

## 1 The Ship of Theseus

Version 1: Wooden planks replaced one by one with aluminum planks.

Version 2: Same as 1, but tossed wooden planks are used to construct another ship.

Version 3: Start with two ships, they slowly exchange all parts.

Version 4: Destroy ship, reconstruct.

Solution 1: Deny the transitivity of identity.

- That is, accept that  $a = b$  and  $b = c$ , but deny  $a = c$ .

Solution 2: Deny there is change.

- Five types of “loose and popular identity”:
  - Being the same road in different towns
  - “Fission” and “fusion” of trains
  - Different presidents at different times
  - Playing the same musical instrument
    - Relative identity
  - Familiar things as fictions
- Chisholm claims of each that the same statements can be expressed without using the word “is”
- Strictly speaking, there is no persistence through time of ships.

Bishop Butler’s two theses:

1. Ordinary objects persist only in a “loose and popular” sense.
2. Persons persist in a “strict and philosophical” sense.

Mereological Essentialism: Ordinary objects can’t survive change of parts (over time).

Table example

- Monday: A + B
- Tuesday: B + C
- Wednesday: C + D
- Idea: Three different “fusions” of objects constitute the same table
  - p. 278: “On the one hand, there is what might be called the *ens successivum* – the ‘successive table’ that is made up of different things at different times. And on the other hand, there are the things that do duty on the different days for the successive table: namely, AB, BC, and CD.”

Objections:

- Ordinary objects persist, but on Chisholm’s view, they don’t.
- We have direct evidence that tables survive change.