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Nota di contenuto	Part I. Meaning and Objects -- Beyond Sense -- Meaning and Grammar -- Models and Formal Language -- Montague Grammar -- Meaning and Possibility -- Propositional Attitudes -- Natural Language Metaphysics -- Part II: Meaning and Subjects -- Semantic Externalism -- Meaning and Use -- Meaning and World -- Meaning and Mind -- Meaning and Indexicality -- Meaning and Context -- Meaning and Causality -- Meaning and Acquaintance -- Attitudes de se -- Worlds and Centers -- Meaning and (Epistemic) Subjectivity -- Meaning and Private Objects -- Implicit de se -- Conscious Experience -- Semantic Internalism -- Part III. Meaning, Language and Perception -- Meaning at the Interface -- The Old View of Perception -- The New View of Perception -- Meaning as Perception -- Cognitive Propositions -- Meaning and Conscious Experience -- Meaning and Other Minds -- Meaning and Nature.
Sommario/riassunto	Natural languages – idioms such as English and Cantonese, Zulu and Amharic, Basque and Nicaraguan Sign Language – allow their speakers to convey meaning and transmit meaning to one another. But what is meaning exactly? What is this thing that words convey and speakers

communicate? Few questions are as elusive as this. Yet, few features are as essential to who we are and what we do as human beings as the capacity to convey meaning through language. In this book, Gaetano Fiorin and Denis Delfitto disclose a notion of linguistic meaning that is structured around three distinct, yet interconnected dimensions: a linguistic dimension, relating meaning to the linguistic forms that convey it; a material dimension, relating meaning to the material and social conditions of its environment; and a psychological dimension, relating meaning to the cognitive lives of its users. By paying special attention to the puzzle surrounding first-person reference – the way speakers exploit language to refer to themselves – and by capitalizing on a number of recent findings in the cognitive sciences, Fiorin and Delfitto develop the original hypothesis that meaningful language shares the same underlying logical and metaphysical structure of sense perception, effectively acting as a system of classification and discrimination at the interface between cognitive agents and their ecologies.
