

was seen that certain experiences appeared to have permanent and general validity, while others had to do with the particular and changing, the tendency was to assume a superior form of knowing—reason—and an inferior—sense—and to divide the objective spheres accordingly. Heraclitus and Parmenides contributed to the distinction, but we owe its sharp formulation to Plato. With reference to his theory of ideas, he marks off sharply the incorporeal world, *κόσμος νοητός*, the world of conceptions, from the world which is seen, *κόσμος αἰσθητός*, the world of perceptions. The first is the ultimate reality of which the second is but an image.

Aristotle, following Plato, uses the noun *νοητά* to express the essence of real beings taken in their intelligible aspect, their capacity of being rationally apprehended. As the Neo-Platonists made much of the doctrine of *Nous* (q. v.), so the adjective noetic played a large part in their system. The noetic cosmos (*κόσμος νοητός*) expressed the fact that the nous includes within itself a complete system of forms and forces as its own distinctions. Cudworth revived the term with practically the Aristotelian meaning. Sir William Hamilton used it to designate knowledge originated within the mind.

Literature: PLATO, *Rep.*, vi. 507 ff.; *Phaedrus*, 246 ff.; *Phaedo*, 100 D; *Theaetetus*, *Symposium*; ARISTOTLE, *De Anima*, III. iv. 12; PLOTINUS, *Enn.*, vi. 22; CUDWORTH, *Eternal and Immutable Morality*, Bk. II. i. 4, v. 2; HAMILTON, *Lects. on Met.*, xxxviii. See also MARTINEAU, *Types of Ethical Theory*, 443-5. (J.D.)

Noise [OF. and ME. *noyse* and *noise*]: Ger. *Geräusch*; Fr. *bruit*; Ital. *rumore*. A sensation of hearing distinct from the sensation of tone; usually given as mixed noise and tone; characterized by intensity, duration, and pitch.

It is stimulated by air-vibrations of mixed or rapidly changing rates. It was formerly referred to the vestibule, but is now generally held to have its seat in the cochlea of the ear. Cf. *Auditory Sensation* under HEARING.

Literature: HELMHOLTZ, *Sensations of Tone*, 7, 8; EBBINGHAUS, *Psychol.*, 283, 284. (E.B.T.—J.M.B.)

Nolition [Lat. *nolle*, to be unwilling]: Ger. *Wider-Willkürhandlung* (see below); Fr. *nolition*; Ital. *nolizione* (not in use—E.M.). Negative VOLITION (q. v.) or the will not to do.

A term not in general use, but convenient. An act of nolition is CONTRA-VOLITIONAL (q. v.), and a decision of nolition is a Veto (see FIAT). 'Nolitio et aversio sensitiva non sunt actiones primitivae [unvolitional] sed positivae [contra-volitional]' (Ch. Wolff, *Phil. Pract.*, i. § 38, quoted by Eisler).

The German equivalent is suggested. Nolition is a form of Streben (conation) and also of Widerstreben (negative conation); but is confined to Willkürhandlung (volitional action) as narrower than Willenshandlung (voluntary action). (J.M.B., G.F.S.)

Nominal [Lat. *nominalis*, pertaining to a name]: Ger. *nominal*; Fr. *nominal*; Ital. *nominale*. Relating to a logical term, whether expressed in language or merely a concept of the mind, and not to anything real. Cf. NOMINALISM, and REALISM.

Nominal definition (*definitio nominis*): the declaration of the essence of a word or expression, that is, the necessary and sufficient conditions of its applicability, or the enumeration of marks which suffice, but do not more than suffice, to give the meaning of the term, understanding by the 'meaning' not the whole idea it may convey, but so much as it would require to be intended to convey in order to be a suitable word. Leibnitz says, 'Habemus quoque discrimen inter *definitiones nominales*, quae notas tantum rei ab aliis discernendae continent, et *reales*, ex quibus constat rem esse possibilem, et hæc ratione satisfacit Hobbio, qui veritates volebat esse arbitrarias, quia ex definitionibus nominalibus penderent, non considerans realitatem definitionis in arbitrio non esse, nec qualibet notiones inter se posse coniungi. Nec definitiones nominales sufficiunt ad perfectam scientiam, nisi quando aliunde constat rem definitam esse possibilem.' This mode of making the distinction has been approved by many nominalists, as J. S. Mill. It cannot satisfy the realists, who demand of the real definition that it should express the real generating nature of the real species which it defines. As for the possibility of the thing, if by that is meant logical possibility, the nominal definition suffices. If more than that is meant, it is out of the province of definition to prove or declare a thing to be possible. A 'postulate' defines what is supposed to be possible; a 'problem' proves such possibility.

Nominal mode, in the doctrine of modals: a mode of a proposition expressed by an adjective, as 'Sortem currere est contingens.' (C.S.P.)

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