

Grice on Meaning

Stage 1: Intentions

x means_{NN} that p iff x is intended by its utterer to induce in an audience the belief that p .

Stage 2: Reflexive Intentions

x means_{NN} that p iff x is intended by its utterer to induce in an audience the belief that p and the utterer intends that the audience should recognize that intention.

Stage 3: The Final Account

The speaker must have these **three** intentions:

- (i_1) that the audience should believe that p .
- (i_2) that the audience should recognize the speaker's intention (i_1).
- (i_3) that it be by means of the recognition of (i_1) that the audience comes to believe that p .

“‘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’ (p. 95).

Strawson's formulation

“Intention and Convention in Speech Acts,” *Phil. Rev.* 1964, p. 446

Where S is the speaker and H is the hearer:

In uttering x S means_{NN} that p iff S intends by uttering x :

- (i_1) to produce in H the belief that p , and
- (i_2) that H should recognize S 's intention (i_1), and
- (i_3) that H should base his belief that p on his recognition of (i_1)
- (i_4) that H should recognize S 's intention (i_2).

Criticisms of Grice

Searle, “What is a speech act?” in *Philosophy in America*, 1963.

“Meaning is more than a matter of intention, it is also a matter of convention” (the captured American soldier example).

Platts, *Ways of Meaning*, 1979.

Grice cannot provide a non-circular account of the meanings of (the infinitely many) unuttered sentences.