

notion of valuation would lose its significance and relevance. The elaboration of these points, however, would have to wait for another occasion; but see Van Cleve's paper cited in the preceding note for more details.

39. Quine will not disagree with this: he will "naturalize" them both. For his views on values see "The Nature of Moral Values" in Alvin I. Goldman and Jaegwon Kim (eds.), *Values and Morals* (Dordrecht: Reidel, 1978). For a discussion of the relationship between epistemic and ethical concepts see Roderick Firth, "Are Epistemic Concepts Reducible to Ethical Concepts?" in the same volume.
40. For discussions of this and related issues see Goldman, *Epistemology and Cognition*.
41. For a detailed development of a normative ethical theory that exemplifies the view that it is crucially relevant, see Richard B. Brandt, *A Theory of the Good and the Right* (Oxford: The Clarendon Press, 1979).
42. An early version of this paper was read at a meeting of the Korean Society for Analytic Philosophy in 1984 in Seoul. An expanded version was presented at a symposium at the Western Division meetings of the American Philosophical Association in April, 1985, and at the epistemology conference at Brown University in honor of Roderick Chisholm in 1986. I am grateful to Richard Foley and Robert Audi who presented helpful comments at the APA session and the Chisholm Conference respectively. I am also indebted to Terence Horgan and Robert Meyers for helpful comments and suggestions.

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