

CURRICULUM VITAE

1. Name: Gyula Klima
2. Contact: Department of Philosophy,
Fordham University,
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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 ACSL Fellow/UCLA Visiting Scholar
2003- Professor, Philosophy, Fordham University
5. Major grants: 1994-95 Morse Fellowship, Yale University
1995-97 NEH grant in support of the project “Buridan’s *Summulae*”
(project director)
2002-2003 ACLS fellowship and Fordham Faculty Fellowship for the
project “Buridan’s Logic and Metaphysics” (a monograph)
6. Professional memberships: American Catholic Philosophical Association (exec. coun. 2003)
American Philosophical Association
Hungarian Philosophical Association
Medieval Academy of America
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*: 1999-2004, 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”; *CUNY Graduate Center*: “Language, Logic and Metaphysics in Medieval Philosophy” (with Prof. Alex Orenstein)

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

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, University of Navarra, Pamplona, Spain, August 3, 2004.

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:

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*, Seattle, March 27-30, 2002.

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”, Copenhagen, Denmark, September 3-9, at the international conference titled: “John Buridan and Beyond: The Language Sciences 1300-1700”.

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", March 27, ND Philosophy Colloquium

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, Pittsburgh, PA, April 26, 1997.

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

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 Royal Danish Academy of Sciences and Letters, January 13, Copenhagen, Denmark, “The Copenhagen School of Medieval Philosophy”

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

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

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

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

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:

1991 Univ. of Helsinki 3 months (continuation of 1990 visit, originally planned for 9 months)

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)

2002/2003 UCLA visiting scholar

Service to the professional community:

Stanford Encyclopedia of Philosophy, editor, Medieval Philosophy

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

Society for Medieval Logic and Metaphysics, director since 2000

American Catholic Philosophical Association, executive council member since 2003

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

LIST OF PUBLICATIONS

Books:

1. Klima, G. (forthcoming) *The Logic and Metaphysics of John Buridan*, Oxford University Press
2. Klima, G. (2001) *John Buridan: Summulae de Dialectica*, an annotated translation with a philosophical introduction; New Haven: Yale University Press
3. Klima, G. (1988) *ARS ARTIUM: Essays in Philosophical Semantics, Medieval and Modern*, Budapest: Institute of Philosophy of the Hungarian Academy of Sciences
4. Klima, G. (1990) *Aquinói Szent Tamás a létezerol és a lényegrol (Saint Thomas Aquinas on Being and Essence)*, Budapest: Helikon

Translation

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:

5. Klima, G. (in press) “Syncategoremata”, in: *Elsevier’s Encyclopedia of Language and Linguistics*
6. Klima, G. (in press) “Nominalism”, in: *Elsevier’s Encyclopedia of Language and Linguistics*
7. Klima, G. (in press) “The Essentialist Nominalism of John Buridan”, *The Review of Metaphysics*, forthcoming in 2005
8. Klima, G. (in press) “Form, Metaphysical, in Ancient and Medieval Thought”, in: Maryanne Cline Horowitz, (ed.), *New Dictionary of History of Ideas*, New York: Charles Scribner’s Sons
9. Klima, G. (in press) “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.
10. Klima, G. (in press) “John Buridan”, in: T. Hockey (ed.), *Biographical Encyclopedia of Astronomers*, Kluwer Academic Press
11. Klima, G. (in press) “Giles of Rome”, in: T. Hockey (ed.), *Biographical Encyclopedia of Astronomers*, Kluwer Academic Press
12. 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. Freidmann – S. Ebbesen, Copenhagen: The Royal Danish Academy of Sciences and Letters, 2004, pp. 17-32.
13. 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.

14. Klima, G. (2003) “Natures: The Problem of Universals”, in: S. McGrade (ed.), *The Cambridge Companion to Medieval Philosophy*, Cambridge University Press, pp. 196-207.
15. 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.
16. Klima, G. (2003) “Conceptual Closure in Anselm’s Proof: Reply to Tony Roark”, *History and Philosophy of Logic*, 24 (2003), pp. 131–134.
17. Klima, G. (2003) “John Buridan”, in: J. Gracia and T. Noone (eds.), *A Companion to Philosophy in the Middle Ages*, Blackwell, pp. 340-48.
18. 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.
19. 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.
20. 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.
21. 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)
22. 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.
23. Klima, G. (2002) “Aquinas’ Theory of the Copula and the Analogy of Being”, *Logical Analysis and History of Philosophy*, 5(2002), pp. 159-176.
24. 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.
25. 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.)
26. Klima, G. (2001) “Existence and Reference in Medieval Logic”, in: A. Hieke – E. Morscher (eds.): *New Essays in Free Logic*, Kluwer Academic Publishers, 2001, pp. 197-226.

27. Klima, G. (2001) "Buridan's Theory of Definitions in his Scientific Practice", in: J. M. M. H. Thijssen – J. Zupko, *The Metaphysics and Natural Philosophy of John Buridan*, E. J. Brill Publishers, Leiden, pp. 29-48.
28. Klima, G. (2001) "Thomas of Sutton on the Nature of the Intellective Soul and the Thomistic Theory of Being", Aertsen, J. et al. (eds.), *Nach der Verurteilung von 1277. Philosophie und Theologie an der Universität von Paris im letzten Viertel des 13. Jahrhunderts*, Studien und Texte (Miscellanea Mediaevalia 28), Walter de Gruyter, Berlin-New York 2001, pp. 436-455.
29. Klima, G. (2000) "The Medieval Problem of Universals", in *The Stanford Encyclopedia of Philosophy* (Fall 2000 Edition), E. N. Zalta (ed.), URL = <http://plato.stanford.edu/entries/universals-medieval/>
30. Klima, G. (2000) "Saint Anselm's Proof: A Problem of Reference, Intentional Identity and Mutual Understanding", in: G. Hintikka (ed.): *Medieval Philosophy and Modern Times*, Proceedings of "Medieval and Modern Philosophy of Religion", Boston University, August 25-27, 1992; Kluwer Academic Publishers, The Netherlands, pp. 69-88.
31. Klima, G. (2000) "Aquinas on One and Many", *Documenti e Studi sulla Tradizione Filosofica Medievale*, 11(2000), pp. 195-215.
32. Klima, G. (1999) "Ockham's Semantics and Ontology of the Categories", Spade, P. V. (ed.), *The Cambridge Companion to Ockham*, Cambridge: Cambridge University Press, pp. 118-142.
33. Klima, G. (1999) "Buridan's Logic and the Ontology of Modes", in: Ebbesen, S. – Friedman, R. L. (eds.), *Medieval Analyses in Language and Cognition*, Copenhagen: The Royal Danish Academy of Sciences and Letters, 1999, pp. 473-495.
34. Klima, G. (1998) "Ancilla Theologiae vs. Domina Philosophorum: Thomas Aquinas, Latin Averroism, and the Autonomy of Philosophy", in: Aertsen, J. – Speer, A. (eds.), *What is Philosophy in the Middle Ages? Proceedings of the Tenth International Congress of Medieval Philosophy* (SIEPM), Berlin: Walter de Gruyter, pp. 393-402.
35. Klima, G. (1997) "Man = Body + Soul: Aquinas's Arithmetic of Human Nature", Koistinen, T. – Lehtonen, T. (eds.), *Philosophical Studies in Religion, Metaphysics, and Ethics.*, Helsinki: Luther-Agricola-Society, 1997, pp. 179-197.
36. Klima, G. (1996) "The Semantic Principles Underlying Saint Thomas Aquinas's Metaphysics of Being", *Medieval Philosophy and Theology*, 5(1996), pp. 87-141.
37. Klima, G. (1994) "Szent Tamás és a Démon" (Saint Thomas and the Demon), in Altrichter, F. – Szécsényi, T. (ed.), *A filozófiai realizmus védhetősége (The Defensibility of Philosophical Realism)*, Budapest: University of Budapest, pp. 180-212.
38. Klima, G. (1993) "The Changing Role of *Entia Rationis* in Medieval Philosophy: A Comparative Study with a Reconstruction", *Synthese* 96(1993), pp. 25-59.
39. Klima, G. (1993) "Nomina nuda tenemus", *Vigilia*, 58(1993), pp. 680-684.
40. Klima, G. (1993) "'Socrates est species': Logic, Metaphysics and Psychology in St. Thomas Aquinas' Treatment of a Paralogism", in Jacobi, K. (ed.)

Argumentationstheorie: Scholastische Forschungen zu den logischen und semantischen Regeln korrekten Folgerns, Brill: Leiden, the Netherlands, pp. 489-504.

41. Klima, G. (1993) “Debeo tibi equum’: A Reconstruction of Buridan’s Treatment of the Sophisma”, in Read, S.L. (ed.), *Sophisms in Medieval Logic and Grammar: Acts of the 9th European Symposium for Medieval Logic and Semantics*, Dordrecht: Kluwer Academic Publishers, 1993. pp. 333-347; reprinted in: Neumer, K. – Voigt, V. (eds.), *Semiotics and Philosophy of Language in Hungary, S - European Journal for Semiotic Studies*, Vol. 4. No. 1-2. Vienna, pp. 141-159.
42. Klima, G. (1992) “Az angyali metafizika ördögi buktatói” (The Devilish Tripwires of the Angelic Doctor’s Metaphysics: A Rejoinder), *BUKSZ (Budapest Review of Books)*, 4(1992), pp. 413-418.
43. Klima, G. (1991) “Ontological Alternatives vs. Alternative Semantics in Medieval Philosophy”, in: J. Bernard: *Logical Semiotics, S - European Journal for Semiotic Studies*, Vol. 3. No. 4, Vienna, pp. 587-618.
44. Klima, G. (1991) “Latin as a Formal Language: Outlines of a Buridanian Semantics”, *Cahiers de l’Institut du Moyen-Âge Grec et Latin, Copenhagen*, 61, pp. 78-106.
45. Klima, G. (1990) with Sandu, G. “Numerical Quantifiers in Game-Theoretical Semantics”, *Theoria*, 56, pp. 173-192.
46. Klima, G. (1990) “Understanding Matters from a Logical Angle: Logical Aspects of Understanding”, *Annales Universitatis Budapestinensis, Sectio Philosophica et Sociologica*, 22-23, pp. 37-62.
47. Klima, G. (1990) “On Being and Essence in St. Thomas Aquinas’s Metaphysics and Philosophy of Science”, S. Knuuttila - R. Työrinoja - S. Ebbesen (eds.): *Knowledge And The Sciences In Medieval Philosophy: Proceedings of the Eighth International Congress of Medieval Philosophy (S.I.E.P.M.)*, Helsinki 24-29 August 1987, Vol. II, Publications of Luther-Agricola Society Series B 19, Helsinki, pp. 210-221.
48. Klima, G. (1990) “Approaching Natural Language via Medieval Logic”, in: J. Bernard-J. Kelemen: *Zeichen, Denken, Praxis*, Institut für Sozio-Semiotische Studien: Vienna, pp. 249-267.
49. Klima, G. (1988) “Modernorum ‘Logica Modernorum’“, in Pólos, L. (ed.), *Intensional Logic, History of Philosophy, and Methodology: To Imre Ruzsa on the Occasion of his 65th Birthday*, Budapest, pp. 159-175.
50. Klima, G. (1987) with Bellér, J. “A bírói lelkiismeret dilemmái a keso-középkori jogtudományban”, (Dilemmas of Conscience of the Judge in Late Medieval Jurisprudence) *Magyar Jogtörténeti Szemle*, 1, pp. 3-13.
51. Klima, G. (1987) “Understanding Matters from a Logical Angle: Logical Aspects of Understanding”, *Semiotische Bericthe-Doxa* (joint issue), 3-4/11, pp. 101-125.
52. Klima, G. (1987) “Über die natürliche Theologie von Anton Schütz” (On the Natural Theology of Anton Schütz), *Doxa*, 11, pp. 52-65.
53. Klima, G. (1987) “Existence, Quantification and the Medieval Theory of Ampliation”, *Doxa*, 9, pp. 83-112.

54. Klima, G. (1987) “Aquinoi Tamás a természet princípiumairól”, (Thomas Aquinas on the Principles of Nature) *Magyar Filozófiai Szemle*, 31, pp. 41-80.
55. Klima, G. (1986) with Bodnár, I. and Ruzsa, F. “Parmenidész igazolása”, (Justifying Parmenides) *Magyar Filozófiai Szemle*, 30, pp. 285-298.
56. Klima, G. (1986) “Modernorum ‘Logica Modernorum’”, *Tertium Non Datur*, 2, pp. 177-197.
57. Klima, G. (1984) “Libellus pro Sapiente: A Criticism of Allan Bäck’s Argument against St. Thomas Aquinas’ Theory of the Incarnation”, *The New Scholasticism*, 58, pp. 207-219.
58. Klima, G. (1984) “Aquinoi Tamás a széprol”, (Thomas Aquinas on Beauty) *Magyar Filozófiai Szemle*, 28, pp. 454-473.
59. Klima, G. (1984) “Aquinoi Tamás a szavak jelentéséről”, (Thomas Aquinas on the Meaning of Words) *Magyar Filozófiai Szemle*, 28, pp. 298-312.
60. Klima, G. (1983) “Szent Anzelm es az ontológiai istenérv”, (Saint Anselm and the Ontological Proof of God’s Existence) *Világosság*, 24, pp. 3-9.
61. Klima, G. (1981) “Az Öt Út: Aquinoi Szent Tamás istenbizonyítékai”, (The Five Ways: Saint Thomas Aquinas’ Proofs for God’s Existence) *Világosság*, 22, pp. 1-3.

Review Articles:

62. Klima, G. (in press) “On Kenny on Aquinas on Being: A critical review of *Aquinas on Being* by Anthony Kenny, Oxford: Oxford University Press, 2002. Pp. x + 212. \$45.00”, *International Philosophical Quarterly*, forthcoming
63. Klima, G. (2003) “Review of Matthew of Orléans: *Sophistaria Sive Summa Communium Distinctionum Circa Sophismata Accidentium*”, *Journal of the History of Philosophy*, 41(2003), pp. 272-274.
64. Klima, G. (2002) “Review of C. Panaccio: *Le discours intérieur de Platon à Guillaume d’Ockham*”, *History and Philosophy of Logic*, 23(2002), pp. 71-73.
65. Klima, G. (1998) Review of A. Kenny: *Aquinas on Mind*, New York: Routledge, 1995, in *Faith and Philosophy*, 15(1998), pp. 113-117.
66. Klima, G. (1998) “What can a scholastic do in the 21st century?” (Review of essays of K. Vidrányi), *BUKSZ (Budapest Review of Books)*, 7(1998), pp. 167-169.
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