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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 crimmins 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 crimmins can say here in defence of his account; and a great deal of it is said in the book.

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