

- 1. The noema is an intensional entity, a generalization of the notion of meaning (Sinn, Bedeutung).**
2. A noema has two components: (1) one which is common to all acts that have the same object, with exactly the same properties, oriented in the same way, etc., regardless of the “thetic” character of the act, i.e., whether it be perception, remembering, imagining, etc. and (2) one which is different in acts with different thetic character.
- 3. The noematic Sinn is that in virtue of which consciousness relates to the object.**
- 4. The noema of an act is not the object of the act (i.e., the object toward which the act is directed).**
5. To one and the same Noema, there corresponds only one object.
- 6. To one and the same object there may correspond several different noemata.**
- 6*. To one and the same object there may correspond several different noematic Sinne.**
7. Each act has one and only one noema.
- 8. Noemata are abstract entities.**
- 9. Noemata are not perceived through our senses.**
- 10. Noemata are known through a special reflection, the phenomenological reflection.**
11. The phenomenological reflection can be iterated.
12. This pattern of determinations <which enables us to perceive one and the same object through different perspectives>, together with the “Gegebenheitsweise”, is the noema.

(D. Føllesdal, “Husserl’s notion of noema”, *The Journal of Philosophy*, 66 (1969), p. 680-687.)