NOMINALISM - NON-BEING

Nominalism [Lat. nominale, from nomen, a name] : In Nominalismus; Fr. Nominalisme; It. nominalismo. The doctrine that universals have no objective existence or validity; in its extreme form, that they are only conventions or conventions, however they are called (Bamberg, a. v., § 25), that is, creations of language for purposes of convenient communication. See REALISM (f) for full account and history.

Nomology [Gr. νομολογία, doctrine]: For equivalents see the next topic. The science which investigates laws, as general psychology and general grammar; continuous and discontinuous, from classificatory and explanatory science. Hamilton says, "We have a science which we may call the psychology of mind —nomological psychology" (Leeds, on Met., v. viii).

NON-EXistentia[In Iaw]: Ger. Nominalogie; Lat. non-exista- telle: It. nominalistica; Fr. nomologie; Sp. nominalismo. Jural science; the science of the conformity of human actions to rules of conduct prescribed by law. "Ethics is the science mainly of duties, while nomology looks only to the definition and preservation of rights" (Hollander, Jurisprudence, chap. iii., ii. 25). The rules of conduct, with which it is conversant, are both those prescribed by the current standard of morality, and those of legislation (ibid. 26). See Smith's Right and Law, § 51.

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The Eleatics (Parmenides, 470 B.C.), who identified it with empty space, holding that everything must be full (or that all that is, is), denied its existence. The Atomists, however (Democritus, 460 to 370 B.C.), supposed an empty space to be a necessary ingredient of everything. This space of the voids was supposed to be infinite and always full, but it is often referred to as a negation of everything that negates itself, and thus goes beyond the limits of the universe in every direction.

This concept of non-being is closely related to the concept of the void, or the nothingness of all things. In this context, non-being is considered to be the opposite of existence. The concept of non-being is often used in philosophical and scientific discussions to explore the nature of reality and the limits of understanding.