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This is an unedited version of a paper written in 2012 and accepted for publication (sometime) in a forthcoming *Festschrift* for Mark Platts.

In it I argue that the Helmholtz/Bayes tradition of free energy neuroscience begun by Geoffrey Hinton and his colleagues, and now being carried forward by Karl Friston and his, can be seen as a fulfilment of the Quine/Davidson program of radical interpretation, and also of Quine's conception of a naturalized epistemology. This program, in turn, is rooted in Helmholtz's scientific reconception of Kant's notion of a concept-led synthesis of affections by an extra-sensory reality that creates human self-consciousness, a topic already discussed in my (2012) *Psychoanalysis, Representation, and Neuroscience*.

I suggest how far I think 20th century analytical philosophy went astray when Frege, Russell, and Wittgenstein turned away from what should have been their legacy from Helmholtz to espouse of a conception of perception and epistemology that Helmholtz had already shown to be false.

Kantian Neuroscience and Radical Interpretation:

Ways of Meaning in the Bayesian Brain

Mark's first book, *Ways of Meaning*, played an important (if non-evangelical) role in disseminating Davidsonian ideas in the philosophy of language. In his preface to the latest edition, he comments on 'talk of the death of the kind of philosophy of language presented in the first edition of this book'. As he says, philosophical desires 'to initiate funeral rites' are commonly exaggerated and premature. Still this raises the question as to how – fluctuations in philosophical fashion apart -- we should now evaluate the philosophical program to which the book contributed.

1. Radical interpretation.

In answering this we should bear in mind the full ambition of that program: to explicate the human abilities of understanding and meaning. Members of our species are capable of co-ordinating their activities, for good as for ill, to an extent that is unique among vertebrate animals. This is evident in the fact that almost everything we do, or make, or use – the food we eat, the clothes we wear, the books we read, the tools we use, devices by which we communicate and share experience, the science and technology that plays an ever-increasing role in our lives – involves tacit or explicit co-ordination with very many others, in intersecting networks of co-operation or competition that span the globe.

All this pivots on the way each of us can produce behaviour that is meaningful both to ourselves and to others. This enables us to pursue goals by moving in ways that are perceived as actions informed by desires, beliefs, and intentions, and to communicate these and other states of mind by making sounds (or producing other interpretable signs) perceived as meaningful utterances. In thus knowing and communicating our thoughts we establish a socially shared consciousness which that gives us power over life and death never before concentrated in the a single species. All these accomplishments – including the most precise and abstract reaches of science and mathematics – are sustained by the interpretive abilities that underpin meaning and understanding, and would wither in the instant should these fail.

Davidson rightly regarded explicating these abilities as an important philosophical task. He sought to cast light on them by constructing a fully explicit theory that would enable an imaginary scientific investigator – a 'radical interpreter' – to explain partly similar data (the



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