elements as metals in terms of their valency properties. This may make some people think right away that there are really two concepts of metal operating here, a phenomenological one and a scientific one which then replaces it. This I reject, but since the move will tempt many, and can be refuted only after I develop my own views, it will not be suitable to use 'Gold is a metal' as an example to introduce these views.

But let's consider something easier-the question of the yellowness of gold. Could we discover that gold was not in fact yellow? Suppose an optical illusion were prevalent, due to peculiar properties of the atmosphere in South Africa and Russia and certain other areas where gold mines are common. Suppose there were an optical illusion which made the substance appear to be yellow; but, in fact, once the peculiar properties of the atmosphere were removed, we would see that it is actually blue. Maybe a demon even corrupted the vision of all those entering the gold mines (obviously their souls were already corrupt), and thus made them believe that this substance was yellow, though it is not. Would there on this basis be an announcement in the newspapers: 'It has turned out that there is no gold. Gold does not exist. What we took to be gold is not in fact gold.'? Just imagine the world financial crisis under these conditions! Here we have an undreamt of source of shakiness in the monetary system.

It seems to me that there would be no such announcement. On the contrary, what would be announced would be that though it appeared that gold was yellow, in fact gold has turned out not to be yellow, but blue. The reason is, I think, that we use 'gold' as a term for a certain *kind* of thing. Others have discovered this kind of thing and we have heard of it. We thus as part of a community of speakers have a certain connection between ourselves and a certain kind of thing. The kind of thing is *thought* to have certain identifying marks. Some of these marks may not really be true of gold. We might discover that we are wrong about them. Further, there might be a substance which has all the identifying marks we commonly attributed to gold and used to identify it in the first place, but which is not the same kind of thing, which is not the same substance. We would say of such a thing that though it has all the appearances we initially used to identify gold, it is not gold. Such a thing is, for example, as we well know, iron pyrites or fool's gold. This is not another kind of gold. It's a completely different thing which to the uninitiated person looks just like the substance which we discovered and called gold. We can say this not because we have changed the *meaning* of the term gold, and thrown in some other criteria which distinguished gold from pyrites. It seems to me that that's not true. On the contrary, we *discovered* that certain properties were true of gold in addition to the initial identifying marks by which we identified it. These properties, then, being characteristic of gold and not true of iron pyrites, show that the fool's gold is not in fact gold.

We should look at this in another example. It says somewhere in here:^{\$1} 'I say "The word 'tiger' has meaning in English".... If I am then asked "What is a tiger?" I might reply "A tiger is a large carnivorous quadrupedal feline, tawny yellow in color with blackish transverse stripes and white belly," (derived from the entry under "tiger" in the Shorter Oxford English Dictionary.)⁷ And now suppose someone says 'You have just said what the word "tiger" means in English.' And Ziff asks, 'Is that so?' and he says, correctly, 'I think not.' His example is, 'Suppose in a jungle clearing one says "look, a three-legged tiger!": must one be confused? The phrase "a three-legged tiger" is not a contradictio in adjecto. But if "tiger" in English meant, among other things, either quadruped or quadrupedal, the phrase "a three-legged tiger" could only be a

⁶¹ Paul Ziff, Semantic Analysis, Ithaca, Cornell University Press, 1960, pp. 184-85.