

[Part V: A third proposal]

What we want to find is the difference between, for example, “deliberately and openly letting someone know” and “telling” and between “getting someone to think” and “telling.”

The way out is perhaps as follows. Compare the following two cases:

- (1) I show Mr. *X* a photograph of Mr. *Y* displaying undue familiarity to Mrs. *X*.
- (2) I draw a picture of Mr. *Y* behaving in this manner and show it to Mr. *X*.

I find that I want to deny that in (1) the photograph (or my showing it to Mr. *X*) meant_{nn} anything at all; while I want to assert that in (2) the picture (or my drawing and showing it) meant_{nn} something (that Mr. *Y* had been unduly unfamiliar), or at least that I had meant_{nn} by it that Mr. *Y* had been unduly familiar. What is the difference between the two cases? Surely that in case (1) Mr. *X*'s recognition of my intention to make him believe that there is something between Mr. *Y* and Mrs. *X* is (more or less) irrelevant to the production of this effect by the photograph. Mr. *X* would be led by the photograph at least to suspect Mrs. *X* even if instead of showing it to him I had left it in his room by accident; and I (the photograph shower) would not be unaware of this. But it will make a difference to the effect of my picture on Mr. *X* whether or not he takes me to be intending to inform him (make him believe something) about Mrs. *X*, and not to be just doodling or trying to produce a work of art.

[...]

Perhaps we may sum up what is necessary for *A* to mean something by *x* as follows. *A* must intend to induce by *x* a belief in an audience, and he must also intend his utterance to be recognized as so intended. But these intentions are not independent; the recognition is intended by *A* to play its part in inducing the belief, and if it does not do so something will have gone wrong with the fulfilment of *A*'s intentions. [...] Shortly, perhaps, we may say that “*A* meant_{nn} something by *x*” is roughly equivalent to “*A* uttered *x* with the intention of inducing a belief by means of the recognition of this intention.” (This seems to involve a reflexive paradox, but it does not really do so.)