

[Part IV: A second proposal]

Clearly we must at least add that, for x to have meant_{nn} anything, not merely must it have been “uttered” with the intention of inducing a certain belief but also the utterer must have intended an “audience” to recognize the intention behind the utterance.

This, though perhaps better, is not good enough. Consider the following cases:

- (1) Herod presents Salome with the head of St. John the Baptist on a charger.
- (2) Feeling faint, a child lets its mother see how pale it is (hoping that she may draw her own conclusions and help).
- (3) I leave the china my daughter has broken lying around for my wife to see.

Here we seem to have cases which satisfy the conditions so far given for meaning_{nn}. For example, Herod intended to make Salome believe that St. John the Baptist was dead and no doubt also intended Salome to recognize that he intended her to believe that St. John the Baptist was dead. Similarly for the other cases. Yet I certainly do not think that we should want to say that we have here cases of meaning_{nn}.