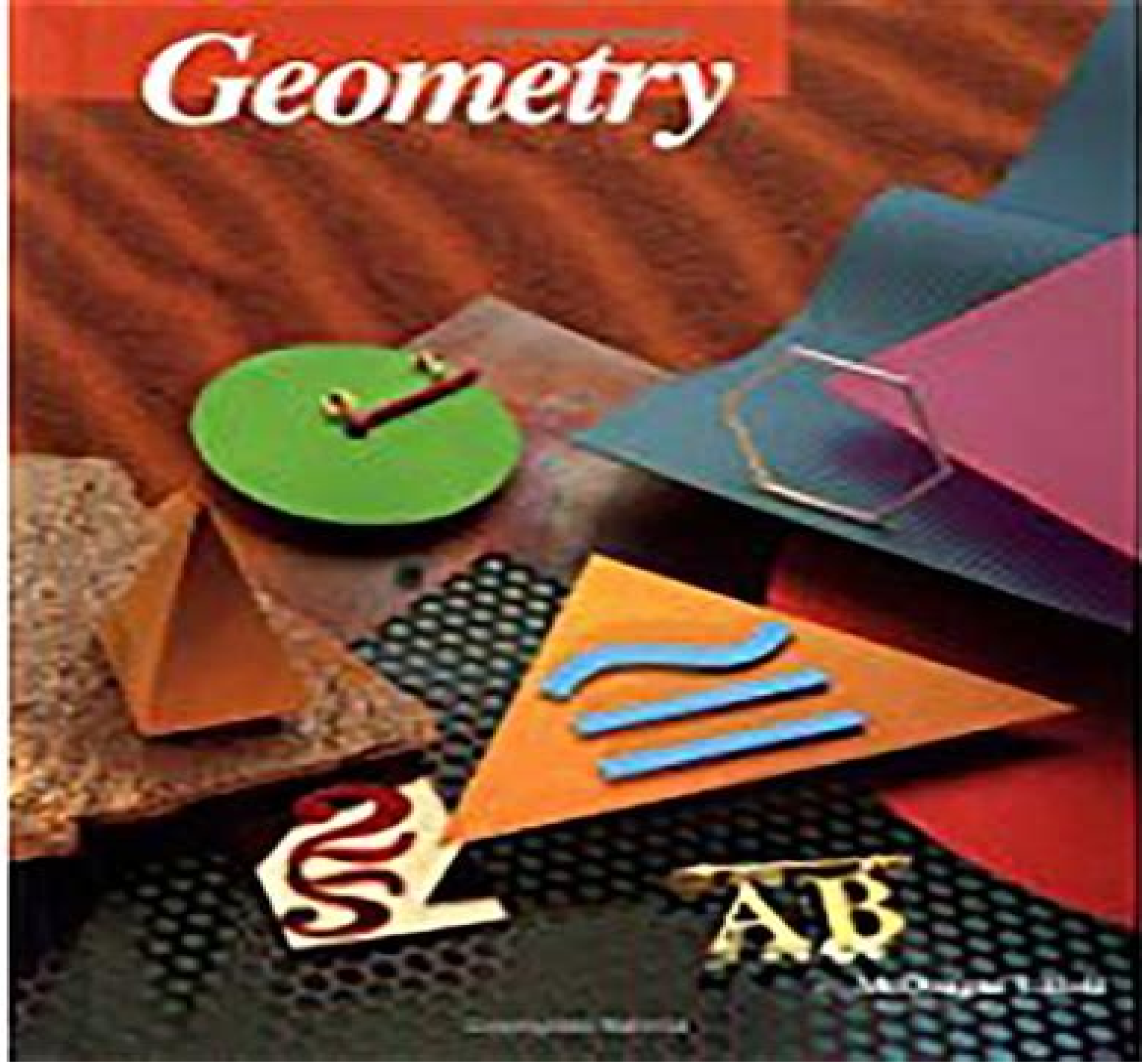


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nineteenth centuries Japan was totally isolated from the West by imperial decree During that time a unique brand of homegrown mathematics flourished one that was completely uninfluenced by developments in Western mathematics People from all walks of life samurai farmers and merchants inscribed a wide variety of geometry problems on wooden tablets called sangaku and hung them in Buddhist temples and Shinto shrines throughout Japan *Sacred Mathematics* is the first book published in the West to fully examine this tantalizing and incredibly beautiful mathematical tradition Fukagawa Hidetoshi and Tony Rothman present for the first time in English excerpts from the travel diary of a nineteenth century Japanese mathematician Yamaguchi Kanzen who journeyed on foot throughout Japan to collect temple geometry problems The authors set this fascinating travel narrative and almost everything else that is known about temple geometry within the broader cultural and historical context of the period They explain the sacred and devotional aspects of sangaku and reveal how Japanese folk mathematicians discovered many well known theorems independently of mathematicians in the West and in some cases much earlier The book is generously illustrated with photographs of the tablets and stunning artwork of the period Then there are the geometry problems themselves nearly two hundred of them fully illustrated and ranging from the

utterly simple to the virtually impossible Solutions for most are provided A unique book in every respect Sacred Mathematics demonstrates how mathematical thinking can vary by culture yet transcend cultural and geographic boundaries

The Spatial Reformation Michael J. Sauter, 2019-01-11 In *The Spatial Reformation* Michael J Sauter offers a sweeping history of the way Europeans conceived of three dimensional space including the relationship between Earth and the heavens between 1350 and 1850 He argues that this spatial reformation provoked a reorganization of knowledge in the West that was arguably as important as the religious Reformation Notably it had its own sacred text which proved as central and was as ubiquitously embraced Euclid's *Elements* Aside from the Bible no other work was so frequently reproduced in the early modern era According to Sauter its penetration and suffusion throughout European thought and experience call for a deliberate reconsideration not only of what constitutes the intellectual foundation of the early modern era but also of its temporal range The *Spatial Reformation* contends that space is a human construct that is it is a concept that arises from the human imagination and gets expressed physically in texts and material objects Sauter begins his examination by demonstrating how Euclidean geometry when it was applied fully to the cosmos estranged God from man enabling the breakthrough to heliocentrism and by extension the discovery of the New World Subsequent chapters provide detailed analyses of the construction of celestial and terrestrial globes Albrecht Dürer's engraving *Melencolia* the secularization of the natural history of the earth and man and Hobbes's rejection of Euclid's sense of space and its effect on his political theory Sauter's exploration culminates in the formation of a new anthropology in the eighteenth century that situated humanity in reference to spaces and places that human eyes had not actually seen The *Spatial Reformation* illustrates how these disparate advancements can be viewed as resulting expressly from early modernity's embrace of Euclidean geometry

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