (2003) “Thomas of Sutton”, in: J. Gracia and T. Noone (eds.), *Blackwell’s Companion to Philosophy in the Middle Ages*, Blackwell, pp. 664-65.
41. Klima, G. (2002) “Thomas Sutton and Henry of Ghent on the Analogy of Being”, *Proceedings of the Society for Medieval Logic and Metaphysics*, <<http://www.fordham.edu/gsas/phil/klima/SMLM/PSMLM2/PSMLM2.pdf>>, 2(2002), pp. 34-44.
42. Klima, G. (2002) “Man = Body + Soul: Aquinas’s Arithmetic of Human Nature”, in: B. Davies (ed.), *Thomas Aquinas: Contemporary Philosophical Perspectives*, Oxford University Press, pp. 257-273. (slightly revised reprint of the 1997 paper)

43. Klima, G. (2002) "Contemporary 'Essentialism' vs. Aristotelian Essentialism", in: J. Haldane, (ed.), *Mind, Metaphysics, and Value in the Thomistic and Analytic Traditions*, Notre Dame, pp. 175-194.
44. Klima, G. (2002) "Aquinas' Theory of the Copula and the Analogy of Being", *Logical Analysis and History of Philosophy*, 5(2002), pp. 159-176.
45. Klima, G. (2001) "On whether *id quo nihil maius cogitari potest* is in the understanding", *Proceedings of the Society for Medieval Logic and Metaphysics*, <<http://www.fordham.edu/gsas/phil/klima/SMLM/PSMLM1.pdf>>, 1(2001), pp. 70-80.
46. Klima, G. (2001) "Aquinas' Proofs of the Immateriality of the Intellect from the Universality of Thought", *Proceedings of the Society for Medieval Logic and Metaphysics*, <<http://www.fordham.edu/gsas/phil/klima/SMLM/PSMLM1.pdf>>, 1(2001), pp. 19-28. (See also Bob Pasnau's comments and my rejoinder in the same volume, pp. 29-36 and pp. 37-44, respectively.)
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