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it is an apparent feature of propositional attitude
ascriptions that the complement sentences they
contain are opaque: that is, the substitution of
coreferential terms within the complement
sentence will not always preserve the truth value
of the whole ascription. by and large, theorists of
propositional attitudes ascriptions have
understood an important part of the task to be
to account for this opacity ('by and large' since in
recent years a number of theorists have denied
that the apparent opacity is genuine). accounts
of opacity have fallen into three broad classes. in
the first come those that deny that the terms
within the complement sentence have their usual
reference; in davidson's phrase, these accounts
abandon their semantic innocence. in this class
comes frege's account, an account which sees
the terms in the complement clause as referring
to what is customarily their sense; here too come
the various sentential accounts, accounts which
see the terms as referring to themselves. in the
second broad class come what we might call
'intentional operator' theories. these hold that the
terms maintain their customary reference, but
that in addition they bring with them a further
semantic value, a sense or an intention of some
kind. the complement sentence is then
understood as falling within the scope of an
intentional operator which is sensitive to these
further semantic values, in such a way that the
truth value of the whole ascription can be
affected when they change. the price paid by
such accounts is the need to invoke an
intensional logic, in addition to whatever
intensional semantic values are needed for the
logic to operate on. in the third class come
theories that trace the opacity to the reference of
some part of the sentence other than the
complement sentence. an example is davidson's
account of the related phenomenon of indirect
speech ascriptions, an account which treats the
complementizer 'that' as a demonstrative
denoting the utterance of the complement
sentence. words in the complement sentence
retain their ordinary reference; however,
substituting a co-referential term within the
complement can affect the truth value of the
whole report, since the demonstrative comes to
denote a different utterance.

in this important and stimulating book, mark
crimmings has given us a variant of the third kind
of account. developing ideas first put forward in
a joint article with john perry, he argues that
belief reports express propositions that contain
unarticulated constituents. substituting
coreferential terms within the complement
sentence does not change the semantic value of
that sentence; however it can change the truth
value of the whole report, since it can change
these unarticulated constituents. to see how this
works it is helpful to start with crimmings'
discussion of quine's famous example giorgione
was so called because of his size.

clearly here the term 'giorgione' refers to
giorgione; but equally clearly, substituting the
coreferential term 'barbarelli' changes the truth
value of the sentence. crimmings suggests that
'so' functions as a demonstrative denoting a
name, so that (1) can be paraphrased as

(2) giorgione was called that because of his size.

crimmings points out that whilst in a typical use of
(1) 'so' will refer to the name 'giorgione' that is
used earlier in the sentence, in the right context
it need not. consider the (false!) sentences

(3)

both giorgione and titian were known as 'the
giant'. giorgione was so-called because of his
size; in titian's case it was his towering skill that
gave rise to the name.

here 'so' is naturally taken as referring to the
name 'the giant' which is mentioned in the
previous sentence; it seems that it can refer to
any name that is made contextually salient
(which is what we would expect of a
demonstrative). crimmings' idea is that belief
reports have much in common with sentences
containing 'so-called'; however, in a belief report
the element that would do the work of 'so-called'
does not appear in the surface structure. in
essence (and much simplified), his proposal is
that a report of the form judith believes that
giorgione was a painter can be understood as
expressing the same proposition as is expressed
by (5) judith believes that giorgione was a
painter by means of that notion and that idea
where the notion in question is a representation
of the individual giorgione and the idea is a
representation of the property of being a painter.
this gives rise to opacity in the following way.

suppose judith has two notions of the individual
giorgione, one of which includes the feature that
he is called 'giorgione' whilst the other includes
the feature that he is called 'barbarelli'. let us
further suppose that she believes the first of
these notions (her giorgione notion) to concern
an italian landscape painter; and that she
believes the second (her barbarelli notion) to
concern an english conductor. one of these
notions will be denoted by the expression 'that
notion' in (5). which one? that will depend on
which of them is made salient by the context; as
with 'so-called' there is no simple rule which
determines this. however, again paralleling the
case of 'so-called', a typical way of making a
representation salient will be by means of the
very words used in the ascription. so typically (5)
will be used to ascribe to judith the belief that the
person denoted by her giorgione notion has the
property of being a painter (i have described this
belief meta-linguistically, but this can be
avoided). now we can see how this gives rise to
opacity. suppose we substituted 'barbarelli' for
'giorgione' in (5).

the name would still function to denote the same
person. however, typically the denotation of 'that
notion' would change. rather than denoting
judith's giorgione notion, it will now typically
denote her barbarelli notion. i have stressed the
structural similarity of this account to davidson's
account of indirect discourse. in both cases
semantic innocence is maintained, and an
intensional logic is avoided, by invoking a further
constituent which can change when coreferential
substitutions are made in the complement

sentence. however there are two important differences. in the first place, davidson claims that the further constituent is explicitly denoted by a term occurring in the surface structure of the belief ascription: it is the complementizer 'that' (or at least, this is how davidson initially presents the idea in 'on saying that'; later in the article the logical form of belief ascriptions is given in a way that makes no such claim). crimmmins, in contrast, thinks that the further constituents are unarticulated. he remains undecided whether to think of them as denoted by covert terms which are somehow suppressed at surface structure; or whether in contrast to think of them as not really being denoted at all, but as simply determined in a context by their salience.

crimmmins, mark, talk about beliefs (cambridge ma: mit press, 1992) pp. xi, 214 us\$25 (cloth). it is an apparent feature of propositional attitude ascriptions that the complement sentences they contain are opaque: that is, the substitution of coreferential terms within the complement sentence will not always preserve the truth value of the whole ascription. by and large, theorists of propositional attitudes ascriptions have understood an important part of their task to be to account for this opacity ('by and large' since in recent years a number of theorists have denied that the apparent opacity is genuine). accounts of opacity have fallen into three broad classes. in the first come those that deny that the terms within the complement sentence have their usual reference; in davidson's phrase, these accounts abandon their semantic innocence. in this class comes frege's account, an account which sees the terms in the complement clause as referring to what is customarily their sense; here too come the various sentential accounts, accounts which see the terms as referring to themselves. in the second broad class come what we might call 'intentional operator' theories. these hold that the terms maintain their customary reference, but that in addition they bring with them a further semantic value, a sense or an intention of some kind. the complement sentence is then understood as falling within the scope of an intentional operator which is sensitive to these further semantic values, in such a way that the truth value of the whole ascription can be affected when they change. the price paid by such accounts is the need to invoke an intensional logic, in addition to whatever intensional semantic values are needed for the logic to operate on. in the third class come theories that trace the opacity to the reference of some part of the sentence other than the complement sentence. an example is davidson's account of the related phenomenon of indirect speech ascriptions, an account which treats the complementizer 'that' as a demonstrative denoting the utterance of the complement sentence. words in the complement sentence retain their ordinary reference; however, substituting a co-referential term within the complement can affect the truth value of the whole report, since the demonstrative comes to denote a different utterance. in this important and stimulating book, mark crimmmins has given us a variant of the third kind of account. developing ideas first put forward in a joint article with john perry, he argues that belief reports express propositions that contain unarticulated constituents. substituting coreferential terms within the complement sentence does not change the semantic value of that sentence; however it can change the truth value of the whole report, since it can change these unarticulated constituents. to see how this works it is helpful to start with crimmmins' discussion of quine's famous example (1) giorgione was so called because of his size. clearly here the term 'giorgione' refers to giorgione; but equally clearly, substituting the coreferential term 'barbarelli' changes the truth value of the sentence. crimmmins suggests that 'so' functions as a demonstrative denoting a name, so that (1) can be paraphrased as (2) giorgione was called that because of his size. (1) crimmmins points out that whilst in a typical use of (1) 'so' will refer to the name 'giorgione' that is used earlier in the sentence, in the right context it need not. consider the (false!) sentences (3) both giorgione and titian were known as 'the giant'. giorgione was so-called because of his size; in titian's case it was his towering skill that gave rise to the name. here 'so' is naturally taken as referring to the name 'the giant' which is mentioned in the previous sentence; it seems that it can refer to any name that is made contextually salient (which is what we would expect of a demonstrative). crimmmins' idea is that belief reports have much in common with sentences containing 'so-called'; however, in a belief report the element that would do the work of 'so-called' does not appear in the surface structure. in essence (and much simplified), his proposal is that a report of the form (4) judith believes that giorgione was a painter can be understood as expressing the same proposition as is expressed by (5) judith believes that giorgione was a painter by means of that notion and that idea where the notion in question is a representation of the individual giorgione and the idea is a representation of the property of being a painter. this gives rise to opacity in the following way. suppose judith has two notions of the individual giorgione, one of which includes the feature that he is called 'giorgione' whilst the other includes the feature that he is called 'barbarelli'. let us further suppose that she believes the first of these notions (her giorgione-notion) to concern an italian landscape painter; and that she believes the second (her barbarelli-notion) to concern an english conductor. one of these notions will be denoted by the expression 'that notion' in (5). which one? that will depend on which of them is made salient by the context; as with 'so-called' there is no simple rule which determines this. however, again paralleling the case of 'so-called', a typical way of making a representation salient will be by means of the very words used in the ascription. so typically (5) will be used to ascribe to judith the belief that the person denoted by her giorgione-notion has the property of being a painter (i have described this belief meta-linguistically, but this can be avoided). now we can see how this gives rise to opacity. suppose we substituted 'barbarelli' for 'giorgione' in (5). the name would still function to denote the same person. however, typically the denotation of 'that notion' would change. rather than denoting judith's giorgione-notion, it will now typically denote her barbarelli-notion. i have stressed the structural similarity of this account to davidson's account of indirect discourse. in both cases semantic innocence is maintained, and an intensional logic is avoided, by invoking a further constituent which can change when coreferential substitutions are made in the complement sentence. however there are two important differences. in the first place, davidson claims that the further constituent is explicitly denoted by a term occurring in the surface structure of the belief ascription: it is the complementizer 'that' (or at least, this is how davidson initially presents the idea in 'on saying that'; later in the article the logical form of belief ascriptions is given in a way that makes no such claim). crimmmins, in contrast, thinks that the further constituents are unarticulated. he remains undecided whether to think of them as denoted by covert terms which are somehow suppressed at surface structure; or whether in contrast to think of them as not really being denoted at all, but as simply determined in a context by their salience. the second difference from davidson concerns the nature of the unarticulated constituents. in davidson's account of speech ascriptions, these are utterances. for crimmmins, notions, ideas, and beliefs are concrete mental entities, things that come into existence at a particular time for a particular thinker. crimmmins spends a considerable amount of time defending the idea that belief ascriptions can be better explained by a theory that embraces such concrete entities than by one that embraces abstract entities or belief states (amongst which he includes senses, classes of possible worlds, and functional states) that can be grasped or instantiated by different thinkers. the basic idea is that once abstract entities become fine grained enough to individuate beliefs, they become too fine grained to be shared. all of what crimmmins says against the abstract conception is interesting, and much is convincing. however, the position that he adopts does appear to leave him a hostage to empirical fortune: it is not at all clear that neuroscience will ultimately recognize the existence of the concrete particulars to which his account is committed. crimmmins recognizes a worry here, and argues that the commitments are at least 'prima facie plausible' (p. 75). however, the real worry is not that his account is hostage to fortune in this way; it is rather that it seems most implausible that our common practice of belief ascriptions is similarly hostage. the account risks saddling the analysis of belief ascriptions with commitments that are not there in the ascriptions themselves. crimmmins has something to say to lessen the force of these commitments: he argues that the concrete entities he is concerned with need not be simply 'chunks of grey matter'; and he points to 'knots, waves, utterances, epidemics, and traditions' as examples of entities that are not simply 'masses of stuff', yet are nonetheless not abstract (p. 54). yet now a worry arises over whether these really should be thought of as concrete objects; mightn't they rather be instances of just the sorts of abstract states that he has been at pains to disavow in the case of thoughts? it strikes me that crimmmins should not be so ready to conclude that just because such abstract entities cannot always individuate our belief states, they cannot be the objects that our ordinary practice of belief ascriptions invokes; for it strikes me that our ordinary practice of belief ascriptions breaks down in the face of cases where very fine grained individuation is called for (for instance, in paderewski cases). there much more that crimmmins can say here in defence of his account; and a great deal of it is said in the book. however, it is a great advantage of the account that the so much of it remains independent of the resolution of these issues. in articulating in some detail a semantics for an account of propositional attitude ascriptions using unarticulated constituents, crimmmins has presented something that can be used by those who disagree with him over the exact nature of those constituents. the book is a major contribution to the literature on attitude ascriptions. richard holton university related paperspropositional attitudes (2006)by kasia jaszczoltdownload free pdfdownload pdfdownload free pdfview pdfascriptions with an attitude. a study on belief reportsby neftalí villanuevdownload free pdfdownload pdfdownload free pdfview pdfmarcus and substitutivityby graeme forbesdownload free pdfdownload free pdfdownload free pdfview pdffrom giorgione-sentences to simple sentencesby eros corazzadownload free pdfdownload pdfdownload free pdfview pdfquasi-singular propositions: the semantics of belief reportsby francois recanatidownload free pdfdownload pdfdownload free pdfview pdfintensional verbs in event semanticsby graeme forbesdownload free pdfdownload free pdfdownload free pdfview pdfthe indispensability of sinn author (s)by graeme forbesdownload free pdfdownload pdfdownload free pdfview pdfpropositional attitude reports: pragmatic aspects (2012)by kasia jaszczoltdownload free pdfdownload pdfdownload free pdfview pdfaction sentences, negation and adverbsby tomás andrés barrero guzmádownload free pdfdownload free pdfdownload free pdfview pdfsubstitutivity and side effectsby graeme forbesdownload free pdfdownload pdfdownload free pdfview pdfmental files, blown up by indexed filesby neftalí villanueva and isidora stojanovicdownload free pdfdownload pdfdownload free pdfview pdfreply to marksby graeme forbesdownload free pdfdownload pdfdownload free pdfview pdfis it merely loose talk? 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