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In this Introduction we shall sketch a profile of our field of inquiry. This is necessary because semantics is too often mistaken for lexicography and therefore dismissed as trivial, while at other times it is disparaged for being concerned with reputedly shady characters such as meaning and allegedly defunct ones like truth. Moreover our special concern, the semantics of science, is a newcomer - at least as a systematic body - and therefore in need of an introduction.

1. GOAL Semantics is the field of inquiry centrally concerned with meaning and truth. It can be empirical or nonempirical. When brought to bear on concrete objects, such as a community of

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World. Metaphysics, semantics seeks to answer problems concerning certain linguistic facts - such as disclosing the interpretation code inherent in the language or explaining the speakers' ability or inability to utter and understand new sentences of the language. This kind of semantics will then be both theoretical and experimental: it will be a branch of what used to be called 'behavioral science'.

In this Introduction' we shall sketch the business of ontology, or metaphysics, and shall locate it on the map of learning. This has to be done because there are many ways of construing the word 'ontology' and because of the bad reputation metaphysics has suffered until recently - a well deserved one in most cases. 1. ONTOLOGICAL PROBLEMS Ontological (or metaphysical) views are answers to ontological questions. And ontological (or metaphysical) questions are questions with an extremely wide scope, such as 'Is the world material or ideal - or perhaps neutral?' 'Is there radical novelty, and if so how does it come about?', 'Is there objective chance or just an appearance of such due to human ignorance?', 'How is the mental related to the physical?', 'Is a community anything but the set of its members?', and 'Are there laws of history?'. Just as religion was born from helplessness, ideology from conflict, and technology from the need to master the environment, so metaphysics - just like theoretical science - was probably begotten by the awe and bewilderment at the boundless variety and apparent chaos of the phenomenal world, i. e. the sum total of human experience. Like the scientist, the metaphysician looked and looks for unity in diversity, for pattern in disorder, for structure in the amorphous heap of phenomena - and in some cases even for some sense, direction or finality in reality as a whole.

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