

Circle Of Desire

The Syntax of Desire
The Epistemology of Desire and the Problem of Nihilism
Mind
Three Faces of Desire
The Great Art of Government
A Greek-English Lexicon
The hansei-zasshi
Discourses
The Irish Liber Hymnorum
The Risen Dead
Cobbett's Parliamentary Debates
The Roman Poets of the Augustan Age
Man mortal: being a reply to Mr. F. W. Grant's "Life and Immortality," etc
Federal Decisions: Damages
The Foot of the Cross, Or, The Sorrows of Mary
The right and wrong of compulsion by the State. Repr., with alterations from The Newcastle weekly chronicle
"The" Quarterly Review
Childhood, boyhood, youth
Christian Literature
The Century Dictionary and Cyclopedia: The Century dictionary ... prepared under the superintendence of William Dwight Whitney ... rev. & enl. under the superintendence of Benjamin E. Smith
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Cyclopedia: The Century dictionary ... prepared under the superintendence of William Dwight Whitney ... rev. & enl. under the superintendence of Benjamin E. Smith *Elena Lombardi Allan Hazlett Timothy Schroeder Peter Josephson Henry George Liddell David Crawford (D.D.) Florence Marryat Great Britain. Parliament William Young Sellar Robert ROBERTS (Christadelphian.) United States. Courts Frederick William Faber Auberon Edward W.M. Herbert (hon.) graf Leo Tolstoy*

in medieval culture the consideration of language is deeply connected to other aspects of the system of knowledge one interesting connection takes place between theories of language and theories of larger concepts such as love and desire the syntax of desire is an interdisciplinary examination of the interlacing operation of syntax and desire in three medieval grammars theological linguistic and poetic exploring three representative aspects of medieval language theory elena lombardi uncovers the ways in which syntax and desire were interrelated in the middle ages she suggests that in augustine s theology the creative act of god in the universe emerges as a syntax that the human individual must interpret by means of desire in the linguistic theory of the modistae she sees the syntax of language as parallel to a syntax of reality one organized by the desiring interplay of matter and form in dante s poetry she argues that the language of the fallen human is bound together by the syntax of poetry an act of desire that restores language to its primitive innocence in addition to detailed analyses of medieval texts the syntax of desire examines some aspects of the same relationship in light of contemporary linguistics philosophy of language and psychoanalysis

most people have wondered whether anything really matters some have temporarily thought that nothing really matters and some philosophers have defended the view that nothing really matters however if someone thinks that nothing matters if they are a nihilist about value then it seems that it is irrational for them to care about anything it

seems that nihilism about value mandates total indifference this is the problem of nihilism allan hazlett addresses in the epistemology of desire and the problem of nihilism hazlett argues that the problem of nihilism arises because desire and thus caring is a species of evaluation that admits of irrationality this contradicts the influential humean view that desire does not admit of irrationality which has a ready solution to the problem of nihilism since desire does not admit of irrationality it cannot be irrational to care about something that you believe does not matter however following g e anscombe hazlett argues that desire has the same relationship to goodness as belief has to truth just as truth is the accuracy condition for belief goodness is the accuracy condition for desire this reveals desire as an appropriate target of epistemological inquiry in the same way that belief is an appropriate target of epistemological inquiry desires can amount to knowledge in the same way that beliefs can amount to knowledge and crucially for the problem of nihilism desire admits of irrationality in the same way that belief admits of irrationality nevertheless although it is obviously irrational to believe something that you believe is not true hazlett argues that it is not irrational to desire something you believe is not good despite the fact that goodness is the accuracy condition for desire this provides a solution to the problem of nihilism and shows that nihilism about value can coherently be combined with the anti humean view that desire is a species of evaluation

issues for 1896 1900 contain papers of the aristotelian society

desires lead to actions influence feelings and determine what counts as a reward recent empirical evidence shows that these three aspects of desire stem from a common biological origin the author reveals this common foundation and builds a striking new philosophical theory of desire that puts desire s neglected face reward at its core

moving beyond previous scholarship he gives us a Locke as much concerned with the effective functioning of government as with the roots of its moral legitimacy book jacket

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