

The paper distinguishes two kinds of singularity in intentional states: external singularity, involving a relation to some object outside the thinker, and internal singularity, in which the thinker exercises the kind of concept of a kind suitable for external singularity but which in fact does not relate to any external object. This absolves intentional states from finding object for them to refer to in every case in which they involve a syntactically singular concept. Intentionality does not require us to recognize “exotic” objects, like nonexistent objects, or abstract objects with a dual nature (both exemplifying one range of properties and encoding another).