

Negative Facts, Ideal Meanings, and Intentionality

This paper is a commentary on David Woodruff Smith's "Intentionality and Picturing: Early Husserl vis-à-vis Early Wittgenstein". I address three questions: 1. What is a fact according to Wittgenstein? What is the relation between states of affairs on the one hand and facts on the other? Is a fact an existing state of affairs (as Smith suggests), or is it the existence of a state of affairs, as most of Wittgenstein's remarks on this matter in the *Tractatus* suggest? The difference becomes especially important when negative facts are under consideration. 2. How far goes the parallelism between Husserl's and Wittgenstein's models of the thought-language-world relation really? In particular: Is there anything in Wittgenstein that corresponds to Husserl's ideal senses? Do Wittgenstein's thoughts play that role? 3. Do ideal senses have an explanatory function?