his own Name; as he himſelf tells us in his Dictionary. See TOBACCO.

NICTITATING *Membrane*, in Anatomy, a thin Membrane which covers the Eyes of ſeveral Creatures, and ſhelters them from Duſt, or too much Light; yet is ſo thin, that they can ſee indifferently well through it. See EYE.

The *Nictitating Membrane* is chiefly found in the Bird and Fiſh Kind. See BIRD and FISH.

This *Membrane* in the Eagle's Eye, is remarkably cloſe and firm, inſomuch as to be accounted as a ſecond Eye-lid: And hence that remarkable Firmneſs of the Eagle's Sight in viewing the Sun. See EAGLE.

NIDUS, *Neſt*, a Depoſitory, wherein certain Animals, Fowls particularly, Inſects, and Reptiles lodge their Eggs, for Incubation; and wherein, when hatch'd, they nurſe their Young till they become able to ſhift for themſelves.

The Word is *Latin*, and ſuppoſed to be derived from *Nidor*, ſtrong, or ill Smell; in regard the Neſts of Animals uſually ſtink.

Mr. *Derham* ſays, he has often wonder'd how Waſps, Hornets, and other Inſects that gather dry Materials (as the Duſt of Wood ſcraped off for that purpoſe) ſhould find a proper Matter to cement and glue their Combs, and line their Cells; but he adds, That in all probability 'tis in their own Bodies: as in the *Tinea Veſtivora*, the Cad-Worm, &c.

Geodart obſerves of his *Eruca* that fed on Leaves, that it made its Cell on Leaves glued together with its own Spittle.

NIECE, a Term relative to Uncle and Aunt, ſignifying Brother or Siſter's Daughter; which, in the Civil Law, is the third Degree of Conſanguinity, and in the Canon Law, the ſecond. See AGNATI and COGNATI.

NIENT *Comprize*, in Law, an Exception taken to a Petition as injuſt; becauſe the thing deſired is not in that Act, or Deed whereon the Petition is grounded.

Thus, a Perſon deſires of the Court to be put in Poſſeſſion formerly adjudg'd to him among other Lands: The adverſe Party pleads that this Petition is not to be granted, by reaſon tho the Petitioner had a Judgment for certain Lands and Houſes, yet this Houſe is not *comprized* therein.

NIEPE, NEPE, or NEEP *Tides*, are thoſe Tides which happen when the Moon is in the middle of the ſecond and laſt Quarters. See TIDE.

The *Niepe-Tides* are oppoſite to the Spring-Tides; and as the higheſt of the Spring-Tides is three Days after the Full or Change, ſo the loweſt of the *Niepe* is four Days before the Full or Change; on which occaſion the Seamen ſay, That it is *deep Niep*.

When a Ship wants Water, ſo that ſhe cannot get out of the Harbour, off the Ground, or out of the Dock, the Seamen ſay, *She is Nieped*.

NIGHT, that Part of a Natural Day, during which the Sun is underneath the Horizon. See DAY.

Or *Night*, is that Space of Time wherein the Sun is out of our Hemiſphere.

Under the Equator, the *Nights* are always equal to the Days. Under the Poles, the *Night* holds half the Year.

The antient *Gauls* and *Germans* divided their Time not by Days, but *Nights*; as appears from *Tacitus* and *Cæſar*. And the People of *Iceland* and the *Arabs*, do the ſame at this day. The ſame is obſerved of our *Saxon* Anceſtors.

Thus, in the Council of *Cloveſhoe*, *Anno* 824, we read, *Ibi finita & proſcripta contentione coram Epiſcopo poſt* 30 Noctes, *illum Juramentum ad Weſtminſter deductum eſt*. Whence our Cuſtom of ſaying, *Seven-night*, *fort-night*, &c.

NIGHT-*Mare*, a popular Name for a Diſeaſe by the *Greek* Phyſicians call'd *Ephialtes*, and the *Latins*, *Incubus*; to which People lying a-ſleep on their Backs, and having their Stomach charg'd with heavy Food difficult of Digeſtion, are very liable. See INCUBUS.

The Diſeaſe makes the ſleeping Patient appear as if oppreſs'd with a huge Weight on the Breaſt; whence he ordinarily imagines ſome Spectre or Fantom ſtopping his Breath.

The Diſeaſe does not ariſe, as was antiently imagined, from groſs Vapours filling the Ventricles of the Brain; but rather from a too great repletion of the Stomach which prevents the Motion of the Diaphragm, and, of conſequence, the Dilatation of the Breaſt neceſſary to Reſpiration.

Others take it to be produced by a Convulſion of the Muſcles of Reſpiration. See EPHIALTES.

Etmuller obſerves, That the *Arabs* call this Diſeaſe a *Nocturnal Epilepſy*; ſince upon its prevailing much, it degenerates into an Epilepſy; and is in effect the *Prodromus* hereof in young People, as in old ones of an Apoplexy.

NIHIL, NIHILUM, *Nothing*; among the School Philoſophers, is what has no real *Eſſe*, and is only conceived negatively, and denominated by a Negative. See ESSE.

NIHIL *Capiat per Billam*, or *per Breve*, is a Form uſed when Judgment is given againſt the Plaintiff, ſo as to bar his Action, or overthrow his Writ.

NIHIL *Dicit*, is a failing to put in an Anſwer to the Plaintiff's Plea by the Day aſſign'd.

NIHILI *Album*, ſee POMPHYLAX.

NIHILS, or NICHILS, Iſſues, which the Sheriff that is oppoſed ſays are nothing worth, and Illeviable; for the Inſufficiency of the Parties that ſhould pay them.

Clerk of the NICHILS, *Nihilorum Clericus*, is an Officer of the Exchequer who makes a Roll of the Sums which are *Nichil'd* by the Sheriff. See EXCHEQUER.

NILOMETRE, an Inſtrument uſed among the Antients, to meaſure the height of the Water of the *Nile*, in its over-flowings. See OVERFLOWING.

In the *French* King's Library is an *Arabic* Treatiſe on *Nilometres*, entitled *Neili fi alnal al Nil*; wherein are deſcribed all the overflowings of the *Nile* from the 1ſt Year of the *Hegira* to the 875th.

Herodotus mentions a Column erected in a Point of the Iſland *Delta*, to ſerve as a *Nilometre*: And there is ſtill one of the ſame kind in a Moſque of the ſame Place.

As all the Riches of *Egypt* ariſe from the over-flowing of the *Nile*, the *Egyptians* uſed to ſupplicate them at the hands of their *Serapis*, and committed the moſt execrable Crimes, as Actions, forſooth, of Religion, to obtain the Favour. This occaſion'd *Conſtantine* expreſly to prohibit theſe Sacrifices, &c. and to order the *Nilometre* to be removed into the Church; whereas till that time it had been in the Temple of *Serapis*. *Julian* the Apoſtate, had it replaced in the Temple, where it continued till the Time of the Great *Theodoſius*. See on the Subject of *Nilometres*, the *Acta Eruditorum Lipſii*, *Anno* 1686.

The Word comes from the *Greek* νεῖλος, *Nile*, (and that from νέα ἰλύς, *New Mud*; or, as others will have it, from νέω, *I flow*, and ἰλυς, *muddy*) and μέτρον, *Meaſure*.

The *Greeks* ordinarily call'd the *Nilometre*, *Niloſcope*.

NIMBIS, in Antiquity, a Term ſignifying a Circle, obſerved on certain Medals, around the Heads of ſome Emperors; anſwering to the Circles of Light, or *Aureolæ*, placed around the Images of Saints.

The *Nimbis* is ſeen on the Medals of *Maurice*, *Phocas*, and others, even of the upper Empire.

NIMETULAHITE, a kind of Religious among the *Turks*; ſo call'd from *Nimetulahi* their Inſtitutor.

When a *Turk* would be admitted into the Order, he is to ſhut himſelf up cloſe in a Chamber forty Days, tied down to four Ounces of Food *per* Day. The term expired, the *Nimetulahites* take him by the Hand, and lead him a *Mooriſh* Dance accompanied with an infinity of ridiculous Actions, or Geſtures; till the violence of the Exerciſe, with his former Regimen, throw him down on the Ground. This Fall is conſtrued an Extaſy, during which he is ſuppoſed to have a Viſion.

The *Nimetulahites* meet every *Monday* in the Night-time, and ſing Hymns to God, &c.

NIPPLE, ſee BREASTS.

NISI *Prius*, in Law, a Writ Judicial, which lieth in Caſes, where the Jury being impanel'd, and returned before the Juſtices, one of the Parties requeſts to have ſuch Writ, for the Eaſe of the Country, whereby to will the Sheriff to cauſe the Inqueſt to come before the Juſtices in the ſame Country.

It is call'd a Writ of the *Niſi Prius*, and its Effect is, that the Sheriff is hereby commanded to bring to *Weſtminſter* the Men impanell'd at a certain Day, or before the Juſtices of the next Aſſizes, *Niſi die Lunæ apud talem Locum prius venerint*, &c.

NITRE, in Natural Hiſtory, a ſort of Salt, thus call'd by the Antients; by the Moderns, more uſually, *Saltpetre*. See SALTPETRE.

Naturaliſts differ as to the Point whether our Saltpetre be the *Nitre* of the Antients. *G. C. Schelhamer* has a particular Treatiſe on the Subject, *de Nitro tum veterum tum noſtro Commentarius*.

Moſt other Authors hold the antient *Nitre* to be Mineral or Foſſil; whereas our Saltpetre is Artificial. *Serapion* ſays, their Mines of *Nitre* were like thoſe of common Salt, and that it was form'd out of running Water congeal'd in its Progreſs into a ſort of Stone. He adds, That their *Nitre* was of four kinds, diſtinguiſh'd by the Countries whence it came; *viz.* the *Armenian*; *Roman*; *African*; call'd *Aphronitre*, and by *Avicenna*, *Baurach*; and the *Egyptian*, which was the moſt famous, giving Name to all the reſt; itſelf denominated from *Nitria*, a Province in *Egypt*, where it was found in great abundance. He aſſures us, too, that their *Nitre* was of divers Colours, *viz.* white, red, and livid; that ſome was cavernous, like a Spunge; others cloſe and compact; others tranſparent like Glaſs; and others ſcaly.

Schelhamer gives a different Account: The Antients, he obſerves, diſtinguiſh'd between Νίτρον, *Nitre*, Ἀφρονίτρον, *Aphronitre*, and Ἀφρὸς νίτρου, *Spuma Nitri*, or *Scum of Nitre*.

He

He adds, That *Agricola*, &c. is miſtaken in aſſerting that there were antiently Mines in *Lydia*, *Magneſia*, *Caria*, &c. out of which *Nitre* was dug like Stones out of a Quarry: And that the *Nitre* uſed by the Antients was brought out of ſeveral Countries mentioned by *Pliny*, *L.* xxxi. *c.* 10. A Lake in *Macedonia*, whoſe Waters were *Nitrous*, and in the middle whereof, however, was a Spring of freſh Water, furniſh'd the greateſt Quantity, and the beſt: It was call'd *Calluſtricum* from a neighbouring Cape in the Gulf of *Theſſalonica*, and was form'd like a Cruſt on the Surface of the Water during the Dog-days. The Waters of the Lake *Aſcanius* in *Bithynia*, and thoſe of certain Springs near *Chalcis*, were ſweet and potable towards the Surface, yet *nitrous* at bottom.

There was alſo *Nitre* gather'd on the Ground near *Philippi*, in *Thrace*; but it was little, and of no great value.

The Valleys of *Media* alſo furniſh'd ſome. And there were *Nitre*-Pits in *Egypt*, as there are Salt-Pits among us. See NATRON and NITRIAN *Waters*.

The chief Virtue the Antients aſcribe to their *Nitre*, is, that of drying, deterging, and attenuating; and, as ſuch, it was uſed in Ulcers, Diſorders of the Eyes, the Itch, the Bite of Serpents, Gout, &c. They alſo took it inwardly to reſolve and attenuate viſcid Humours: But its cooling Quality, whereof the modern Phyſicians make ſo much uſe, they were unacquainted withall.

'Tis excellent in Diſeaſes of the Heart, accompanied with a propenſity to vomit.

Abundance of our Phyſicians are full of the Notion of a *volatile Nitre* abounding in the Air; and a world of Phænomena they account for from the Operation of the Particles thereof. See AIR.

That the Atmoſphere abounds with Saline Particles, is moſt certain; for being filled continually with Effluvia from the Earth and Sea, it muſt needs have from both a great Quantity of Saline Corpuſcles; and theſe will be of different Kinds, according to the Variety of thoſe Salts from whence they are derived. See SALT.

But why theſe ſhould be moſtly ſuppoſed of a *Nitrous* nature, is not ſo eaſy to prove; for Saltpetre is by no means found in greater Quantity than the other Salts, eſpecially common Salt; nor is it of a much more volatile Nature than they, nor capable of being raiſed more eaſily, or by a leſſer heat. But ſince Soot, and that which produces it, Smoak, is found to abound very much with a truly volatile Salt; and ſince ſuch a kind of Salt is produced frequently by the Putrefaction of Animal and Vegetable Bodies, 'tis probable the Air may abound with Salts of this kind, among many other decompounded ones of different Natures and Names. See ATMOSPHERE, &c.

Spirit of NITRE, ſee SPIRIT.

NOBILIARY, a Collection, or Hiſtorical Account of the Noble Families of a Province, or Nation.

Chorier has publiſhed a *Nobiliary* of *Dauphine*; and *Caumartin*, another of *Provence*. The *Germans* are particularly careful of their *Nobiliaries*, to keep up the Purity of their Families.

NOBILISSIMUS, in Antiquity, a Title, or Quality given to the Princes of the Imperial Family. See TITLE.

F. *Doucine* advances, That the Title *Nobiliſſimus* was firſt given under the Emperor *Juſtin*; yet we find the Title, *Nobilis Cæſar*, or *Nob. C.* that is, *Nobiliſſimus Cæſar*, on Medals long before that Time, even as early as *Trajan*. So that even M. *Tillemont* is miſtaken where he ſays, The Quality of *Nobiliſſimus* is not to be found in Hiſtory before the Time of *Conſtantine the Great*, who firſt gave it to his two Brothers; after which it was attributed to ſuch of the Emperor's Children as were not *Cæſars*.

Triſtan adds, That the *Cæſars* bore the Title of *Nobiliſſimi* in all Ages; but that the *Nobiliſſimate* firſt became a diſtinct independent Dignity in the Time of *Conſtantine the Great*.

NOBILITY, a Quality that dignifies, or renders a Thing *Noble*; particularly, that raiſes a Perſon poſſeſs'd thereof above a Peaſant, or Commoner. See NOBLE.

In *England*, indeed, but no where elſe, the Term *Nobility* is reſtrain'd to Degrees of Dignity above Knighthood. See KNIGHT.

Some refer the Origin of *Nobility* in *Europe* to the *Goths*; who, after they had ſeiz'd a Part of *Europe*, rewarded their Captains with Titles of Honour, and call'd them *Nobles*, *Nobiles*, to diſtinguiſh them from the common People.

Nobility, in *England*, is only confer'd by the King, and that by Patent; in virtue whereof, it becomes Hereditary. In other Countries there are other ways of acquiring it.

Thus, in *France*, *v. gr.* there are ſeveral Offices which convey perfect *Nobility*, and ſuch as deſcends to Poſterity. Such are all Offices of the Crown, thoſe of *Counſellor of Eſtate*, &c.

Others they have which only communicate an Acceſſory, or Perſonal *Nobility*, which dies with the Perſon. Thus, a *Counſellor in Parliament* enjoys all the Rights and Exemptions of *Nobility*; yet his Son is never reputed *Noble*; unleſs there have been a Succeſſion of them, and both Father and Grandfather have been *Noble*; which they call *Patre & Avo Conſulibus*.

They have a third Kind of *Nobility*, call'd *Nobility of the Bell*, *de la Cloche*; which is what the Mayors and Sheriffs of certain Cities, as *Lions*, *Bourges*, *Rochel*, *Poitiers*, &c. acquire in virtue of their Magiſtracy.

The *Nobility* of *England* is call'd the *Peerage* of *England*. See PEERAGE.

Its Degrees are only five, *viz.* That of a *Duke*, *Marquiſs*, *Earl* or *Count*, *Viſcount*, and *Baron*. See each Degree under its proper Article, DUKE, MARQUISS, &c.

The Privileges of the *Engliſh Nobility* are very conſiderable: They are all eſteem'd as the King's Hereditary Counſellors; and are privileged from all Arreſts, unleſs for Treaſon, Felony, breach of Peace, Condemnation in Parliament, and Contempt of the King. No Supplicative can be granted againſt them; no *Capias*, or *Exigent*, ſued againſt them for Action of Debt, or Treſpaſs; no *Eſſoigne* lies againſt them: In Criminal Caſes, they are only to be tried by a Jury of Peers, who are not put to their Oath; but their Verdict *upon their Honour* ſuffices. In their Abſence they are allow'd a Proxy to Vote for them; and in all Places of Truſt are allow'd to conſtitute Deputies, by reaſon of the Neceſſity the Law ſuppoſes them under of attending the King's Perſon.

Guillim obſerves, That if an Appeal of Murther or Felony be ſued by a Commoner, againſt a Peer, he ſhall be tried by Commoners, not Peers.

No Peer may go out of the Kingdom without the King's leave: If any have leave, he is to return upon the King's Writ, or to forfeit Goods and Chattels.

Anton. Matthæus obſerves, That *Nobility* among the *Romans* was a quite different thing from what it is among us. The *Nobles* of the *Romans* were either thoſe rais'd to the Magiſtrature, or deſcended from Magiſtrates: There was no ſuch thing as *Nobility* by Patent.

Bartoli ſays, That Doctors, after they have held a Chair in an Univerſity for twenty Years, became *Noble*; and are entitled to all the Rights of Counts. See COUNT.

But this Claim is not admitted at Court, &c. tho *Bartholis*'s Sentiments be back'd with thoſe of ſeveral other Authors, particularly *Chaſſaneus* in his *Conſuetudin. Burgundiæ*; *Boyer ſur la Coutume de Berry*; *Faber de Dig. deſ.* &c. which laſt, however, reſtrains *Bartholis*'s Rule to Doctors in Law, and Princes Phyſicians. See DOCTOR.

By an Edict of the *French* King, in 1669, 'tis declared, That Trade ſhall not derogate from *Nobility*, provided the Perſon don't ſell by retail. See COMMERCE.

In *Bretagne*, by antient Cuſtom, a *Noble* loſes nothing by Trading even in retail: But he reaſſumes all his Rights as ſoon as he ceaſes Traffic; *his Nobility having ſlept all the time.*

In *Germany*, a Woman not *Noble* by Birth doth not become *v. gr.* a Counteſs, or Baroneſs, by marrying a Count, or Baron. A Lady of the higher Degree, indeed, becomes a Princeſs by marrying a Prince; but this doth not hold of a Lady of the lower *Nobility*. See MARRIAGE.

On the Coaſt of *Malabar*, Children are only capable of being *Noble* by the Mother's ſide; it being allow'd them to take as many Husbands as they pleaſe, and to quit them when they think good.

NOBLE, a Perſon who has a Privilege which raiſes him above a Commoner, or Peaſant; either by Birth, by Office, or by Patent from his Prince. See NOBILITY.

In *England*, the word *Noble* is of a narrower import, than in other Countries, being confined to Perſons above the Degree of Knights; whereas, abroad, it comprehends not only Knights, but alſo what we ſimply call *Gentlemen*. See KNIGHT, GENTLEMAN, &c.

The *Nobles* of *England* are alſo call'd *Pares Regni*, as being *Nobilitate Pares*, tho *Gradu Impares*. See PEER.

The Word comes from the *Latin*, *Nobilis*, form'd from the antient *Noſcibilis*, diſtinguiſhable, remarkable.

The *Venetian Nobleſſe* is famous: 'Tis in this that the Sovereignty of the State reſides. It is divided into three Claſſes: The firſt only comprehends 24 Families.

The ſecond includes the Deſcendants of all thoſe who were wrote in the golden Book, in 1289, and deſtined to govern the State, which then began to be Ariſtocratic.

The third conſiſts of ſuch as have bought the Dignity of *Noble Venetians*.

This laſt Claſs is only admitted to the inferior Employs; The two former, to all indifferently.

The Title of *Noble Venetians* is ſometimes alſo given to foreign Kings, Princes, &c.

NOBLE, or *Roſe Noble*, a Money of Account containing 6 *s.* 8 *d.* See MONEY.

The *Noble* was antiently a real Coin, under the Denomination of *Noble*, or *Roſe Noble*. See COIN.

Authors obſerve, that there has not been any Piece of Gold or Silver of this Name, coin'd with us, ſince 9 *H.* V. They were firſt coin'd by *Edw.* III. in 1334.

The *Noble* contain'd 80 *d.* the ſame with the preſent Money of Account: Its half was call'd *Obolus*, containing 40 *d.* its fourth part the *Quadrance*, or Farthing in thoſe days, 20 *d.*

NOCTAMBULI, a Term of equal import with *Somnambuli*, applied to Perſons who have a Habit of riſing, and walking about in their Sleep. See SLEEP.

The Word is a compound of the *Latin Nox*, Night, and *ambulo*, I walk.

Skenkius, *Horſtius*, *Clauderus*, and *Hildanus*, who have wrote of Sleep, give us divers unhappy Hiſtories of ſuch *Noctambuli*.

The Diſorder conſiſts in this, that the proper Organs of Muſcular Motion are at liberty, while the Organs deſtined for Senſation are bound up, or in a State of Inaction. See MUSCULAR *Motion* and SENSATION.

To conceive the Cauſe, it is to be obſerv'd, that the Laws of the Union of the Soul and Body, are ſuch, as that certain Ideas follow upon certain Motions of the Fibres of the Brain; and certain Motions of thoſe Fibres upon certain Ideas. Now, by much thinking on any one thing, the Fibres acquire ſome permanent Situation, which gives a freer Paſſage to the Spirits towards a certain part of the Body than ordinary. If then the Animal Spirits become too copious, or too much agitated, or conſiſt of parts too ſolid; they throw themſelves into the Paſſages they find the moſt open, glide into the Nerves and Muſcles correſponding to thoſe Paſſages, and there produce the Motions proper to thoſe Muſcles.

Accordingly, the Body riſes and walks; tho the Soul be excluded from thinking on the Objects that uſe to employ it on ſuch occaſions.

The Bilious, according to *Horſtius*; the Melancholic, according to *Salius*; and the Sanguine, according to *Libavius*, are the moſt ſubject to thoſe *nocturnal* Vagaries.

The Remedies are all ſuch things as temper the Agitation of the Spirits, and relax the Fibres; as Bleeding, and all Coolers, either internally or externally: Aperitives too, have a good effect; but the beſt Remedy is Cold-Bathing.

NOCTILUCA, among Naturaliſts, a Species of Phoſphorus, ſo call'd becauſe it ſhines in the Night, and without any Light being thrown on it; as that made of Urine, &c. by which it is diſtinguiſhed from the other Species of Phoſphorus, which, e'er they ſhine, muſt be expoſed to the Sun-Beams; ſuch as is the *Bolonian*-Stone, &c. See PHOSPHORUS and BOLONIAN-*Stone*.

Mr. *Boyle*, in a particular Treatiſe on the Subject, gives an Account of three *Noctilucæ*. The firſt, invented by *Krafft*, he calls the *Conſiſtent*, or *Gummous Noctiluca*, as being of a Texture not unlike that of a Cherry-Gum. This, on account of its uninterrupted Action, is, by the *Germans*, call'd the *Conſtant Noctiluca*; among us it is now known under the denomination of *ſolid Phoſphorus*.

The ſecond, *Liquid*, invented by the ſaid *Krafft*; being only a Diſſolution of the former in a convenient Liquor. The third Kind was prepared by Mr. *Boyle* himſelf; and of a different Nature from both the other; for, it would not ſhine of itſelf, like either of them, but required the Contact of the Air (tho not any external Rays or Heat) to make it produce Light, which would be very durable, in a well-ſtopp'd Veſſel. Add, that it was not the Body that ſhone, but an Exhalation, or Effluvium mix'd with the Air; on which accounts, the Inventor gives it the Denomination of the *Aerial Noctiluca*.

The ſame Mr. *Boyle*, afterwards, prepared another ſort; which, from the little pellucid Fragments, or Cryſtals therein, he denominated the *Icy Noctiluca*.

NOCTURNAL, ſomething that relates to *Night*, *Nox*; in contradiſtinction to *Diurnal*. See NIGHT and DIURNAL.

In this ſenſe we ſay, *Nocturnal Aſſemblies*; *Nocturnal Pollutions*, &c. See POLLUTIONS, &c.

NOCTURNAL *Pains*, a frequent Concomitant of Venereal Diſorders, which can only be palliated with Narcoticks: nothing but a Mercurial Courſe, or a long continued uſe of Diet-Drinks can entirely remove them.

NOCTURNAL *Arch*, in Aſtronomy, the Arch of a Circle deſcribed by the Sun, or a Star, in the Night.

Semi-NOCTURNAL *Arch of the Sun*, is that Portion of a Circle he paſſes over between our Meridian, and the Point of the Horizon wherein he riſes; or, between the Point of the Horizon where he ſets, and our Meridian.

NOCTURNAL, is particularly uſed for a *Star-Dial*, or an Inſtrument uſed to determine the Hour of the Night; chiefly at Sea, from the Altitude, or Depreſſion of ſome of the Stars about the Pole. See DIAL.

There are *Nocturnals* of various Contrivances; ſome of them Projections of the Sphere: Thoſe ordinarily uſed are adapted either to the Pole Star, or the two Stars in *Urſa minor*, call'd the Guards.

Conſtruction of the NOCTURNAL.

The Inſtrument conſiſts of two Circular Plates, (Tab. NAVIGATION, *Fig.* 13.) applied on each other. The greater, which has a Handle to hold the Inſtrument, is about 2 ½ Inches Diameter, and is divided into 12 Parts, agreeing to the 12 Months; and each Month ſubdivided into every fifth Day: And ſo as that the middle of the Handle correſponds to that Day of the Year, wherein the Star here regarded has the ſame right Aſcenſion with the Sun.

If the Inſtrument be fitted for two Stars, the Handle is made moveable. The upper left Circle is divided into 24 equal Parts, for the 24 Hours of the Day, and each Hour ſubdivided into Quarters, as in the Figure. Theſe 24 Hours are noted by 24 Teeth; to be told in the Night. Thoſe at the Hours 12, are diſtinguiſhed by their length. In the Centre of the two circular Plates, is adjuſted a long Index A, moveable upon the upper Plate. And the three Pieces, *viz.* the two Circles and Index, are join'd by a Rivet which is pierced thro the Centre, with a Hole two Inches in Diameter for the Star to be obſerv'd thro.

Uſe of the NOCTURNAL.

Turn the upper Plate till the longeſt Tooth mark'd 12, be againſt the Day of the Month on the under Plate; then bringing the Inſtrument near the Eye, ſuſpend it by the Handle, with the Plane nearly parallel to the Equinoctial; and viewing the Pole-Star thro the Hole of the Centre, turn the Index about, till, by the Edge coming from the Centre, you ſee the bright Star or Guard of the little Bear; if the Inſtrument be fitted to that Star; and that Tooth of the upper Circle, that is under the edge of the Index, is at the Hour of the Night on the edge of the Hour-Circle, which may be known without a Light, by accounting the Teeth from the longeſt, which is for the Hour 12.

NODATED *Hyperbola*, a kind of Hyperbola, which, in turning round, croſſes itſelf. See CURVE and HYPERBOLA.

NODE, NODUS, in Chirurgery, a Tumour ariſing on the Bones, uſually proceeding from ſome Venereal Cauſe. See TUMOR and BONE.

It ſeems generated of a thick, cold, viſcid Humour, which is often found very difficult to reſolve.

They frequently apply to it a leaden Plate cover'd with Mercury. The Cure is firſt attempted by *Emplaſt. de Ranis cum Mercurio*; which failing, ſome Mercurial Unguent is now and then rubb'd on them; and afterwards Mercurial Plaiſters made of Cinnabar, &c. applied.

Some Phyſicians call it *Exoſtoſis*; others give the Name *Nodus* to all Tumors ariſing on the Joints, and Nerves.

NODE, *Nodus*, is alſo uſed for the Tumors, or Protuberances ariſing on the Joints of old Gouty People; call'd alſo *Tophi*. See TOPHUS.

They are ſuppoſed to be form'd of a thick, crude, heavy, viſcid indigeſted Matter; mix'd with a hot, ſharp, bilious Juice, the groſſer and more terreſtrial Part whereof being detain'd, grows into a ſtony ſort of Concretion. See GOUT.

NODES, in Aſtronomy, the two Points wherein the Orbit of a Planet interſects the Ecliptic. See ORBIT and ECLIPTIC.

Such are the two Points C and D, (Tab. ASTRON. *Fig.* 33.) whereof the *Node* C, where the Planet aſcends Northwards above the Plane of the Ecliptic, is call'd the *Aſcending Node*, the *Northward Node*, and the *Head of the Dragon*; and thus mark'd ☊. The other *Node* D, where the Planet deſcends to the South, is call'd the *Deſcending Node*, the *Southward Node*, or the *Dragon's Tail*; thus mark'd ☋. See DRAGON's *Head* and *Tail*, &c.

The right Line D C, wherein the two Circles interſect, is call'd *the Line of the Nodes*. See LINE.

It appears from Obſervation, that the Line of the *Nodes* of all the Planets conſtantly changes its Place, and ſhifts its Situation *in conſequentia*; *i. e.* from Eaſt to Weſt, contrary to the Order of the Signs.

Thus, by a retrograde Motion, the Line of the Moon's *Nodes* finiſhes its Circuit in 19 Years; in which time, after having receded from any Point of the Ecliptic, it returns to the ſame. See MOON.

When the Moon is in the *Nodes*, ſhe is alſo in the Ecliptic, *viz.* twice in each Period; when ſhe is at her

greateſt diſtance from the *Nodes*. *viz.* in the Points E, F, ſhe is ſaid to be in her Limits. See LIMIT.

The Moon muſt be in one of the *Nodes* when there is an Eclipſe, either of the Sun or Moon. See ECLIPSE, PLANET, &c.

NODE, in Dialling, is ſometimes uſed for the Style, Index, or Gnomon of a Dial. See GNOMON.

Sometimes it is alſo uſed for a Hole in the Ceiling of a Room, or in the Window, for the making of a Dial on the Floor, Wall, or the like.

NODUS, or *Knot*, ſee KNOT.

NODUS *in Poetry*, &c. ſee INTRIGUE.

NODULUS, in Pharmacy, a Bag of Medicinal Ingredients put into Beer or Wine, the Tincture whereof the Patient is to take.

NOETIANS, a Sect of antient Heretics, Diſciples of *Noetius*, an *Epheſian*, the Maſter of *Sabellius*.

They only allowed of one Perſon in the Godhead; *viz.* the Father; and accordingly taught, that 'twas God the Father that ſuffered: An Error, ſays *Epiphanius*, who wrote an hundred Years after *Noetius*, never heard of before; tho 'tis certain there had been other *Patripaſſians* in the Church before him. See PATRIPASSIAN.

Being reprehended by his Superiors, *Noetius* made them this Anſwer: *What harm have I done? I adore one only God; I own none but him. He was born, ſuffered, and is dead.*

NOLI *me tangere*, in Medicine, a kind of Cancer, or a malignant Eruption in the Face, occaſioned by an extremely ſharp, corroſive Humour. 'Tis ſaid to be very dangerous touching it; for, frequently, in endeavouring to cure it, 'tis irritated the more, and the Patient's Death haſtened.

Hence its Name, which literally ſignifies, *don't touch me*.

NOLI *me tangere*, is chiefly uſed among us for an external Ulcer in the *Alæ* of the Noſe; proceeding often from a Venereal Cauſe, tho ſometimes the Effect of a Scrophulous Conſtitution. See ULCER.

It does not always confine itſelf to the Alæ, but will ſpread and corrode the very Subſtance of the Noſe. The Cure is difficult, eſpecially when it ariſes from a bad Conſtitution.

The Botaniſts alſo deſcribe a Plant under this denomination, which it derives from a ſingular Property it has, of darting out its Seed when ripe, upon the firſt approach of the Hand to touch its Pods. See SEMINATION.

NOMADES, a Name given, in Antiquity, to ſeveral Nations or People, whoſe whole Occupation was to feed and tend their Flocks; and who had no fix'd Place of Abode, but were conſtantly ſhifting, according to the Conveniences of Paſturage.

The moſt celebrated among the *Nomades* were thoſe of *Africa*, who inhabited between *Zengitania* to the Eaſt, and *Mauritania* to the Weſt.

Saluſt ſays, they were a Colony of *Perſians* brought into *Africa* with *Hercules*.

The *Nomades* of *Aſia* inhabited the Coaſts of the *Caſpian* Sea.

The *Nomades* of *Scythia* were, and ſtill are, the Inhabitants of *Little Tartary*.

The Word comes from the *Greek* νέμω, *I feed*.

NOMANCY, the Art of divining the Fates of Perſons by means of the Letters that form their Names. See NAME.

Nomancy is more uſually call'd *Onomancy*. See ONOMANCY.

The Word is a Compound of the *Latin*, *Nomen*, Name, and μαντεία, *Divination*.

Nomancy, or, as it ſhould rather be call'd, *Nominomancy*, or *Onomatomancy*, ſeems to be nothing elſe but the Cabbaliſtic *Gematria*. See CABBALA.

NOMARCHA, in Antiquity. *Egypt* was antiently divided into ſeveral Regions, or Quarters, call'd *Noma's*, from the *Greek* νόμος, taken in the Senſe of a Diviſion; and the Officer who had the Adminiſtration of each *Noma* from the King, was call'd *Nomarcha*, from νόμος, and ἀρχὴ *Command*.

NOMBRIL *Point*, in Heraldry, is the next below the Feſs-Point; or the very Centre of the Eſcutcheon. Suppoſing the Eſcutcheon divided into two equal Parts below the Feſs; the firſt of theſe Diviſions is the *Nombril*; and the lower the *Baſe*. See POINT and ESCUTCHEON.

NOME, or NAME, in Algebra, is any Quantity with a Sign prefixed or added to it, whereby it is connected with ſome other Quantity; upon which the whole becomes a *Binomial*, or *Trinomial*, &c. See QUANTITY.

Thus $a + b$ is a Binomial, whoſe Names are a and b; and $a + b + c$ a Trinomial, whoſe Names are a, b, and c, &c. See BINOMIAL, TRINOMIAL.

NOMENCLATOR, among the *Romans*, was uſually a Slave, who attended Perſons that ſtood Candidates for Offices, and prompted them the Names of all the Citizens they met, that they might ſollicite them, and call them by their Names; which among that People, was the higheſt piece of Civility. See CANDIDATE.

The *Nomenclator* was alſo call'd *Protocollus*.

NOMENCLATOR *of the Roman Church*, was an Officer, whoſe Buſineſs was to call the Perſons whom the Pope invited to Dinner. He alſo liſten'd to thoſe who demanded Audience; in the ſame manner as thoſe now retain'd by the Cardinals, call'd *Auditors*.

NOMENCLATURE, a Catalogue of ſeveral of the more uſual Words in any Language, with their Significations; compiled in order to facilitate the Uſe of ſuch Words to thoſe who are to learn the Tongue.

We have *Latin*, *Greek*, *French*, &c. *Nomenclatures*.

NOMINA *Villarum*, an Account of the Names of all the *Villages*, and the Poſſeſſors thereof, in each County, drawn up by the ſeveral Sheriffs, at the Inſtance of King *Edw.* I. and return'd by them into the Exchequer; where it is ſtill preſerved.

NOMINALS, or NOMINALISTS, a Sect of School-Philoſophers, the Diſciples and Followers of *Ocham*, an *Engliſh* Cordelier in the 14th Century.

The *Nominaliſts* were great dealers in Words; whence they were vulgarly denominated *Word-ſellers*.

They had the denomination *Nominaliſt*, becauſe, in oppoſition to the *Realiſts*, they maintain'd, that Words, not Things, were the Object of Dialectics. See REALISTS, &c.

This Sect had its firſt Riſe towards the end of the XIth Century, and pretended to follow *Porphiry* and *Ariſtotle*; but it was not till *Ocham*'s time that they bore this Name.

The *Nominals* were the Founders of the Univerſity of *Leipſic*: There are many yet abroad, who pique themſelves on being *Nominals*.

The *Nominals*, with the *Stoics*, admit the formal Conceptions, or Ideas of Things, as the Subject and Foundation of Univerſality; but to this they add Names, which repreſent and ſignify, after the ſame univocal manner, and without any diſtinction, a great variety of ſingle things alike in Genus and Species.

Whence it is they are call'd *Nominals*; as pretending, that to become Learned, 'tis not enough to have juſt Ideas of things, but 'tis likewiſe required to know the proper Names of the *Genera* and *Species* of Things, and to be able to expreſs them clearly and preciſely, without Confuſion, or Equivocation.

NOMINATION, the Action of Naming, and appointing a Perſon for ſome Function, Employ, or Benefice.

The Word is chiefly uſed for the Right of Preſenting to a Benefice, &c. See BENEFICE, &c.

In Common Law, however, there is a difference between *Nomination*, and Preſentation; the former being properly a Power which a Man has, by virtue of a Manor, or otherwiſe, to appoint, or name a Clerk to a Patron of a Benefice, to be by him *preſented* to the Ordinary. See PRESENTATION and COLLATION.

NOMINATIVE, in Grammar, the firſt Caſe of Nouns which are declinable. See CASE.

The ſimple Poſition, or laying down of a Noun, or Name, is call'd the *Nominative Caſe*; yet is it not ſo properly a *Caſe*, as the Matter or Ground whence the other Caſes are to be form'd, by the ſeveral Changes and Inflexions given to this firſt Termination. See NOUN.

Its chief uſe is to be placed in Diſcourſe before all Verbs, as the Subject of the Propoſition, or Affirmation; as, *Dominus regit me*, the Lord governs me; *Deus exaudit me*, God hearkens me.

NOMINATOR, he who names, or preſents a Perſon to an Office, or Benefice.

Hence *Nominee*, the Perſon named or preſented.

Errard obſerves, there are ſome Cuſtoms where the *Nominator* is reſponſible for the Solvability of the *Nominee*.

NOMOCANON, a Collection of Canons, and of Imperial Laws, relating or conformable thereto. See CANON.

The firſt *Nomocanon* was made by *Johannes Scholaſticus* in 554.

Photius, Patriarch of *Conſtantinople* in 883, compiled another *Nomocanon*, or Collection of the Civil Laws with the Canons: This is the moſt celebrated. *Balſamon* made a Commentary on it in 1180.

NOMOCANON, is alſo a Collection of the antient Canons of the Apoſtles, Councils, and Fathers, without any regard to Imperial Conſtitutions; ſuch is that publiſhed by *M. Cotelier*.

NOMOCANON again, is ſometimes uſed for a Penitential Book of the *Greeks*.

The Word is compoſed of the *Greek* νόμος, *Lex*, Law; and κανὼν, Canon, Rule.

NON-*Ability*, in Law, an Exception taken againſt the Plaintiff, or Defendant, upon ſome Cauſe, why he cannot commence a Suit in Law; as Præmunire, Outlawry, Profeſs'd in Religion, Excommunicate, or a Stranger born.

This laſt holds only in Actions real, and mixed; and not in perſonal, except he be both a Stranger and an Enemy.

The Civilians ſay, that ſuch Man hath not *Perſonam ſtandi in judicio.*

NON *admittas*, or *Ne admittas*, a Writ which lies for the Plaintiff in a *Quare Impedit*, or him that has Action of *Darre in Preſentment* depending in the Common-Bench, and fears the Biſhop will admit the Clerk of the Defendant during the Suit between them.

NON-*Appearance*, a Default in not Appearing in a Court of Judicature. See APPEARANCE.

NON-*Claim*, in Law, the omiſſion, or neglect of him who ought to challenge his Right within a time limited. See CLAIM.

By ſuch neglect, he is either barr'd of his Right; as at this day, upon *Non-claim* within five Years after a time, and Right to him accrued; or of his Entry by Deſcent, for want of *Claim* within five Years after the Diſſeiſin.

NON *Moleſtando*, a Writ which lies for him who is moleſted contrary to the King's Protection granted him.

NON *Omittas*, a Writ which lies where the Sheriff having deliver'd a former Writ to a Bailiff of a Franchiſe in which the Party it is to be ſerved on, dwells; and the Bailiff having neglected to do it: Upon the Sheriff's returning, that he deliver'd it to the Bailiff; this ſecond Writ ſhall be directed to the Sheriff, charging him to execute the King's Command himſelf.

NON *Ponendo in Aſſiſis, & Juratis*, a Writ granted on divers Occaſions to Men for the freeing them from ſerving on Aſſizes and Juries; as by reaſon of Old Age, *&c.* See JURY, *&c.*

NON *Procedendo ad Aſſiſam Rege inconſulto*, a Writ to ſtop the Trial of a Cauſe appertaining to one who is in the King's Service, *&c.* till the King's Pleaſure be further known.

NON *ſanæ Memoriæ*, or *Non ſane Memorie*, is an Exception taken to an Act declared by the Plaintiff or Demandant to be done at a time when the Party that did it was Mad, or not in his Wits; as to a laſt Will, *&c.* See NON *Compos.*

NON *ſum Informatus*, ſee INFORMATUS *non ſum.*

NON-*Reſidence*, in Law, is applied to ſuch Spiritual Perſons as are not reſident on, but do abſent themſelves, for one Month together, or two at ſeveral times of the Year, from their Benefices. See BENEFICE.

Regularly, Perſonal Reſidence is required of Eccleſiaſtical Perſons upon their Cures. See RESIDENCE.

NON-*Reſidentia pro Clericis Regis*, is a Writ directed to the Ordinary, charging him not to moleſt a Clerk employ'd in the King's Service, on account of his *Non-Reſidence.*

NON-*Suit*, in Law, a Renunciation of the Suit, by the Plaintiff or Demandant; moſt commonly upon the diſcovery of ſome Error, or Defect, when the Matter is ſo far proceeded in, as that the Jury is ready at the Bar, to deliver their Verdict.

The Civilians term it *Litis renunciationem.*

NON *Compos mentis*, a Phraſe denoting a Perſon not to be of ſound Memory, or Underſtanding.

Of this, in common Law, there are ſaid to be four Kinds: Firſt, an Ideot born; Secondly, He that by Accident loſeth his Memory and Underſtanding; Thirdly, a Lunatic, that has *Lucida intervalla*, ſometimes has Underſtanding, and ſometimes not; Fourthly, He that by his own act, for a time, depriveth himſelf of his right Senſes, as a Drunkard: But this laſt kind ſhall give no Privilege to him or his Heirs.

A Deſcent takes away the Entry of an Ideot, tho the want of Underſtanding were perpetual.

NON *obſtante*, *notwithſtanding*, in Law, a Term, or Clauſe uſual in Statutes and Patents. *All Grants of ſuch Penſions, and every* Non obſtante *therein contained, ſhall be void. Henry* III. took up the Clauſe *Non obſtante*, (firſt introduced by the Pope) in his Grants.

NON-*obſtancy*, in the *Romiſh* Canon Laws, makes the third part of the Proviſions of the Court of *Rome*; beginning with *Non obſtantibus*; and comprizing Abſolutions of Cenſures, Rehabilitations, and neceſſary Diſpenſations, for the Enjoyment of Benefices. None inferior to the Pope can uſe the Clauſe *Non obſtante.*

NON *Term*, the Time of Vacation between Term and Term. See VACATION.

It was antiently call'd *the Times or Days of the King's Peace.* See PEACE *of God and the Church.*

Among the *Romans* it was call'd *Feriæ*, or *Dies Nefaſti.* See FERIÆ and NEFASTI.

NON *eſt factum*, in Law, an Anſwer to a Declaration, whereby a Man denieth that to be his Deed whereupon he is impleaded.

NON *eſt Culpabilis*, *He is not Guilty*, in Law, the general Plea to an Action of Treſpaſs, whereby the Defendant abſolutely denies the Fact charg'd on him by the Plaintiff; whereas in other ſpecial Anſwers, the Defendant grants the Fact to be done, but alledges ſome Reaſons in his Defence, why he lawfully might do it.

As this is the general Anſwer in an Action of Treſpaſs, *i. e.* a Criminal Action civilly proſecuted; ſo is it in all Actions criminally follow'd, either at the Suit of the King, or others, wherein the Defendant denies the Crime objected to him.

NON *Plevin*, *Non plevina*, a Default in not Replevying of Land in due time.

Hengam writes, That the Defendant ſhould be ſure to replevy his Lands ſeiz'd by the King, within fifteen Days. And that if he neglects, then, at the Inſtance of the Plaintiff at the next Court-Day, he ſhall loſe his Seiſin, *ſicut per defaltam poſt defaltam.*

By *Stat. 9 Edw.* 3. it was enacted, That no Perſon ſhould thenceforward loſe his Land becauſe of *Non Plevin.*

NON-*Tenure*, an Exception to a Count, whereby the Party urges, that he holdeth not the Land mentioned in the Count, or at leaſt ſome part of it.

Weſt diſtinguiſhes *Non-Tenure* into *General* and *Special.* The firſt, where one denies himſelf ever to have been Tenant to the Land in queſtion. The ſecond, where he only alledges that he was not Tenant the Day whereon the Writ was purchaſed.

NON *liquet*, *it does not appear*: A Verdict given by a Jury, when a Matter is to be defer'd to another Day of Trial. See VERDICT.

The ſame Phraſe was uſed among the *Romans*; after hearing the Cauſe, ſuch of the Judges as thought it not ſufficiently clear to pronounce upon, caſt a Ballot into the Urn with the two Letters *N L*, for *Non Liquet.*

NON-*Entity*, *Nihil*, or *Nothing*, is whatever has no real Being, and is only conceived Negatively, or only claims a negative Denomination. See ESSE, ESSENCE, *&c.*

NON-*Naturals*, in Medicine, *Res Non Naturales*, are the Cauſes and Effects of Diſeaſes, whether near or remote. See DISEASE.

Phyſicians have digeſted all the Cauſes of Diſeaſes into ſix Claſſes, which they call the ſix *Non-naturals.* Theſe are,

1. Air. 2. Meat and Drink, 3. Motion and Reſt. 4. The Paſſions of the Mind. 5. Excretions and Retentions. 6. Sleep and Waking. See each under its proper Article, AIR, MEAT, DRINK, *&c.*

They are thus call'd, becauſe by their uſe or abuſe they become either Good, *Naturals*, or Evil, *Contra-naturals.*

But the Diviſion, in effect, is of no great uſe; the Cauſes of Diſeaſes being much more commodiouſly laid down otherwiſe. See DISEASE.

NONÆ and *Decimæ* were Payments antiently made to the Church by thoſe who were Tenants of their Farms.

The *Nonæ* were the Rent or Duty claim'd for things belonging to Husbandry; the *Decimæ* were claim'd in Right of the Church. See DECIMÆ.

NONAGE, in Law, an Incapacity of doing certain things from a want of Age. See AGE.

The Term of *Nonage* is different, with regard to different things. In Matters of Inheritance, a Man is in his *Nonage* till twenty-one Years; for Marriage till fourteen, *&c.* See MINORITY.

NONAGESIMAL, in Aſtronomy, the 90th Degree of the Ecliptic, reckon'd from its Eaſtern Point. See ECLIPTIC.

The Altitude of the *Nonageſimal* is equal to the Angle of the Ecliptic, and paſſes thro the Poles thereof: Whence the Altitude of the *Nonageſimal*, under a given Elevation of the Pole, is eaſily found.

If the Altitude of the *Nonageſimal* be ſubſtracted from 90°, the Remainder is the Diſtance of the *Nonageſimal* from the Vertex.

NONAGIUM, in Law, the ninth part of moveable Goods; antiently paid in nature of a *Mortuary*; being claim'd by the Clergy upon the Death of thoſe of their Pariſh. See MORTUARY.

At firſt it was a third Part of the Goods, and was call'd *Tertragium*; till by a Bull of *Clement* VI. it was reduced to a Ninth.

NONAGON, a Figure having nine Angles and Sides. See POLYGON,

NONCONFORMISTS, the Name of a Religious Sect, or rather of a number of Sects, in *England.*

The Term was antiently confin'd to the *Puritans*, or rigid *Calviniſts*; at preſent it extends to all who Diſſent from the eſtabliſhed Church, the *Romaniſts* alone excepted. See DISSENTER.

The Word had its Riſe from a Declaration of King *Charles* I. who appointed that all the Churches of *England* and

and *Scotland* ſhould have the ſame Ceremonies and Diſcipline; the Acquieſcence wherein, or Diſſenting from which, determined *Conformity*, and *Nonconformity*.

NONCUPATIVE, in the Schools, a Term uſed to expreſs ſomething that is only nominal, or has no Exiſtence but in Name.

Felix of *Urgel* maintain'd, that Jeſus Chriſt, as Man, was only God *Noncupatively*, *i. e.* only by Name. *Alcuin*, in his Anſwer to *Felix*, maintains, that 'tis to fall into *Neſtorianiſm* to diſtinguiſh two Sons of God in Jeſus Chriſt, the one Natural, the other Adoptive; and two Gods, the one Real, the other *Nuncupative*.

NONCUPATIVE, or *Nuncupative Will*, in Law, a laſt Will or Teſtament only made verbally, or *viva voce*, and not put in Writing. See WILL and TESTAMENT.

NONES, NONÆ, in the *Roman* Calendar, the fifth Day of the Months *January*, *February*, *April*, *June*, *Auguſt*, *September*, *November*, and *December*; and the ſeventh of *March*, *May*, *July*, and *October*: Theſe four laſt Months having ſix Days before the *Nones*, and the others only four. See CALEND.

The Word apparently has its Riſe hence, that the Day of the *Nones* was nine Days before the Ides, and might be call'd *Nono-Idus*. See IDES.

March, *May*, *July*, and *Auguſt* had ſix Days in their *Nones*; by reaſon theſe alone in the antient Conſtitution of the Year by *Numa*, had 31 days apiece; the reſt having only 29, and *February* 30. But when *Cæſar* reform'd the Year, and made other Months contain 31 Days, he did not likewiſe allot them ſix Days of *Nones*. See CALENDAR, YEAR, MONTH, *&c.*

NONE, is alſo one of the ſeven Canonical Hours, in the *Romiſh* Church.

None is the laſt of the leſſer Hours that comes before *Veſper*; and anſwers to three a-clock in the Afternoon. See VESPER.

The ſingle Office, and that for the Dead, end at *Nones*, which Father *Roſweyd* obſerves, was antiently the Hour for the breaking up of the *Synaxis*, or uſual Meetings at Church of the Primitive Chriſtians.

The Hour of *Nones* was alſo the uſual time for taking the Repaſt on Faſt-days; tho ſome would keep the Faſt till Night. See FAST.

NONUS *Humeri Placentini*, in Anatomy, a Muſcle, call'd alſo *Rotundus minor*. See ROTUNDUS.

NORMAL *Line*, in Geometry, is uſed for a *perpendicular Line*. See PERPENDICULAR.

NORROY, or *North Roy*, *i. e.* Northern King; the Title of the third of the three Kings at Arms, or Provincial Heralds. See KING *at Arms*, and HERALD.

His Juriſdiction lies on the North ſide of *Trent*, whence his Name; as *Clarencieux*, on the South. See CLARENCIEUX.

NORTH, in Coſmography, one of the Cardinal Points of the Horizon, being that Interſection of the Horizon and Meridian neareſt the *North-Pole*. See CARDINAL *Point* and HORIZON.

NORTH-*Star*, the laſt in the Tail of the little Bear; call'd alſo the *Pole-Star*. See POLE-*Star*.

NORTH *Wind*, NORTH *Pole*, NORTH *Sea*, NORTH *Sea Company*, NORTH *Wall*, NORTH *Dial*, &c. } See { WIND. POLE. SEA. COMPANY. WALL. DIAL, *&c.*

NORTH *Eaſt*, a Rhumb, or Point, in the middle between the Eaſt, and the *North*. See RHUMB and POINT.

NORTH *Weſt*, is a Point or Rhumb in the middle between the *North* and Weſt. See WEST, *&c.*

NORTH *North Eaſt*, *North Eaſt and by Eaſt*, are Subdiviſions of the Compaſs between the *North* and Eaſt. See WIND.

NORTHERN *Signs*, are thoſe ſix on the *North* ſide of the Equator. See SIGN.

NORTHERN *Light*, or *Aurora Borealis*, ſee AURORA BOREALIS.

NORTHERN *Aſpect* or *Expoſure*, ſee EXPOSURE.

NORTHING, in Navigation, the difference of Latitude a Ship makes in ſailing towards the *North* Pole. See SAILING, LATITUDE, *&c.*

NOSE, the external Organ of Smelling; or that Part in Men, rais'd in the middle of the Face. See FACE.

The *Noſe* is uſually divided by Anatomiſts into external and internal; a diviſion of very little ſervice.

It is farther ſubdivided into ſeveral Parts which make up its external Figure: Whereof the firſt is the *Dorſum*, or Ridge, running along the whole length of it; one part whereof, about the middle, more prominent than the reſt, is call'd the *Spine*; and the Extreme, which in many is turn'd round, the *Orbiculus*: The Sides are call'd the *Alæ* or *Pennæ*.

The Teguments of the Noſe are common to the reſt of the Face. Under theſe appear the Muſcles of the Noſe, which are three Pair, *viz.* the *Elevatores Alæ Naſi*, ſerving to pull the *Alæ* upwards, and turn them outwards; the *Dilatores Alæ Naſi*, which draw them from each other, and widen the external Apertures of the Noſtrils; and the *Conſtructores Alæ Naſi*, which draw them downwards nearer each other; and at the ſame time the upper Lip alſo downwards. See each Muſcle deſcribed under its proper head, ELEVATORES *Alæ Naſi*, *&c.*

The Frame of the *Noſe* is chiefly ſupported by two Bones, which end in Cartilages, of a triangular Figure; and are divided in the middle by a third, call'd *Septum*, into two Partitions, call'd the *Nares*, or *Noſtrils*.

This *Septum* likewiſe ends in a Cartilage; by means of which Cartilages, the lower part of the *Noſe* is render'd moveable, which the upper, being perfectly oſſeous, is not. The Cartilages of the *Alæ* are tied to the other by Ligaments, which looſe Connexion renders them moveable.

The Bones of the *Noſe* are either *Proper*, or *Common*. The firſt of the *Proper*, are the two external ones that conſtitute the *Dorſum*, and are join'd to the *Oſſa frontis*, the fourth Bone of the upper Jaw, and to each other, uſually *per harmoniam*. See DORSUM *Naſi*.

In the Concave of the Arch of theſe two Bones, at their Union internally, is placed the bony part of the *Septum*. Its upper part joins the *Os Ethmoides*; but in Adults is continued ſo as the *Ethmoides*, and its Proceſs, call'd *Criſta Galli*, appear of a piece with the *Septum*. The *Septum* is thinneſt in the middle, and divides the right Noſtril from the left; tho its Poſition is ſeldom perpendicular. It is capp'd with another thin Bone, from its Figure call'd *Vomer Aratri*, and is join'd to the fourth Bone of the upper Jaw, and to the *Oſſa Palati*. See SEPTUM.

The other proper Bones are the *Turbinata*, or *Spongioſa*, two of which are uſually found in each Noſtril, ſometimes three, one over the other. The middlemoſt, when there are three, is ſo placed as to ſhelter the Perforation of the *Antrum maxillæ ſuperioris* into the Noſtril, and prevents the ſudden ruſhing in of Air from the Noſtril into the *Antrum*. They are all very porous, and turn'd, not unlike the Shell *Concha Veneris*. In Quadrupeds, theſe Bones are very numerous. See SPONGIOSA.

The common Bones of the *Noſe* are ſuch as make Fences for the *Foramina Narium*, and help to compoſe the Parts adjacent. The largeſt of theſe is the fourth Bone of the upper Jaw, which has the greateſt ſhare in framing the *Foramina*. See JAW.

Theſe fourth Bones, with the *Septum* and *Oſſa turbinata*, chiefly frame the internal Parts of the *Foramina*. In the upper part, a Portion of the *Os frontis*, the inſide of the *Os Unguis*, the *Os Cribroſum*, with part of the *Sphenoides*; and backwards towards the Fauces, the *Oſſa Palati*, help to compoſe the *Foramina*.

Beſide the Cavities circumſcribed by the Bones now mentioned, the *Foramina* have ſeveral collateral Cavities that open into them: The largeſt is that call'd *Antrum Genæ*; by Dr. *Highmore*, *Antrum maxillæ ſuperioris*, framed in the fourth Bone of the upper Jaw, near two Inches long, and an Inch broad; the bony Parts of which, with the *Sphenoides*, make the *Foramen lacerum externum*. Its lower Surface makes a thin Covering to all the Roots of the *Molares*, and *Canini*; which frequently upon drawing a Tooth, to which it ſticks, is taken along with it, whereby this Cavity is open'd into the *Alveolus*, and conſequently into the Mouth.

All theſe Cavities of the *Noſe* and Cheek, as alſo the *Oſſa turbinata*, *Septum*, *&c.* are inveſted with a Membrane furniſh'd with large Arteries from the *Carotides*; and Veins, which empty themſelves into the Jugulars; and Nerves, from the fifth Pair, as well as the *Olfactory* Nerves.

In this Membrane are a great number of ſmall Glands, placed very near each other, from whence flows all that *Pituita*, commonly diſcharg'd at the Noſtrils.

By means of this Mucus or *Pituita* is the Membrane kept ſoft, and defended from the Injuries of extraneous Bodies, eſpecially thoſe of the Air, which muſt paſs this way in Inſpiration when the Mouth is ſhut. See MUCUS.

By this means, the Olfactory Nerves, here diffuſed, are render'd capable of the Perception of odoriferous Effluvia; which the dryneſs of the Part would be apt to deſtroy. See SMELLING.

Beſides this uſe of the *Noſe*, which is the principal, Nature has made it, as it were, a *Diverticulum* to the Eyes; there being a conſiderable Paſſage into each Noſtril that empties itſelf under the middle *Os turbinatum*, ariſing from two Apertures call'd *Puncta Lachrymalia*, at the great *Canthus*.

By this way, the ſuperfluous Moiſture of the Eyes is carried off, which would otherwiſe incommode the Cheeks; as in effect it does, when thoſe Parts are affected with any diſorder; as in the *Ægylops*, and *Fiſtula Lacrymalis*. See FISTULA, *&c.*

The Diſeaſes to which the *Noſe* is ſubject, are a *Coryza*, *Ozæna*, *Polypus*, *Sarcoma*, and *Noli me tangere*, beſide Sneezing, and a loſs of Smelling. See each in its Place.

Amb.

Amb. Parce in his 23*d* Book, mentions an *Italian* Chirurgeon, who had the Art of reſtoring loſt *Noſes*, or making them come again after they were cut off. His Method was to make an Aperture in his Patient's Arm, and there to engraft the mutilated *Noſe*; the Arm being bound up for 24 days, the *Noſe* took Root in the Wound, and glued itſelf with the Fleſh of the Arm, and grew to its Bulk; which done, he cut off the Fleſh of the Arm, and faſhion'd the *Noſe* to his liking, apply'd it in its place, and heal'd the Wounds at leiſure.

This Operation we ſee burleſqu'd in *Hudibras: So learned* Taliacotius, *&c.* and alſo in the *Acta Eruditorum Lipſii*, *Anno* M.DC.LXXXII.

Hagarup, a *Dane*, maintains, that the *Noſe* is in ſome meaſure fitted for an Organ of Sight, and that a Man may ſee thro it; grounding his Opinion on the Authority of *Smetius*, who in his 5th Book of *Medicinal Miſcellanies*, relates of his own Knowledge, that a Youth, quite blind in other reſpects, could ſee the Light, and was able to diſcern the Whiteneſs of Flowers by the *Noſe*.

But, for our part, we ſhould rather account for theſe Senſations from the Faculties of feeling and ſmelling, than thoſe of ſeeing: Not but there is a very great Reſemblance between the various Organs of Senſe, enough to give ground to the Opinion, that they only differ as more or leſs delicate; for which reaſon we don't abſolutely reject the Inſtance given by *Grimaldi*, of a Man who could diſtinguiſh Colours by his feeling.

The Nerves, whoſe Texture and Conſtitution, for any thing we know, is the ſame throughout the whole Body, are confeſſedly the Vehicles of all Senſations from without; and thoſe are all depoſited in the ſame Senſory, whether they be brought from the Eye, the Ear, the *Noſe*, *&c.* and that ſingular *Apparatus*, obſervable in each Organ, ſeems rather intended for the *Bene eſſe*, than the *Eſſe* of that Senſe; rather to ſtop and detain the tranſient Effluvia, to collect them where too ſcanty, diſperſe them where too copious, ſoften them where too rude, and break their force where too violent, and by this means to proportion them to the ſeveral degrees of Fineneſs, Tenſion, *&c.* of the Nerves of the reſpective Organs, in order to render the Senſations adequate to the ends; than to produce them. See SENSATION.

In *Tartary*, the greateſt Beauties are thoſe who have the leaſt *Noſes*. *Rubruqus* mentions the Wife of the Great *Cinghis-can*, the Mother of *Tamerlane*, as a celebrated Beauty, becauſe ſhe had only two Holes for a *Noſe*. In moſt other Countreys, *China* excepted, great *Noſes* are in honour.

The *Crim-Tartars* break the *Noſes* of their Children while young, as thinking it a great piece of Folly to have their *Noſes* ſtand before their Eyes.

NOSOLOGY, a Diſcourſe, or Treatiſe, of *Diſeaſes*. See DISEASE.

The Word is compounded of νοσος, Malady, Diſeaſe, and λογία. Hence,

NOSOCOMIUM, an Hoſpital, or Infirmary, for the Reception of the Diſeaſed. See HOSPITAL, LAZAR, *&c.*

NOSTRILS, *Nares*, the two Apertures or Cavities of the *Noſe*, thro' which the Air paſſes, and which ſerve to convey Odours, and to carry off the *Pituita* ſeparated in the *Sinus* of the Baſe of the *Cranium*. See NOSE.

The *Noſtrils* are ſeparated by a Cartilage, and lined with a very ſenſible Membrane. See SMELLING.

Cicero obſerves, that the Situation of the *Noſtrils* ſo near the Mouth, is very convenient; as the judging of the Smells of Meats and Drinks, is a great part of their Office: he adds, that their erect Poſition argues the Creator's Wiſdom, in regard all Odours riſe from below upwards. See ODOUR.

NOT *Guilty*, ſee NON *eſt Culpabilis*.

NOTARICON, the third Part, or Species of the *Jewiſh* Cabbala. See CABBALA.

Rabbi *Nathan*, in his great *Aruch*, ſays, that *Notaricon* is when a ſingle Letter is taken for the Sign of a Thing, *i. e.* for a whole Name. He adds, that the Word comes from the *Latin Notarius*, a Perſon who writes in Notes, or Short-Hand. R. *Elias Levita* gives the ſame Account in his *Theſbetes*, except that in lieu of one Letter for a Word, he mentions two or three.

But after all, neither the one nor the other is alone ſufficient: For as a ſingle Letter frequently makes a Word; ſo in *Notaricon*, a whole Word ſometimes ſtands for a ſingle Letter.

There are therefore two principal Kinds of *Notaricon*: The firſt is, when by *Aphereſis*, or *Apocope*, the firſt or laſt Letters of ſeveral Words are join'd to make a ſingle Word or Phraſe; which therefore is of two kinds, the one Initial, the other Final: and each is done ſeveral Ways, *viz.* either by taking the Letters the common way, or backwards. Tho, there is alſo a third kind made, as the Rabbins call it, by Leaps, *i. e.* by leaping over ſome Letters.

The firſt of theſe Kinds, which the Rabbins call *Raſche Theboth*, appears very antient; and is ſuppoſed by ſome, well verſed in the *Hebrew*, to have took its Origin from the *Pſalms*, and other Places of Scripture, proceeding alphabetically, *i. e.* the firſt Verſe beginning with א, the firſt Letter of the Alphabet; the ſecond with ב, the ſecond Letter, *&c.* See an Inſtance of this firſt Kind of *Notaricon* under the Head MACHABEE.

The ſecond Kind is alſo very common, and call'd *Sophe Theboth*, *i. e.* the End of Words. For inſtance, by telling the laſt Letters of the Words, מה שמו מהלי, *Mihi quodnam nomen eſt. Quodnam?* they find the Name of God *Jehovah*. This is ſtill more puerile, when they take the Letters backwards.

The third Kind is more modern, more groſs, and perplexed. Here a Letter gives a whole Word, inſtead of a Word's only giving a Letter; ſo that a Word ſhall furniſh a whole Phraſe.

Thus, for an example; in the firſt Word of *Geneſis*, בראשית, *In the Beginning*, is found *he created the Heaven and the Earth, the Sea, the Abyſs*, &c.

NOTARY, a *Scribe*, or *Scrivener*; or one who takes *Notes*, and ſhort Draughts of Contracts, or other Inſtruments. See NOTE.

NOTARY, *Notarius*, among the *Romans*, was a Name common to all who wrote under the Direction of others, or who received, and kept Sentences, and Contracts.

From the 44th Novel of *Juſtinian*, it appears, that Contracts were firſt wrote in Notes, or Abbreviations, by the *Notaries* or Clerks of the *Tabelliones*; and were not yet obligatory. Afterwards they were wrote at length by the *Tabellio* himſelf, then ſign'd and ſeal'd. See TABELLIO.

NOTARY, is particularly uſed for an Officer, who draws, and keeps Notes and Minutes of Contracts, Obligations, and other Inſtruments, paſſed before him, and delivers out authentic Copies, *&c.* thereof.

Rague au diſtinguiſhes between *Notarii*, *Notaries* and *Tabelliones*: *Notaries*, he ſays, in ſeveral Cities, are only to receive and paſs the Minutes of Contracts, and to deliver them to the Parties in brief; being obliged to carry them to the *Tabelliones* to be kept, and to have engroſſed Copies delivered out to the Parties.

He adds, that the *Notaries* were antiently Clerks of the *Tabelliones*; and that ſeparating, by degrees, from their Maſters, they at length erected Offices of their own: and at laſt took place of the *Tabelliones*, who were ſuppreſs'd.

They had their Name *Notarii* from *Notæ*; becauſe antiently they wrote in Notes, or Short-hand.

NOTARIES are now little uſed among us, except in Mercantile Affairs; tho' in *France* they ſtill ſubſiſt in their Legal Capacity. The *Notaries* of the *Chatelet* are called the King's Counſellors, and Note-Keepers.

Thoſe among us, are called *Notaries Public*; and have the drawing, paſſing, keeping, iſſuing, *&c.* of all the Deeds, Contracts, Charter-parties, *&c.* in the Mercantile World. In their Books are alſo regiſter'd Proteſts, Remonſtrances, *&c.*

In the firſt Ages of the Church, there were *Eccleſiaſtical Notaries*, whoſe Office was to collect and preſerve the Acts of the Martyrs. They were ſuppoſed to have been firſt inſtituted by St. *Clement*. Their Number was ſeven, and they were diſpoſed in the ſeven Quarters or Regions of *Rome*.

Pope *Fabian*, judging the Short-hand of the *Notaries* too obſcure for common Uſe, added ſeven Sub-deacons to 'em, to tranſcribe at length what the *Notaries* drew in ſhort.

At length theſe *Notaries* were laid aſide, and two other Kinds eſtabliſh'd in their ſtead, *viz. Apoſtolical Notaries*, and *Epiſcopal Notaries*; whoſe Buſineſs lies in Spiritual and Beneficiary Inſtruments.

NOTATION, in Arithmetic, the Art of Characterizing Numbers, or of deſigning them by proper Figures. See CHARACTER.

The Choice of Arithmetical Characters is arbitrary: Hence, in various Nations, they are various. But perhaps there are none ſo commodious as thoſe commonly uſed in *Europe*, uſually ſaid to have been invented by the *Arabs*, and thence call'd *Arabic Characters*; tho' Dr. *Wallis* obſerves, that *Altepedi*, an *Arab*, refers the Invention to the *Indians*. See *Numeral* CHARACTER.

The *Greeks*, *Hebrews*, and other Eaſtern Nations, as alſo the *Romans*, expreſs'd Numbers by the Letters of their common Alphabet. See *Literal* CHARACTER.

NOTATION, in Algebra, is the repreſenting of Quantities by Letters of the Alphabet; or calling them by thoſe Names. See QUANTITY, CHARACTER, *&c.*

NOTÆ *Maternæ*, *Mother's Spots*. See NÆVUS.

NOTE, *Nota*, a Mark made in a Book or Writing, where there occurs ſomething remarkable, and worthy of particular *Notice*.

NOTE, is alſo uſed for an Obſervation, or Explication of ſome Paſſage in an Author, added in the Margin, at the bottom of the Page, or elſewhere, by an Editor.

In this ſenſe, *Note* ſtands contra-diſtinguiſhed to Text. See TEXT.

The *Notes* make the principal Differences in the Editions of Claſſic, &c. Authors. We have *Virgil*, *Horace*, *Terence*, &c. with *Ruæus*'s *Notes*, the *Dauphin*'s *Notes*, *Dacier*'s *Notes*, *Bentley*'s *Notes*, *Hare*'s *Notes*; with *Notis Variorum*, &c. See VARIORUM.

NOTE is alſo a minute, or ſhort Writing, containing ſome Article of Buſineſs. In this ſenſe we ſay, a *Promiſſory Note*, a *Note under hand*, a *Bank Note*, &c. See PROMISSORY, BANK, &c.

To *Note a Bill*, is when a Public Notary goes to be a Witneſs, or take notice that a Merchant will not accept or pay it. See BILL.

NOTE *of a Fine*, is a Brief of a Fine made by the Chirographer, before it be ingroſſed. See FINE and CHIROGRAPHER.

NOTE is alſo uſed for a Character, or Abbreviature, ſerving to denote, or expreſs ſomething in a little compaſs. See CHARACTER, SYMBOL, ABBREVIATURE, and NOTATION.

The antient Notaries wrote all in *Notes*, or Short-hand; whence they were ſometimes denominated *Curſores*, *Quia notis Curſum verba expediebant*. See NOTARY.

NOTES in Muſic, are Characters which mark the Tones, *i. e.* the Elevations, and Fallings of the Voice; and the ſwiftneſs, or ſlowneſs of its Motions. See SOUND.

In the general, under *Notes* are comprehended all the Signs, or Characters uſed in Muſic, for the making Harmony of Sounds. See CHARACTER.

But, in Propriety, the Word only implies the Marks which *denote* the degree of Gravity, or Acuteneſs, to be given each Sound. See GRAVITY.

The *Greeks* uſed the common Letters of their Alphabet for muſical *Notes*; and in regard more *Notes* were needed than they had Letters, the defect was ſupply'd by the different Situation of the Letters, *viz.* by placing of them upright, inverted, &c. and by cutting off, or doubling ſome Strokes.

Thus the ſame Letter *Pi*, expreſs'd different *Notes* in all the following forms, Π, Ц, ⊐, ⊐, Γ, ⅂. For every ſeveral *Mode* they had 18 Signs.

Now, *Alipius* gives us Signs for 15 different *Modes*, which with the differences of the *Genera*, and the diſtinction between Voice and Inſtrument, Mr. *Malcolm* obſerves, makes in all 1620 *Notes*. Not that they had ſo many diſtinct Characters; but the ſame Character has different Significations, on different Occaſions. Thus Φ in the *Diatonic* Genus is *Lycanos Hypaton* of the *Lydian* Mode; and *Hypate meſon* of the *Phrygian*.

The *Latins*, in the time of *Boethius*, had eaſed themſelves of ſo needleſs a Burthen; and only uſed the firſt 15 Letters of their Alphabet for *Notes*. Theſe, Pope *Gregory* conſidering that the Octave was the ſame in effect with the firſt, and that the order was the ſame in the upper and lower Octave of the Gamut, reduced to ſeven; which were to be repeated in a different Character.

At length, in the 11th Century, a *Benedictine*, one *Guido Aretin*, in lieu of the Letters, ſubſtituted the ſix Syllables *ut*, *re*, *mi*, *fa*, *ſol*, *la*; placing them on different Lines, and marking them with Points. Laſtly, it was thought proper to add *Notes* likewiſe in the Spaces. See GAMUT.

Of the ſeven muſical *Notes*, *ut*, *re*, *mi*, *fa*, *ſol*, *la*, *ſi*, the firſt ſix are aſcribed to *Aretine*, who is ſaid to have invented them at *Pompoſa* in the Dutchy of *Ferrara*. The ſeventh, *viz.* *ſi*, was added, according to ſome, by *Vander Putten*; according to others, by *Le Maire*. It ſerves very good purpoſes, in avoiding the difficulty of the Diviſions remaining in *Guido*'s Scale.

Indeed *Voſſius* won't allow *Guido* the Honour of inventing any of them; but ſhews that the *Egyptians* had uſed them long before him; in which he is confirmed by the Teſtimony of *Halicarnaſſeus*: However, common Fame aſcribes to him not only the *Notes*, but alſo the Lines, Letters, or Clefs, Flats, and Sharps.

The *Notes ut*, *re*, *mi*, &c. he is ſaid to have taken from a Hymn in the Veſpers of S. *J. Baptiſt*, *Ut queant laxis reſonare fibris*, &c. See MUSIC.

Hitherto the *Notes* only ſerved to expreſs the Degrees of Tune; they were all of equal value as to time; till about the Year 1330, *John de Meurs*, a Doctor of *Paris*, gave different Figures to the different Points, to expreſs the Quantity of Time each was to be dwelt upon.

There are three things to be conſider'd in theſe *Notes*. 1. The *Quantity*, *i. e.* the ſize and figure of the head. 2. The *Quality*, *i. e.* the Colour of the head, whether it be white or black, full or open. 3. The *Properties*, as the *Italians* expreſs themſelves, *viz.* whether the *Note* is accompanied with a Virgula, or Comma, or not. It muſt likewiſe be conſider'd whether the *Notes* be ſeparate and diſtinct, or bound together.

The ſeveral muſical *Notes*, are, the *Large*, which contains 8 Meaſures, tho *Merſennus* makes it 12. (ſee its Figure under CHARACTER;) the *Long*, containing 4 Meaſures; the *Breve*, containing 2; the *Semibreve*, containing 1; the *Minim* $\frac{1}{2}$; the *Crochet* $\frac{1}{4}$; the *Quaver* $\frac{1}{8}$; the *Semiquaver* $\frac{1}{16}$; and the *Demiſemiquaver* $\frac{1}{32}$.

Uſually we only diſtinguiſh ſix principal *Notes*, repreſented by as many different Characters, *viz.* the *Semibreve*, equal to two Minims; the *Minim*, equal to two Crochets; the *Crochet*, equal to two Quavers; the *Quaver*, equal to two Demiquavers; and the *Semiquaver*, equal to two Demiſemiquavers. See each under its proper Article, SEMIBREVE, MINIM, CROCHET, &c.

The Mathematicians compute, that one may make 720 Changes, or Varieties with ſix *Notes*, without ever repeating the ſame twice; and that of the *Notes* of each Octave, one may make 40320 different Tunes, or Songs. See CHANGE, COMBINATION, &c.

NOTHING, *Nihil*, *Nihilum*, or *Non Ens*, ſee NIHIL.

The Schoolmen diſtinguiſh between *Nothing* taken *ſtrictly*, which is what is impoſſible, or implies a Contradiction; and *Nothing* taken more *generally*: which is both poſſible, and impoſſible while in a State of poſſibility. See POSSIBLE.

Again, they diſtinguiſh *Nothing* into *Negative*, which is the abſence of Reality in any Subject; and *Privative*, which is the abſence of Reality in a Subject capable thereof, or wherein it ought to be found.

NOTHUS, a *Latin* Term, properly ſignifying *Baſtard*, or a Perſon of ſpurious Birth. See BASTARD.

Hence it is apply'd figuratively by Phyſicians, &c. to ſuch Diſeaſes as tho, in reſpect of a Similitude of Symptoms, &c. they have the ſame Denomination as ſome others; yet are of different Origin, Seat, or the like, from the ſame. See EMPYEMA, &c.

NOTHUS, is ſometimes alſo uſed for the back part of the Cheſt.

NOTHÆ *Coſtæ*, in Anatomy, the five loweſt Ribs on each ſide; call'd Baſtard, or Spurious Ribs, in regard they don't join with the Breaſt-Bone as the other Ribs do, nor are they, as the others are, bony, but cartilaginous. See RIBS.

NOTION, in Logic, an Idea, or Repreſentation of any thing, in the Mind. See IDEA.

M. *Leibnitz* is very accurate in the Diſtinction of *Notions*, in the *Acta Erudit. Lipſ. Anno* 1684.

A *clear* NOTION, he defines to be ſuch a one as ſuffices us to recollect the Object; *v. gr.* that a given Figure is reckon'd in the number of Triangles.

An *obſcure* NOTION, is that which doth not ſuffice to recollect the Object; ſuch, *v. gr.* is that of a Plant, which upon ſeeing, you are in doubt whether or no it be the ſame you had ſeen elſewhere, and which is call'd by this or that Name.

Diſtinct NOTION is that wherein you are able to aſſign the very Marks, or Characters by which you recollect the thing; *v. gr.* That a Circle is a Figure terminated with a curve Line returning into itſelf, the ſeveral Points whereof are equally diſtant from one and the ſame intermediate Point.

A *confuſed* NOTION is that wherein you are not able to aſſign the Marks or Characters whereby you recollect the Object; tho it be reſolvable into them. Such, *v. gr.* is the *Notion* of red Colour.

An *adequate* NOTION, that wherein you have diſtinct *Notions* of the Marks or Characters whereof it is compoſed; ſuch, *v. gr.* is the *Notion* of a Circle above inſtanced, where you have diſtinct *Notions* of the Curve returning into itſelf, of the intermediate Point, and of the equal Diſtance and Termination.

An *inadequate* NOTION, that wherein you have only a confuſed *Notion* of Characters that enter a diſtinct one.

Some confuſed *Notions* are admitted into Mathematics; *viz.* ſuch whoſe reſolution is of no great Conſequence to any Demonſtrations.

Thus, *Euclid* does not reſolve the *Notion* of Equalities, tho it enter the *Notion* of an equilateral Triangle, a Rhombus, &c. inaſmuch as the Propoſitions for whoſe Demonſtration it ſhould be uſed, are eaſily granted without ſuch a detail; as, *v. gr.* that things equal to the ſame third, are equal to one another, &c. But no *Notions* are admitted into the Number of Mathematical Definitions, except diſtinct ones, and thoſe too as adequate as poſſible, or as occaſion requires. See DEFINITION.

The Schoolmen diſtinguiſh *Notions* into *formal*, and *objective*; and each of theſe they ſubdivide into *firſt*, and *ſecond*.

A firſt formal NOTION, is the Knowledge we have of any thing according to what it is, or has in itſelf; as the Knowledge of Fire, *quatenus* Fire; of a light Body, *quatenus* light, &c.

A first objective NOTION, is the thing itſelf known, according to what it is, or has in itſelf; as the Fire known as Fire, &c.

Second formal NOTION, is the Knowledge of a thing according to what it receives from the Underſtanding; as, of Fire, that it is the Subject; and not the Predicate.

Second objective NOTION, is what agrees to the thing by means of the Operation of the Intellect, or what it receives from the Intellect.

Common NOTIONS, call'd alſo *Prænotions*, προλήψεις, and κοιναι ἐννοιαι, are certain Principles ſuppoſed to be innate, and which therefore are ſelf-evident, *i. e.* appear, or are known by their own Light, without the Intervention of any Medium, or Proof; being impreſs'd, as it were, by the Finger of God; to ſerve as the Foundations of all our Concluſions in the Sciences, which are to be demonſtrated hereby. See *Innate* IDEA.

Theſe *common Notions*, conſider'd as the Foundations of Sciences, are call'd *Axioms*. See AXIOM.

They are call'd *common*, not as if ſo actually and neceſſarily perceived by every Perſon, that no body could be ignorant of, or deny them; but becauſe they are judged to be true, and certain by all Perſons of ſound Reaſon. For the ſame Reaſon as we ſay, *Such a Food is wholeſome*; not that it is ſo to all Men, but to all that are of a ſound Body, and Conſtitution. *Ariſtot. Topic.* c. 4.

There are two kinds of *common Notions*, viz. *Theoretical*, which lay the Ground-works for Speculation; ſuch are, Every thing either is, or is not; nothing can be made by itſelf; the whole is greater than a part; equal things being added to equal, the Sums are equal: And *Practical*, which lay the Foundation for Honeſty, and good Morals; ſuch are, God is to be loved and worſhipped; our Parents to be honoured; to give every body their due; to do as we would be done by. ——

Some Philoſophers, however, and thoſe of beſt Note, deny the Reality of any Innate, or *Common Notions*; urging, that the Mind does not need any actual *Notions* to prepare it to think, but that an innate Faculty of Thinking may ſuffice; as appears in an Infant, from its perception of Pain, Taſte, Colour, &c. They add, that the common Organs of Senſe, if they have but Objects preſented to them, and the Faculty we have of reflecting on, and variouſly combining or ordering the Ideas received thereby, are ſufficient to furniſh us with all the Stock of Knowledge we have. See KNOWLEDGE.

NOTITIA, NOTICE, a Term uſed for ſomething that has come under the Knowledge of a Perſon. Hence *Notification*, the Action of giving Notice, &c.

NOTITIA is alſo uſed as the Title of certain Books compoſed for giving a particular Knowledge of the Places, Roads, &c. of a Province or Kingdom, Dioceſe, &c. as appears by the *Notitia Imperii*, &c.

M. *Valois* has given a *Notitia Galliarum*, which is a Collection of the ſeveral Names the Cities and Provinces of that Kingdom have bore at different times.

The *Notitiæ Dignitatum Imperii*, both Eaſtern and Weſtern, are of the utmoſt uſe both in the *Roman* and in Eccleſiaſtical Hiſtory; yet are they of little Service, at leaſt to young People, without good Notes; ſuch are thoſe of *Pancirollus*, &c. And unleſs the Text, which is ſtrangely corrupted and mutilated, be ſupplied.

NOTORIOUS, ſomething known, manifeſt, and publick.

Hence *Ars Notoria*, a Chimerical Science or Art, whereby it is pretended a Perſon may arrive at the Knowledge of all Things, all Sciences, &c. And that by Infuſion, without any Labour, or Trouble, beſide that of making a few Ceremonies.

NOTRE *Dame*, *Our Lady*, a Term frequently uſed for the Holy Virgin.

Hence Feaſts of *Notre Dame*; the Office of *Notre Dame*; Congregations, Nunneries, Orders of *Notre Dame*. See VIRGIN.

NOVALE, in our antient Cuſtoms, Land newly plowed, and converted into Tillage; and which had not been till'd within the Memory of Man, before.

——*Quod* Novale *ſemel fuit, ſemper erit* Novale *quoad decimarum retentionem vel ſolutionem.* What was once *Novale*, will ever remain ſo, as to the paying, or non-paying of Tythes. Thus, *Excepta decima* Novalium *cujuſdam Terræ quam de novo excoluerunt.* Pat. *6 Edw.* 3. See FRUTECTUM.

NOVALE is ſometimes alſo uſed for fallow Land, *i. e.* Land which has been plowed for two Years, and reſts, or lies fallow one more; or that lies fallow every other Year. See FALLOW.

NOVATIANS, a Sect of antient Heretics, ſo called from *Novatus*, an *African* Biſhop; and *Novatian* a Prieſt of *Rome*.

Novatian firſt ſeparated himſelf from the Communion of Pope *Cornelius*, on pretence of his being too eaſy in admitting to Repentance thoſe who had fallen off in times of Perſecution.

Novatus coming to *Rome*, join'd himſelf to the Faction of *Novatian*: and both maintain'd, That there was no other admiſſion into the Church but by the Repentance in Baptiſm; grounding their Opinion on that of St. *Paul*: *'Tis impoſſible for thoſe once enlightened, and who have taſted the heavenly Gift, if they fall away, to retrieve themſelves by Repentance.*

Not that they denied but a Perſon fallen into any Sin, how grievous ſoever, might obtain Pardon by Repentance; for they themſelves recommended Repentance in the ſtrongeſt Terms. But their Doctrine was, That the Church had it not in its power to receive Sinners into its Communion; as having no way of remitting Sins but by Baptiſm, which, once received, could not be repeated.

In proceſs of Time, the *Novatians* ſoftened and moderated the Rigour of their Maſter Doctrine; and only refuſed Abſolution to very great Sinners.

The two Leaders were proſcribed, and declared Heretics, not for excluding Penitents from Communion; but for denying that the Church had a Power of remitting Sins.

The *Novatians* were alſo call'd *Catharets*, from καθαροὶ, *pure*, q. d. *Puritans*.

NOVATION, or *Innovation*, in the Civil Law, a change, or alteration of an Obligation, whereby it becomes extinguiſhed, or annihilated.

Thus when an Obligation is diſcharged without receiving any Money; but a ſimple Promiſe is accepted in its ſtead; this occaſions a *Novation*.

There are two kinds of *Novations*; the one voluntary, the other neceſſary and conſtrained.

Neceſſary NOVATION is that made in conſequence of a Sentence, or Decree of Juſtice.

Voluntary NOVATION is made three ways, *viz.* by changing the Cauſe of the Obligation without the Intervention of any other Perſon; by changing the nature of the Obligation; and by Delegation, as when the Debtor makes over a Debt to the Creditor for his Satisfaction.

In all theſe Caſes there is a will to *Innovate*: Accordingly *Juſtinian* ſays, *Voluntate non Lege novandum.*

NOVEL, *New*; ſee ROMANCE.

NOVEL, in Juriſprudence, a Term uſed for the Conſtitutions of ſeveral Emperors, *viz. Juſtin*, *Tiberius*, *Leo*, and particularly *Juſtinian*. See CONSTITUTION and LAW.

Moſt of *Juſtinian's Novels* were originally *Greek*; and afterwards, tranſlated into *Latin*. Their Number 165, comprized in nine Collections, or Chapters. See CIVIL *Law*.

They had their name *Novel*, either from their making a great Alteration in the Face of the antient Law; or, as *Cujas* rather thinks, becauſe made on new Caſes, not yet conſider'd, and after the reviſal of the Code, compiled by order of the Emperor.

Wherever *Accurſius* ſpeaks of *Novels*, he means thoſe publiſhed in *Greek* by *Juſtinian*; the *Latin* Verſion of them made in the time of *Bulgarus*, he calls *Authentics*, by reaſon of its Exactneſs and Fidelity. See AUTHENTICS.

NOVEL *Aſſignment*, in an Action of Treſpaſs, is an Aſſignment of Time, Place, or ſuch like, in a Declaration, more particularly than it was in the Writ.

NOVEL *Diſſeiſin*, ſee ASSIZE *of Novel Diſſeiſin*.

NOVEMBER, the eleventh Month in the Year; but the ninth in the Year of *Romulus*; whence its Name. See MONTH.

NOVENDIAL, or *Novemdial*, in Antiquity, a Sacrifice among the *Romans*, held on occaſion of any Prodigy's appearing to menace them with ill Fortune. See SACRIFICE.

It had its Name from the Term of its Celebration, *viz. Novem dies*, Nine Days.

NOVEMSILES, in Mythology, a Species of Gods worſhipped among the antient *Romans*.

The *Dii Novemſiles*, were the Gods of the *Sabines*; adopted by *Romulus*, and a Temple built to them in conſequence of a Vow by King *Tatius*.

Some Antiquaries take the Name to have been given to thoſe which were laſt placed among the Number of the Gods; as *Hercules*, *Veſta*, *Sanctity*, *Fortune*, &c.

NOVEMVIR, a Magiſtrate of *Athens*, in the Number of the *Nine*.

The *Novemvirs* were the chief Magiſtrates of the City: Their Office only held for one Year. Their Chief was call'd *Archon*, whoſe Name was recorded in the *Athenian* Feaſts; as, at *Rome*, that of the Conſuls. See ARCHON.

The ſecond bore the Title of King, the third that of *Polemarcha*, *i. e.* Chief of the Troops, and the remaining ſix, *Theſmotetes*.

NOVICE, a Perſon not yet ſkill'd or experienced in an Art or Profeſſion.

In the antient *Roman* Militia, *Novicii*, or *Novitii*, were the young raw Soldiers, diſtinguiſhed by this Appellation from the Veterans. See VETERAN.

In the antient Orders of Knighthood, there were *Novices*, or Clerks in Arms, who went thro a kind of Apprenticeſhip e'er they were admitted Knights. See KNIGHT.

NOVICE is particularly uſed in Monaſteries for a Religious yet in his, or her Year of Probation, and who has not made the Vows. See NOVICIATE.

In ſome Convents the Subprior has the Direction of the *Novices*. In Nunneries, the *Novices* wear a white Veil; the reſt a black one.

A *Novice* is not eſteemed dead in Law, but is capable of Inheriting till the time of actual Profeſſion; nor can his Benefices be given away, during the Year of Probation, without his conſent.

The Council of *Trent* prohibits a *Novice* from aſſigning over his Benefices till two Months before the Expiration of his Year of Probation; and he may even reſume them if the Profeſſion be null.

A *Novice* is not allow'd to make any Donation to his Superior, by reaſon of the Dependance he is under.

Novices may either quit the Convent during their *Noviciate*, or may be turn'd off by the Convent.

NOVICIATE, a Year of Probation, appointed for the Trial of Religious, whether or no they have a Vocation, and the neceſſary Qualities for living in the Rule; the Obſervation whereof they are to bind themſelves to by Vow. See PROBATION.

The *Noviciate* laſts a Year at leaſt; in ſome Houſes more. 'Tis eſteem'd the Bed of the Civil Death of a *Novice*, who expires to the World by Profeſſion. See Vow and PROFESSION.

NOVICIATE is alſo uſed for the Houſes, or Places where *Novices* are inſtructed.

In this ſenſe, the *Noviciate* is frequently a Cloiſter ſeparated from the grand Dormitory.

NOUN, *Nomen*, in Grammar, a *Name*, or a Word that expreſſes the Subject ſpoke of; or expreſſes a Subject whereof ſomething is, or may be, affirmed; as *Man*, *Food*, *Whiteneſs*, *Henry*, &c. See WORD and NAME.

A *Noun*, therefore, in Language, anſwers to an Idea in Logic. See IDEA.

The generality of Subjects ſpoke of have particular Names; yet there are others, which, without being attach'd to the ſame particular Subject, are yet real *Nouns*.

Thus, beſide the particular Name, which each Perſon bears, and whereby others denote him, he gives himſelf another when he ſpeaks of himſelf; as *I* and *My Self*.

'Tis only the more particular Names that in Grammar have retain'd the Quality of *Nouns*; the more general ones are call'd Pronouns. See PRONOUN.

Nouns, again, are to be view'd in another Light, *viz.* as divided into *Nouns Subſtantive*, and *Nouns Adjective*.

They are call'd *Subſtantives* when the Objects they deſign are conſider'd ſimply, in themſelves, and without any regard to their Qualities. See SUBSTANTIVE.

They are call'd *Adjectives* when their Objects are conſider'd as clothed with any Qualities. See ADJECTIVE.

Thus, when I ſay ſimply the *Heart*, the word Heart is call'd a *Noun Subſtantive*; inaſmuch as it does not expreſs any of its Qualities: But if I ſay, the *generous Heart*, or the *perfidious Heart*, I then conſider the Heart as accompanied with the Quality *generous*, or the Quality *perfidious*. For this reaſon, the Words *generous* and *perfidious* are call'd *Nouns Adjectives*, becauſe they add a Quality to the Object.

But in effect the Object is alone deſign'd by the *Nouns Subſtantives*; which in this view are alone the proper *Nouns*.

Adjectives, at bottom, are only Modificatives of *Nouns*; tho in one view they may be conſider'd as *Nouns*; *viz.* as they don't ſo much repreſent a Quality or Circumſtance of the Object, as the Object itſelf, clothed with that Quality or Circumſtance. Nor muſt it be omitted, that a *Noun Adjective* frequently becomes a Subſtantive: For as its nature is to expreſs the Quality of an Object, if that Quality happen to be the Object itſelf ſpoke of, then, according to our firſt Definition, it becomes a Subſtantive.

Thus, if I ſay a *good Intention*, the word *good* is here an *Adjective*, repreſenting the Intention as clothed with the Quality of Goodneſs; but if I ſay *the Good is to be choſen*, 'tis evident that *Good* is here the Subject ſpoke of, and of conſequence is a *Noun Subſtantive*. Nor are there Caſes wanting wherein *Nouns Subſtantive* become *Adjectives*.

'Tis true, in the common uſe of Grammar, *Nouns* that are really *Adjectives*, are not reckon'd as ſuch; none being eſteem'd as ſuch, but thoſe which without any, or at leaſt any conſiderable change in their Inflexion and Termination, are join'd indifferently to *Nouns Subſtantives* of different Genders.

Nouns are again divided into *Proper* and *Appellative*.

Nouns Proper are thoſe which expreſs a particular Thing or Perſon, ſo as to diſtinguiſh it from all other Things of the ſame Kind, as *Socrates*. See PROPER.

Nouns Appellative, are thoſe common to ſeveral Individuals of the ſame Kind, as *Man*, *Angel*, &c. See APPELLATIVE.

NOURISHMENT, ſee NUTRITION.

NOWED, *Nouée*, i. e. *Knotted*, in Heraldry, is applied to the Tails of ſuch Creatures as are very long, and ſometimes repreſented in Coat-Armour as if tied up in a Knot.

NUBECULA, *little Cloud*, in Medicine, a Term ſometimes uſed for a Diſeaſe in the Eye, wherein Objects appear as thro a Cloud, or Miſt.

The *Nubecula* ſeems to ariſe from certain groſs Particles detain'd in the Pores of the *Cornea*, or ſwimming in the aqueous Humour, and thus intercepting the Rays of Light.

NUBECULA is alſo uſed for a Matter, in form of a Cloud, ſuſpended in the middle of the Urine. This they ſometimes alſo call *Cnœorema*. See URINE.

NUCHA, the hinder Part, or Nape of the Neck; call'd alſo *Cervix*. See CERVIX.

NUCHTHEMERON, ſee DAY.

NUCIFEROUS, from *Nux*, a Nut, and *fero*, to bear; Botaniſts call all Trees thus, which bear Nuts.

NUCKIANÆ *Glandulæ*, in Anatomy, a Number of ſmall Glands ſituate in that part of the Skull wherein the Orbits of the Eyes are, between the abducent Muſcle of the Eye, and the upper part of the *Os Jugale*. See GLAND and CRANIUM.

They were thus denominated from their Inventor Dr. *Nuck*.

The ſame Author gave his Name to a Salivary Duct, *Ductus Nuckianus*. See SALIVARY, &c.

NUCLEUS, a *Latin* Word, literally denoting the Kernel of a Nut, or Stone-Fruit; or, more ſtrictly the edible Part contained within the Skin of the Kernel. See FRUIT.

Botaniſts uſe it in a larger ſenſe, for any Fruit or Seed contained within a Huſk or Shell.

Hevelius, and ſome other Aſtronomers, uſe the Word *Nucleus* for the Body of a Comet, which others call its *Head*, in contradiſtinction to its *Tail*, or Beard. See COMET.

Some alſo apply the Term *Nucleus* to the Central-Parts of the Earth, and other *Planets*; as ſuppoſing them to be looſe from the exterior Part, which they conſider as a Cortex or Shell. See MAGNETISM.

NUCLEUS, in Architecture, is the middle Part of the Flooring of the Antients; conſiſting of Cement which they put betwixt a Lay, or Bed of Pebbles, cemented with Mortar made of Lime and Sand.

NUDE *Contract*, *Nudum Pactum*, a bare Contract, or Promiſe of a Thing without any Conſideration: *Ex quo*, ſay the Lawyers, *non oritur actio*. See CONTRACT and COVENANT.

NUDE *Matter*, ſee MATTER.

NUDITIES, in Painting, and Sculpture, thoſe Parts of a human Figure not cover'd with any Drapery; or thoſe Parts where the Carnations appear. See CARNATION.

NUEL, or rather *Newel* of a Stair-Caſe, ſee NEWEL and STAIR-*Caſe*.

NULLITY, the Quality of a thing *null*, *i. e.* void, and of no effect; by reaſon of ſomething contrary to Law, to Cuſtom, or to Form.

There are two kinds of *Nullities* to invalidate a Contract, Title, &c. viz. *de facto*, and *de jure*. The former where the thing commences *Null ipſo facto*, as ſoon as the thing is proved: In the latter, the Act does not immediately become *Null*, but a handle is given thereby to have it intirely annulled or ſet aſide. See DE FACTO, &c.

NUMBER, in Arithmetic, a Collection, or Aſſemblage of ſeveral Units. See UNIT.

Stevinus chuſes to define *Number* to be that whereby the Quantity of any thing is expreſs'd. Agreeably to which, Sir *I. Newton* conceives *Number* to conſiſt, not in a Multitude of Units, as *Euclid* defines it, but in the abſtract Ratio of a Quantity of any kind to another Quantity of the ſame kind which is accounted as Unity. And on this view he divides *Number* into three Kinds, *viz. Integers*, *Fractions*, and *Surds*. See each under its proper Article, INTEGER, FRACTION, and SURD.

Wolfius defines *Number* to be ſomething which refers to Unity as one right Line refers to another. Thus, aſſuming a right Line for Unity, a *Number* may likewiſe be expreſſed by a right Line.

A leſs general Definition of *Number*, that Author thinks won't comprehend the ſeveral kinds of whole *Numbers*, Fractions, Rationals, and Surds.

The Schoolmen, keeping to *Euclid*'s Definition, hold *Number* to conſiſt of Matter and Form: The *Matter* is the things number'd; *e. gr.* Coins: The *Form*, the Idea whereby

whereby comparing the ſeveral Pieces, we bring them into one Sum, as ten: So that *Number* depends altogether on the Mind of the Perſon that *numbers*; whence changing the Idea at pleaſure, an hundred Men ſhall only be call'd one, or it ſhall be two, or four, &c.

Hence, ſay they, the Form of a *Number*, is not any thing added to the things *number'd*; for the Idea is a mere Mode of the Mind, not any thing ſuperadded to the things. And hence, tho there may be ſome Efficacy in *Number*, conſider'd with reſpect to the Matter, as when we ſay, *A triple Rope is not eaſily broke*; yet there is none in reſpect to Form: For what Alteration ſhould my Idea make? And hence the Folly of the Philoſophy of *Numbers*.

The ſame Philoſophers call *Number* a *diſcrete Quantity*: *Quantity*, as it admits of more and leſs; and *diſcrete*, ſince the ſeveral Units it conſiſts of are not united, but remain diſtinct.

For the Manner of deſigning, or characterizing Numbers, ſee NOTATION.

For that of expreſſing or reading thoſe already characteriz'd, ſee NUMERATION.

Mathematicians, conſidering *Number* under a great many Circumſtances, different Relations, and Accidents, make many Kinds of *Numbers*.

A determinate NUMBER, is that refer'd to ſome given Unit; as a Ternary, or three; which is what we properly call a *Number*.

An indeterminate NUMBER, that refer'd to Unity in the general; which is what we call Quantity. See QUANTITY.

Homogeneal NUMBERS, are thoſe refer'd to the ſame Unit.

Heterogeneal NUMBERS, thoſe refer'd to different ones. For every *Number* ſuppoſes ſome determinate Unit, which is determined by the Notion to which we have regard in *Numbering*. *E.gr.* 'tis a diſtinguiſhing Property of a Sphere, that the ſeveral Points of its Surface are equidiſtant from its Centre: If then, this be laid down as a Note of Unity, all Bodies to which it agrees will have the nature of Unity; and are the ſame Units, *quatenus* contain'd under this Notion. But if Spheres be diſtinguiſhed, *e. gr.* with regard to the Matter they are compoſed of; then thoſe which before were the ſame Units, commence different. Thus, ſix golden Spheres and three golden Spheres are *homogeneal Numbers* among themſelves; and three braſs Spheres and four ſilver ones, are *heterogeneous Numbers*.

Whole NUMBERS, call'd alſo *natural Numbers*, and *Integers*, or ſimply *Numbers*, are all the various Aſſemblages of Unity, or the Ideas we have of ſeveral Multitudes; or, according to *Wolfius*, all thoſe which, in the manner of expreſſing, refer to Unity, as a Whole does to a Part.

Broken NUMBERS, or *Fractions*, are thoſe conſiſting of ſeveral parts of Unity, or thoſe which refer to Unity as a Part to the Whole. See FRACTION.

Rational NUMBER, is that commenſurable with Unity.—*Rational whole Number*, is that whereof Unity is an *Aliquot* part.———*Rational broken Number*, that equal to ſome *Aliquot* part or parts of Unity.———*Rational mixt Number*, that conſiſting of a whole *Number* and a broken one, or of Unity and a Fraction. See FRACTION.

Irrational NUMBER, or *Surd*, a *Number* incommenſurable with Unity. See SURD.

Even NUMBER, that which may be divided into two equal parts, or without Remainder or Fraction; as 4, 6, 8, 10, &c. The Sum, as alſo the Difference, and the *Factum*, or Produce of any Number of even *Numbers*, is always an even *Number*,

An *even Number* multiply'd by an *even Number*, produces an *evenly even Number*.

An *even Number* is ſaid to be *evenly even*, when it may be meaſur'd or divided without any Remainder by another *even Number*.

Thus, twice four being eight, eight is an *evenly even Number*.

A *Number* is ſaid to be *unevenly even*, when it may be equally divided by an uneven *Number*; as 20, which may be divided by 5.

Uneven NUMBER, that which exceeds an *even Number* at leaſt by Unity; or which cannot be divided into two equal Parts. Such are 3, 5, 9, 11, &c.

The Sum, or the Difference, of two *uneven Numbers*, makes an *even Number*; but the *Factum* of two makes an *uneven* one.

If an even *Number* be added to an *uneven* one, or if the one be ſubſtracted from the other; in the former Caſe, the Sum, in the latter the Difference, is an *uneven Number*. But the *Factum* of an even and an *uneven Number*, is even.

The Sum of any even *Number* of *uneven Numbers*, is an even *Number*; and the Sum of any *uneven Number* of *uneven Numbers*, is an *uneven Number*.

Primitive or *prime* NUMBER, is that which is only diviſible by Unity; as, 5, 7, 11, &c.

Prime NUMBERS *among themſelves*, are thoſe which have no common Meaſure beſide Unity; as 12 and 19.

Compound NUMBER, is that diviſible by ſome other *Number* beſides Unity; as 8, diviſible by 4, and by 2.

Compound NUMBERS *among themſelves*, thoſe which have ſome common Meaſure beſides Unity; as 12 and 15.

Perfect NUMBER, that whoſe *aliquot* Parts added together, make the whole *Number*; as 6, 28, &c. The *aliquot* Parts of 6, being 3, 2, and 1 = 6. And thoſe of 28, being 14, 7, 4, 2, 1. which together make 28.

Imperfect NUMBERS, thoſe whoſe *aliquot* Parts added together, make either more or leſs than the Whole, whereof they are Parts.

Imperfect Numbers, are diſtinguiſh'd into *Abundant* and *Defective*.

Abundant NUMBERS, are thoſe whoſe *aliquot* Parts added together, make more than the *Number* whereof they are Parts; as 12, whoſe *aliquot* Parts, 6, 4, 3, 2, 1. make 16.

Defective NUMBERS, are thoſe whoſe *aliquot* Parts added together, make leſs than the *Number* whoſe Parts they are; as 16, whoſe *aliquot* Parts, 8, 4, 2, and 1. only make 15.

Plane NUMBER, that ariſing from the Multiplication of two *Numbers*; *ex. gr.* 6, which is the Product of 3 multiply'd by 2. The *Numbers* which thus multiply'd produce a *Plane Number*, as here, 2 and 6, are call'd the *Sides* of the Plane.

Square NUMBER, the Product of any *Number* multiply'd by itſelf; thus 4, the *Factum* of 2, by 2, is a *ſquare Number*. See SQUARE.

Every *ſquare Number* added to its Root, makes an *even Number*.

Cubic NUMBER, the Product of a *ſquare Number*, multiply'd by its Root; *ex.gr.* 8, the Product of the *ſquare Number* 4, multiply'd by its Root 3. See CUBE.

All *Cubic Numbers*, whoſe Root is leſs than 6, *v. g.* 8, 27, 64, 125, being divided by 6, the Remainder is their Root itſelf. Thus 8 being divided by 6, 2, the Remainder of the Diviſion, is the Cube Root of 8. For the *Cubic Numbers* beyond 125; 216, the Cube of 6, divided by 6, leaves no Remainder; 346, the Cube of 7, leaves a Remainder 1, which added to 6, gives the Cube Root of 343. And 512, the Cube of 8, divided by 6, leaves 2, which added to 6, makes the Cube Root of 512. So that the Remainders of the Diviſions of the Cubes above 216, divided by 6, being added to 6, always give the Root of the *Cubic Number* divided; till that Remainder be 5, and of conſequence 11 the Cube Root of the *Number* divided: But the *Cubic Number* above this, being divided by 6, there remains nothing, the Cube Root being 12. Thus, if you continue to divide the higher Cubes by 6, you muſt not add the Remainder of the Diviſion to 6, but to 12, the firſt Multiple of 6; and thus coming to the Cube of 18, the Remainder of the Diviſion muſt not be added to 6, nor to 12, but to 18: and thus *in infinitum*.

Monſ. *de la Hire*, from conſidering this Property of the *Number* 6, with regard to *Cubic Numbers*, found that all other *Numbers* rais'd to any Power whatſoever, had each their Diviſor, which had the ſame effect with regard to them, that 6 has with regard to Cubes. And the general Rule he has diſcover'd, is this: If the Exponent of the Power of a *Number* be even, *i. e.* if that Power be rais'd to the 2d, 4th, 6th, &c. Power, it muſt be divided by 2; and the Remainder, if there be any, added to 2, or to a Multiple of 2, gives the Root of the *Number* correſponding to its Power, *i. e.* the 2d or 6th Root, &c. But if the Exponent of the Power of the *Number* be *uneven*, *i. e.* if it be rais'd to the 3d, 5th, 7th, &c. Power, the Duple of that Exponent will be the Diviſor which ſhall have the Property here requir'd.

Polygonous NUMBERS, the Sums of Arithmetical Progreſſions, beginning with Unity. Theſe, where the Difference of Terms is 1, are call'd *Triangular Numbers*; where 2, *Square Numbers*; where 3, *Pentagonal Numbers*; where 4, *Hexagonal Numbers*; where 5, *Heptagonal*, &c. See POLYGON.

Pyramidal NUMBERS. The Sums of Polygonous *Numbers*, collected after the ſame manner as the Polygons themſelves are gather'd out of Arithmetical Progreſſions, are call'd *firſt Pyramidal Numbers*.

The Sums of the firſt Pyramidals, are call'd *ſecond Pyramidals*. The Sums of the ſecond Pyramidals, are call'd *third Pyramidals*, &c.

In particular, they are call'd *Triangular Pyramidal Numbers*, if they ariſe out of *Triangular Numbers*. *Firſt Pentagonal Pyramidals*, if they ariſe out of *Pentagons*, &c. See PYRAMID.

Cardinal NUMBERS, thoſe which expreſs the Quantity of Units; as 1, 2, &c.

Ordinal NUMBERS, thoſe which expreſs the Order or Rank; as 1ſt, 2d, 3d, &c.

Golden NUMBER, in Chronology, a Period of 19 Years, invented by *Meton* the *Athenian*; at the end whereof, the ſame Lunations return in the ſame Days, tho' not preciſely in the ſame Hour and Minute of the Day. See PERIOD and LUNATION.

Hence this Period, call'd by the *Greeks Enneadecaeteris*, is not perfectly juſt; there being a *Proemptoſis*, or Leap, at the end of each 312 Years, *i. e.* in that time, the Lunations fall out a Day ſooner than the *Golden Number* expreſſes them. See PROEMPTOSIS.

This, among other things, was what engag'd Pope *Gregory* XIII. to reform the Calendar, to throw out the *Golden Number*, and ſubſtitute the Cycle of Epacts inſtead of it. For the Uſe of the *Golden Number*, which, in the *Julian* Calendar, ſerves to find the New Moons, only ſerves in the *Gregorian* to find the Cycle of Epacts. See EPACT; ſee alſo CYCLE, and CALENDAR.

This *Number* is ſaid to have had its Name, *Golden*, from the Greatneſs of its Uſe; or becauſe the *Athenians* receiv'd it with ſo much Applauſe, that they had it wrote in the publick Market in Letters of Gold.

M. *Caſſini* defines the *Golden Number* after a new manner. He ſays, 'tis the Number of Years elaps'd ſince that which had the New Moon on its firſt Day; as that of the Year 1500, whoſe *Golden Number* was 0; which he takes for his Epocha. See METONIC.

NUMBER, in Grammar, is a Modification of Nouns, Verbs, *&c.* to accommodate them to the Varieties in their Objects, conſider'd with regard to *Number*. See NOUN, *&c.*

Nouns or Names agreeing to ſeveral Things, may be conſider'd either as apply'd to one of thoſe Things ſingularly, or to a *Number* of them; and thoſe either conſider'd as ſeveral, or as united. To diſtinguiſh theſe Caſes, two *Numbers* have been invented, the *Singular* and *Plural*.

When a Noun indicates an Object conſider'd as ſingle, or alone, or a number of them conſider'd as united together, 'tis ſaid to be of the *Singular Number*; as a Tree, a Troop, a Temple. See SINGULAR.

When it indicates ſeveral Objects, and thoſe as diſtinct, it is of the *Plural Number*; as Trees, Temples. Thus when I ſpeak of myſelf, as making part of ſeveral others, inſtead of *I*, I ſay *We*, *&c.* See PLURAL.

The *Greeks* have a third *Number*, which they call the *Dual Number*, as ſignifying two. The *Hebrews* have ſomething like it; but then it only takes place when the Words ſignify a thing double either by Nature, as the Hands, the Eyes, *&c.* or by Art, as Sciſſars, Tongs, *&c.*

As to Common and Appellative Names, they ſeem all naturally to require a *Plural Number*, yet are there ſeveral which have none; as the Names of Gold, Steel, *&c.*

The Difference of *Numbers* in Nouns is expreſs'd by a Difference of Termination or Ending.

In *Engliſh*, the *Singular* is uſually converted into *Plural*, by adding *s*; as Tree, Trees; Hand, Hands, *&c.* Where the Pronunciation requires it, as when the *Singular* ends in *s*, or *x*, *ſh*, or *ch*, 'tis uſually done by the Addition of *es* inſtead of *s*.

The *Plurals* of Adjectives, tho' vary'd from the *Singulars* in moſt other Languages; yet in *Engliſh* are generally the ſame. See VERB.

NUMBERS, in Poetry, Oratory, Muſic, *&c.* are certain Meaſures, Proportions, or Cadences, which render an Air, Verſe, or Period, agreeable to the Ear. See VERSE, MEASURE, *&c.*

Poetical and Proſaic Numbers, are ſomewhat different: *Poetical* NUMBERS conſiſt in a certain Harmony, in the Order, Quantities, *&c.* of the Feet and Syllables; which make the Piece muſical to the Ear, and fit it for Singing: for which all the Verſes of the Antients were intended. 'Tis of theſe *Numbers Virgil* ſpeaks in his IVth *Eclogue*.

——*Numeros memini ſi verba tenerem.*

And again, in the VIth *Eclogue*:

Tum vero in Numerum Faunoſq; Feraſq; videres
Ludere——

The *Numbers* are what conſtitute the Air and Character of a Verſe; and denominate it *ſmooth*, or *ſoft*, or *low*, or *rough*, or *rapid*, or *ſonorous*. The following Lines of *Milton* furniſh an Inſtance of ſoft eaſy *Numbers*.

Then feed on Thoughts, which voluntary move
Harmonious Numbers; as the tuneful Bird
Sings darkling, and in ſhadieſt Covert hid,
Tunes her Nocturnal Note:——

How different from the *Numbers* of theſe:

Arms meet with Arms, Faucheons with Faucheons claſh,
And Sparks of Fire, ſtruck out from Armour, flaſh.
But when loud Surges laſh the ſounding Shore,
The hoarſe rough Verſe ſhould like the Torrent roar.

Rhetorical or Proſaic NUMBERS, are a ſort of ſimple unaffected Harmony, leſs glaring than that of Verſe; yet ſuch as is perceiv'd, and affects the Mind with Pleaſure. The *Numbers* are that by which the Style is ſaid to be *eaſy*, *free*, *round*, *flowing*, *&c.* See STYLE.

A fine Inſtance of *Numbers* we have in that Paſſage of *Tully* for *Marcellus*: *Nulla eſt tanta vis, tantaq; copia quæ non ferro ac viribus debilitari frangiq; poſſit.* All the Beauty of which would be entirely loſt to any tolerable Ear, if the *Numbers* were a little inverted, thus: *Nulla eſt vis tanta, & copia tanta quæ non poſſit debilitari frangiq; viribus & ferro.*

Numbers are a Thing abſolutely neceſſary in all Writing, and even all Speech. Hence *Ariſtotle*, *Tully*, *Quintilian*, *&c.* lay down abundance of Rules as to the beſt manner of intermixing *Dactyls*, *Spondees*, *Anapeſts*, *Iambus's*, *Choraic* and *Dichoraic Moloſſus's*, *&c.* in order to have the *Numbers* perfect.

The Subſtance of what they have done, is reducible to what follows: 1. The Style becomes *numerous*, by the alternate Diſpoſition and Temperature of long and ſhort Syllables; ſo, as that the Multitude of ſhort ones neither render it too haſty, nor that of long ones too ſlow and languid.

Thus, *Tully* to *Cæſar*: *Domuiſti Gentes immanitate barbaros; multitudine innumerabiles, locis infinitas, omni copiarum genere abundantes, &c.*

Sometimes, indeed, long or ſhort Syllables are deſignedly thrown together, without any ſuch Mixture; to paint the Celerity or Slowneſs of a Thing by that of the *Numbers*; as,

Quadrupedante putrem ſonitu quatit ungula campum.
Æneid. l. 8.

Luctantes Ventos, Tempeſtateſq; Sonoras.
Id. l. 1.

2. The The Style becomes *numerous* by the intermixing of Words of one, two, and more Syllables; *e. gr. Vivis & vivis non ad deponendam ſed ad confirmandam audaciam.* Whereas the too frequent repetition of Monoſyllables renders the Style pitiful, and grating; *e. gr. Hac in Re nos hic non feret.*

3. It contributes greatly to the *numerouſneſs* of a Period, to have it cloſed by magnificent and well ſounding Words; as, *Qui locus quietis ac tranquilitatis pleniſſimus fore videbatur, in eo maximæ moleſtiarum, & turbulentiſſimæ tempeſtates extiterunt.*

4. The *Numbers* depend not only on the nobleneſs of the Words in the Cloſe, but of thoſe in the whole tenor of the Period; as in the fine Oration of *Cicero* for *Fonteius*, Brother of one of the Veſtal Maids. *Nolite pati, Judices, aras Deorum immortalium, Veſtæque matris, quotidianis Virginum Lamentationibus de Veſtro Judicio commoveri.*

5. To have the Period flow eaſily and equably, the harſh concurrence of Letters and Words is to be ſtudiouſly avoided, particularly the frequent meeting of rough Conſonants; as *Ars ſtudiorum, Rex Xerxes:* The beginning the firſt Syllable of a Word with the laſt of the preceding; as, *Res mihi inviſæ ſunt:* The frequent repetition of the ſame Letter or Syllable; as in that Verſe of *Ennius*, *Africa terribili tremit horrida terra tumultu:* And the frequent uſe of like-ending Words; as *Amatrices*, *Adjutrices*, *Præſtigiatrices fuerunt.*

Laſtly, The utmoſt Care is to be taken, leſt in aiming at *Oratorial Numbers*, you fall into *Poetical* ones; and inſtead of Proſe, write Verſe; which even *Cicero* himſelf is ſometimes guilty of; witneſs, *Cum loquitur tanti fletus gemituſque fiebant.* See VERSE.

NUMERAL *Letters*, thoſe Letters of the Alphabet, which are generally uſed for Figures; as I, V, X, C, D.

NUMERAL *Characters*. See CHARACTER.

NUMERALS, in Grammar, are thoſe Words which expreſs *Numbers*; as *Six*, *Eight*, *Ten*, *&c.* See ORDINALS.

NUMERATION, in Arithmetic, the Art of valuing, pronouncing, or reading, any *Number*, or Series of *Numbers*. See NUMBER.

The Characters whereby Numbers are ordinarily expreſs'd, are the nine following ones, *viz.* 1, 2, 3, 4, 5, 6, 7, 8, 9. It being the Law of the common *Numeration*, that when you are arrived at ten, you begin again, and repeat as before; only expreſſing the Number of Tens.

Weigelius, indeed, ſhews how to number without going beyond a Quaternary, *i. e.* by beginning to repeat at each Fourth. And *Leibnitz*, in what he calls his *Binary Arithmetic*, begins to repeat at every Second; only uſing two Characters, 1 and 0. But theſe are rather Matters of Curioſity than Uſe. See BINARY *Arithmetic*.

That the nine Numerical Notes may expreſs not only Units, but alſo Tens or Decads, Hundreds or Centuries, Thouſands, *&c.* they have a local Value given them; ſo, as that when either alone, or when placed in the right-hand place, they denote Units; in the ſecond place, Tens; in the third, Hundreds; in the fourth, Thouſands. See NOTATION, *&c.*

Now,

Now, *To expreſs any written Number, or aſſign the proper Value to each Character*; Divide the propoſed Number by Comma's into Claſſes, allowing three Characters in each Claſs; beginning at the right-hand. Over the right-hand Figure of the third Claſs, add a ſmall Mark or tranſverſe Line; over the right-hand Figure of the fifth Claſs, add two Marks or tranſverſe Lines; over that of the ſeventh, three, &c. The Number to the left of the firſt Comma, expreſs by Thouſands; that which has over it the firſt tranverſe Line, expreſs by Millions; that with two, by Billions; that with three, by Trillions, &c. Laſtly, the left-hand Character of each Claſs, expreſs by Hundreds; the middle one, by Tens; and the right-hand one, by Units. Thus will the *Numeration* be effected.

E. gr. The following Numbers, $2'''$, 125, $473''$, 613, $578'$, 432, 597. is thus expreſs'd or read: Two Trillions, one hundred twenty Millions of Billions, four hundred ſeventy three Billions, ſix hundred thirteen Thouſands of Millions, and five hundred ſeventy eight Millions, four hundred and thirty two thouſand, five Hundred and ninety ſeven.

NUMERATOR, in Arithmetic, a Term uſed in ſpeaking of Fractions. It ſignifies the Number that denotes the Parts of the Integer, and is placed over the little Bar, which ſeparates it from the under Number, call'd the *Denominator*, which ſhews into how many Parts the Integer is divided. See DENOMINATOR.

Thus, *v. g.* $\frac{7}{10}$ expreſſes ſeven Tenths; where 7 is the *Numerator*, and 10 the Denominator. See FRACTION.

NUMERICAL, ſomething that relates to *Number*.

NUMERICAL *Algebra*, is that which makes uſe of Numbers inſtead of Letters of the Alphabet. See ALGEBRA.

NUMERICAL *Difference*, is the difference whereby one Individual is diſtinguiſhed from another. See INDIVIDUAL.

Hence a thing is ſaid to be *Numerically the ſame, idem Numero* or *numerice*, when it is the ſame in the ſtricteſt Senſe of the Word. See UNITY and IDENTITY.

NUMERO, in Commerce, &c. a Term prefixed to any Number of things; marked, or abbreviated thus, N°.

De NUMERO, *i. e.* by Tale, is uſed in antient Authors for the payment, *e. gr.* of a Pound in a certain *Number* of Pieces, *e. gr.* 20 Shillings; in contradiſtinction to a *Libra penſa*, or Pound weighed out. See POUND.

NUMISMATOGRAPHIA, a *Greek* Term uſed for the Deſcription and Knowledge of antient Medals and Coins, whether of Gold, Silver, or Braſs. See MEDAL and COIN.

Fulvius Urſinus, *Auguſtine* Biſhop of *Terracona*, *Erizzo* a noble *Venetian*, and *Sambucus* a *Poliſh* Gentleman, have all been ſucceſsful in the *Numiſmatographia*: Nor muſt the more modern Authors on the ſame Subject be omitted; *viz.* the two *Mezzabarba's*, *Patin*, *Spanheim*, *Hardouin*, *Morel*, *Vaillant*, *Jobert*, *Baudelot*, *Beger*, and among ourſelves, *Evelyn*.

NUMMUS, a Piece of antient *Roman* Money; whereof there were two Kinds: the one Gold, the other Silver. See MONEY.

The Gold *Nummus*, call'd *Stater* and *Aureus*, weigh'd two Drachms, and was worth, according to *Budæus*'s Computation, about 16 *s.* Sterling.

The Silver *Nummus* was juſt the *Roman Denarius*, which weigh'd one Drachm. See COIN.

The *Jewiſh Nummus* was their Shekel. See SHEKEL.

NUN, NONNE, an old Word, antiently uſed for a Female Religious; and ſtill retain'd in that ſenſe in our Language; and in other Languages, particularly the *French*; but by way of Ridicule and Burleſque. See RELIGIOUS.

Hence alſo *Nunnery*, a Monaſtery of Female Religious. See MONASTERY.

The Word comes from *Nonna*, *Nonnana*, or *Nonnanis*; all *Latin* Terms, firſt uſed for Penitents, then for Religious.

Borel derives it from *Nonni*, or *Nonnæ*, which in *Italian* ſignifies *Grandfathers*, or *Grandmothers*. And adds, that it was apply'd by way of Honour to the Woman, as that of Father to the Man, *Religious*. See FATHER.

NUNDINAL, a Name which the *Romans* gave to the eight firſt Letters of the Alphabet, uſed in their Calendar. See LETTER.

This Series of eight Letters, A, B, C, D, E, F, G, H, is placed and repeated ſucceſſively from the firſt to the laſt Day of the Year; one of theſe always expreſs'd the Market-Days, or the Aſſemblies call'd *Nundinæ*, *quaſi Novendinæ*, becauſe they returned every nine Days.

The Country People, after working eight Days ſucceſſively, came to Town the ninth, to ſell their ſeveral Commodities, and to inform themſelves of what related to Religion and Government.

Thus the *Nundinal* Day being under the Letter A, on the 1ſt, 9th, 17th, and 25th Days of *January*, &c. the Letter D will be the *Nundinal* Letter of the Year following.

Theſe *Nundinals* bear a good deal of reſemblance to the Dominical Letters; which return every eight Days, as the *Nundinals* did every nine. See DOMINICAL *Letter*.

NUNTIO, an Ambaſſador from the Pope, to ſome Catholic Prince or State; or a Perſon who attends, on the Pope's behalf, at an Aſſembly of ſeveral Ambaſſadors. See EMBASSADOR.

The Word *Nuntio* has the ſame Import with Embaſſador, but is reſtrain'd in its Uſe to the Embaſſadors of Popes alone; as that of *Internuntio* is to his Envoy Extraordinary.

Brantom informs us, that when he firſt came to Court, the *Nuntio* had only the Title of *Embaſſador*.

The *Nuntio* has a Juriſdiction, and may delegate Judges in all the States he reſides, except in *France*, where he has no Authority but that of a ſimple Embaſſador.

NUPER *Obiit*, in Law, a Writ which lies for a Co-heir, being deforced by her Co-partner, of Lands or Tenements, whereof their common Father or Anceſtor died ſeized in Fee Simple.

If the Anceſtor died ſeized in Fee Tail, the Co-heir deforced ſhall have a *Formedon*. See FORMEDON.

NUPTIAL, ſomething that relates to Marriage. See MARRIAGE.

NURSERY, in Gardening, is generally uſed in the ſame ſenſe as *Seminary*, *viz.* for a Seed-plot for the raiſing of young Trees, or Plants. See SEMINARY.

Some Authors, however, make a difference between the two; holding *Nurſery*, properly, not to be a place wherein Plants are ſown; but a place for the reception and rearing of young Plants, which are removed, or tranſplanted hither from the Seminary, &c.

Mr. *Lawrence* recommends the having ſeveral *Nurſeries*, for the ſeveral Kinds of Trees: One for tall *Standards*; *viz.* Apples, Aſhes, Elms, Limes, Oaks, Pears, Sycamores, &c. Another for *Dwarfs*, *viz.* ſuch as are intended for Apricocks, Cherries, Peaches, Plumbs, &c. And a third for *Ever-Greens*.

The *Nurſery for Standards* ſhould be in a rich, light Soil; ſown, with the proper Seeds, in *October*, or *November*. For *Apples* and *Pears*, Crab- and Wild-Pear Kernels, are to be preferred for Stocks: *Elms* and *Limes* are to be raiſed from planted Suckers: *Walnuts* to be ſown with the green Shell upon 'em, to preſerve them from Mice. This *Nurſery*, if it be well managed and weeded for two Years, the Crabs and Pears will be fit for Grafting and Inoculating the third Year. See ORCHARD.

Firs and Pines are to be raiſed from thoſe little Seeds, taken out of their large Apples.

The *Nurſery for Dwarfs* does beſt by itſelf, that it may not be over-top'd by taller Trees. Stones of Apricocks and Peaches are not proper to raiſe thoſe Trees; but in lieu thereof, ſow the Stones of the Pear-Plumb, Muſſel or *Bonum Magnum* Plumb; which prove better and more laſting than the former. For Stocks for all ſorts of Cherries, black Cherry-Stones do beſt. See STOCK.

Mr. *Mortimer* directs all Stone-Fruit to be ſown quickly after gathering; for that if they be kept, they will be two Years e'er they come up. Add, that if they have not all the Moiſture of the Winter to rot the Shells, the Kernel will ſcarce come up at all.

To furniſh the *Nurſery of Ever-Greens*, the ſeveral ſorts of Seeds or Berries, as Yew, Holly, Juniper, &c. are to be put in ſo many diſtinct Pots or Boxes, with fine Mould over them, and thus buried for a year; after which, they are to be taken out and ſown.

If they were to be ſown when gather'd like other Seeds, they would not come up the firſt year, nor grow ſo kindly.

NUSANCE, in Law, is uſed not only for a thing done to the annoyance of another in his Fee Lands or Tenements; but alſo the Aſſize or Writ lying for the ſame.

The Writ of *Nuſance*, *de Nocumento*, is either ſimply *de Nocumento*, or *de parvo Nocumento*.

Manwood makes three Kinds of *Nuſances* in the Foreſt; the firſt, *Common Nuſance*; the ſecond, *Special Nuſance*; the third, *General Nuſance*.

Writs of *Nuſances* are now popularly term'd *Treſpaſſes*, and Actions upon the *Caſe*. See TRESPASS, &c.

The Word is derived from the *French Nuire*, to hurt.

NUT, *Nux*, a ſort of Fruit, incloſed in a hard Cortex or *Shell*. See FRUIT.

Of theſe we have divers Kinds; ſmall Nuts, Filberds, Cheſnuts, Walnuts, &c. See FILBERD and NUX.

NUTATION, in Aſtronomy, a kind of Trepidation, or tremulous Motion of the Axis of the Earth; whereby, in each annual Revolution, it is twice inclined to the Ecliptic; and as often returns to its former Poſition. See EARTH.

That the Moon has a like Motion, is ſhewn by Sir *Iſ. Newton*, in the firſt Book of his *Principia*; but he obſerves withal, that this Motion muſt be very ſmall; and ſcarce ſenſible. See MOTION and AXIS.

NUTMEG, a kind of Aromatic Nut, or Spice, brought from the *Eaſt Indies*; whereof there are two Kinds, *Male* and *Female*. See SPICE.

The *Female* is that chiefly uſed among us; its Form is round, its Smell agreeable, and its Taſte hot and pungent.

The *Male* is a wild Nut, of a longiſh Form, and without either Taſte or Smell; yet ſometimes put off, while yet in the Pod, for the Female.

The *Nutmegs* are encloſed in three different Covers: The firſt, thin, reddiſh, of an agreeable Smell and aromatic Taſte, call'd *Mace*; by others, tho' improperly, *Flower of Nutmeg*. This wraps up the Shell, and opens in proportion as the Pod grows. The Shell, which makes the ſecond Cover, is hard, thin, and blackiſh. Under this, is a greeniſh Film of no uſe; and in this is found the *Nutmeg*, which is properly the Kernel of the Fruit. Every *Nutmeg* has a little Hole in it, which ſome ignorantly take for a Defect.

The beſt *Nutmegs* are thoſe gather'd in *April*. They muſt be choſen heavy, of a whitiſh brown Colour, well marbled without ſide, reddiſh within, having a fat unctuous Humour, and an agreeable Smell.

As to the Mace, it muſt be choſen in large Leaves of a high Colour, like the *Nutmeg* in Taſte and Smell. See MACE.

Nutmegs comfited green, are excellent to fortify the Stomach, and reſtore the natural Heat. They are particularly eſteem'd Carminative. The Powder, *Duke*, eſteem'd a Sovereign againſt Rheums, is only *Nutmeg* pulverized with Sugar, and a little Cinnamon.

Nutmegs, by Diſtillation, or Expreſſion, yield an Oil, ſaid to have wonderful Virtues.

The whole Commerce of *Nutmegs* is in the hands of the *Dutch Eaſt-India Company*.

The *Nutmeg*-Tree is propagated after a particular manner. *Tavernier* tells us, that the Birds devouring the *Nutmeg* when ripe, give it back whole by Stool; and that thus falling down to the Ground, beſmear'd with a viſcous Matter, it takes Root, and produces a Tree. See MISLETO.

NUTRITION, in the Animal Oeconomy, the Acceſſion or Appoſition of new Parts in the Body, ſimilar to thoſe it already conſiſted of; either for its Augmentation, or for the Reparation of ſuch as are wore off.

By the continual Motion of the Fluids in the minute Veſſels of the Body, and the Actions of the Muſcles, *&c.* ſmall Parcels are of neceſſity wore off from the Solids, become mix'd with the Fluids, move with them, and are at length eliminated and exhaled thro' the Pores. See PORE and SOLID.

And at the ſame time, the Fluids, diminiſh'd as they are by a conſtant Attrition, apply to the Orifices of the perſpiring Veſſels, and vaniſh out of the Body. See PERSPIRATION.

Hence the Animal Body, by the very Condition of its Frame, becomes ſoon liable to Deſtruction.

To preſerve Life, therefore, 'tis neceſſary that a Reſtitution be made to the Juices and Solids of the Body; equal, and ſimilar to thoſe loſt in thoſe Motions; which is what we call the Action of *Nutrition*.

Now the loſt Juices are eaſily ſupply'd by Meat, Drink, Air, *&c.* taken into the Stomach, digeſted, converted into Chyle, then into Blood, and thence ſecreted by the proper Ducts, and carry'd by the Action of the Body, to the proper Receptacles; after the manner laid down under the Articles DIGESTION, CHYLIFICATION, SANGUIFICATION, and SECRETION.

But the *Nutrition* of the ſolid Parts is much more obſcure. This indeed has proved the Subject of infinite Doubts and Differences among Authors; nor had we any rational or ſatisfactory Account of the ſame, till that of the accurate *Boerhaave*, whoſe Doctrine is as follows.

Every ſolid Part of the Body conſiſts of other leſſer ones, in all reſpects like the larger; Veſſels, *v. g.* of Veſicles, and thoſe of others ſtill ſmaller; Bones of *Officles*, *&c.* Which Structure goes beyond all Limits of Senſe, however aſſiſted by Art; as appears by the Experiments and Obſervations of *Malpighi*, *Ruyſch*, *Leewenhoeck*, and *Hook*. Yet is it ſcarce poſſible this Diviſion and Subdiviſion ſhould be infinite, as that of Foods and Juices is.

Again, it appears from Microſcopes, Injections, ſmall Wounds, Exſiccations, *&c.* that the ſolid Parts of the Body are very ſmall, compared with the Fluids; and it is almoſt demonſtrable from conſidering the Riſe, and Generation, of the Veſſels, and the Reſolution of the greater Veſſels into their ſmaller conſtituent ones, that all the ſolid Maſs in the Body is conſtructed of mere Nerves, as its Elements. See NERVE, STAMEN, *&c.*

And in effect, all this Maſs, an incredibly ſmall Particle only excepted, at firſt aroſe out of what was a very ſmall Colliquament, much like the nervous Juice itſelf; as is abundantly ſhown by the great *Malpighi* in his two Treatiſes on incubated Eggs. For neither does the White of the Egg nouriſh, till, by means of the Incubation, it have paſs'd innumerable degrees of Fluidity, from its firſt Thickneſs to that exceeding Subtility wherein it terminates. But even then, the Liquor thus given to the Embrio, is exceedingly thick, in compariſon with what it is to be when converted into its Veſſels and *Viſcera*.

Now the firſt tender Solids ariſing from this ſubtile Humour, do again paſs infinite intermediate Degrees, e'er they arrive at their utmoſt State and Conſiſtence; as is ſhewn by *Malpighi* in *Eggs*, and by *Ruyſch* in *Embrio's* and *Fœtus's*. Hence, therefore, it follows, that the Solids, in their firſt Formation out of the Liquids whence they ariſe, only differ from 'em in Reſt, Coheſion, and Figure. Therefore ſuch a Particle, now in its fluid State, will become a part of the Solid to be form'd out of it, as ſoon as there happens to be a Power to effect its Coheſion with the other ſolid Parts; howſoever that Coheſion is effected.

This Coheſion is eaſily produced in a Fibre already form'd, if there happen to be a proper Cavity in the Solid, left open by ſome loſt Particle, and at the ſame time a Particle in the Fluid, anſwerable thereto in Bulk, Figure, and Nature; and laſtly, a Power wherewithal to intrude it into that Place, or accommodate it thereto. Thus will ariſe a real *Nutrition* of the Solids in the minute Veſſels, by whoſe Union the large ones are form'd; that is, in the Nerves, or in Veſſels ſimilar thereto. Which being impracticable by any other Liquid than that brought into theſe Veſſels; it appears very evident that the nervous Juice, at leaſt a Juice perfectly like it, is the immediate Matter of *Nutrition*: Whence *Nutrition* appears one of the laſt and moſt perfect Actions in the Body; ſince to have this laudable, all the precedent Actions muſt of neceſſity have been ſo. See SPIRIT.

The Chyle therefore, which ſome make the immediate Matter of *Nutrition*, is, indeed, fitted to fill the larger Veſſels, but cannot nouriſh or reſtore them. This, when attenuated, chang'd, more intimately mix'd in the Lungs by means of Reſpiration, and thus fitted for the Paſſage of certain Veſſels, is, indeed, rendred fitter, yet far from being quite fit, to be the Matter of *Nutrition*. See CHYLE.

But, by the repeated Action of the Lungs, the *Viſcera*, Veſſels, *&c.* there is form'd out of this Humour, a ſoft, tenacious, plaſtic, inſipid Serum, which thickening by the Fire, becomes perfectly like the White of an Egg. This Fluid, therefore, has in it all the Conditions found in that from whence, by ſure Experience, we know all the ſolid Parts of an Animal, ariſe, by meer Incubation. It is therefore a ſtep nearer, but is not yet quite diſpoſed for Nutriment. Much leſs is the Cruor, or red, globular Part of the Blood ſo. Neither are yet fitted to enter the Veſſels; yet both the one and other are, by different Authors, made the *Nutritive* Juice. See BLOOD, SERUM, and CRUOR.

But as the Heat of Incubation, ſo the Action of the *Viſcera* and Veſſels, on the Serum, introduces various Changes therein; till at length a part of it be rendred ſubtile enough for the Purpoſe required. This, when exhauſted, is inſtantly repaired: and thus we have the true immediate Matter of *Nutrition*.

But this ſame Humour loſing too many of its oily Parts, by many repeated Circulations, is rendred too ſharp; and being likewiſe ſtrip'd of its moſt liquid Parts, from the ſame Cauſe, becomes too denſe; and is thus rendred unfit for this Secretion. Hence the neceſſity of new Chyle, and new Food, to keep up *Nutrition*.

The Matter of *Nutrition* thus aſcertain'd; *the Manner wherein, and the Cauſe whereby it is effected*, are as follow. A Juice being driven directly thro a full, conic or cylindric, elaſtic or rigid Canal; if its Courſe be from a wider to a narrower Part, or if it have any thing to oppoſe its Motion, will endeavour to ſtretch the Sides of its Canal according to the Axis of its Length. This muſt be the Caſe, every where in the Body, except, perhaps, in the Veins and Receptacles. By this *Niſus*, or Endeavour, how weak ſoever, continually repeated, the Veſſels will be inſenſibly lengthen'd out; and in lengthning, will be made more and more ſlender. Hence the laſt Extremities of the Veſſels, which in Man are extremely ſmall, are continually ſtretch'd and rendred leſs and leſs coherent, *i. e.* ſtill nearer and nearer to Diſſolution; and thus at length will they cohere ſo weakly, as ſcarce to differ from Fluids.

While ſuch Motion goes on, therefore, and the Propulſion is continued, there will, of neceſſity, happen theſe two things: Firſt, the outmoſt Particles of the minuteſt Tubes being torn off, will again be converted into a kind of Humour, what part of the Body ſoever they ſtick in. Secondly, the ſmalleſt Particles, which by their Union compoſed the ſlendereſt *Fibrillæ*, will be ſo ſeparated from each other, as to leave open Interſtices in thoſe Places, where, before, they cohered. Both theſe Effects will be produced at all times, and in all parts of the Body, ſo long as Life continues; eſpecially where Nature is ſtrong, and the Actions of the Body violent. But the ſame Humour whereby theſe Effects are produced, containing abundance of Particles ſimilar to thoſe thus ſeparated and loſt, conveys and applies them to thoſe Interſtices, by that very *Impetus* whereby it en-

endeavours to diſtend the Canals; and thus intercepted, at length, it forms, adapts, and faſtens them, ſo as to adhere in the ſame manner as the former.

The Matter, Preparation, Application, Energy of Motion, ſtill remaining the ſame; what from time to time is loſt, is thus preſently reſtored; and the Solids continue in the ſame State as before, *i. e.* they are perpetually *nouriſh'd*, and ſupply'd, and preſerv'd.

In this the Creator's Wiſdom is very conſpicuous; in that the ſame Power which inevitably deſtroys, does repair again at the ſame time, and by the ſame Action; and that the greater the Loſs is, the more copious is the Supply: and laſtly, that thoſe Parts, firſt ſpent in the Action of the Body, are the firſt reſtored.

Further, 'tis evident that the newer, the more tender, and the nearer the moving Cauſe theſe Veſſels are, the more eaſily will they be lengthen'd, diſtended, deſtroy'd and repair'd: Our Bodies, therefore, the nearer to their Origin, the more do they grow. For, the Action ſtill continuing, the greater Veſſels become more extended by their Fluid; and at the ſame time the ſmaller, whereof the Membranes or Coats of the larger are compoſed, are compreſs'd, dried, and at laſt concreted, and grow up; whence ariſes a Firmneſs, indeed, of the Fibres, but a Loſs of the Veſicles.

Thus what were, formerly, Veſſels, commence mere hard Ligaments; and thus the Fluids once fix'd, the ſeveral Veſſels coaleſce: from the Concurrence of theſe Cauſes ariſe the Strength, Hardneſs, Rigidity, and Thickneſs of the ſolid Parts.

Hence, the Number of Veſſels is greateſt in Embryo's, and as Age comes on, ſenſibly diminiſhes; and hence it is that their Weakneſs conſtantly declines, and their Strength and Firmneſs increaſes. In young People, therefore, the Quantity of Humours is redundant, and greatly exceeds the Solids: In old Men, the Solids exceed the Fluids. And hence we ſee the Reaſon, Manner, and Appearance of Growth, State, Declenſion, and at length of Death from pure old Age. See DEATH.

A Perſon who conſiders this Account, and compares it with what is actually obſervable in the Body, will find every Circumſtance to obtain: Thus the whole *Cuticula* is every where, and at all times, conſtantly deſquammating, peeling off, and again renewing; and thus the Hair, Nails, Teeth, continually rubb'd, torn, and wore off, come again; Parts taken off from the Veſſels, and the Bones, ſoon grow again. And the Sordes, or Filth, rubb'd off from the Extremities of the Veſſels, when examin'd by a Microſcope, or diluted and view'd in Water, appear plainly to conſiſt both of ſolid and fluid Parts; and thoſe carry'd off by Waſhing, Shaving, *&c.* are the ſame.

Hence, too, we ſee that a general Increaſe of the Bulk of the Body, with regard to Habit, as in fat, fleſhy, brawny Perſons, does not ariſe from any Increaſe of the Solids, but by their Extenſion into larger Cavities, crowded with ſtagnant Humours. And hence Fatneſs becomes hurtful, as it loads, weakens, and ſuffocates. See FATNESS.

Whence ariſes a very conſiderable Diſtinction between *Nutrition* and *Repletion*; to which a Phyſician muſt have eſpecial regard: the one ſtrengthening and condenſing the Veſſels, the other weakening, looſening, and extending the ſame. See PLENITUDE.

Hence, laſtly, we ſee why the Fabric of the Solids is not deſtroy'd by the contain'd Fluids; how our Machine comes to ſubſiſt ſo long; why, when a Nerve is corrupted, the *Nutrition* of that part it belongs to, ceaſes; and why the ſame obtains in an Artery: Why in an Embryo there are no Solids, in a *Fœtus* very few, in old Men a great deal; and why even the Nerves, Tendons, Arteries, and Receptacles, become firſt Cartilaginous, then Bony.

NUTRITION *of Plants*. See VEGETATION, SAP, CIRCULATION, *&c.*

NUTRITION, in Pharmacy, a kind of Preparation, conſiſting in the gradual Mixture of Liquors of different Natures, by ſtirring them together till they have acquired a thick Conſiſtence; as in making *Butter of Saturn*, or *Unguentum Nutritum*.

NUTRITIOUS *Juice*. See NUTRITION.

NUTRITIVE *Faculty*. See FACULTY.

NUTRITUM, a deſiccative, cooling, Unguent, prepared by the Agitation and *Nutrition* of ſome Preparation of Lead, with Oil and Vinegar, or the Juice of *Solanum*, in a Mortar. See UNGUENT.

NUX *Vomica*, the Fruit, or, as ſome will have it, the Stone of the Fruit of a Tree, growing in ſeveral Parts of *Egypt*, or in the Iſlands *Timor* and *Ceylon*.

It is round and flat, of a grey Mouſe-colour without, and various Colours within; ſometimes yellow, ſometimes white, ſometimes brown. The largeſt, whiteſt, neweſt, and cleaneſt, are the beſt.

This Drug is an aſſured Poiſon for all Animals except Men. See POISON.

On the contrary, *Hermannus*, *Botanic* Profeſſor at *Leyden*, who has wrote expreſly on it, ſays that thoſe of *Timor* and *Ceylon* are excellent Sudorifics, and to be rank'd among Diuretic Medicines.

NUX *Galla*. See GALLS.

NUX *Indica*, the Fruit of the Tree call'd *Cacao*. See CACAO.

NYCTAGES, a Religious Sect, diſtinguiſh'd by their inveighing againſt the Practice of waking in the Night to ſing the Praiſes of God; in regard, ſaid they, the Night was made for Reſt.

The Word comes from the *Greek* νύξ, *Night*.

NYCTALOPIA, or *Nocturna Cæcitas*, a Diſeaſe of the Eyes, which prevents their ſeeing, when the Sun is ſet, and the Light begins to diminiſh. See BLINDNESS. *Celſus* calls it *Imbecilitas Oculorum*.

Others will have the *Nyctalopia* to be properly a Diſeaſe, that prevents the ſeeing by Day, not by Night: which is the ſenſe *Hippocrates* uſes it in; and in which ſenſe it is ſuppos'd owing to the Spirits being too much diſſipated in the Day, but collected by Night. See SIGHT.

However, in the general, any Diſeaſe which prevents the ſeeing at any particular time, when others ſee, is call'd *Nyctalopia*.

Boerhaave ſays, the *Nyctalopia* conſiſts in this, that the *Uvea* is immovable, and at the ſame time very open.

The Word comes from the *Greek* νυξ, *Night*, and αλοπηξ, *Fox*; this Animal being ſaid to ſee leſs by Day than Night.

In the *Philoſophical Tranſactions*, we have an Inſtance of a *Nyctalopia*, or *Nocturna Cæcitas*, in a Youth of twenty Years of Age; who had been affected with it as long as he could remember. Dr. *Parham* aſſures us, he had a good Sight all Day, and diſtinguiſh'd Objects at all Diſtances as well as any body; but when Twilight once came, he was quite blind, and ſaw nothing at all; nor could make ſcarce any uſe either of Fire, Candle, or Glaſſes. Yet his Eyes, upon Examination, ſhew'd nothing at all amiſs; nor had he any Vertigo, or other Diſeaſe of the Head. The Cloudineſs, as he himſelf told the Doctor, uſed to come gradually on him like a Miſt, as Day-light declined. He always ſaw alike in all Aſpects of the Moon, felt no Pain by Fire or Candle-light, and was the ſame in Summer as Winter.

Dr. *Briggs* accounts for the Caſe thus: "As Vapours are "raiſed in great quantity during the Day-time; which be- "ing condenſed by the Coldneſs of the Evening, fall a- "gain, and render the Air, near the Earth, the thicker: "So, perhaps, the Humours in the Eyes of this Youth may "be affected; and, in the Evening, rendred groſſer, and "more turbid. As we ſee in Urines, which frequently "grow clear, or turbid, as Heat or Cold is apply'd to "them. By ſuch Thickneſs or Spiſſitude of the Humours, "the Rays being either reflected, or too much refracted, do "not reach the *Retina*, or at leaſt ſtrike it too feebly."

NYCTELIA, *Orgya*, or Feaſts in honour of *Bacchus*; ſo call'd, becauſe held in the Night time. See ORGYA.

A great part of the Ceremony conſiſted in running thro' the Streets, with Bottle and Glaſs in hand, drinking: but there was no Impurity unpractis'd in them.

The *Athenians* celebrated the *Nyctelia* every three Years, at the beginning of the Spring.

NYMPH, NYMPHA, in Mythology, a ſort of Heathen Divinity, ſuppoſed to preſide over Waters, Rivers, and Fountains. See GODDESS.

Some extend the Word further, and comprize under it the Goddeſſes of the Fountains, Foreſts, and Trees; call'd particularly *Oreades*, *Dryades*, and *Hamadryades*.

Meurſius is of opinion, the *Greeks* borrow'd their Notion of theſe Divinities from the *Phœnicians*; for *Nymphæ* in their Language ſignifying *Soul*, the *Greeks* imagin'd, that the Souls of the antient Inhabitants of *Greece* were become *Nymphs*. Particularly the Souls of thoſe who had inhabited the Woods, were call'd *Dryades*; thoſe who had inhabited the Mountains, *Oreades*; thoſe who had dwelt on the Sea-Coaſts, *Nereades*; and laſtly, thoſe who had their Place of Abode near Rivers, or Fountains, *Naides*. See DRYADES, OREADES, *&c.*

The Word *Nymph*, according to ſome other Authors, comes from the *Greek* νυμφη, a *Bride*, or Woman newly marry'd; and was apply'd to theſe Deities, becauſe repreſented under the Figure of young Maids.

Others derive *Nymph* from *Lympha*, Water; in regard of their inhabiting near the Waters.

NYMPHA, among Naturaliſts, a Term ſometimes uſed for the little Skin wherewith Inſects are encloſed, both while they are in the Egg, and after they have undergone an apparent Transformation. See INSECT.

Others uſe the Word *Nympha* for the Change itſelf of the *Eruca*, or Worm, into a flying Animal, after having laid aſide its former Skin; which, as *Swammerdam* ſhews, is not effected by any proper Transformation, but by ſimple Accretion, or Growth of the Parts, whence the Skin

is by degrees ſtretched, and at laſt burſts; as is the Caſe, likewiſe, in Chickens and Frogs. But the generality of Authors uſe *Nymphæ* for the Inſects themſelves, while they have yet only the Form of Worms or Maggots.

The Word properly ſignifies *Bride*, or *new-married Woman*; it being now, when it has laid aſide its former Skin, that it begins to ſhew all its Parts diſtinctly. In this Change it loſes its Motion for a while, as when in the Egg; ſo that theſe Inſects are twice in their *Nympha* State; firſt, in the Egg, which is their firſt *Nympha*; and again in this Change, which is their ſecond.

The only difference between them conſiſts in this, that in the latter the Members appear more diſtinctly. *Swammerdam* calls this latter *Nympha Aurea* or *Aurelia*, and *Chryſalis*; and the other ſimply *Nympha*. The *Nymphæ* are otherwiſe diſtinguiſh'd into *Nympha Animal Vermiformis*, and *Vermiculus Oviformis*.

The Eggs of Bees firſt change into Maggots; theſe Maggots, incloſ'd in their *Alveoli* or Cells, are tranform'd into *Aureliæ* or *Nymphæ*, and twelve Days afterwards come out Bees.

NYMPHÆ, or Alæ, in Anatomy, are two ſoft, ſpongy, red Bodies, deſcending from the Top of the *Clitoris* to the Sides of the urinary Paſſage; thus reaching to about the middle of the Orifice of the *Vagina:* where they grow leſs and leſs, till they diſappear. See Clitoris, &c.

Their Breadth is uncertain, uſually in Maids half a finger: ſometimes they are larger, and are capable of being diſtended to a great degree; ſo as to hang a good way out of the Body: whence, in ſome, theſe, as well as the *Clitoris*, have been forced to be cut. See Nymphotomia.

The Uſe of the *Nymphæ* is, by ſwelling in the Act of Coition, to embrace the *Penis*, and by their Senſibility to affect the Woman, and mutually invite to Procreation. See Generation.

Their Subſtance is very ſpongy, compos'd of Membranes, and Veſſels looſely cohering, and therefore diſtendible.

NYMPHÆUM, among the Antients, a public Hall, or Building, magnificently adorn'd and diſpos'd for Banqueting and Entertainment; where thoſe who wanted Conveniencies at home, held their Marriage-Feaſts, &c.

Some Authors rather take the antient *Nymphæum* for a Grotto, adorn'd with Statues, Jets, and other Ornaments; and that it had its Name, by Corruption, from *Lymphæum*, of *Lympha*, Water: In which ſenſe it muſt have been a public Bath.

The Word comes from the *Greek* νυμφη, *Spouſe*.

NYMPHOMANIA, in Medicine, the ſame with *Furor Uterinus*. See Uterinus.

NYMPHOTOMIA, in Chirurgery, a Retrenchment or Cutting off part of the *Nymphæ*, when they are ſo large and tumid, as to prevent the Conſummation of Marriage, or render it very difficult. See Nymphæ.

The *Egyptians*, *Galen* obſerves, frequently practis'd the *Nymphotomia*; but in our Parts of the World, it is rarely found neceſſary.

When it happens to be ſo, the Caſuiſts give their Judgment, that the Woman is oblig'd to undergo it.

The *Nymphotomia* is properly the Circumciſion of Women. See Circumcision.