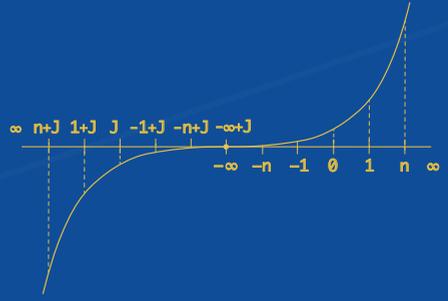


Iconic

Arithmetic

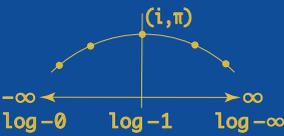


simple

sensual

postsymbolic

$[] [] \Rightarrow []$
 $() [] = []$
 $() () \neq ()$
 $J J = void$



Volume III

The STRUCTURE of IMAGINARY
and INFINITE FORMS

William Bricken

Iconic Arithmetic

Volume III

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Any comments, corrections, refinements or suggestions you may have will be greatly appreciated.

You can reach me via email at
william@iconicmath.com

Thanks.

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Iconic Arithmetic

simple

sensual

postsymbolic

Volume III
The STRUCTURE of IMAGINARY
and INFINITE FORMS

William Bricken

in memoriam
Richard G. Shoup
George Spencer Brown

Chapters Volume I

Preface	xxiii
1. Context	1
2. Ensembles	33
3. Depth	65
4. Dynamics	87
5. Structure	119
6. Perspective	133
7. Units	161
8. Transformation	183
9. Accumulation	207
10. Reflection	239
11. Numbers	261
12. Extension	287
13. Dialects	305
14. Alternatives	341
15. Next	369

...

Chapters Volume II

Preface	xxiii
16. Crossing	1
17. Equality	23
18. Composition	53
19. Concurrency	73
20. Boundary	107
21. Foundation	131
22. Architects	145
23. Diversity	173
24. Formalism	197
25. Computation	231
26. Postsymbolism	267
27. Sets	297
28. Logic	321
29. Containment	341
30. Connection	365

Chapters Volume III

Preface	xxi
31. Artifacts	1
32. Invention	11
33. History	27
34. Behavior	59
35. Features	87
36. Revision	113
37. Derivative	143
38. Mapping	175
39. Complex	207
40. Trigonometry	239
41. Non-numeric	269
42. Indeterminate	307
43. Exotics	325
44. Concrete	349
45. Return	375

Contents Volume III

Chapters	i
Chapter Map	ii
Table of Contents	iii
List of Figures	xiii
Cast of Characters	xv
Preface	xxi

...—————...

Chapter 31. Artifacts	1
31.1 Pre-computational Thought	2
31.2 Adventure	3
Treasures	
The Edges	
The Structure of Numbers	
31.3 Remarks	9
Endnotes	

...—————...

Chapter 32. Invention	11
32.1 Inventing Numbers	12
$x + 0 = 0$	
$x + 1 = 0$	
$2x - 1 = 0$	
$x^2 - 1 = 0$	
$x^2 + 1 = 0$	
$2^x + 1 = 0$	
$x + x = 0$	
32.2 Remarks	25
Endnotes	

...—————...

...—————...

... ————— ...

Chapter 33. History **27**

33.1	Historical Perspective	27
	Nonexistence	
	An Infinity of Logarithms	
33.2	The Great Mathematicians	30
	Impossible Numbers	
	Logarithms	
	Euler's Definition	
33.3	Leibniz, Bernoulli and Euler	39
	$J = 0$, Reason 1	
	$J = 0$, Reason 2	
	$J = 0$, Reason 3	
	$J = 0$, Reason 4	
33.4	Euler's Solution	48
	Euler Constructs J	
33.5	Remarks	54
	Endnotes	

... ————— ...

Chapter 34. Behavior **59**

34.1	Creation	60
	Systems of Units	
34.2	Features and Theorems	63
34.3	The Nature of J	64
	A New Unity	
	J as a Fundamental Unit	
34.4	J is Non-accumulating	69
	Self-inverse	
	J-void Process	
	Tallying J	
34.5	J is Transparent	73
	Permeability	
34.6	J-conversion	75
	J-occlusion	
	Invariance	
34.7	Axiomatic Structure Revisited	81
34.8	Remarks	82
	Endnotes	

... ————— ...

... ————— ...

... **Chapter 35. Features** **87**

35.1	Special Structures	88
	J Frames	
35.2	J in Action	90
	Negative Base Logarithms	
	Roots of Negative Unity	
35.3	Unconventional Behavior of J	93
	J Stands Alone	
	Sign-blind	
	Arrangement Inconsistency	
	Tally Failure	
35.4	Oscillation	100
	Without Memory	
	With Memory	
35.5	Counting J Tokens	102
	J-parity	
	Self-multiplication of Negatives	
35.6	J Unit Fractions	106
	J-Fractions	
	Unit Fractions	
35.7	Remarks	109
	Endnotes	

... ————— ...

Chapter 36. Revision **113**

36.1	Sign Calculus	114
	Euler's Rationale	
	An Algebraic Rationale	
	A Distributive Rationale	
	An Ensemble Rationale	
	A James Rationale	
36.2	Martínez' Experiment	122
	Non-commutative Containment	
36.3	The Square Root of Unity	126
	Sign-blind Self-multiplication	
	Multiple Values	
	Bipolar Values from J Replication	
36.4	When Exponents Break	132
36.5	When Logarithms Break	136

... ————— ...

36.6	Loss of Confluence	138
36.7	Remarks	140
	Endnotes	

... ————— ...

Chapter 37. Derivative **143**

37.1	Form Limits	145
	Form of the Base	
37.2	Form Derivatives	146
	Differentiation Frame	
	Definition	
	Round Derivative	
	Square Derivative	
	Angle Derivative	
	Variable and Constant Derivatives	
37.3	Void-based Differentiation	155
	Round Unit Transparency	
	Construction of e	
37.4	Chain Rule	160
	Differentiation Templates	
37.5	Generalization	163
	Product Rule	
	Quotient Rule	
	Power Rule	
	Generic Exponential Template	
37.6	Remarks	172
	Endnotes	

... ————— ...

Chapter 38. Mapping **175**

38.1	Inversion	176
38.2	Plane Thinking	178
	Extrinsic and Intrinsic Perspective	
	Radians	
38.3	Rotation as Reflection	181
	J Reflection	
38.4	Drawing the Line	183
	Perspective	
	Quadratic Space	
	Birth of i	

... ————— ...

Exponential Space	
Birth of J	
Logarithmic Space	
38.5 Conic Sections	192
38.6 Composite Number Lines	193
James Number Line	
38.7 Equivalence of Systems	198
Homomorphism	
Pattern Matching	
38.8 Remarks	202
Endnotes	

... ————— ...

Chapter 39. Complex **207**

39.1 J-frames	208
J-frame Reflection	
The J/2 Frame	
39.2 i and J	210
Reentrant Definitions	
Shared Structure	
39.3 Cyclic Forms	214
39.4 The Complex Plane	216
Real and Imaginary Units	
Getting Around	
39.5 Euler's Equation	219
Euler's Identity	
39.6 π and J	223
Imaginary Pi	
39.7 Reflection	226
Fractional Reflection	
Alignment	
The N Roots of -1	
Sign-blind Reflection	
Sign-blind Rotation	
39.8 Euler Rotation	231
Complex Logarithms	
39.9 Powers of J	234
39.10 Remarks	235
Endnotes	

... ————— ...

... ————— ...

Chapter 40. Trigonometry **239**

40.1	The Form of Reflection	241
	S_α Notation	
40.2	Cosine	243
	Cosine Symmetry	
	Cosine Squared	
	Cosine Identities	
	Sum of Angles	
40.3	Sine	249
	Sine as Cosine	
	Exponential Sine	
	Sine Symmetry	
	Sine Squared	
40.4	Pythagorean Theorem	254
	Tangent	
	Euler Form	
	DeMoivre's Theorem	
40.5	Derivatives	257
	dCosine	
	dSine	
40.6	Reflective Trigonometry	259
	Reflective Cosine	
	Cyclotomic Alternative	
	Fractions of Polarity	
	Reflective Sine	
	Reflective Identities	
40.7	Remarks	266
	Endnotes	

... ————— ...

Chapter 41. Non-numeric **269**

41.1	Infinity	272
	Not Actual, Not Potential	
41.2	The Square Unit	277
	Separation	
41.3	[] as Negative Infinity	278
41.4	<[]> as Positive Infinity	280
	Non-numeric Reflection	
	Independence of Reflection	

... ————— ...

Unification	
Square Replication	
41.5 (<[]>) as Divide-by-Zero	285
Incommensurable	
Direction of Approach	
41.6 Infinite Interpretation	290
Progress	
41.7 Complex Infinity	291
[[]] as Complex Infinity	
Absorption of J	
Sign-Blind Absorption	
Reflection of Infinity	
41.8 Arithmetic of Infinity	299
The Infinite Number Line	
41.9 Remarks	301
Endnotes	

...—————...

Chapter 42. Indeterminate **307**

42.1 Indeterminate Variables	308
Indeterminate Expressions	
Assimilating Infinity	
42.2 Indeterminate Forms	314
Negotiable Indeterminism	
Design Choices	
42.3 Indeterminate Series	319
42.4 Form of Indeterminacy	321
Restrictions on Dominion	
42.5 Remarks	322
Endnotes	

...—————...

Chapter 43. Exotics **325**

43.1 Zero or Nothing	329
Sum of Nothing	
Self-multiplying Nothing	
43.2 Infinitesimals	332
43.3 Infinite Concept	335
Infinite Exponents	
The Source of Indeterminacy	

43.4 Exotic Bases	337
Negative Exponential Bases	
Powers of Negative Infinity	
43.5 Exotic Logarithms	342
Base-0 Logarithm	
Base-1 Logarithm	
Base- ∞ Logarithm	
43.6 Remarks	346
Endnotes	

...—————...

Chapter 44. Concrete **349**

44.1 Revisiting Iconic Dialects	350
Varieties of J	
Perspective	
About the Dialects	
44.2 i, π and e	356
Iconic i	
Iconic π	
Iconic e	
44.3 Euler Transformations	363
44.4 Dnet Differentiation	364
The Round Derivative	
The Chain Rule	
44.5 Dnet Rcosine	368
44.6 Tally Failure in Dnets	369
44.7 Dnet Non-numeric Forms	370
Triple-square	
44.8 Remarks	372
Endnotes	

...—————...

Chapter 45. Return **375**

45.1 Evolution	375
Return to Postsymbolism	
45.2 Crossing the Boundary	377
Logic Begets Numerics	
45.3 Violation of Symbolic Canons	380
Symbolic Dogma	

...—————...

45.4 Non-conformity	384
General Computational Technique	
Behavior of J	
Base-free Differentiation	
Rational Reflection	
Infinity	
45.5 Grand Strategy	388
45.6 Remarks	390
Endnotes	

Bibliography	393
Index to the Index	397
Index	398
People	398
Primary Reference Figures	400
Typographic Delimiters	400
Symbolic Concepts	401
general	
arithmetic and algebra	
geometry and trigonometry	
imaginary and complex	
infinite and indeterminate	
logic and proof	
computer science	
education	
history and philosophy	
typography	
Iconic Concepts	407
general	
applications	
Structure	412
brackets	
axioms and theorems	
applied patterns	
Symbols and Icons	414
Volumes	414
Cover	415
cover words	
Bumper Stickers	416
Websites	418



List of Figures

Figure 31-1: <i>Summary of definitions, axioms and theorems (Figure 16-1)</i>	6
Figure 31-2: <i>The structure of conventional and James numbers</i>	8
Figure 32-1: <i>New concepts introduced by simple equations</i>	13
Figure 32-2: <i>Simple equations with multiple solutions</i>	24
Figure 34-1: <i>Features of \mathbb{J}</i>	62
Figure 34-2: <i>\mathbb{J} theorems</i>	63
Figure 34-3: <i>The \mathbb{J} form of common inverse operations</i>	76
Figure 34-4: <i>Exponential form of common inverse operations</i>	77
Figure 34-5: <i>Angle-bracket theorems converted to \mathbb{J}-frame theorems</i>	81
Figure 34-6: <i>Some concerning features of \mathbb{J}</i>	83
Figure 35-1: <i>Some special labels</i>	88
Figure 35-2: <i>Frame-types incorporating \mathbb{J}</i>	89
Figure 35-3: <i>Comparison of bivalent laws</i>	104
Figure 36-1: <i>The conventional sign calculus</i>	119
Figure 36-2: <i>Options for substitution of signed units</i>	120
Figure 36-3: <i>A James version of the Martínez sign calculus</i>	125
Figure 37-1: <i>Limit rules for boundaries</i>	145
Figure 37-2: <i>Derivatives of boundaries</i>	147
Figure 37-3: <i>Derivatives of boundary forms in base-# and base-e</i>	155
Figure 38-1: <i>Reflection through line and circle</i>	176
Figure 38-2: <i>Self-multiplication projected onto the x-axis</i>	185
Figure 38-3: <i>Imaginary self-multiplication projected onto the x-axis</i>	187
Figure 38-4: <i>The exponential function projected onto the x-axis</i>	189
Figure 38-5: <i>The imaginary exponential function projected onto the x-axis</i>	190
Figure 38-6: <i>The positive composite number line</i>	194
Figure 38-7: <i>The entire composite number line</i>	195
Figure 38-8: <i>Numeric domains on the composite number line</i>	196
Figure 38-9: <i>James forms on the composite number line</i>	197
Figure 38-10: <i>Structure preserving maps</i>	199

Figure 39-1: <i>Structural comparison of i and J</i>	213
Figure 39-2: <i>Cyclic forms of i</i>	214
Figure 39-3: <i>Structural comparison of π, i and J</i>	225
Figure 39-4: <i>Models of the relationship between i and J</i>	227
Figure 39-5: <i>Turning around</i>	235
Figure 40-1: <i>Angles, reflections and their exponential form</i>	242
Figure 40-2: <i>James cosines for multiples of $\pi/2$</i>	246
Figure 40-3: <i>James sines for multiples of $\pi/2$</i>	252
Figure 41-1: <i>$\langle [] \rangle$ theorems</i>	282
Figure 41-2: <i>Axioms and theorems of $[]$ and $\langle [] \rangle$</i>	291
Figure 41-3: <i>Operations on non-numeric expressions</i>	299
Figure 41-4: <i>Types of infinity on the composite number line</i>	300
Figure 42-1: <i>The James form of indeterminate expressions</i>	315
Figure 42-2: <i>Design decisions to suppress ambiguity</i>	318
Figure 43-1: <i>Some of the exotics</i>	326
Figure 43-2: <i>Concepts that ground James algebra</i>	327
Figure 43-3: <i>Problematic operations on zero</i>	328
Figure 43-4: <i>The diversity of an infinite exponent</i>	334
Figure 43-5: <i>Powers of negative infinity</i>	341
Figure 43-6: <i>Values of exotic logarithms</i>	343
Figure 43-7: <i>Exotic results</i>	346
Figure 44-1: <i>Roadmap for generating iconic dialects (Figure 13-1)</i>	351
Figure 44-2: <i>Iconic forms of J</i>	352
Figure 44-3: <i>Iconic forms of divide-by-zero</i>	353
Figure 44-4: <i>Iconic forms of $\sqrt{-1}$</i>	357
Figure 44-5: <i>Iconic forms of π</i>	360
Figure 44-6: <i>Iconic forms of e</i>	362
Figure 44-7: <i>Demonstration of Euler's identity</i>	363
Figure 44-8: <i>Demonstration of J-self-occlusion</i>	364
Figure 44-9: <i>Construction of the round derivative</i>	365
Figure 44-10: <i>Dnet chain rules and demonstration of the product rule</i>	367
Figure 44-11: <i>The reflective rcosine</i>	368
Figure 44-12: <i>Tally failure</i>	369
Figure 44-13: <i>Double-square theorem</i>	370
Figure 44-14: <i>Triple-square theorem</i>	371

Cast of Characters

Visionaries

Aristotle
Gregory Bateson
John Horton Conway
Leonhard Euler
David Hilbert
Gottfried Leibniz
Benoit Mandelbrot
Charles Sanders Peirce
George Spencer Brown
Francisco Varela
Stephen Wolfram

Voices

Johann Bernoulli
Augustus DeMorgan
Leonhard Euler
Jeffrey James
Louis Kauffman
Gottfried Leibniz
Alberto Martínez
Charles Sanders Peirce
Richard Shoup
George Spencer Brown
John Stillwell

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Barry Mazur
Joseph Mazur
Tristan Needham
John Stillwell
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Historical Figures	<i>circa</i>	<i>chapter</i>
Anaximander	500 BCE	41
Pythagoras	500	36, 40, 41
Plato	400	40
Aristotle	350	38, 41
Euclid	300	43
Bhaskar	1150 CE	41
Descartes	1640	33, 38, 40
Pascal	1680	<i>open-41</i>
Leibniz	1700	32, 33, 42, 43
Johann Bernoulli	1720	33, 34
Newton	1720	33, 41-43
Euler	1760	32, 33, 34, 35, 36, 37, 38, 39-42, 44
Gauss	1840	39, 41
DeMorgan	1860	33, 39
Riemann	1860	41
Cantor	1880	41
Hilbert	1900	31, 41, 45
Peano	1900	32, 34, 41
Peirce	1900	39, 45
Poincaré	1900	41
Wittgenstein	1940	41, 42

Quotes (in italics) and Concepts	<i>chapter</i>
Antonin Artaud	<i>open-37</i>
Alain Badiou	45
Deepak Bal	33
John Barrow	<i>open-32</i>
Claude Bernard	<i>open-42</i>
János Bolyai	<i>open-33</i>
Jorge Luis Borges	41
David Bressoud	<i>open-43</i>
Gerolamo Cardano	33, 39
Gregory Chaitin	41
Winston Churchill	<i>open-35</i>
Alain Connes	41
John Horton Conway	34, 41, 43

Tobias Dantzig	33, 41
Keith Devlin	39
William Dunham	41
Timothy Gowers	41, 42
Ivor Grattan-Guinness	33
Jacques Hadamard	<i>open-39</i>
Godfrey Hardy	<i>open-34</i>
Daniel Kahneman	45
Louis Kauffman	35, 45
Donald Knuth	42
Leopold Kronecker	35, 41
Pierre-Simon Laplace	33
Penelope Maddy	41
Benoit Mandelbrot	43, <i>open-44</i>
Alberto Martínez	33, 34, 36, 41
Francis Maseres	33
Hōsaku Matsuo	32, 45
Barry Mazur	36
Paul Nahin	33, 39
Tristan Needham	38
John vonNeumann	<i>open-36</i>
Paul Painlevé	39
Benjamin Peirce	39
John Playfair	33
George Pólya	<i>open-40</i>
George Spencer Brown	<i>open-preface</i> , 33, 45
John Stillwell	<i>open-31</i> , 34, 39
Patrick Suppes	41
Calvin Trillin	<i>open-45</i>
Edward Tufte	<i>open-38</i> , 45
Varela, Thompson & Rosch	45
Gary Zukav	36

Mentioned

chapter

Jean-Robert Argand	39
S. Ball	45
G. Baron	33
Gregory Bateson	45
Benacerraf & Putman	41

Berlekamp, Conway & Guy	34
Ludwig von Bertalanffy	45
Bernard Bolzano	41
Rafael Bombelli	39
D. Boyle	45
W. Bricken	44
W. Bryant	33
Florian Cajori	39
K. Cole	41
Conway & Guy	41
Courant & Robbins	39
Jean D'Alembert	33
Richard Dedekind	31
Abraham DeMoivre	40
N. Eberstadt	45
Fauvel & Grey	33
Harvey Friedman	31
Kurt Gödel	42
Graham, Knuth & Patashnik	42
John Graves	34
Ernst Haeckel	45
William Hamilton	34
Hardie & Gaye	41
Hartshorne & Weiss	45
Felix Hausdorff	43
Householder, Forsythe & Germond	41
Hutton, Shaw & Pearson	33
K. Inada	32, 45
Kasner & Newman	39
V. Katz	33
F. Klein	33
Morris Kline	33, 41, 42
Péter Körtesi	33
A. Krailsheimer	41
James Lovelock	45
J. Muller	45
Roger Penrose	39
Ilya Prigogine	45
A. Robinson	43
G. Schubring	33
A. Shtern	39

S. Sontag	37
F. Smith	36
G. Thomas	39
Wachsmuth, Rollinger & Brauer	44
Caspar Wessel	39
Eugene Wigner	33
J. Williams	45
S. Wolfram	45

•••—————•••

Preface

*For the purposes of communication, a choice has to be made,
but such a choice necessarily limits the presentation
and ignores the unlimited delights of the exploration itself.*

— George Spencer Brown (1996), *Introduction to Appendix 4: An algebra for the natural numbers*, *Laws of Form revised fifth English edition* (2009) p.118.

Well, the end of a seven year project. I recently met a correspondence friend for the first time. He immediately asked: “Why can’t you write a *small* book?” My honest reply was that I had tried to write for an audience, and found that it was a skill not within my reach. So I’m writing to meet my personal goals and standards, and for consistency with a couple of (um, perhaps risky) decisions made early. The goal is to show the simplicity of iconic arithmetic with an abundance of examples in order to convey a single message: the entire content of school mathematics can be described by a few definitions that anchor how iconic constants might behave, supported by three visually simple pattern-recognition axioms that animate the behavior and transformation of James forms. The half-dozen useful theorems are simple combinations of the axioms, usually standing in place of no more than four or five substitution steps. Volume I seeks to describe and to illustrate the visual dynamics of James algebra while emphasizing the conceptual beauty of void-based thinking and thus to motivate a completely different way of thinking about and understanding elementary arithmetic. The meta-goal is also simple: to demonstrate that *symbolic mathematics* is a choice rather than a necessity by providing a viable iconic alternative.

••• ————— •••

The first volume went smoothly and relatively quickly given the hundreds of accompanying illustrations. The goal of Volume II is to relate iconic thinking to the evolution of metamathematics and to the revered contributions of the founders of modern axiomatic arithmetic. That volume developed significantly slower since it involved substantial and substantive research. The seminal work from over a century ago had not yet clearly formulated fundamental ideas about meaning and structural transformation. The formal concepts being explored were also (obviously) pre-computational and pre-electronic. I struggled with antiquated motivations that were simultaneously prescient and anachronistic. Volume II is a journey into feeling inadequate yet opinionated. The primary challenge was learning how to see through the nearly universal acceptance of the axiomatic structure of sets and logic and whole numbers to find underneath an elegant, postsymbolic alternative.

This volume though has been the most challenging of the three, for mainly human reasons. Many technical details needed to be refined in order to expand James algebra into topics that were not originally intended but do serve as useful application examples. The goal is to present each application domain from an innovative, postsymbolic perspective. While trying to finish the first volume I elected to put aside nearly completed explorations until the “next volume”, a decision directly caused by, yes, too many words. While updating the “nearly finished” content from 2015 and on, I was fully expecting an editing and compilation task. What I found was a whole lot of redundancy. Over the years the same ideas were repeated many times in many different contexts. My understanding had evolved, my errors had moved from one dimension to another, complicated dilemmas turned simple while new tangles were exposed, and worst of all, integrating a two-foot stack of new notes into already written words was a nightmare. I had thought that what *was* could be converted into what is, while holding a totally inappropriate belief that time is in short supply. Truth is, time doesn't care. And then 2020 pushed back and yet another year passed without completion.



Volume III is an exploration of the interplay between formal symbolic knowledge and void-based iconic innovation. The sections on history, the imaginary J , applications of James algebra and non-numeric forms are relatively independent. The heart of arithmetic consists of three concepts: zero, one and infinity. The heart of James algebra embraces three grounding concepts: the nonexistent *void*, the accumulator () and the unifier []. This volume begins with a

resurrection of Euler’s work on the logarithms of negative numbers in the form of the numeric constant $[\langle \rangle]$, abbreviated as J. The first three chapters explore the history, behavior and issues associated with $\log -1$ and its apparent neglect in modern arithmetic. The next three chapters examine the intimate relationship between π , i and J established by Euler. Then follows a collection of applications of postsymbolic formal thinking to selected subfields of elementary mathematics. If iconic arithmetic is more than an isomorphism, then its application should suggest entirely different perspectives on established mathematical systems. These four chapters are unabashedly exploratory, recounting experiments, dead ends and forced structural conclusions. The next three chapters wrestle with the role of $[\]$, a fundamental “unit” within the James arithmetic that does not accumulate and in that sense is non-numeric. Some call it infinity. The final content chapter in this volume revisits the spatial dialects of Volume I.

This volume opens the door to several partially explored radical re-visions of the concepts of numeric arithmetic, including

- arithmetic without addition and multiplication
- quasi-numeric illusions that create the impression of complexity
- the additive imaginary J as a numeric unit
- a non-distributive constant
- sign-blind and bipolar numbers and operations
- quantized fractions of polarity
- e as defined by the transparency of $()$
- a generic form of the derivative
- i as a compound imaginary
- reflection as a foundation for rotation
- trigonometry without memory
- the non-numeric infidel $[\]$ and its reflection $\langle [\] \rangle$
- organized indeterminate expressions
- exotic powers and bases, and of course
- the ever absent *void*.



The postsymbolic dialects of Volume I are constrained in Volumes II and III to the convenience of the **parens** dialect, a typographic yet still iconic notation. At the cost of introducing some unintended symbolic artifacts (called *accidents* in the text) such as reading “(” and “)” as different tokens, bracket notations allow a concise visualization of the dynamics of James transformations by enlisting successive lines of the page to display temporal evolution.

The side columns on each page hold handy illustrations and reminders in support of the text. In the case of formal transformation sequences, the rules being applied are listed line-by-line in the sidebar.

All structural necessities for understanding James algebra are included in Figure 31-1 of Chapter 31.

In reading the text, backward reference to Chapters 1 through 15 refer to Volume I, while Chapters 16 through 30 refer to Volume II.

All references to online content have been verified as accessible during mid-2020.

The iconicmath.com website is the nexus for the content in these volumes and for potentially forthcoming volumes focused on computational logic.



The notation within the three volumes is consistent but does include a few symbolic characters that have unusual roles.

I've used typographic delimiters, (), [], < > and others rather than Spencer Brown's spatial mark, \sqcap , for easier typography and to make available several different representations for types of spatial containers.

A fixed width Monaco font identifies mathematical forms and functions, while the linguistic narration and discussion, the metalanguage so to speak, is printed in Cochin font.

The finger ☞ indicates a change in formal system, usually transcription between iconic James forms and conventional string expressions.

The numeric unit represented by a round-bracket has two forms, () and o.

The arbitrary James base is represented by #.

The quasi-token *void* is meant not to exist.

A *frame* is the recurrent James structure (A [B]) with A the *frame type* and B the *frame contents*.



Should you find typographic and/or conceptual errors in these pages, please freely contact me at william@iconicmath.com with corrections, suggestions and general discussion.

Take care.

william bricken
Snohomish Washington
December 1, 2020

Iconic Arithmetic

Volume III



••—————••
Chapter 31
••—————••

Artifacts

Who would have thought that almost everything, in the vast world of mathematics, follows from a few basic facts?¹
— John Stillwell (2016)

We are exploring James algebra and in the process discovering the structure of an iconic formal system. The objective is to experience new methods of formal thinking rather than to discover new mathematical truths. Rearranging symbolic expressions is more efficient than redrawing boundary forms by virtue of hundreds of years of evolution. But do symbolic systems engender particular habits of thinking? Which cognitive processes does symbolic thinking discourage? Does memorizing rules for symbol manipulation constrain visualization of images or intuitive understanding or behavioral flexibility? Boundary numerics bridges two worlds, the ancient and the electronic. Ensemble arithmetic and James form are much closer to the physical interactive mathematics prevalent Before the Common Era. With fewer types of transformation, with atomic steps taken in parallel, and with the power of void-equivalence, boundary math also resembles optimized computer architectures.² Coupled with multisensory interaction, iconic methods encourage **embodied cognition** by removing the barrier between representation and meaning.

31.1 Pre-computational Thought

The apparent simplicity of the arithmetic and algebra of numbers is an artifact of a particular type of processing architecture that may be characterized as **pre-computational human symbolic abstraction** from about 1830 to 1980. Prior to that period numbers were more magic than skill-based. After that numbers adopted a binary format suitable for newer, more efficient silicon architectures. During the 150 intervening years culture and technology underwent profound changes, changes that have only pre-saged the greater transformation that humanity is now experiencing. The last half of last century endured an awkward transitional period during which our cultural expectation was that humans *need* to be able to process (as opposed to understand) symbolic numeric structure. In *this* century however it has become increasingly clear that humans need to understand how to use the exceptional silicon and algorithmic tools we have developed, regardless of whether or not we understand (or can understand) the 10^{18} transistor transitions per second from which a modern silicon computer generates multimedia experiences.

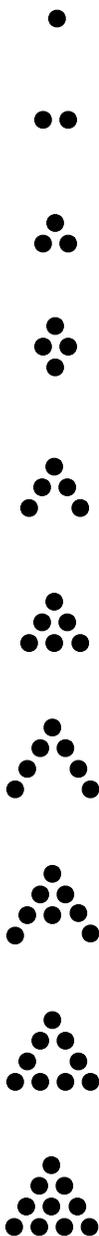
Educators have traversed the growth of technology with great trepidation. The debatable purpose of schooling is to acculturate as well as to educate. Educational bureaucracies are not designed for accelerated exponential change so much as for preservation of historical values. At the turn of the twentieth century, prior to both electric and silicon technologies and concurrent with the invention of universal schooling, the architects of curriculum for elementary education nominated memorization of arithmetic facts as a cultural and cognitive necessity. Group theoretic algebra was entombed as the *rules* of arithmetic and they too were deemed essential for an educated child to have memorized. As tools designed to replace memorization of facts and paper-and-pencil algorithms evolved, educators reluctantly gave up their belief that it is necessary for school children to be able to compute the square root

of a number by hand.³ Within decades after that, belief in the need to do long division by hand was abandoned. Multi-digit multiplication and even addition of large numbers are now hanging tenaciously by a thread.⁴ However the dominant feature of classroom mathematics is that its functional content is *not* how modern relational computation is conducted, is not even close to the algorithms used in silicon computation and is not composed of skills needed for success in the 21st century.

Our extended exploration of iconic arithmetic and pattern-directed transformation has been motivated by fundamental cultural questions about mathematics education and about the tyranny of symbolic arithmetic. Is *symbolic numeric processing* a necessary skill for humans to have mastered by the time they reach their teens? Is *functional thinking* a necessary skill within a world that has moved decisively into relational and contextual values? Indeed is the universal embrace of symbolic algorithms appropriate for an age in which the majority of the Earth's population have in their hands or in their pockets a superb tool for parallel processing of patterns, whether they be numeric, pictorial, temporal or behavioral?

31.2 Adventure

Stepping aside from educational, technological and cultural considerations this journey into iconic arithmetic can be seen as an adventure, an *exploration of a foreign territory*. The role of an explorer is to visit new and exotic lands and to bring back stories and artifacts. An explorer of cognitive realms, whether they be philosophical or literate or mathematical or neurological or psychedelic, journeys inward, often in isolation, exploring non-physical territories and seeking to bring back conceptual artifacts that may be of interest to others. These volumes then are the diaries of a particular kind of adventure by a particular adventurer who is insufficiently acculturated to believe that formal knowledge is embedded exclusively within long strings of arbitrary tokens.



The territory is **formal cognitive distinction**. Formality assures stable and replicable artifacts. The formal structure of the explored territory is three algebraic pattern axioms, or beliefs, about how configurations of mutually nested containers can be transformed. The vehicle of exploration is pattern equivalence between forms of containment. The found artifacts brought back are patterns, or theorems, that depend upon both the structural constraints imposed by the axioms and their medium of expression. For a cognitive explorer to avoid traps and chasms within the imaginary realm a *map* is extremely valuable. For this exploration the map is from iconic distinction to the structure and behavior of symbolic arithmetic. Found artifacts are thus anchored by formal constraint, by conventional familiarity and by the shape of their forms.

Prior to the James axioms and in an attempt to characterize the natural numbers, Volume I postulates *unit ensembles* that support both containment and accumulation. The strategy was to begin with the mind of a preschool toddler to build patterns of discrete units. The spatial patterns themselves mimic the operations of arithmetic with forms that can be manipulated by both hand and eye. The postsymbolic containment patterns enabled by the James form provide a simple way to represent and to understand symbolic numeric expressions. But to see the simplicity naturally requires familiarity with iconic formal thinking.

What stands out within iconic form is the absence of many old and familiar numeric artifacts that have been assumed to be indispensable. There are, for example, no signs that identify the operations of arithmetic and no independent concepts of addition or multiplication. There is a general rejection of real numbers. There is the postsymbolic unification of syntax and semantics. There is in fact sufficient departure from modern symbolic mathematics to consider iconic form to be a different species of formal thought.

Treasures

Volume I focuses on visual and manipulable structures. Volume II takes an historical side trip to recount and compare the artifacts found by the first explorers of modern formal numerics about 140 years ago. Many of their discoveries have been canonized today as *what numbers are*, even though these artifacts were mined from cognitive environments that did not include vitally relevant experience with electrical machines, silicon computers, a global internet and a universe of software applications. Particularly absent from the cognitive artifacts of a century ago are modern knowledge engines such as *Mathematica* that can integrate sound, images, videos and databases within computational systems. Particularly absent from the mathematical artifacts of yesteryear is postsymbolic structure that reaches across the visceral territories of embodied thought.

Volume II explores iconic form with an emphasis on equivalence relations over patterns with a numeric interpretation. The conceptual artifacts brought back include void-equivalence, base-free exponents, dynamic objects and structural minimality. Figure 31-1 is repeated from Figure 16-1 of Volume II. It is the velvet cloth upon which are displayed both found treasures and cherished beliefs. The technical names of these structures are signposts installed along the way for others to follow. The new methods of iconic thinking are grounded by their *comparison* to well known methods of symbolic thinking. These new perspectives are the spoils of discovery. Their value is moot. Hopefully the iconic approach has sufficient value in its novelty, in its unexpected forms and in its anchors to symbolic concepts.

The Edges

Separated from the iconic forms of Volume I and from the contextualization of these forms in Volume II are the more exotic artifacts of this volume. Exotic conventional objects such as -1 and $\sqrt{-1}$ and ∞ have been studied for hundreds of years. Mathematicians now have excellent

Axioms and Theorems of James Algebra

Ground Interpretations

$o = () \quad \rightarrow \quad 1$	$(o) =_{def} \#$
$\langle \rangle \quad \rightarrow \quad 0$	$\langle o \rangle \quad \rightarrow \quad -1$
$[] \quad \rightarrow \quad -\infty$	$\langle [] \rangle \quad \rightarrow \quad \infty \quad (volume\ III)$

Unit Definitions

$() \neq void$	existence
$() () \neq ()$	unit accumulation
$[] [] \Rightarrow []$	unification <i>(volume III)</i>
$[] \langle [] \rangle \Rightarrow indeterminate$	indeterminacy <i>(volume III)</i>

Pattern Axioms

$\langle [A] \rangle = \langle (A) \rangle = A$	inversion <i>enfold/clarify</i>
$(A [B C]) = (A [B]) (A [C])$	arrangement <i>collect/disperse</i>
$A \langle A \rangle = void$	reflection <i>create/cancel</i>

Interpretative Axiom *(volume III)*

$\langle \langle [] \rangle \rangle = \langle [] \rangle = \langle \langle [] \rangle \rangle$	infinite interpretation
---	--------------------------------

Theorems

$() \langle () \rangle = void$	unit reflection <i>create/cancel</i>
$\langle [] \rangle = \langle () \rangle = void$	void inversion <i>enfold/clarify</i>
$(A []) = void$	dominion <i>emit/absorb</i>
$A = \langle [A] [o] \rangle$	indication <i>unmark/mark</i>
$A \cdot \dots_N \cdot A = \langle [A] [o \cdot \dots_N \cdot o] \rangle$	replication <i>replicate/tally</i>
$\langle \langle A \rangle \rangle = A$	involution <i>wrap/unwrap</i>
$\langle A \rangle \langle B \rangle = \langle A B \rangle$	separation <i>split/join</i>
$\langle A \langle B \rangle \rangle = \langle A \rangle B$	reaction <i>react/react</i>
$(A [\langle B \rangle]) = \langle (A [B]) \rangle$	promotion <i>demote/promote</i>
$(A \langle \langle B \rangle \rangle) = \langle (A \langle [B] \rangle) \rangle$	

Figure 31-1: Summary of definitions, axioms and theorems (Figure 16-1)

strategies for dealing with, for example, complex numbers and infinite sequences. The three James pattern axioms were initially chosen to shed light upon natural numbers. From them arose two creatures that are so fundamental yet so unexpected that they deserved a volume of their own. The first, [$\langle 0 \rangle$], labeled J, was discovered as a symbolic expression three hundred years ago and then lost in obscurity until now. This volume tells its story. The second, [], what we are calling the *square unit*, is non-numeric yet embedded at the very foundations of the iconic territory defined by the axiomatic belief system.

This volume also includes brief explorations of the derivatives of functions, the structure of trigonometric forms, the construction of imaginary numbers and the varieties of non-numeric form that we call infinity. These inquiries are experiments in the application of the James algebra to some well-known topics in elementary mathematics. The volume ends by returning to the visceral iconic dialects in Volume I.

The Structure of Numbers

Numbers are widely described as belonging to nested subsets. It is tempting to believe that natural numbers (\mathbb{N}) give rise to integers (\mathbb{Z}) which generate the rationals (\mathbb{Q}) which evolve into the reals (\mathbb{R}) which are somehow directly connected to the complex numbers (\mathbb{C}). Expressed symbolically as *containment relations*,

$$\mathbb{N} \subset \mathbb{Z} \subset \mathbb{Q} \subset \mathbb{R} \subset \mathbb{C}$$

Figure 31-2 provides the definitions of these double-struck symbols for number types.⁵ There are certainly elements of group theoretic structure in these categories. Whole numbers are natural numbers with the additive identity \emptyset appended. Integers append the additive inverse $-n$. The multiplicative identity 1 is embedded as the foundation of natural numbers. Rational numbers append the multiplicative inverse $1/n$. Irrational numbers have been

<i>number type</i>	<i>includes</i>		<i>James algebra</i>
\mathbb{N} <i>natural</i>	n		$0 \ 0 \neq 0$
<i>whole</i>	\emptyset		<i>same as natural</i>
\mathbb{Z} <i>integer</i>	-n		$\langle \mathbb{N} \rangle = (J [\mathbb{N}])$
\mathbb{Q} <i>rational</i>	1/n		$\langle \langle \mathbb{Z} \rangle \rangle = ((J [[\mathbb{Z}]])$
\mathbb{R} <i>real</i>	<i>order only</i>		$[\mathbb{Q}]$
<i>imaginary</i>	bi		$(J/2 [\mathbb{R}])$
\mathbb{C} <i>complex</i>	a + bi		$\mathbb{R} (J/2 [\mathbb{R}])$

Figure 31-2: *The structure of conventional and James numbers*

Richard Dedekind
1851-1916

known since the ancient Greeks however until Dedekind defined the real numbers in 1888. Irrationals such as $\sqrt{2}$, π and e , were generally limited to numbers that had a distinct geometric meaning. **Algebraic numbers** are roots of polynomial equations, their category is uniquely linked to the historical evolution of algebra via a fascination with solving polynomial equations during the European Renaissance. Algebraic numbers are chimera, composed of incommensurable number types such as a natural number and an irrational, $1 + \sqrt{2}$ for example. As mentioned in Chapter 27.2, the real numbers have the dubious distinction of being overwhelmingly composed of *lawless numbers* that are both indescribable and unknowable. The complex numbers, such as $3 + 4i$, are a special type of algebraic number composed of two real numbers, one multiplied by the imaginary i .

Conventional numbers are an historical and evolutionary aggregation of concepts and design decisions. Each type is a *closure* that assures that operations on the type stay within the bounds of that type, with various exceptions of course like divide-by-zero. Figure 31-2 compares these traditional categories to the structures elicited by the James axioms. The James analogs are only examples and are not comprehensive. In particular James algebra does not

include all real numbers. Since logarithms are transcendental irrationals, [Q] does include *describable* real numbers.

The James design decisions result in a completely different answer to the question: *What is a number?* James algebra trades our conventional diversity of notation for a minimal notation and much simpler operations, leading to a significantly more coherent design approach with

- *no zero*
- *one constant J* that is a focus of this volume
- *one operation*: containment
- *two types of container*: round and square⁶
- *three pattern axioms*⁷
- *one proof method*: pattern substitution
- *three exceptional rules* to handle non-numbers.

The James iconic pattern transformations cover all of elementary mathematics yet do not include the operations of addition, subtraction, multiplication or division.

31.3 Remarks

The many annotated demonstrations in this volume cover imaginary logarithms, differentiation, trigonometry and infinite forms. Collectively they support a primary observation that James forms are sufficient to construct almost all of elementary arithmetic. Harvey Friedman and many others who have recently developed **reverse mathematics** established that *arithmetic is sufficient* for constructive mathematics, a goal set by Hilbert as the **arithmetization of mathematics**.⁸ The highly technical work on *computable foundations* suggests that the iconic exploration of diverse mathematical domains is of interest both theoretically and pragmatically. This volume is too primitive to make substantive contributions to either the theory or the pragmatics of computation. *Iconic Arithmetic* instead attempts to shine *first light* into iconic territories that are generally unexplored. We'll now step back to find the origin of J.

addition

$$A + B \Rightarrow A \ B$$

subtraction

$$A - B \Rightarrow A \ (J \ [B])$$

multiplication

$$A \times B \Rightarrow ([A] \ [B])$$

division

$$A / B \Rightarrow ([A] \ (J \ [[B]]))$$

power

$$B^A \Rightarrow ([[B]] \ [A])$$

root

$$B^{1/A} \Rightarrow ([[B]] \ (J \ [[A]]))$$

logarithm

$$\log_B A \Rightarrow ([[A]] \ (J \ [[B]]))$$

Endnotes

1. **opening quote:** J. Stillwell (2016) *Elements of Mathematics* p.8. Beginning with *almost everything*, the original is also in italics.

2. **boundary math resembles optimized computer architectures:** The RISC computational architecture is a Reduced Instruction Set Computer. The processing unit uses very few instructions but does them a lot of times.

3. **compute the square root of a number by hand:** As I did as an Australian 7th grader in the 1950s.

4. **large numbers are now hanging tenaciously by a thread:** Addition of columns of four digit numbers is still thriving, as is chanting the numeric matrices that structure digital addition and multiplication. Analogous content in English class would return us to the eighteenth century for memorization and recital of epic poems written in Middle English.

5. **definitions of these double-struck symbols for number types:** The origin of the double-struck typography appears to be very recent (within the last sixty years) as is the entire idea of agglomerating numbers into subsets. Retrieved online 7/20 <https://mathworld.wolfram.com/Doublestruck.html>

6. **types of container: round and square:** In this volume, the *angle-bracket* is taken to be an abbreviation for the constant J expressed within a J-frame, (J [A]). The two ensemble grouping axioms from Chapter 3.2 provide an additional type of bracket that pragmatically integrates into the James form a grouping notation for large accumulations of units that is the equivalent of adding columns to our conventional notation.

7. **three pattern axioms:** The pattern shared across these axioms is the James frame (A [B]), described in Chapter 35.1. Three additional axioms that characterize the behavior of the non-numeric square unit [] extend the James algebra into forms associated with the concept of infinity.

8. **by Hilbert as the arithmetization of mathematics:** Reverse mathematics asks which axioms are best suited for supporting the diversity of mathematical theorems. An excellent introduction to the field is J. Stillwell (2018) *Reverse Mathematics: Proofs from the inside out*.

••—————••
Chapter 38
••—————••

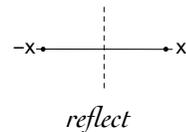
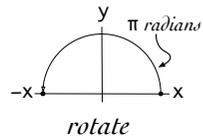
Mapping

*Words and pictures belong together.*¹
— Edward Tufte (1985)

We have explored J as an imaginary numeric concept. Euler defined J to be a conventional imaginary number with an infinity of values $\pm(2k + 1)i\pi$ for the exponent of the function e^z . The appearance of $i\pi$ indicates a *rotation* in the complex plane and designates the exponent z to be a complex number. We will explore complex rotation and Euler's formula in the next chapter. Here we'll consider J to be a logarithmic *reflection* rather than an imaginary rotation and attempt to avoid both complex numbers and infinities of values. The form of J rather than $i\pi$ provides the power.

$$\#^J = -1 \qquad J = \log_{\#} -1$$

Euler considered $\log -1$ to be rotation through 180° thus necessitating the complex plane as an alternative dimension through which to rotate. When we consider J to be a reflection the “imaginary” J lands on the real number line. -1 is the reflection of $+1$, but where does J itself fall? J appears when we apply the logarithmic transformation to negative real numbers, very similar to the appearance



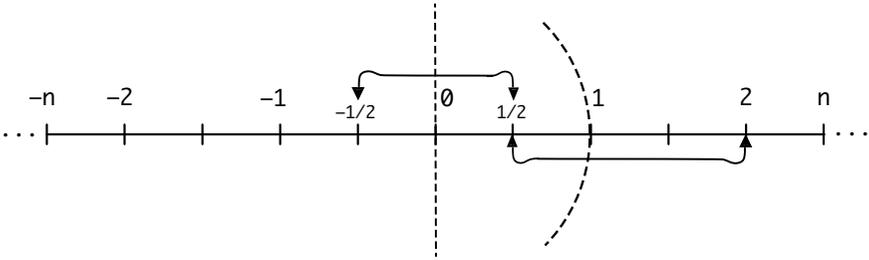
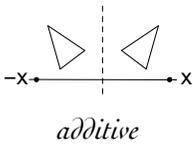


Figure 38-1: *Reflection through line and circle*

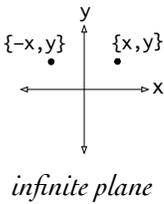
of i when we apply the square root transformation to negative numbers. Thus the form of J , $[<0>]$, can be read within our interpretation literally as the logarithm (square-bracket) of the reflection (angle-bracket) of a unit (empty round-bracket).

38.1 Inversion



In two dimensions reflection through a *straight line* is **additive inversion**. Negative expressions reflect positive expressions. An expression and its reflection mutually cancel by addition, taking both to the origin \emptyset .

$$\begin{array}{ll}
 A \mapsto -A & \text{☞} \quad A \mapsto \langle A \rangle \\
 A + -A = \emptyset & \text{☞} \quad A \langle A \rangle = \text{void}
 \end{array}$$



The geometric concept of reflection through a line is usually presented within the context of a **plane** that consists of an infinite number of points, each indexed by a *pair* of real numbers. This permits any plane geometric figure to be reflected in its entirety by attaching a negative sign to each x value. Here we will explore the simpler case of individual real numbers reflected through a *point* on the number line. For familiarity we'll call that point \emptyset , although the James reflection point zero does not exist.

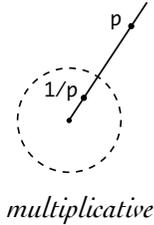


Reflection through a *unit circle* results in **multiplicative inversion**. The reciprocal of an expression reflects that

expression. The two multiplied together mutually cancel to yield the radius of the circle, the unit 1. The James form below reduces via unit cancel, the same transformation mechanism that reduces an additive reflection.

$$\begin{array}{lcl}
 A \mapsto 1/A & \text{☞} & A \mapsto (<[A]>) \\
 A \times 1/A = 1 & \text{☞} & ([A][<[A]>]) \\
 & & ([A] \ <[A]> \) = (\)
 \end{array}$$

The less familiar reflection through a circle provides a visualization of the relation between numbers and their reciprocals. Figure 38-1 provides an illustration. The study of the structural relations between points inside a circle and those outside a circle is called **inversive geometry**. Additive reflections are linear and support Euclidean geometry. Multiplicative reflections are non-linear and lead to non-Euclidean geometry (hyperbolic geometry).

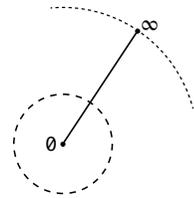


multiplicative

Inversive geometry defines the length of a unit to be the radius of the unit circle. Let P stand for the distance from the origin of a circle of radius r to an arbitrary point outside the circle. The associated point 1/P inside the circle is defined by multiplication of distances such that

$$P \times 1/P = r^2$$

Any point at infinity ($P = \infty$) reflects to the origin of the circle ($1/P = 0$). This suggests that there is a circle of points at infinity together forming the circumference of a circle with infinite radius.

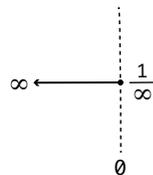


point(s) at infinity

On the circumference of the reflective circle, $P = 1/P$, which is to say

$$r \times 1/r = r^2 \quad \text{only when} \quad r = 1$$

Reflection through a straight line is a special case of reflection through a circle for which the radius of the reflective circle is infinite and every point on the circumference is zero.² Thus additive reflection places the reflective line at zero while multiplicative reflection places the reflective circumference at one. The multiplicative inverse is **anti-conformal**, it maintains the angles of any figure reflected through a circle but reverses the orientation.



infinite radius circle

Within our interpretation we also have two inverse types of **exponential mapping**,

<i>exponential</i>	$A \mapsto \#^A$	☞	$A \mapsto (A)$
	$\#\log\# A = A$	☞	$([A]) = A$
<i>logarithmic</i>	$A \mapsto \log\# A$	☞	$A \mapsto [A]$
	$\log\# \#^A = A$	☞	$[[A)] = A$

where an exponential expression and its logarithm combine to have no effect on their argument. We might call this **bracket inversion**, reflection through a pair of inversion brackets.

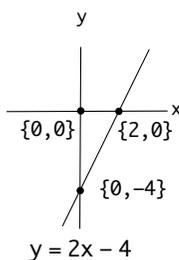
inversion
 $([A]) = A$

The three types of reflection, or inversion, are fundamentally different.³

- **additive/subtractive:** linear reflection, flat geometry, *objects cancel* each other
- **multiplicative/reciprocal:** circular reflection, hyperbolic geometry, *square-bracketed objects cancel*
- **exponential/logarithmic:** functional reflection, iconic geometry, inverse *brackets cancel*

Here we'll take a closer look at how these *bracket reflections* interact with the structure of the conventional number line.

38.2 Plane Thinking



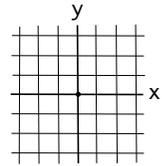
Descartes (along with many others of his time, as is always the case) saw how to convert algebraic equations, such as $y = 2x - 4$, into pictures drawn out on a flat plane with orthogonal x- and y-axes. The picture of an equation is a line drawn through all the coordinate points that are valid substitutions into the equation. This section introduces the Cartesian and polar perspectives for locating a point on a plane rather than on a line. These concepts will carry into the next chapter as we explore rotation and trigonometry, which will in turn allow us to explore the complex numbers that Euler found to be essential to understanding $\log -1$.

Extrinsic and Intrinsic Perspective

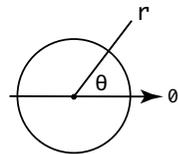
There are many ways to identify the location of a point on a plane. Two of the most common are polar and Cartesian. The polar world-view is one of *orientation and distance* whereas the Cartesian world-view is of *absolute origin and orthogonal decomposition*. Both polar and Cartesian systems standardize distance to an arbitrary unit, defined as the distance between Cartesian unit grid marks and by the radius of a polar unit circle.

We can identify any point on the Cartesian plane by naming its location with a pair of numbers, $\{x, y\}$, called *coordinates*. James notation uses round- and square-brackets, so to avoid confusion I'll use **curly braces** to represent a pair of coordinates.⁴ The **origin** at the intersection of the two orthogonal axes has the coordinates $\{0, 0\}$. The rectilinear, externalized infinite set of Cartesian coordinates make more sense as a way of thinking when we know where the origin is. To find the origin we must stand away from the coordinate plane by placing ourselves in a higher dimension. The **extrinsic perspective** pretends that we have god-like abilities — which we do have since we are viewing the coordinate plane from a third dimension — abilities that allow us to interact with the plane and its coordinate system externally and “objectively”.⁵

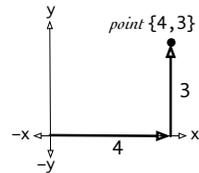
An alternative is the **intrinsic perspective**, the one that is natural for humans within a natural world. The intrinsic perspective makes us the origin. When we move, the origin moves with us, because the origin is anchored to the location of our direct perception. The use of direct distance and angle for coordinates is called the **polar coordinate system**. In place of the orthogonal $\{x, y\}$ coordinates, we have the $\{r, \theta\}$ coordinates in which **theta**, θ , is the angle we turn through from our initial orientation and r is the direct distance from our location to the point in question. When we move toward the selected point our distance from it changes. In contrast



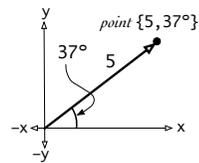
orthogonal



polar



orthogonal



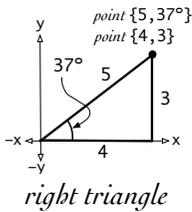
polar

the location of a Cartesian point does not change as we move, rather it is anchored by the origin. Here is the algebraic relationship between orthogonal $\{x, y\}$ and polar coordinates $\{r, \theta\}$.

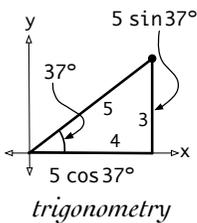
<i>orthogonal to polar</i>	<i>polar to orthogonal</i>
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$\sqrt{x^2 + y^2} \Rightarrow r$	$r \cos \theta \Rightarrow x$
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$\arctan (y/x) \Rightarrow \theta$	$r \sin \theta \Rightarrow y$
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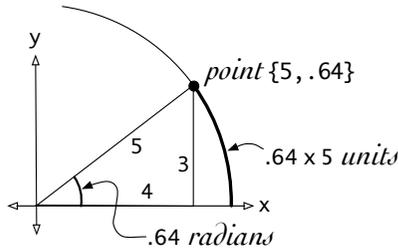
The first orthogonal-to-polar transformation is the Pythagorean theorem, $x^2 + y^2 = r^2$. It is common practice to discard the negative result of the square root function, under an assertion that distance is positive. This bias is a direct result of the extrinsic perspective, for which our location in the picture is taken external to the origin. From the intrinsic perspective our viewing location is mutable. The point $\{5, 37^\circ\}$ is 5 units away from where we putatively stand. But it is -5 units away if we switch perspectives and consider distance *from* the point to our location, and θ units away should we locate ourselves at that point. In general *semantic interpretation* is not objective. Whatever makes meaning to us is subjective. Objectivity presumes an externalized origin that in turn creates an illusion of detachment from meaning.



The second orthogonal-to-polar transformation is where trigonometry comes in. The trigonometric right triangle combines both Cartesian and polar perspectives. This is most apparent for the polar-to-orthogonal transformations. The sides of a unit right triangle are labeled sin and cos. Both depend upon the same angle θ . The trigonometric *functions* sine and cosine relate the (intrinsic) angle of rotation to the (extrinsic) x and y distances.⁶

Radians

We need one other piece of mechanism. There are two common but different ways to measure angles. Most familiar is the **degree system**, which defines 360 degrees as one complete revolution. This system is ancient, at



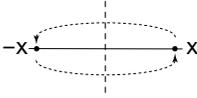
least 4000 years old. The alternative is to measure not the angle, but the distance traveled *along the circumference* of a unit circle. The **unit circle** is just a circle that has been scaled to have a radius the same size as the units 1 and i and j . The total distance of one circumnavigation is 2π , the circumference of the unit circle. Radian measurement does not depend upon the radius of the circle, it measures only a proportion of the 2π circumference of the unit circle.

The idea of traveling along the circumference of a circle is due to the ancient Greeks. Greek mathematics did not include our modern concept of measurement, it focused instead on relationships between geometric components. The degree system is *extrinsic*, we impose it upon a circle for our convenience. The radian system is *intrinsic*, it is inherently part of the nature of a circle. Our 90° rotation is to the ancient Greeks a journey $1/4$ of the way around a circle, an *angular distance* of $\pi/2$.

38.3 Rotation as Reflection

Rotation itself has an inherent ambiguity. We can count the *number* of complete revolutions around a circle using memory, or we can begin again after each full revolution, never counting “how many”. Rotation is taken to be strongly temporal, we usually do not imagine making many full rotations all at the same time. Rotation also encourages the idea that turning can be disassembled into angles with relatively infinite precision. This perspective comes from the association of angular measurement with

a fraction of the circumference subtended by the **radian** measure of angle. Linear distance has been presumed to be continuously subdividable since Aristotle, as has the 360 angular **degrees** that we have inherited from the Babylonians. In contrast, *a reflection is discrete*.



If we limit “rotation” to only π radians, to only turning around or reflecting, then the idea of an angle vanishes entirely as would the process of rotating. The 180° reflection from $+1$ to -1 is characterized by a different type of transformation, binary rather than continuous.

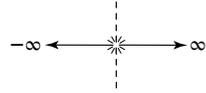
Geometrically we think of reflection as *across* a line, as if the line were a mirror. This line is sometimes even called the *mirror line*. To reflect values on one side of the x-axis to the other side, the mirror line is the vertical y-axis that defines the location $x = 0$. The x-axis extends from the origin in opposite directions to include both positive and negative values. This in turn confounds reflection with the concept of negation. Reflection is a change in *polarity*.

A reflection of an object from one side to the other followed by a reflection of the image from the other side back returns to the original starting point of the object. To maintain this symmetry, we establish that negative times negative is positive. This decision confounds addition of radians (rotation) with multiplication of signs (state change). Rotation in a plane also supports heading in one of two directions, clockwise and counterclockwise. The two are analogous to the negative/positive directions of the number line. Thus the concept of **orientation**, how we traverse a circle’s circumference, is inextricably linked to the meaning of negation. It’s necessary to make the relationship between rotation and negation explicit. Although consistent the relationship is not necessary. In the next sections we will indeed dissolve the association between rotation, reflection and negation.

J Reflection

In the James form numeric reflection across the x-axis (what is called negation) is replaced by the constant J. Algebraic negation and geometric reflection are formally both **involutions**, each is its own inverse. J however is an object as well as an operator. *Presence of J is not the inverse of its absence.* We are in conceptually different territory. As we shall see J identifies an imaginary extension of the logarithmic x-axis, “on the other side” of negative infinity.

James calculus has no zero, so there is a hole at conventional \emptyset on the James number line. Due to J-void, any even number of replicas of J can be found in that hole, as well as all other void-equivalent forms.⁷



Geometrically any rotation can be constructed from two reflections. Translation too is composed of two reflections. Reflection is the single primitive underlying geometric transformation in space. As a reflection without memory, J embodies no concept of orientation. J-transparency allows the real number line to be independent of the act of reflection.

$$J\text{-transparency} \\ [<(A)>] = A [<()>]$$

Algebraically we can reflect a form by placing it in angle-brackets. Angle-brackets themselves are shorthand for a **J-frame**.

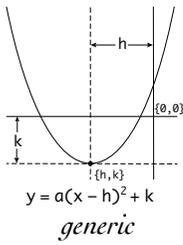
$$A <A> = A (J [A]) = \text{void}$$

J-conversion

We now need to abandon the idea of rotation until the next chapter and look instead at a one-dimensional line with a hole of nonexistence at the origin.

38.4 Drawing the Line

Geometry teachers make a point. Arithmetic teachers draw the line. They usually draw it on the walls, around the edge of the classroom above the windows where it can dominate both vision and thought. It is called the **number line**. Kids learn to chant the sequence: “1, 2, 3, ...” to infinity.

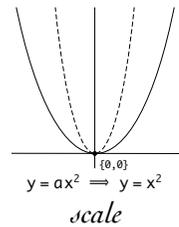
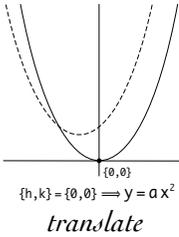


Students are then introduced to negative numbers as a reflection of the positives and to fractions stuffed inconveniently between the integers. Later we might learn that there are an infinity of unit fractions between 0 and 1, reflecting the natural numbers as unit reciprocals.⁸ In the process a learner might rediscover the ancient Greek idea that there is an outward infinity and an inward infinity, both on the same line and both without limit.⁹

Perspective

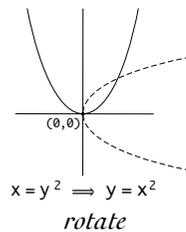
We can non-destructively translate, rotate, reflect and scale functions by *changing viewing perspective*. From the Cartesian perspective the origin and the coordinate axes are frozen as part of the symbolic representation of a function. The function itself then appears as a static line drawn within the Cartesian plane.

Symbolic expressions represent a rigid coordinate framework. Iconic forms represent generic intention.



The common transformations of a two-dimensional figure are illustrated in the sidebar for an arbitrary parabola. These transformations can convert a generic quadratic function F into the simpler squaring function f .¹⁰

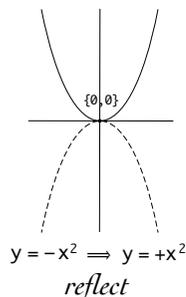
$$F(x) = (\pm a)(x - h)^2 + k \mapsto f(x) = x^2$$



Self-multiplication and its inverse, the **square root**, are particularly important since they generate both sign-blind and imaginary numbers.

Quadratic Space

A single variable function f maps a relationship between values $f(x)$ expressed along the y -axis to a line of values x along the x -axis. The function f usually curves through the two dimensions of an x/y coordinate plane, however the function itself is just another line in the plane, a one dimensional structure within a two dimensional space.



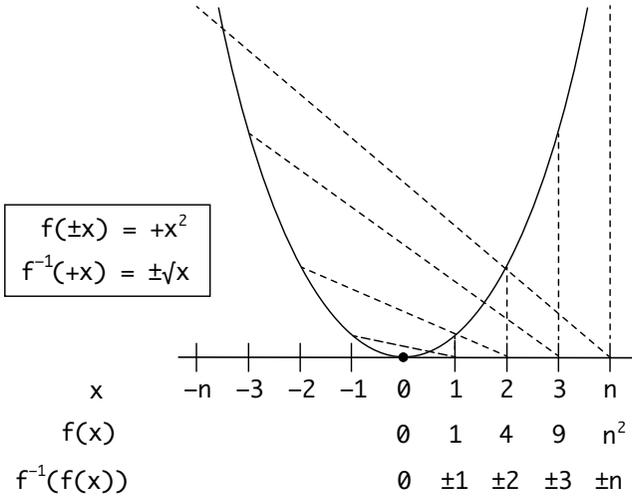
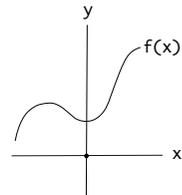
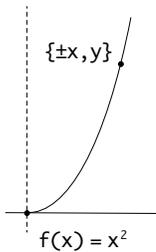


Figure 38-2: *Self-multiplication projected onto the x-axis*

We can map $f(x)$ onto the linear scale of the horizontal number line by pairing the values on the vertical y-axis with the associated values on the x-axis. Figure 38-2 shows a graphic representation of self-multiplication, abbreviated as $f(x) = x^2$, over the entire range of positive and negative values of x . The spatial display of the y-axis in Figure 38-2 is *projected* downward onto the linear scale of the x-axis, in effect overlaying two sets of values on one line, one set structured as x and the other set structured as $f(x)$. The $f(x)$ scale is then a *recalibration* of the x-axis. In the figure of self-multiplication the size of the steps between unit x-axis values (i.e. the unit distance between the whole numbers) is now variable, each step is two units more than the prior step. For the projection of $f(x)$ onto the horizontal axis, the distance from 0 to 1 is 1 unit; the distance between 1 and 2 is 3 units; 2 and 3 are 5 units apart, etc.



But what is particularly interesting about this function is that the original *negative* x values are all converted into positive values. The mapping $\pm x \mapsto x^2$ also assigns all $-x$ to their corresponding squared positive values on the



number line. As we have previously observed, self-multiplication is sign-blind. This mapping is **two-to-one**, two x values are converted into one $f(x)$ value. When the inverse square root function is applied to $f(x)$, the mapping becomes one-to-two, both the positive and the negative values of x are resurrected, but now they are bound together as indistinguishably equivalent (*identical*) values of the square root function. One way to visualize this is to imagine that the left-side of the parabola does not exist, it is overlaid on top of the right-side while the x -axis is composed of bipolar numbers, $\pm x$.

Birth of i

What then has happened on the left-side of 0 , where the negative x values were? The well known answer is that they have retreated into our imagination. Figure 38-3 shows this finesse.

We create left-of-zero as the *imaginary numbers* by allowing self-multiplication to return in a negative numeric result.

$$x^2 = -n \quad \text{therefore} \quad x = \sqrt{-n}$$

The imaginary domain is very much like Alice's *Through the Looking Glass* wonderland. If we consider the y -axis to be a mirror, we could say that the right side of the parabola is "real" while the left side is an image, an *imaginary reflection* of the real side. Although $f(x)$ does not generate negative y values, we imagine them into existence by creating a *different kind* of "negative" x named xi . We give up numeric homogeneity along the x -axis by associating each point with two types of unit. The right side contains the real numbers and the left side contains the imaginary numbers. The left side inhabitants are designated by ni ; they live in the imaginary *i-land*.

What we have done (indeed what Euler did nearly three centuries ago) is not that strange. After all, the left side is already a different type of unit, " $-$ " \times 1. Only the label has been changed, to " i " \times 1. Self-multiplication collapses $+n$

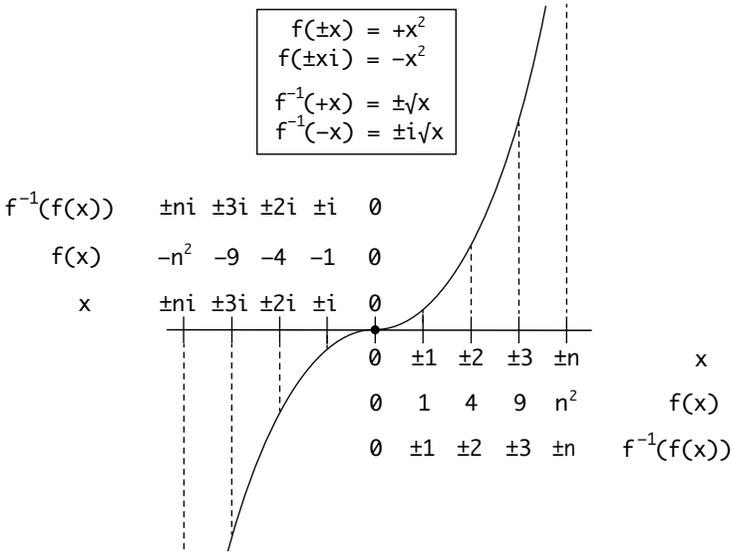


Figure 38-3: *Imaginary self-multiplication projected onto the x-axis*

and $-n$ into $\pm n$. The inverse square root function retrieves exactly that, $\pm n$, from the values of the x^2 . These bundled bipolar numbers describe how x^2 and \sqrt{x} behave.

$$+n \mapsto \pm n \times 1 \quad \text{↔} \quad n \mapsto ([n][o])$$

$$-n \mapsto \pm n \times i \quad \text{↔} \quad \langle n \rangle \mapsto ([n][i])$$

Seeing the \pm numbers as bipolar composites is precisely what Euler proposed:

The square root of a given number always has a double value, thus negative as well as positive can be taken.¹¹

$$\sqrt{x^2} = \pm x$$

In the intervening years this perspective has lost respect. Instead of composing the x-axis as an i to \pm continuum, the newly minted $+ni$ and $-ni$ were assigned their own orthogonal *dimension*, creating the complex plane.

This may be asking for a significant stretch of the imagination but in a sign algebra i is a **half-reflection**

*operator
multiplication*

$$i \times i = -$$

$$- \times - = +$$

half-negation

$$i(i) = -$$

$$-(-) = +$$

operator. Although multiplication treats i as an object, functionally it is an operator. i applied to i yields the negation operation. Similarly negation applied to negation yields a positive. In this operator calculus $-i$ is a one-and-a-half negation operator. As well, ± 1 can be taken as a natural way that numbers are. From the perspective of self-multiplication the negative unit, -1 , is a secondary distinction, not deserving to share the x -axis with the bipolar numbers. This tension is due directly to the design decision to have $- \times - = +$.

To offer a quick connection to James algebra, the angle-bracket $\langle \rangle$ that container that is an amalgam of all conventional inverse operations $\langle \rangle$ is an epiphenomenon. It can be treated as an abbreviation for something more fundamental, the **J-frame**.

J-conversion

$$\langle A \rangle =_{def} (J [A])$$

When $n = 1$,

$$\langle 0 \rangle =_{def} (J [0]) \quad \Leftrightarrow \quad -1 = \#^{J+0}$$

$$[\langle 0 \rangle] =_{def} J \quad \Leftrightarrow \quad J = \log\# -1$$

Since self-multiplication leads to bipolarity, defining x^2 , \sqrt{x} and i in terms of multiplication is problematic. The James forms include no concept of multiplication. Frames then permit disassociation of ± 1 and $\pm i$ from their imposed definition as *products*. For example, although x^2 indicates the self-multiplication of x , the James form $(([[x]][2]))$ does not.

Exponential Space

The exponential function uses the real numbers to indicate the extent to which a specific base is self-multiplied. Figure 38-4 shows the projection of an exponential curve $f(x) = b^x$ onto the linear x -axis. Although x ranges over the entire number line, from negative to positive infinity, the exponential transformation converts all x values to *positive* $f(x)$ values. Yes this situation is analogous to the obliteration of negative numbers by self-multiplication.

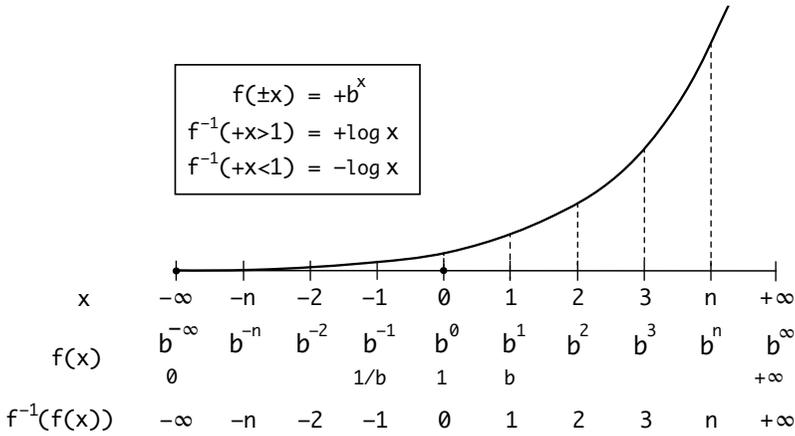


Figure 38-4: *The exponential function projected onto the x-axis*

Their resurrection will take the same path: positing a new imaginary unit indicated by a special symbol.

$$b^x = -1 \quad \text{therefore} \quad x = \log_b -1 = \text{def} = J$$

The exponential function hijacks the linear x-axis values by converting them from additive entities to multiplicative entities. What was plus-1 becomes times-b, where b is an arbitrary number greater than 1, the **base**.¹² We cannot of course use times-1 cause that changes nothing. To convert additive numbers into their multiplicative counterparts, the exponential function must convert the additive identity, 0, into the multiplicative identity, 1. This conversion in effect leaves no room for an exponential value to be negative. For $f(x) = b^x$ there is literally no other side of zero. The distinction between positive and negative becomes a distinction between greater-than-1 or less-than-1 (again lending credence to the suspicion that -1 is not fundamental).

In the case of $n \mapsto n^2$, the existent $-n$ values on the x-axis are melded with the $+n$ values to yield the new bipolar creature $\pm n$. Loosely, $- \Rightarrow \pm$. In the case of $x \mapsto b^x$, the negative signs attached to x are converted into the division operation. Loosely, $- \Rightarrow \div$. The exponential function

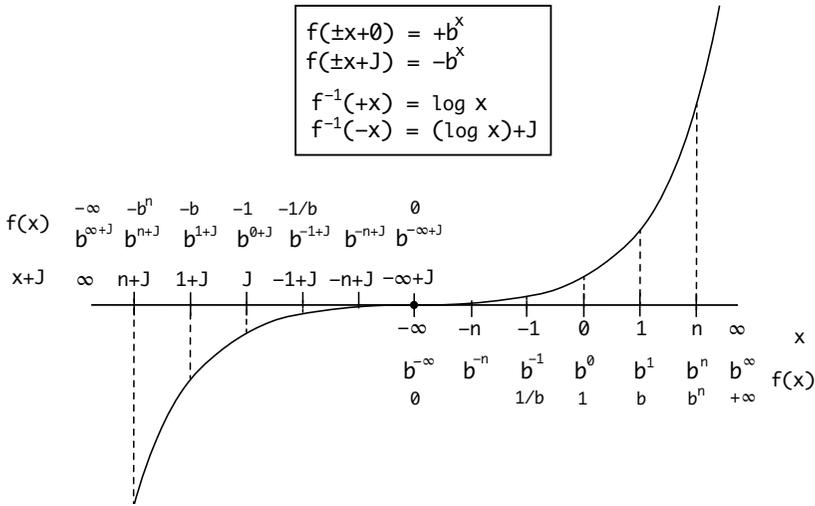


Figure 38-5: *The imaginary exponential function projected onto the x-axis*

applies to all x values, including irrationals. The explicit base form of the exponential assures compatibility by passing x through logarithmic (i.e. irrational) space.

$$(x)_\# = (([x][[#]]))_\# \quad \Rightarrow \quad \#^x = \#^{\#\log_\# x + \log \log_\# \#}$$

What then happens on the other side of b^x ? What does a negative result of the exponential function mean? As you might expect, it's imaginary and can be constructed, like self-multiplication, by creating new imaginary x values and labeling them with a new symbol.

Birth of J

Figure 38-5 shows the imaginary reclamation of negative values for the exponential function. The new imaginary domain is additive rather than multiplicative, with the x -axis calibrated as logarithms of real numbers. The negative numbers on the left side of the figure are designated by $+J$; they live in the imaginary *J-land*. The inhabitants are labeled as $\pm n + J$.

$$+n = \pm n + 0 \quad \Rightarrow \quad n = ([n])$$

$$-n = \pm n + J \quad \Rightarrow \quad \langle n \rangle = (J [n])$$

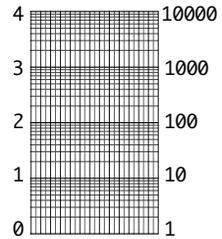
J-land differs significantly from i-land primarily because the negative numbers on the number line have not been obliterated by sign-blindness. Instead they are co-opted for use as designators of unit fractions. We then have the following relationship between the common operators of arithmetic, both direct and inverse. The diversity of arithmetic operators are indeed the same operation at different levels of nesting.

$$b^{-n} = 1/b^n$$

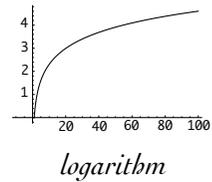
$\log_{\#} A$ ☞ [A]	$\log_{\#} -A$ ☞ J [A]
+A ([A])	-A (J [A])
$1 \times A$ (([[A]]))	$1/A$ ((J [[A]]))
$\#^A$ ((([[A]])))	$\#^{1/A}$ (((J [[A]])))

Logarithmic Space

The logarithmic transformation maps exponents onto the number line. Evenly spaced ticks on the number line are labeled by orders of magnitude, not by evenly spaced counting intervals. This mapping is common enough to support a special type of graph paper, **log paper**, that displays base-10 exponents as integers on the y-axis. The scaling between units is times 10, not plus 1. Log paper is used when we need to graph an exponentially large range of numbers, say from 1 to 100,000.



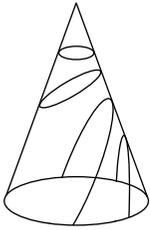
The logarithmic mapping transforms multiplication into addition by taking additive linearity as order of magnitude and forcing the linear scale to take multiplicative steps. With log paper we can add distances between coordinate values to achieve multiplication. That's also how a slide rule works. And we can see this amazing transformation directly in James forms:



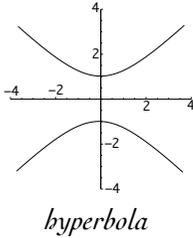
$a \times b$	☞	([a][b])	
$\log(a \times b)$	☞	([[a][b]])	cover
		[a][b]	clarify
	☞	$\log a + \log b$	

38.5 Conic Sections

Plane slices through a solid cone generate the conic sections: the circle, ellipse, parabola and hyperbola. These geometric curves have been studied throughout the history of mathematics, particularly by the ancient Greeks. We have explored the parabola as the self-multiplication function. The circle will be a central topic for trigonometry in Chapter 40. The conic circle, the trigonometric functions, the imaginary i and the logarithm are deeply connected. The conic hyperbola, the natural base- e and the logarithm are also all deeply connected.



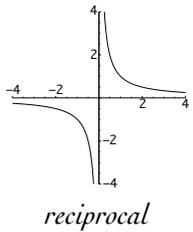
Here we'll briefly explore the connection between addition, multiplication, conic sections and logarithms. These relationships are so intertwined that we will take logarithms to be more fundamental to arithmetic than is multiplication itself.



The form of multiplication is $([A][B])$. A **unit hyperbola** has the algebraic form

$$A \times B = 1 \quad \Rightarrow \quad ([A][B]) = ()$$

The hyperbola models inverse relations in which one parameter increases as the other decreases. As A increases along the x -axis, the height B along the y -axis decreases proportionally. It's precisely the same relation as between points inside a unit circle and points outside as defined by inversive geometry.



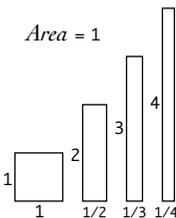
The reciprocal exhibits scaling invariance. Since the two variables are related by multiplication, this is best visualized as invariance of area.

$$f(x) = 1/x \quad f^{-1}(x) = x$$

The void-based version of the hyperbola is

$$[A][B] = void$$

This in turn is the sum of the logarithms of the A and B coordinates of each point along the hyperbola. The



logarithms of the coordinates add up to 0, turning multiplication into addition.

$$[A][B] = \text{void} \quad \Rightarrow \quad \log A + \log B = 0$$

With $A = n$ and $B = 1/n$

$$\log n + \log 1/n = \log n - \log n = 0$$

The form that serves as the multiplication unit is (), while the unit for addition is ([]). This relationship is similar to the structure of the unit circle, for which

$$A^2 + B^2 = 1 \quad \Rightarrow \quad ([A][A]) ([B][B]) = ()$$

In void-based terms

$$([([A][A]) ([B][B]))] = \text{void} \quad \text{cover}$$

The coordinates of the unit circle specify the values of the trigonometric functions, while the logarithm of the sum of their self-multiplications is 0. The coordinates of a unit hyperbola specify the values of the reciprocal function, while their logarithms add to 0.

To emphasize the family resemblance between circles and hyperbolas, we can rotate the orientation of the x-y coordinate system of the hyperbolic reciprocal function by 45°.

$$\begin{aligned} A &= x + y & B &= x - y & A &= 1/B \\ (x + y) &= 1/(x - y) \\ (x + y)(x - y) &= 1 \\ x^2 - y^2 &= 1 \end{aligned}$$

Alternatively a hyperbola is a circle on the complex plane.

$$x^2 + (iy)^2 = 1$$

38.6 Composite Number Lines

The number line in Figure 38-6 shows our interpretation of the three *operator spaces* of James algebra,

- **exponential:** inside round-brackets (A B)
- **additive:** the contents of any brackets {A B}
- **logarithmic:** inside square-brackets [A B]

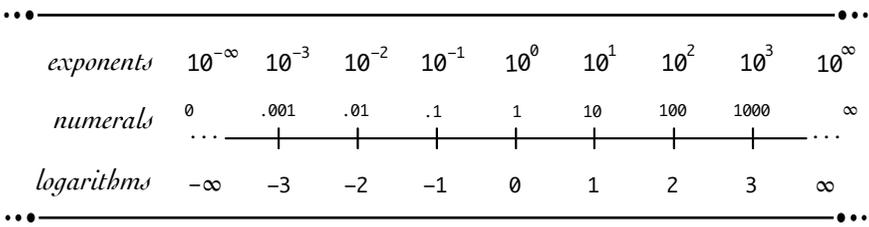


Figure 38-6: *The positive composite number line*

This composite number line shows the usually additive number line in the middle row compressed exponentially. The linear scale takes “unit” steps that multiply by base-10. The exponential scale on the top row shows these steps in exponential notation, so that $1 = 10^0$, $100 = 10^2$, etc. The logarithmic scale on the bottom row shows the logarithms of the unit steps. The logarithmic scale now resembles a conventional number line with steps of one unit each. The entire figure thus shows the logarithmic transformation as it applies to an additive number line. The exponential and the logarithmic scales accommodate the entire range of real numbers, from negative to positive infinity, leaving the center numeric scale without negative numbers. This circumstance is a consequence of the definition $10^{-N} = 1/10^N$.

The top composite number line in Figure 38-7 reinserts the negative real numbers, creating an initial problem for the exponential and logarithmic scales. The *labeling* solution is simply to add +J to the logarithmic values (and to the exponents) on the left side of zero. The logarithms of negative numbers are then their numeric magnitude *plus* J. This labeling is analogous to attaching the imaginary marker *i*, except that the J marker is *added* to an expression while the *i* marker multiplies an expression.

The lower blowup extension in Figure 38-7 shows the number line spanning from -1 to $+1$, completing the gap directly above it. Here we see negative values as exponents that identify smaller and smaller numbers. Rather than obliterating the negative numbers like the

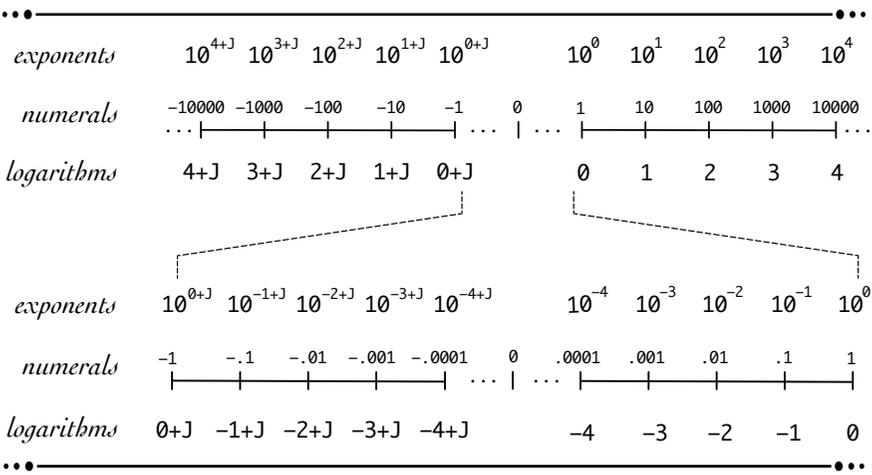


Figure 38-7: *The entire composite number line*

x^2 mapping does, here all of the negative logarithms fall between 0 and 1. As negative exponents approach negative infinity, their associated numeric magnitudes approach 0. On the left side of 0 the negative logarithms are all supplemented by +J.

Figure 38-8 serves as a summary. The reflected exponentials and logarithms on the left of 0 are *imaginary*, populating a new imaginary territory, **J-land**. But the presence of J is more than a label, it is how these numbers work. Notice that the exponential $10^{0+J} = -1$. The *magnitude* is 1; the added J indicates only that the original value is negative rather than positive. Numbers like -10000 have a magnitude of 10^4 and a polarity of J.

$$\begin{array}{l}
 -1 \quad \hookrightarrow \quad 10^{0+J} = 10^0 \times 10^J \quad \hookrightarrow \quad 1 \times -1 \\
 -10000 \quad \hookrightarrow \quad 10^{4+J} = 10^4 \times 10^J \quad \hookrightarrow \quad 10000 \times -1
 \end{array}$$

Consistent with J-transparency, J does not impact magnitude. The form of J is independent of its contents. J is also independent of the exponential and logarithmic base so that

$$J = \log_{\#} -1 \quad \text{and} \quad \#^J = -1$$

J-transparency
 $[<(A)>] = J \ A$

It should be clear that the exponential use of J *incorporates no new computational results*. Only the perspective differs.

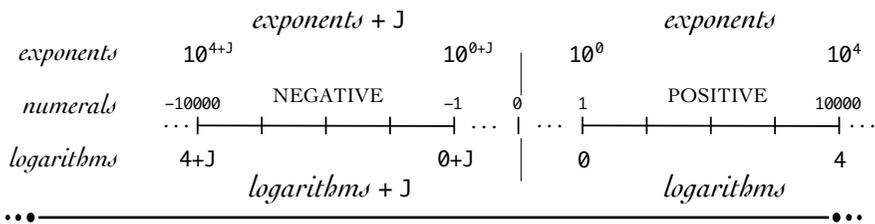


Figure 38-8: *Numeric domains on the composite number line*

Here is the general case of a negative number with an explicit base.

explicit base $-B^n$ \Rightarrow $\langle\langle\langle\langle\langle\langle B \rangle\rangle\rangle\rangle\rangle [n]\rangle\rangle$

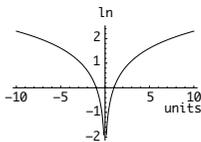
We'll immediately substitute the generic base $B = (())$.

substitute $\langle\langle\langle\langle\langle\langle () \rangle\rangle\rangle\rangle\rangle [n]\rangle\rangle_B$
 clarify $\langle(\quad \quad \quad n \quad \quad)\rangle_B$
 J-convert $(\quad J \quad \quad n \quad)_B \Rightarrow B^{n+J}$

Adding J to the exponent of a negative number transfers its polarity to its exponent. Two simple examples:

$-1 \Rightarrow \langle()\rangle_{\#} = (J)_{\#} \Rightarrow \#^{0+J}$
 J-convert $-2^1 \Rightarrow \langle(o)\rangle_2 = (J o)_2 \Rightarrow 2^{1+J}$

J provides a new notational method for handling mappings that themselves eliminate the negative numbers, such as $f(x) = x^2$ and $f(x) = \log x$. Within James algebra negative numbers do not need to exist on the *linear* number line, a perspective consistent with treating the angle-bracket as an abbreviation rather than a fundamental numeric form. The J notation is a *new representational paradigm* in which numbers as numeric bases are sign-free while their exponents carry both order of magnitude and polarity.



logarithms of positive and negative numbers

James Number Line

The next composite number line in Figure 38-9 shows the James forms for exponential, linear and logarithmic numbers. Every quadrant is informative. For orientation the middle row shows decimal numbers with steps marked in powers of ten. Above them are the boundary forms that correspond to these numbers. In the lower

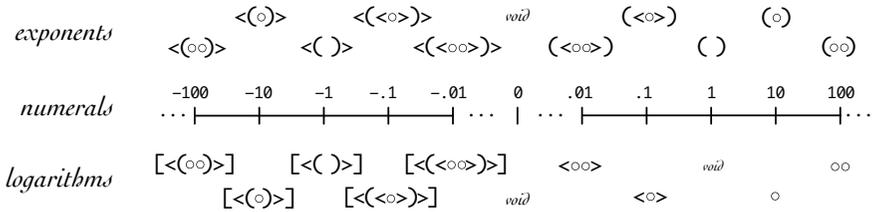


Figure 38-9: James forms on the composite number line

right logarithmic quadrant James digits are simply collections of units, the same as in ensemble arithmetic.¹³ In the upper right quadrant the outermost container is a round-bracket which tells us that the forms can be interpreted as exponential. Below these round-bracket forms, the outermost brackets have been removed in the conversion of exponential forms to logarithmic forms.

The negative quadrant on the top left reflects the positive quadrant across void by enclosing each form in an angle-bracket, or alternatively by appending J. For example:

$$\begin{array}{llll}
 -10 & \text{👉} & \langle(\circ)\rangle = (J\ \circ) & \text{J-convert} \\
 -.1 & \text{👉} & \langle\langle\circ\rangle\rangle = (J\ \langle\circ\rangle) = (J\ (J)) & \text{J-convert}
 \end{array}$$

And finally the lower left quadrant shows the James forms of the imaginary logarithms of negative numbers. For example,

$$\begin{array}{llll}
 \log_{10} -10 & \text{👉} & [\langle(\circ)\rangle] = J\ \circ & \text{👉} \quad 1 + J \quad \text{J-transparent} \\
 \log_{10} -.1 & \text{👉} & [\langle\langle\circ\rangle\rangle] = J\ (J) & \text{👉} \quad -1 + J \quad \text{J-transparent}
 \end{array}$$

The composite number line is not a simple place.¹⁴ We have not addressed the many types of infinity that bound these lines, nor the real numbers tucked between all possible rational numbers. Egregiously missing from the numeric number line is the James void, the hole filled by numeric zero. Understanding these generic forms of James numbers is a convenience but not a necessity. What is important is that once we change to expressing rational numbers as exponents and logarithms, surprises do occur. Here we found polarity in exponential space.

38.7 Equivalence of Systems

The assertion that iconic formal systems do *not* map onto symbolic systems is essential for James algebra to be of mathematical interest. If James arithmetic is equivalent to, say, Peano's arithmetic then the distinction between symbolic and iconic is inconsequential. We have just changed the appearance of things without changing any of the things themselves and without changing their behavior.

There is some trickiness even to specifying what the criterion for equivalence is. Simply put, there is a many-to-one mapping between symbolic and iconic systems. An icon is worth a thousand symbols. Just as importantly, the native concepts of a symbolic system (such as ordering, grouping, specified arity, explicit bases, negation and multiplication) do not correspond to the native concepts of an iconic system (such as void, containment, unspecified arity, arbitrary bases and nesting). We could connect the two types of representational systems via the idea of a binary contains relation between container and contents, however the difficulty there is that this single relation is mapped onto all the standard functions of arithmetic, with variety provided only by the varieties of boundaries. There is a severe mismatch of object types.

Homomorphism

Homomorphism is a technical term to describe two mathematical systems that are structurally the same except for changing the representation of things. Figure 38-10 shows the mechanism used to prove structural equality across different string-based mathematical systems. The algebraic definition is

$$h(a * b) = h(a) \text{ } \bowtie \text{ } h(b)$$

Please excuse the ugliness. $*$ and \bowtie are generic symbols for two different operations in two different worlds, *World 1* and *World 2*. The **morphism**, or *mapping function*, h is the roadway between these worlds.¹⁵

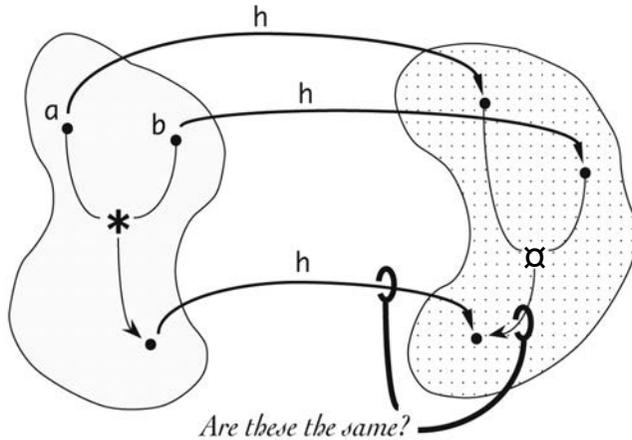


Figure 38-10: *Structure preserving maps*

The entire approach of establishing symbolic homomorphism is built upon the assumption of comparing two *symbolic* systems. The mechanism of comparison itself requires conformance to the rules of symbolic algebra. As well the mathematical concept of morphism applies only between systems with the same type of objects. Relations, for example, do not map to functions; matrices do not map to geometric curves. How then does \mathcal{S} manage to work?

The interpretation indicator, the *mapping* finger \mathcal{S} , is the highway h that joins symbolic and iconic conceptualizations. The finger however does not go in two directions (which would define an isomorphism) because it *deletes* rather than maps when we shift from symbolic expression to iconic form. We can shift back from iconic form to symbolic expression by providing the missing symbolic components. In so doing we can freely create a diversity of interpretative *readings*, all of which preserve a single meaning but do not preserve the conceptual necessities of symbolic structure.

The mathematical language of mappings presumes the constraints of mathematical groups which in turn embody strictly symbolic concepts. The homomorphism

picture in Figure 38-10 presumes, for example, that two objects (more generally, a fixed number of objects) will be combined by the $*$ and \boxtimes operators. Containers, in contrast, contain any cardinality of forms while pattern transformations can be composed of zero, one or many concurrent but separate pattern matches.

Leave Void Out of It

The trouble begins when h goes off looking for \emptyset in the iconic world. $h(\emptyset)$ and $h(\emptyset+\emptyset)$ *do not exist*. And what is \boxtimes in the iconic world? The only potential operation we have is the relation of containment. Certainly *void* does not contain *void*. Neither does \boxtimes exist because there is no iconic operation capable of acting upon *void*, much less finding something that is not there. Although we can safely say from the symbolic perspective that *void void* = *void* this construction violates both structural and interpretative intentions of void-based systems. The only available operation is that one container contains another, given that both exist. *Representational existence* is never a question in a void-based calculus since void-equivalent forms can be brought into existence at any time. *Semantic existence*, on the other hand, is not supported within a pattern-matching system. It is also illegitimate in a mathematical system to convert a meta-token in the metalanguage such as *void* into an actual object within the mathematical system. A deeper problem is that all void-equivalent forms pervade all depths of any manifest form and can be arbitrary brought into representational existence within any container and with any number of replicas.

Pattern Matching

The complexities of maintaining a mapping can be redefined by a variety of implementation strategies, something mathematicians do not usually consider. Pattern-matching, for example, does not include the concept of a function. What would pass for a function with regard to output

could include pattern algorithms and constraints that violate the assumptions of functional algebra. Differences at the foundational level are not so easily set aside as mere implementation details. It is the transitions inside each domain that do not match up, even though the final results do correspond. The mechanisms on the symbolic side must take into account commutativity and associativity of operators, while the iconic side lacks these concepts. The iconic side can proceed with arbitrary bases (using #) while the symbolic side cannot. The *implementation details* within each system are vastly different, so much so that the internal diagrams in Figure 38-10 cannot be aligned. The inability to be able to map the *theory of functions* onto an iconic pattern-matching regime can be severe. James algebra for instance has no concept of either multiplication or division, although specific compound patterns can be interpreted as multiplication and division. Dominion takes an excursion through an infinite form, as another example, in the process of “multiplying by zero”. The pattern-matching mechanism, although assumed by *both* systems, is vastly different in each. **Functional pattern-matching** proceeds step-at-a-time while respecting the definitions of each specific function. **Iconic pattern-matching** is in parallel with no functional or relational boundaries. Patterns are determined solely by matching boundary *structure* without specific functional signatures.¹⁶

Figure 26-1 in Volume II lists how the essential concepts of symbolic algebra are deconstructed by an iconic system. In this section we have yet to consider subtraction or division or logarithms but we know that the symbolic side gets quite messy while the iconic side requires one additional constant, J.

The Finger

To make the finger work across symbolic and iconic domains, we have ignored the details of formal mappings, making only side comments about

- the hole associated with the concept of \emptyset
- the replacement of value by form
- the unlimited void-equivalent forms in the abyss that themselves have no meaning
- the vast differences between symbolic functions (and relations and sets) and iconic structural pattern-matching, and
- the many-to-one mappings that permit multiple readings and multiple valued forms.

Going from James iconic form to symbolic expression, the finger works because it is coming from a tiny world that includes only configurations of two types of symbolic structure (exponential and logarithmic interpretations of $()$ and $[]$ respectively) and one constant, J . Although this mapping generates quite exotic symbolic expressions, the conceptual structure of well-behaved symbolic arithmetic is highly redundant and is, underneath, precisely that small.

Going from symbolic expression to iconic form, the finger works because the iconic form is tolerant of the symbolic redundancies, needing only three pattern transformations to remove the illusory diversity. The vast majority of the clean up is the application of `clarify` to strip away layered complexity hidden in the symbolic distinction of most functions. Functions are excellent *macros* for algebraic simplification and transformation but are at best only that, tools for conceptual organization rather than stand-alone unique concepts. Put another way, the finger does not work in purely symbolic terms, it works because the iconic approach lets us avoid the complexity of symbolic morphisms.¹⁷

38.8 Remarks

There are several important aspects of the mappings in this chapter.

- The interpretation of forms consisting of round- and square-brackets ranges simultaneously across conventional exponential, linear and logarithmic scales.
- Translation and rotation can each be expressed as a composition of two reflections, providing a natural geometric interpretation of the angle-bracket, which in turn is the constant J .
- Logarithms and exponents re-purpose negative numbers, providing room on the composite number line for the new domain of J .

The ideas of mapping and morphism are themselves not well-suited for void-based pattern transformation systems. What we have is *faux amigós*, false friends expressed in clashing languages. What is surprising is that we can cross the finger of interpretation at all. The exposition in these volumes is deeply biased toward current technique with only occasional partial excursions into the vastly different realm of iconic thinking. We will return to the formal iconic image languages of Volume I in Chapter 44.

In constructing a map between conventional and boundary forms we have been picking low fruit by assuming that the boundary forms that correspond to natural operations of conventional arithmetic are somehow special. We have concentrated on the form of multiplication $([.][.])$ while treating forms such as $((.)[.])$ and $((.)(.))$ and $[(.)(.)]$ lightly. We have also introduced a fairly radical shift in notation: the polarity property has been moved into exponential space, leaving magnitudes as pure signless forms. Euler's equation moves the polar coordinate system of the complex plane into exponential space in order to explain the behavior of J . In the next chapter we'll unite the J -frame with Euler's concept of J to simplify both his explanation of rotation in the complex plane and his resultant logarithms with an infinity of values.

Endnotes

1. **opening quote:** E. Tufte (1983) *The Visual Display of Quantitative Information* p.180.

2. **every point on the circumference is zero:** And in three dimensions, Tristan Needham observes

The close connection between inversion in a circle and reflection in a line also persists: reflection in a plane is a limiting case of inversion in a sphere.

T. Needham (1997) *Visual Complex Analysis* p.135.

3. **three types of reflection, or inversion, are fundamentally different:** Reflection is a more general concept than reflection across a line or across a circle. Given some restrictions imposed by the concept of continuity, reflection through an arbitrary function is well-defined. James Reflection is an inversion through J, as specified by the J-occlusion theorem.

$$A (J [A]) = \text{void}$$

4. **curly braces to represent a pair of coordinates:** Curly braces are also used for sets, but not here. These coordinate curly braces also should not be confused with the use of the *generic James boundary* in the prior chapter.

5. **interact with the plane and its coordinate system externally and “objectively”:** Viewing a surface from the third dimension allows us to identify the *curvature* of the surface.

6. **angle of rotation to the (extrinsic) x and y distances:** The tangent is the ratio of sine to cosine. Arctan is the inverse of the tangent. Whereas the tangent gives us the ratio if we know the angle, arctan gives the angle if we know the ratio between the x and y distances.

$$\arctan (3/4) \Rightarrow 37^\circ$$

7. **as well as all other void-equivalent forms:** Symbolic \emptyset continues to be a problem for iconic systems, while *void* is a problem for symbolic systems.

8. **reflecting the natural numbers as unit reciprocals:** Seeing a fraction as a circular reflection is diligently ignored in contemporary math education, possibly because of the relatively new and emotionally turbulent discovery of non-Euclidean geometries.

9. **both on the same line and both without limit:** Well after the number line has made its impression, we might learn that there is a *larger* infinity of real numbers stuffed between the fractions. Later still we may be told that the uncountably dense number line is insufficient to hold *all* the numbers, we will need another dimension no less to explore the structure of complex numbers on the complex plane.

10. **convert a generic quadratic function f into the simpler squaring function F :** The generic form of the quadratic in the example is the **vertex** form, in contrast to the more familiar **standard** form, $F(x) = ax^2 + bx + c$. The illustrated transformations are the **similarity** group (*translate, rotate, scale*).

11. **thus negative as well as positive can be taken:** L. Euler (1771) *Complete Guide to Algebra* §150.

A reason we condense rules that provide *options*, a reason we use exclusive or, XOR, rather than inclusive or, OR, is that our mathematical and cognitive histories have had a great difficulty with the logical concept of disjunction. Having a number with *both* polarities is not convenient for functional thinking. When traveling a path of transformation, an OR branch offers a *choice* of the next transformation. Using XOR logic to choose one path is *sequential processing*. Computationally we can go back to try the other path if we have made a poor choice. Making a wrong guess is expensive, guaranteeing that the computation becomes intractable since the number of choices can increase exponentially with no assurance of the concrete termination that is enforced within physical reality. The *parallel processing* option is OR logic; take all available paths at the same time. Technically, we are exchanging SPACE in the form of multiple concurrent processors for TIME in the form of sequential steps and backtracking. The XOR logic of one-or-the-other, in both concept and process, reduces or at least delays complexity. The OR logic of one-and-both maintains *ambiguity*, which has been inappropriately interpreted as failure to make a decision.

12. **where b is an arbitrary number greater than 1, the base:** A unit fraction base reflects the exponential function through the vertical line $x = 1$ since

$$b^{-x} = (1/b)^x$$

13. **collections of units, the same as in ensemble arithmetic:** Ensemble arithmetic is described in Chapter 2.2 of Volume I.

14. **The composite number line is not a simple place:** I've attempted to condense a great amount of structural information into small diagrams and hope that the diagrams are not impenetrable.

15. **mapping function, h is the roadway between these worlds:** For example consider two sandwich shops, SandOne and SandTwo. You go to SandOne and buy a ham sandwich with extra mustard. Now you go to SandTwo, find their ham sandwich and ask for their extra mustard. If you end up with the same ham sandwich from both shops, then there is a morphism between the ham sandwiches. The concept is much broader, the sameness might include all sandwiches and all extra condiments. And, of course, typical of math, we forget all the actual details. The sameness of sandwiches does not include the other factors that make life interesting (type of bread, quality of mustard, cost of sandwich, pleasantness of service,...).

16. **boundary structure without specific functional signatures:** In computer science a *signature* specifies the symbols used to identify a specific function, the arity and ordering of the function arguments, the types of each input, output and variable, and often incidental information such as polymorphisms that identify symbols that may be used across different types. Boundary structure is usually insensitive to arity, ordering, variable types and other non-boundary structural constraints.

17. **the iconic approach lets us avoid the complexity of symbolic morphisms:** I am certain that professional mathematicians look *through* the symbolic haze into the heart of mathematical beauty. In coming from a different field (silicon programming and design) that insists upon extreme minute rigor while also being responsible for the education of novices, the narrative in these volumes addresses more the pragmatism of symbolic math than the beauty of mathematical abstraction.

••—————••
Chapter 45
••—————••

Return

*Math was always my bad subject.
I couldn't convince my teachers
that many of my answers were meant ironically.¹
— Calvin Trillin (1988)*

Volume I presents two iconic approaches to the representation of the formal structure of arithmetic. It also serves as an introduction to a different way of thinking about formality. Volume II contrasts postsymbolic arithmetic to the established symbolic foundations of arithmetic developed well over a century ago. This volume explores the iconic constant J and applies void-based thinking to several areas of elementary mathematics.

45.1 Evolution

At the turn of the twentieth century the mathematical community adopted a radical plan to put mathematics on a firm foundation. The idea was **symbolic formalization**, the representation of concepts using encoded symbols that bear no resemblance to what they mean. Also at the turn of the twentieth century the American logician C.S. Peirce contrasted *symbolic*, *indexical* and *iconic* notations within his development of the field of **semiotics**. Peirce was the first to formalize iconic logic with his **Existential**

*iconic forms look
like what they mean*

Graphs, a form of logic based on containment within two dimensional spatial boundaries.² Peirce believed that his graphs *illustrated* the process of logical thinking. In 1967 G. Spencer Brown reintroduced Peirce's iconic system in a more general algebraic style as *Laws of Form*.

Return to Postsymbolism

Today mathematics remains symbolic while other communication media have evolved into visual and interactive experiences. We write on lines of paper but what of the communication of artists and sculptors and film-makers? We speak in a linear flow of words, but what of the non-linear flow of music and poetry and dance? We read books that display strings of tokens but what of the display of illustrations and photographs and videos and websites? Our digital computation tools can render both lines of text and dynamic images but that which is encoded within huge strings of binary digits has no knowledge of context or environment. Symbolic computation cannot make a distinction, cannot have an idea; it can neither know nor deceive itself.³

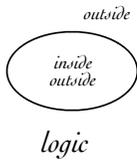
Although symbolic mathematics may be eternal, the context, meaning, relevance, interpretation and worthiness of any aspect of mathematical symbolism is involuted by physical time and by cultural change. **Belief in mathematics** is *not* eternal. Indeed a theme of postsymbolism is that formal decisions and commitments made in one era can in a later era become dubious. Hilbert sought to design a mathematics that supported entirely its own validity, without reference to the context that contains it. Prior to our modern understanding of cybernetics, ecology and embodiment, Hilbert's dream of metamathematics was a great improvement that literally laid the groundwork for the computational age. But by design metamathematics cannot be *relevant*. Symbols are necessarily obscured, obliterated, by their meaning. Formal symbol systems are designed to deceive. There is no there there.⁴

Digital technology has spurred an evolution in the representation and acquisition of mathematical knowledge. Mathematics is shifting to visual rather than textual forms of expression. Venn diagrams, Feynman diagrams, diagrammatic reasoning, cellular automata, fractals, knot theory, string theory, category theory, silicon circuit design; each of these fields relies upon the iconic representation of formal systems. Like geometry these fields can be seen as addressing inherently multidimensional concepts. Formalism is escaping its symbolic constraints.

But we face a severe limitation: *formalism itself is currently defined by symbolic strings*. Created in an era without film and television and video gaming and telephones-that-are-cameras and social media, symbolic formalism is permeated with accidental structure imposed by a medium of expression that obscures the content being expressed. Via the syntax/semantics barrier, symbolic form is intentionally blind. It cannot access its own meaning. It lacks a direct facility for feedback and self-modification. Attempting to isolate any aspect of reality or fantasy from the context/environment that provides its sustenance and vitality is delusional behavior. *Thought is a system*, integrated with its mental carrier which is itself integrated with its physical carrier which is itself integrated with its experiential context which is itself inseparable from the warp and weft of reality. Today it is both dangerous and destructive to believe in a Platonic reality separate from the actual reality since existential questions stretch well beyond the isolated security of formal and philosophical thought and well outside of the contextual disassociation of silicon computation.

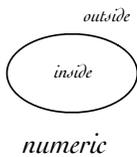
45.2 Crossing the Boundary

After working with *Laws of Form* for over a decade, I learned to recognize the depths to which Spencer Brown had deconstructed our notions of Truth and rationality. In my mind, axiomatic Crossing and Calling boiled over



from logic into the neurophysiology of thought and into the fundamental philosophies of Western culture. Taking *void* seriously forces one to look at the unity of life rather than escaping into the ease of dualism. It is no longer appropriate to pretend that our thoughts can be separate from our actions. In *boundary logic* this is particularly clear since logical boundaries are **semipermeable**, the outside has complete access to the inside. I explored a void-based perspective for two more decades, applying semipermeability to the most challenging logical tasks available: programming languages that support provably correct code and the optimization of million gate silicon circuitry. Iconic *arithmetic* grew from the rigorously computational foundation of iconic *logic*. Learning how to interpret Spencer Brown's work involves connecting abstraction to experience.

Logic Begets Numerics



An impassible chasm became obvious. Aside from a few professionals, folks don't really understand or have much interest in *logic*. People are extensively irrational.⁵ We all however must face numeric arithmetic from an early age onward. It seemed like a good idea to construct *iconic arithmetic* as a basis for communicating the importance of iconic thought to cybernetic philosophy.

Which shared beliefs are most universal and most entrenched across the cultures of the world? What would it be like to deconstruct and then to reconstruct the skills taught to every school child? Mathematics and language are the universal basis for modern primary education. In schools logic never shows up. Language skills are of course fragmented across the many human languages, but the arithmetic of whole numbers is relentlessly present in every child's schooling. What fascinates me is the exotic challenge of exploring an *alternative* to one of the few things that nearly every culture considers to be a vital necessity.⁶ This effort is particularly appropriate in

today's age of the **tyranny of numbers**.⁷ Our institutions and businesses are becoming increasingly reliant on AI pattern-recognition systems combined with unimaginable amounts of digital data to make decisions about both the strategies of organizations and the fate of individuals.

The task then was set: To demonstrate that *what we take as universal is simply a design decision* that we have chosen from a diversity of alternatives. The motivation is grounded in a belief that humankind is not at its apex of sophistication. What we believe today, I believe, will look as antiquated in the coming century as the pre-computational construction of formal mathematics a century ago looks today. For proof of principle what is needed is a clear, equally capable alternative that provides an entirely different way to think about arithmetic, an alternative that is *not isomorphic* but rather that is constructed on a completely different ground. Spencer Brown has provided that ground at the absolute minimum: *void* rather than zero. The accumulating round-boundary is an easy analog for tally arithmetic. Kauffman arithmetic provides an iconic resolution to the grouping problem encountered by every civilization that has accumulated too many individual tally marks. Addition and multiplication of numbers is thus addressed by tally arithmetic augmented by substitution.

Spencer Brown's tectonic shift in the structure of formal thinking suggests how to extend tally arithmetic into rational and real numbers. The innovation is to construct a second kind of boundary unit that is non-accumulating (Unify) and that cancels the round unit (void Inversion). The Law of Calling is a model for a non-accumulating distinction. The Law of Crossing provides a model of how to compose distinctions with their inverses. Refocusing on *containment as the only relation* eliminates the numeric processes of **counting** and **functions**. The singular relation removes addition and multiplication from James patterns, placing these numeric functions

accumulate
 $() () \neq ()$

group base-2
 $o o = (o)$

merge
 $(A)(B) = (A B)$

unify
 $[] [] = []$
void inversion
 $([]) = [()] = \text{void}$

call
 $\langle \rangle \langle \rangle = \langle \rangle$

cross
 $\langle \langle \rangle \rangle = \text{void}$

instead into the interpretation. The James calculus then stands solely on *containment patterns* rather than on our familiar arithmetic constants and operations. The operations of iconic arithmetic consist of putting parts into mutually inverse containers, ($[.]$). When we add we put the part inside the dual container, ($[a b c]$). When we multiply we put each part into a container and then put those together into the inverse container, ($[a][b][c]$). Divide and subtract require that we toss the constant J into an appropriate location within the containment pattern. Computation proceeds by *pattern-recognition and rule-based substitution* that implements replacement subforms by axiomatically equivalent alternatives.

45.3 Violation of Symbolic Canons

Iconic Arithmetic is an attempt to meet mathematics on its own ground, not at the psychological underpinnings of philosophy but at the formal rigor of axiomatic structure. The enterprise is constructed on several Principles that guide and determine the structural constraints on numeric iconic form.

- $void =$ **Principle of Void:** *Void* has no properties.
- $() \neq void$ **Principle of Existence:** Something is not nothing.
- $() = ()$ **Principle of Identity:** A distinction distinguishes itself.
- $(a b)$ **Principle of Containment:** There is the only relation, containment.
- $(a b) = (a) (b)$ **Principle of Independence:** All forms are mutually independent.
- $a = void \Rightarrow void$ **Principle of Void-equivalence:** Void-equivalent forms are syntactically inert and semantically meaningless.
- One other Principle constrains the alien numeric creature J.
- $(a J) \not\Rightarrow (b)$ **Principle of Incommensurability:** J does not interact with other numeric forms.

In a final affront to arithmetic, the empty square-bracket is even stranger than J, [] is not numeric. The non-accumulating square unit is guided by two Principles that isolate numeric form from the erosive tendencies of its antithesis.

Principle of Non-numeric Form: After reduction, non-numeric forms include a square unit.

$$(a []) \Rightarrow (b)$$

Principle of Indeterminacy: Any numeric form in the same container as a square unit is indeterminate.

$$(a []) \Rightarrow ?a?$$

Needless to say, there is very little in the above Principles that reminds one of the foundations of symbolic arithmetic.

Symbolic Dogma

It's not surprising that the structure and transformation of postsymbolic form immediately violates several canons of the symbolic dogma.

- *Meaning is stored and manipulated in strings of symbols.*

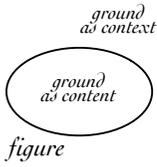
Pattern-matching exposes the *accidental structure* manifest in the representation of concepts by token strings. The symbolic doctrine casts strings as the static data structure within which control algorithms enact transformations. It is posited that knowledge can be gleaned by rearranging the linear ordering of tokens. Iconic containment, nesting itself, erodes the symbolic canon of separation of object and process, of data from algorithm. James forms are purely *patterns of containment*. Containment embodies parallelism, distributed processes, transformation *across* nested forms, and independence of every form within every container. Meaning is perceptual, interactive, experiential.

$$(a b c) \Rightarrow (b c a)$$

$$\begin{array}{c} \text{foo} \\ \text{baz} \text{ bar} \\ \Rightarrow \\ \text{foo} \quad \text{baz} \\ \quad \text{bar} \end{array}$$

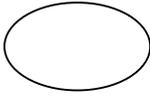
- *Image and experience do not support formalism.*

The 19th century trauma of non-Euclidean geometry grew into a ban on embedding formal meaning into diagrams and pictures. Careful structural definition can of course overcome this overt bias. A common difficulty with pictorial formalism is the distinction between figure



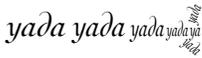
and ground. A container *cleaves* the ground and *is* the figure. Containment not only eliminates the figure/ground duality, it also allows both figure and ground to have mutually defined meaning as content and context.⁸ Containers both separate and connect.

- *All concepts must have a representation.*



String languages treat the “blank space” as just another type of token, one that is given a specific meaning as a separator of strings that represent concepts. Concept, to exist, must be expressed by an arranged sequence of encoded tokens. Containers in contrast provide an internal emptiness that is not enlisted to distinguish concept from structure. The container boundary itself provides conceptual distinction. Emptiness, a contextual *void*, is then free to be employed as a structural tool. Concept can be implicit. Structure can be void-equivalent.

- *Replication is free.*



Symbolic replication is the source of symbolic complexity. Rearrangement is the primary mechanism for decoding concepts that are tangled and obscured within an arrangement of symbolic replicas. When the sequence of rearrangement steps is ambiguous, the art of finding meaning explodes combinatorially. Iconic display in contrast is spacious enough to support unique forms without replication. Illusory forms are *pervasive* throughout an iconic structure. These forms can be freely deleted and *freely constructed* anywhere while inducing minimal structural complexity. During computation void-equivalent forms can act as catalysts for reduction of significant form.⁹ Only irrelevant replication is free. Irrelevant replicas are *motivated* only as ephemerals and once identified can be discarded without loss.



- *Process is rearrangement, not deletion, of structure.*

Strings collect and store structure that might be information. The pernicious NOT of logic allows storage of

contradictory information. Structure is converted into information via accumulation, via the construction and retention of more structure. Strings cannot self-prune via occlusion, instead they encourage redundancy. Information is positively associated with quantity. Massive redundancy has been discovered within string representations, due not only to accidental structure supported by the linear medium but also due to irrelevant structure embedded within the string representation of concepts and operations.

Spencer Brown's startling innovation of defining specific forms to be void-equivalent permits iconic structure to be identified as irrelevant. Iconic transformation increases information by deleting structure. Deletion increases the density and quality of information. This new perspective has evolved into **constraint-based reasoning**. *Eliminate* what is NOT to arrive at what is possible. Rather than considering a solution, consider all solutions by omitting the non-solutions. Computation moves forward by deletion of contextually irrelevant and redundant form. The structural independence of all forms makes rearrangement in space unnecessary.¹⁰

- *Meaning requires dualism.*

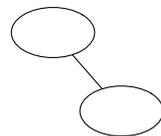
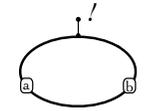
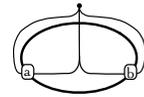
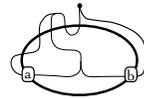
The void-based structure of Peirce's and Spencer Brown's iconic logics challenge a foundational assumption of Western thought, that rationality requires dualism. Duality is subtly embedded within the arithmetic and algebra of numbers as inverse operations, as the self-similar structure of repeated addition and multiplication, as polarity of value, and as the object/process distinction. Duality is embedded in string notation as group theoretic structure (commutativity, associativity, arity), as absence of parallelism in both expressions and processes, as the semantics/syntax barrier, as forced representation of both relevant and irrelevant expressions, and as the exclusion of the active Agent (the mathematician) from the notation.

this

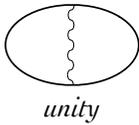
*this
or that*

*this
or that
and not this*

*this
or that
and not this
therefore that
!*



duality



Dualism dominates logic as the concepts TRUE and FALSE and as the dual perspectives of AND and OR. In contrast, the *logic* boundary $\langle \rangle$ can be interpreted as TRUE, in which case FALSE is the *void* within TRUE. Since FALSE is void-equivalent in iconic logic its non-existence makes *Laws of Form* a logic of *unity rather than duality*. Truth is confounded with existence.¹¹ A distinction, as represented by a single boundary, accommodates both independence and unity. Context, concept and content are a singular system.

45.4 Non-conformity

There have been several occasions during this exploration when the James calculus has lead to results that do not conform with conventional mathematics. The easy observation is that non-conforming results may require further work to understand, or they may be errors, or inappropriate, or excessively deviant, or simply wrong, or not even wrong.¹² There are certainly circumstances in which I have attempted to push James calculus to the limits of my understanding. It should not be surprising that some anomalies occur, particularly in places where conventional mathematics behaves anomalously within itself. There are a very few areas in which the James calculus appears to be self-contradictory, most of these have been addressed by imposition of rather arbitrary constraints to eliminate destructive forms. The occasions in which James forms substantively deviate from a consistent interpretation are indeed rare, given the very substantive differences between iconic and symbolic technique. There are a few occasions in which poor computational technique embedded within conventional mathematics is a source of problematic behavior. And there are a few occasions in which the mapping to exponential and logarithmic expressions appears to be presumptive. In these cases the James formal structure stands out as underneath and independent of conventional arithmetic. There are of course large tracts of conventional mathematics

that I've elected not to address. The guiding theme has been to limit exploration to elementary, high school and first year college mathematics for non-STEM students, with the obvious exception of innovations such as J and some applications to calculus derivatives, complex numbers and infinity. Here is a brief overview of the innovative and the non-conforming results in this volume.

General Computational Technique

Mathematical systems use a wide variety of computational methods (deductive inference, induction, recursion, iteration, substitution of various types, infinite series, mapping, etc.). Almost all eventually reduce to rule-based transformation of formal textual structure, what might be called *algebraic technique*. Iconic form supports a much wider diversity of transformational strategies including parallelism, structure sharing and elimination of accidental structure. Iconic pattern-matching is very challenging to implement within digital software while maintaining the purity of iconic principles. Software is of course string-based, however the networks of transistors that comprise digital hardware are inherently parallel, spatial and void-based. Software embraces the textual duality of \emptyset and 1; hardware operates by the *presence or absence* of an electrical signal along a wire.

Behavior of J (Chapters 34-36)

Figure 34-1 lists the features of this resurrected imaginary value while Figure 34-6 lists some of the worrisome properties of J.

Tally failure (Chapters 34.4, 35.3 and 44.6): The equation $x + x \neq 2x$ violates the Distributive property that connects addition to multiplication. However tally failure is a natural consequence of the J-void theorem. An intervention is to recognize that J does not accumulate even though it is numeric. Suppression of accumulation is quite

$$\begin{aligned} J\text{-void} \\ J J = \text{void} \end{aligned}$$

natural when one considers the extra-logical attachment of a counting mechanism required for iterative, inductive, oscillating and circular functions. *Counting repetitions requires explicit mechanism.* This weakness is attributable to hidden assumptions in conventional technique.

$$a + J \Rightarrow b$$

Incommensurable (Chapter 35.3): That J does not add to natural numbers is a property already pioneered by i.

J-self-inverse

$$J = \langle J \rangle$$

Sign-blind (Chapter 35.3): The bipolar property is shared by i, square root and many other conventional functions. In order to maintain a working concept of equality, J-self-inverse cannot be used for local replacement of equals by equals. All J forms (explicit and implicit) must be replaced globally and concurrently within an equation. Euler's intervention is better: recognize the prevalence of bipolar and multivalued functions within the laws of algebra.

$$\begin{aligned} & ([J][2] \langle [2] \rangle) \\ \Rightarrow & ([J] J] \langle [2] \rangle) \end{aligned}$$

Arrangement inconsistency (Chapter 35.3 and 36.6): **Loss of confluence** is a serious issue associated with tally failure and is the reason for suppressing accumulation of J tokens. The constraint not to collect or disperse replicas of J is necessary to avoid contradictory conclusions. J-fractions also rely on a non-accumulating J.

$$a^{k+J} \Rightarrow -a^k$$

J as a polarity exponent (Chapter 38.6): The computational use of J is unique, particularly the creation of sign-free numbers by moving polarity information into the exponential space as the presence or absence of J.

$$i = (J/2)$$

J as a more elementary imaginary (Chapter 39): The imaginary constant J is additive and structurally simpler than the multiplicative i.

Base-free Differentiation (Chapter 37)

Differentiation of base-free forms suppresses the logarithmic conversion constant that occurs when changing from one base to another. There is no equivalent conventional concept.

Rational Reflection (Chapters 39-40)

Fractional reflection (Chapters 39.7 and 40): Reflection along a single axis suppresses the complex plane by quantizing irrational rotation into rational fractions.

Fractional polarity (Chapter 40.6): Positive and negative polarity, as well as the complex plane, are special cases of arbitrary rational fractions of polarity.

Reflective trigonometry (Chapter 40.6): Rational reflection without polarity changes a few trigonometric identities. Euler's equation and the double-angle and half-angle formulas are reduced by a factor of 2. The Pythagorean theorem and the tangent function collapse.

Infinity (Chapters 41-43)

Numeric and non-numeric forms are intimately integrated within the James notation as *iconic polymorphism* of object and operator, removing the type confusion of infinite expressions. numeric unit ()
non-numeric unit []

The form of infinity (Chapter 41.3 and 41.4): The representation of negative infinity as [] and positive infinity as <[]> is a reversal of the interpretation of the angle-bracket that points to an unusual relationship between infinity and polarity.

Absorption of polarity and magnitude (Chapter 35.3): The choice and sequencing of valid transformation must be managed with structural restrictions so that the square unit does not absorb magnitude and polarity information. Since positive infinity and negative infinity are deemed in all cases to be different, absorption of polarity information must be managed closely.

Infinite Interpretation axiom (Chapter 41): Mixing an external interpretation of a formal system with the internal axioms of that system has substantive negative

effects on interpretability and application. The mitigation is to restrict Infinite Interpretation to forms with rare applicability that have no other avenue for reduction.

Complex infinity (Chapter 41.7 and 41.8): The double-square unit $[[]]$ carries complex infinity into James forms with dubious results. A central issue is whether or not an infinite unit can or should absorb polarity, or in the James case absorb J. The triple-square unit might be inaccessible to consistent computation.

Reflective infinities (Chapter 41.8): The dimensionality of a complex infinity with both magnitude and direction are exacerbated by James reflective infinities that support a different imaginary axis for each of the N unit fractions of J/N.

Indeterminate forms (Chapter 42): The easily identified single indeterminate form $[] < [] >$ provides an innovative tool for organizing indeterminate forms, although it does come with further restrictions to avoid sign-blindness and inappropriate absorption.

Non-conforming exotics (Chapter 43): James exotic forms sometimes reduce to non-standard results. Infinite summation of zero yields an indeterminate conventional expression but a James *void*. It is more difficult to ignore the indeterminism of 1^∞ and 0^0 in James form. Several conventional results yield a complex infinity while James forms result in specific forms of infinity or indeterminism. The polarity of $-\infty$ needs to be specifically factored into $(-1 \times \infty)$ for James reduction to yield consistent results. J exacerbates the conventional logarithmic collapse of polarity at infinity.

45.5 Grand Strategy

Daniel Kahneman
1954-
Nobel prize 2002

Introducing the innovative world of iconic formal thinking is bound to be extremely challenging. Daniel Kahneman observes, "People tend to assess the relative importance

of issues by the ease with which they are retrieved from memory.”¹³ Not only is there virtually no memory of nor experience with iconic formalism, almost all memory associated with arithmetic is saturated by experience with symbolic expressions. Further, our interpretation of James patterns lands in unfamiliar territories within symbolic arithmetic.

There seems to be little motivation for conceptual justification of an *exploration*. Instead these volumes launch us into an experiential postsymbolic territory where interactive structure condenses symbolic complexity, where form and meaning are united, where objects merge with processes, where absence is a primary conceptual tool, and where the viewing perspective of the reader is directly implicated within the form.

There is a fairly wide awareness of the integrative beliefs driving postsymbolism: Haeckel’s ecological holism, Peirce’s iconic rationality, Spencer Brown’s void-based axioms, von Bertalanffy’s general systems, Bateson’s cybernetic pattern-that-connects, Lovelock’s Gaia, Prigogine’s self-organizing systems, Tufte’s visual information, Varela’s embodied cognition, Wolfram’s new kind of science, Buddhist and Vedic metaphysics.¹⁴ Although arithmetic is often enlisted to provide examples that support holism, none reach in to *define arithmetic as a form of experience*. In contrast to Hilbert’s metamathematical formalism built solely on isolated abstraction, postsymbolism as a philosophical perspective lies beneath the surface of iconic form as concrete experience. The postsymbolic alternative holds within it an implicit critique of both Western dualism and objective rationality. Dualism is the mechanism, the *excuse* so to speak, that allows us to indulge in the fantasy of an objective reality external to our experiential context. Radical reconstruction of cherished formal beliefs incorporates a broader commentary on the conceptual underpinnings of rational thought in particular and of epistemology in general. *Symbolic representation does not lead to embodied knowledge.*

45.6 Remarks

Necessity

— *the author (1980)*

Like an empty mirror reflecting an empty room

With nothing around and nothing within

The blank pages of an unwritten book,

The fountain pen still full of ink,

The author without thoughts

Fills the empty page

Expressing without necessity

Nothing at all.

Endnotes

1. **Opening quote:** C. Trillin (1988/2012) *Quite Enough of Calvin Trillin* p.4.

2. **logic based on containment within two dimensional spatial boundaries:** C. S. Peirce (1909) MS 514 Existential graphs. Online at <http://www.jfsowa.com/peirce/ms514.htm>

3. **it can neither know nor deceive itself:** The conceptual limits of computation are illustrated by many self-referential questions that cannot be addressed by a computation. The famous **halting problem** asks a computational process: *When will this process be done?* If a computation is able to know when it finishes, it must have sufficient information to actually complete the computation, and therefore can use the information of when it finishes to reach the finish *faster* than is indicated by its answer. There are **modal logics** that provide operators with enticing names such as *undecided* and *know*. Similarly I can write words like *I know that I do not know*. Neither qualify, of course, as self-knowledge.

4. **designed to deceive. There is no there there:** More accurately what remains is metaphysics, an appeal to a semantic magic that connects symbolic structure to experience. We provide that magic by disembodiment of cognition.

5. **are extensively irrational:** D. Kahneman (2011) *Thinking, Fast and Slow*.

6. **nearly every culture considers to be a vital necessity:** This perspective was somewhat inspired by Stephen Wolfram's book *A New Kind of Science* (2002). Wolfram addresses the universal belief that the physical sciences are fundamentally united with symbolic mathematics by providing an alternative description of Science based on the iconic form of cellular automata.

7. **appropriate in the age of the tyranny of numbers:** "So number will now manifest itself, without limit, as tyranny." A. Badiou (1990) *Number and Numbers* § 6.14. Here Alain Badiou is referring to the abstract structure of our number system. More political and sociological examples include:

N. Eberstadt (1995) *The Tyranny of Numbers: Mismeasurement and misrule*.

D. Boyle (2001) *The Tyranny of Numbers: Why counting can't make us happy*.

J. Williams (2016) *Quantifying Measurement: The tyranny of numbers*.

S. Ball (2017) *Governing by Numbers: Education, governance, and the tyranny of numbers*.

J. Muller (2018) *The Tyranny of Metrics*.

8. **to have mutually defined meaning as content and context:** The page provides a ground for typography, but it is also a dynamic container that *contextualizes* as well as holds structure.

9. **act as catalysts for reduction of significant form:** Although deletion can be conceptualized as *void substitution* and thus integrated into a standard computational model, **catalytic reduction** which permits void-equivalent forms to be introduced arbitrarily, used to trigger transformation of significant structure, and then freely deleted is an entirely new computational paradigm.

10. **makes rearrangement in space unnecessary:** The side bar illustrates a chain of deduction in text and the same reasoning in the path dialect of iconic logic. The untangling of the path logic is clearly visible.

11. **Truth is confounded with existence:** “The concept of truth can be expressed in an extremely simple and formal manner thus: ‘What exists is and what does not does not.’” H. Matsuo (1987) K. Inada (trans.). *The Logic of Unity* p.12.

12. **deviant, or simply wrong, or not even wrong:** A common academic finesse is to leave some problems as *an exercise for the student*. I suspect that the entirety of these three volumes leaves iconic arithmetic as an exercise for any reader.

13. **the ease with which they are retrieved from memory:** Kahneman, p.8.

14. **Varela’s embodied cognition, Buddhist and Vedic metaphysics:** See

E. Haeckel (1866) *Generelle Morphologie der Organismen*

C.S. Peirce (1931-1935) *Collected Papers of Charles Sanders Peirce*

L. von Bertalanffy (1968) *General Systems Theory*

G. Bateson (1979) *Mind and Nature*

J. Lovelock (1979) *Gaia: A new look a life on Earth*

I. Prigogine (1980) *From Being to Becoming*

E. Tufte (1983) *The Visual Display of Quantitative Information*

F. Varela, E. Thompson & E. Rosch (1991) *The Embodied Mind*

S. Wolfram (2002) *A New Kind of Science*.

Māyā, the void concept in Vedic texts, has many meanings including *illusion*, the appearance of things that are not present. Buddhist texts as well describe māyā as illusory, a sign without substance.

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Index to the Index

The six **Primary Reference Figures** summarize the structural forms of James algebra and have been isolated from the alphabetical Index as globally applicable. Plurals have been collapsed into their root word. Page ranges separated by double dashes, --, indicate ubiquitous occurrence of a term throughout the range, but not necessarily on every page.

The index is organized by several *semantic reference categories*. The main distinction is between **Symbolic** and **Iconic** concepts. Generally the Iconic Section isolates dominantly iconic concepts. Within the Symbolic Section the separation of algebra from geometry from logic is somewhat arbitrary; these distinctions are made from a perspective of high school mathematics. Another challenge is the categorization of Euler's innovations as algebra or trigonometry or complex numbers, since Euler's equation mixes the three together.

PEOPLE

PRIMARY REFERENCE FIGURES

TYPOGRAPHIC DELIMITERS

SYMBOLIC CONCEPTS

- general
- arithmetic and algebra
- geometry and trigonometry
- imaginary and complex
- infinite and indeterminate
- logic and proof
- computer science
- education
- history and philosophy
- typography

ICONIC CONCEPTS

- general
- applications

JAMES STRUCTURE

- brackets
- axioms and theorems
- applied patterns

SYMBOLS AND ICONS

VOLUMES

COVER

- cover words

BUMPER STICKERS

WEBSITES

Index

PEOPLE

quotations in bold

page

- | | | | |
|-------------------------|--|---------------------------|--|
| Anaximander | 272 | Alain Connes | 274 , 303 |
| Jean-Robert Argand | 217 | John Horton Conway | 85- 86 , 347 |
| Aristotle | 182, 272, 273 , 274,
281, 283, 285, 302, 304 | Conway & Guy | 303 |
| Antonin Artaud | 143 , 173 | Courant & Robbins | 237 |
| Alain Badiou | 390 | Jean D'Alembert | 31, 37 |
| Deepak Bal | 57 | Tobias Dantzig | 36 , 57, 276 , 304 |
| S. Ball | 390 | Richard Dedekind | 8 |
| G. Baron | 56 | Abraham DeMoivre | 256, 262, 265 |
| John Barrow | 11 , 26 | Augustus DeMorgan | 33-34 , 56, 224 , 238 |
| Gregory Bateson | 388, 391 | René Descartes | 36, 178, 268 |
| Benacerraf & Putnam | 302, 304 | Keith Devlin | 222 , 237 |
| Berlekamp, Conway & Guy | 86 | William Dunham | 306 |
| Claude Bernard | 307 | N. Eberstadt | 390 |
| Johann Bernoulli | 25, 30-31, 36-45,
47- 49-50 , 54-55,
57-58, 83, 110 | Euclid | 55, 306, 327 , 348 |
| Ludwig von Bertalanffy | 388, 391 | Leonhard Euler | 18- 19 , 25-27, 29- 30-31 , 34, 37-39 , 41,
43, 45, 47- 48-49-50 ,
51- 53-54-58 , 62, 66,
70, 73-74, 80, 83,
85-86, 99, 111-112,
114-116-117 , 119,
126, 135, 137, 141,
159, 175, 178, 186-
187 , 205, 219-221,
224, 231, 233, 244,
259, 261, 301, 313,
323, 361, 369, 386 |
| Bhaskar | 285 | Fauvel & Grey | 57 |
| János Bolyai | 27 , 55 | Harvey Friedman | 9 |
| Bernard Bolzano | 285, 323 | Carl Gauss | 127, 217, 274 , 302 |
| Rafael Bombelli | 207 | Kurt Gödel | 319 |
| Jorge Luis Borges | 272 , 302 | Timothy Gowers | 274 , 303, 308-309 ,
323 |
| D. Boyle | 390 | Graham, Knuth & Patashnik | 323 |
| David Bressoud | 325 , 347 | | |
| W. Bricken | 373 | | |
| W. Bryant | 56 | | |
| Florian Cajori | 237 | | |
| Georg Cantor | 272, 274-275, 303 | | |
| Gerolamo Cardano | 32 , 55, 207 | | |
| Gregory Chaitin | 304 | | |
| Winston Churchill | 87 , 110 | | |
| K. Cole | 306 | | |

- Ivor Gratten-Guiness **34**, 56-57
- John Graves 61
- Jacques Hadamard **207**, **236**
- Ernst Haeckel 388, 391
- William Hamilton 61
- Hardie & Gaye 302
- Godfrey Hardy **59**, 85
- Hartshorne & Weiss 391
- Felix Hausdorff 327
- David Hilbert 9, 273-**274**, 276, 302-304, 376, 388
- Householder, Forsythe & Germond 304
- Hutton, Shaw & Pearson 56
- K. Inada 26, 391
- Daniel Kahneman **388**, 390-391
- Kasner & Newman 237
- V. Katz 57
- Louis Kauffman 97, **110**, 379
- F. Klein 56
- Morris Kline 56, 302, 323
- Donald Knuth **316**, 323, 344
- P. Körtesi 55
- A. Krailsheimer 302
- Leopold Kronecker 112, **303**
- Pierre-Simon Laplace **36**, 56
- Gottfried Leibniz 25, 30-31, **36**-40, 50, 55, 58, 146, 160, 273, 288, 319, 332
- James Lovelock 388, 391
- Penelope Maddy **275**-276, **303**
- Benoit Mandelbrot 325, **347**, 371
- Alberto Martínez **34**, 56, **68**, 85, **122**-126, 135, 142, **285**, 306
- Francis Maseres **33**, 37, 55-56
- Hōsaku Matsuo **26**, **391**
- Barry Mazur **118**-119, **127**, 141-142
- J. Muller 390
- Paul Nahin **56**, 237
- Tristan Needham **204**
- John vonNeumann **113**, 141
- Isaac Newton 30, 39, 273, 288-289, 319, 332
- Paul Painlevé **236**
- Blaise Pascal **269**, 302
- Giuseppe Peano 11-12, 66, 198, 236, 292
- Benjamin Peirce **221**, 237
- Charles Peirce 375-376, 382, 388, 390-391
- Roger Penrose 237
- Plato 347
- John Playfair **35**, 56
- Henri Poincaré **274**, 302
- George Pólya **239**, 267
- Ilya Prigogine 388, 391
- Pythagoras 122, 142, 265, 306
- Bernhard Riemann 289, 297
- A. Robinson 347
- G. Schubring 57
- A. Shtern 236
- F. Smith 141
- S. Sontag 173
- George Spencer Brown **xxi**, xxiv, 28, 376-377, 379, 382, 388
- John Stillwell **1**, 10, 70-**71**, **85**, 216-**217**, 237
- Patrick Suppes **272**, 302
- G. Thomas 237
- Calvin Trillin **375**, 390
- Edward Tufte **175**, 204, 388, 391
- Varela, Thompson & Rosch 388, 391
- Wachsmuth, Rollingner & Brauer 373
- Caspar Wessel 217, 237
- Eugene Wigner 35, 56
- J. Williams 390
- Ludwig Wittgenstein 304, **324**
- Stephen Wolfram 388, 391
- Gary Zukav **141**

PRIMARY REFERENCE FIGURES

		<i>page</i>
<i>FIGURE 31-1</i>	Summary of definitions, axioms and theorems	6
<i>FIGURE 34-2</i>	J theorems	63
<i>FIGURE 34-5</i>	Angle-bracket theorems to J-frame theorems	81
<i>FIGURE 37-3</i>	Derivatives of boundary forms	155
<i>FIGURE 38-7</i>	The entire composite number line	195
<i>FIGURE 41-2</i>	Theorems of [] and < [] >	291
<i>FIGURE 44-1</i>	Roadmap for generating iconic dialects	351

TYPOGRAPHIC DELIMITERS

<i>bracket</i>	<i>name</i>	<i>use</i>	<i>chapters</i>
<i>JAMES ALGEBRA</i>			
o, ()	round	numeric, exponential	all
[]	square	non-numeric, logarithmic	all
< >	angle	reflection, inverse	all
{ }	curly	generic boundary	32, 34, 37, 44
<i>TEXTUAL MATHEMATICS</i>			
(.)	parenthesis	textual scoping	all
{,}	brace	set delimiter	33-35, 39-43
{.,.}	brace	coordinate pair	38-41
.	double bar	absolute value	32-33, 35, 39
“.”	quotation mark	emphasis	32, all
<i>INCIDENTAL</i>			
⌊	cross, mark	LoF distinction	xxiv
{.}	shell	void-equivalent outermost	147, 380
*[.]	star square	bode operator	124
{...}	double shell	substitution operator	120-121
⌈ ⌋	double square	two-boundary system	304
⟨ ⟩	large angle	logic, not numeric	379, 383
{. .}	surreal	surreal number	85-86
*	surreal {0 0}	surreal analog of J	85-86

SYMBOLIC CONCEPTS

main topics in bold

GENERAL

archetype 32, 64, 281, 300, 314
cognitive 5, 7, 354, 372-373
 confusion 329-330, 332
 counting 112, 348
 meaningless 85, 285, 309-311
 imaginary i 19, 27, 32, 34, 36-37
 imaginary J 29, 40, 65
 neurological 3, 377
 logic as skill 349
 pre-computational 2, 379
 processes 1, 236
 deconstruct 286, 378
 Euler 240
 symbolic 201, 372
 truth 377
 finite 281, 292, 301, 303, 328
formal 28, 201, 285, 306, 355, 381
 logical inference 324
 rigor 274, 380
 rule-based 385
 structure 4, 325, 375, 380, 385
 thinking 1, 3-5, 377, 379, 389
incommensurable 84, 207
 algebraic numbers 8
 commensurable 208, 217, 372
 imaginary i 8, 111, 139, 207
 imaginary J 87, 93-94, 99, 106, 108,
 350, 386
 infinity 287-288, 338
 indicator 160, 199
 1 207, 209, 217, 336
 i 220, 235, 241
 J 98-99, 101-102
 type error 140, 331, 343-344, 347
 mathematics
 constructive 9, 112, 277, 285
 inventing 12--25
 model 227 *Figure 39-4* 227
 reverse 10

measurement 181, 218, 220, 228, 238
 octonions 61
 pragmatic 9-10, 276-277, 322
 quaternions 61
space
 complex 240, 262
 empty 332
 exponential 24, 171, 259, 373
 imaginary 149
 infinite 269
 linear 171, 208, 219, 250, 254
 logarithmic 127, 191, 208, 261-262
 quadratic 184
symbolic 12, 90, 372, 381
 abstraction 2, 349
 algebra 37, 117, 151, 199, 201
 and iconic 35, 144, 173, 198-189,
 201, 350, 376
 assumption 44, 99, 199
 blind to meaning 377
 canon 380-381
 complexity 202, 382, 389
 concepts 5, 199, 350-351
 existence 36, 57, 100
 illusory diversity 202
 logic 303
 mathematics 4, 44, 330, 376
 rearrangement 1, 201, 205, 381-383
 redundancy 202, 244, 260, 264, 304
 replication 64, 72, 102, 330
 not \emptyset or ∞ 70, 85
 not free 43-44, 99, 142, 311, 382
 of tokens 85, 101, 284
 representation 35, 44, 74, 118, 184, 389
 system 1, 5, 198-199, 204, 321,
 331, 376-377

ARITHMETIC AND ALGEBRA

absolute value 25, 28, 96, 110
 anticommutative 123
arithmetic 2-4, 9, 25, 27, 35, 202,
 275, 316, 375, 389
 basis 66-67, 78, 259, 263

contradiction	28, 45-46, 109, 128		
distribute exponent	335-336		
distribute square root	123, 132-135		
natural	139		
asymptotic	289		
base	22-23, 60, 64-67, 134, 136, 219, 286-287, 363-364		
base-0	336		
base-2	21, 379		
base-10	191, 194, 323		
base-e	77, 157, 192, 228, 231- 232, 237, 244, 366		
base--1	337, 348, 361		
conversion	92, 146, 343-344		
negative	92, 104, 106, 112, 326, 337-339, 357-338		
binary	2, 30, 376		
bivalent laws	104		
oscillation	111, 216, 373		
calculus	30--33, 85, 143-145, 160, 172-173, 288, 319, 332		
closure	8, 277, 287, 323, 347		
continuity	160, 173, 204, 302, 332		
decimal	10, 196, 275, 277		
differentiation			
chain rule	160		
limit	52, 143, 314		
approach	230-231, 312-313, 340		
above/below	234, 333		
to-zero	289, 366		
delta-epsilon	145, 332		
variable	145, 160, 313		
discrete	4, 112, 273, 302-303		
exponential	<i>Figure 38-4 189</i>		
asymmetry	166, 289, 342, 344		
base	188-189, 205		
function	85, 129, 133, 157, 188- 190, 205, 220, 239, 266		
multiplication	133, 166, 237		
inverse operation	<i>Figure 34-4 77</i> 62, 95, 188, 211, 383		
logarithm	36-37, 57, 241		
imaginary	29, 31, 43, 49--53, 74, 197		
negative	38, 42, 195, 212, 293		
base	93, 104, 146, 189, 311, 328, 342-346		
log0	326, 328, 343-344, 346		
log1	326, 344-346, 348		
log2	13, 21, 24		
log10	146, 197		
loge (ln)	23-24, 29-31, 37--53, 74, 146, 150-155, 169-171, 223, 233, 262, 361		
log∞	345-346		
mapping	<i>Figure 38-10 199</i> 198, 206		
isomorphism	199, 379		
one-to-one	319-320, 324		
one-to-two	186		
many-to-one	198, 202, 231, 309		
morphism	198-199, 202-203, 206		
structure preserving	199		
two-to-one	186		
multivalued	<i>Figure 32-2 24</i> 71, 85, 110, 124, 126, 142, 217, 234		
function	54, 139, 386		
number	<i>Figure 38-6 194</i>		
domain	<i>Figure 38-8 196</i> 12, 196, 287		
irrational	8-9, 12, 189, 277		
e	145, 220		
logarithmic	190		
lawless real	8, 278, 304		
natural	7, 99-104, 184, 210, 226, 274--278, 320, 324		
rational	7, 16, 197		
surreal	12, 86, 347		
system	86, 122, 139, 173, 237, 323, 347		
types of	12, 14, 210, 235-236, 287		
number line	176, 182, 185, 191, 306, 369		
composite	<i>Figure 38-7 195</i> 193-197, 203, 205, 300		
exponential	188, 197		
infinite	300		
linear	242-243		
logarithmic	229		
ordering	124, 206, 284, 306, 381		

polarity *Figure 35-3 104*
 assumed 217
 confounded 133
 negative 91, 278, 296
 partition 103, 133, 173, 293
 symmetry 127, 182
 polynomial 8, 19, 32, 48, 144, 167,
 173, 207, 373
 binomial 166, 316
 quadratic 17, 55, 91, 205, 211
reciprocal
 function 192-193
 geometric 314
 inversion 176
 unit fraction 15-16, 133, 184, 205
relation
 arity 198, 206, 383
 associativity 61, 121, 201, 308, 323
 commutativity 61, 120-121, 201, 284, 383
 distribution 48, 115-120, 129
 non-distributive 84
 transitivity 47
 reentrant 18, 21, 157, 211-213
self-multiplication *Figure 38-2 185*
 42, 60, 186--193, 235-236
 i 186, 208
 infinite 334--339
 lossy 133
 squaring 127-128, 133-138, 184-185
 negative units 45-46, 90, 104, 113,
 119-120
 units 66, 69, 90
 zero 331-332
 series 58, 85, 275
 sign calculus *Figure 36-1 119*
 25, 89, 114, 117--126, 141
 minus times minus *Figure 36-3 125*
 123, 128
square root 20, 45-47, 59, 67, 127, 129,
 180, 187, 218, 234
 information gain 133
 inverse 184, 187
 multivalued 18, 34, 97, 124, 130--135
 of 1 126-132
 two-valued 46

unity
 bifurcation of 16, 128, 234
 logical 384
 negative 13, 65, 77
 roots of 228-229
 roots of 126-127, 262

GEOMETRY AND TRIGONOMETRY

angle
 double 116, 247-248, 265, 387
 half 244, 265, 387
 multiple 247, 256
 angular distance 181
circle
 circumference 110, 238, 369
 infinite 177
 π 224, 226, 243, 206, 277,
 359, 369
 radians 181-182, 219-220, 238,
 242-243, 274
 counterclockwise 182, 230, 232, 245
 curvature 179, 238
 quadrant 49, 196-197, 215, 217
 radius 110, 176--181, 219, 231,
 238, 243
 revolution 29, 50, 52, 89, 180
 semicircle 243, 261, 277
conic section
 ellipse 192
 hyperbola, unit 192-193
 parabola 184, 186, 192, 243
coordinates 191-193, 204, 295
 Cartesian 178-179, 184, 243, 258
 orthogonal 179, 241, 243, 262
 decomposition 179, 219, 268
 non-orthogonal 263
 orthogonal-to-polar 180
 polar 178-179, 238
 polar-to-orthogonal 180
dimension
 dimensionless 238, 240
 one-dimensional 184, 240, 260
 three-dimensional 217, 179, 204, 354
 two-dimensional 38, 176, 184, 216-217, 240,
 245, 260, 267, 376

geometry 151, 178, 183, 294, 356
 anticonformal 177, 314
 conformal 314
 hyperbolic 177-178
 inversive 176-177, 192, 226, 314
 non-Euclidean 55, 177, 204, 381
 projective 306, 314

inversion *Figure 38-1* 176
 181, 184, 186, 203, 306
 through line 176-178, 182, 205, 208
 through circle 176, 204
 through function 178

perspective
 extrinsic 179-181, 204, 219
 intrinsic 179-180, 220, 226

Pythagorean theorem 111, 180, 247, 253-254, 266, 387

sphere 204, 274, 289
 triangle 180, 239-240, 259, 264

trigonometry 180, 192, 235, 239-241
 arctan 180, 204, 233, 243
 cosine 49-50, 180, 204, 220, 229, 243-254, 257--267
 sine 180, 204, 220, 229, 239-240, 249--267
 symmetry 244, 251, 260, 263
 tangent 144, 159, 204, 239, 254-255, 266, 387

IMAGINARY AND COMPLEX

complex
 analysis 87, 207, 235, 239, 256, 321
 conjugate 48, 231, 244-245
 logarithm 233
 of complex number 53
 infinity of 29, 43, 52-55, 74, 85, 99, 102, 175, 232-233
 number 7-8, 32--38, 49, 94, 99, 111-112, 207, 215-220, 232--238, 244-245, 260-261, 291--298, 348, 379
 plane 38, 175, 187, 203, 210, 216--219, 289, 294, 387

rotation 38-39, 217--235, 240, 261
 principle value 231, 261, 263
 cyclotomic equation 127, 262-263, 268
 DeMoivre's theorem 256, 262, 265

Euler

angle α 50, 219, 241, 247, 256-257
 coordinates 203, 219-220
 equation 49, 203, 207--210, 219--223, 231-232, 241, 243, 256-258, 263, 267, 387
 formula 175, 231, 237, 260
 identity 38, 62, 79, 221-224, 232, 237, 350-351, 363
 polar to logarithmic 244, 261-262
 i-land 186, 191, 207

imaginary number *Figure 38-3* 187

27--39, 59--64, 123, 139-140, 184, 186, 213-218, 235
 meaning 223
 unit i 20, 59, 67, 131, 214, 220-221, 356

INFINITE AND INDETERMINATE

compactification 297
 continuous 204, 274, 302-303
 countable 272, 274-275, 292, 324
indeterminate 307, 336-337
 contradiction 309, 313, 318-319, 322
 direction 292
 expression 311-313
 object 274
 series 319-320
 variable 308-309, 312

infinite *Figure 41-3* 299
 231--307, 312--322, 328-348, 370-372
 accumulation 66, 111, 300, 309, 336
 contradiction 296
 exponent 336-337
 extent 280, 316
 limitless 272
 line 292
 magnitude 273-274, 293, 296, 298, 302, 340
 multiplication 332, 336-337, 347

number of 176, 231-232, 275, 300,
 330, 336, 347
 number line *Figure 41-4 300*
 object 276-277, 335, 347
 oscillation 320, 347
 power *Figure 43-4 334*
 286, 326, 336, 339-342,
 345-346
 ray 292-293
 rotation 294-298, 305-306
 sequence 7, 338
 series 58, 267, 276, 319-320, 384
 set 179, 232, 319-320, 324
 sum 330, 388
 universe 5, 281, 306, 327
infinity
 actual 273-275, 324
 approaches to 275-277, 279, 300-301
 base, exponent 333-334, 339-342
 base, logarithm 345-346
 bounded 275, 281, 287, 303, 305
 completed 112, 276-277, 304, 324
 complex 271, 285, 291--299, 388
 countable 292, 324, 330
 uncountable 274-275, 284, 305
 directional 271, 288-289, 292, 297-
 298, 306, 313, 333
 illusion 274, 284
 inward/outward 184, 303, 328
 meaningful 269, 301, 310, 326
 negative *Figure 43-5 341*
 195, 271, 278--317, 327,
 332-333, 339, 341, 387
 point at 177, 314
 positive 194, 271, 280-289, 295,
 301, 307, 327, 333,
 336, 341, 352, 387
 potential 272--277, 324
 reciprocal 279
 types of 292, 306
 unbounded 273, 280-281, 303, 305
 infinitesimal 31, 143-144, 273, 287-289,
 301, 319, 332-334, 347
 L'Hôpital's formula 314
 zero 289, 332, 329, 365

LOGIC AND PROOF

ambiguity 87, 109, 181, 205, 233,
 237, 317-318
 ambiguous 106, 234, 285, 319, 382
 anomaly 279, 295, 298, 346, 384
 arithmetization 9-10
 co-defined 221, 293, 344, 346, 362
 completeness 231, 319
consistent
 expert 324
 inconsistent 98, 126, 139, 289, 347, 369
 paraconsistency 324
 deductive 138, 274, 385, 391
equivalence
 pattern 4-5
 structural 13
 systems 198
 idempotent 28, 69, 270, 302
 incomplete 319, 324
logic
 contradiction 324, 384
 dialectic 26
 operators 64, 205, 384
 metalanguage 151, 200, 239, 301, 372
 metamathematics 376, 389
 paradox 35, 56, 110, 221, 238
proof
 algebraic 113, 247
 computational 164
 conventional 160
 deductive 138
 formal 285
 inductive 256
semantics
 126, 276
 and syntax 4, 304, 311, 377, 383
 existence of 200
 general 347
 intention 284
 interpretation 180, 304
 structural 84-85
substitution
 17-18, 160, 309-310, 319
 as multiplication 120 *Figure 36-2 120*
 choices 138
 constraint 45, 97
 failed 120

Flagg resolution 97, 110-111
 global 97, 111
 of equals 138, 317
 of limit 150-152
 of patterns 97, 156, 159, 366-368
 partial 97, 111
 replacement 97, 110-111, 124
 structural 84, 239
 valid 45, 120, 178, 317
 truth 1, 377, 384, 392
 validity 35, 363, 376
 axiomatic 142, 318
 structural 63

COMPUTER SCIENCE

algorithm 2-3, 173, 267, 381
 backtracking 205, 356, 373
 binate 356, 361, 373
 Boolean 270, 373
 co-design 355
complexity
 algorithmic 148, 355-356, 373-374
 computational 205, 322, 356, 373
 in design 124, 126
 visual 170
 computational age 376
 computer science 206, 323
 confluence, loss of 83, 109, 131, 137-139,
 369, 386
constraint 101, 231
 computational 323
 formal 4
 reasoning 383
 digital 10, 376--379, 385
 halting problem 391
 intractable 205, 342
 lossy 96, 124, 126, 135, 308
Mathematica 5, 306
memory 135, 232-233, 262, 355
 accumulation 100-103, 112, 386, 389
 revolution 112, 181
 serial counter 102
 storage 238, 355, 373, 382
 with 72, 101
 without 72, 94, 100, 183

non-computable 344, 346
 object-oriented 71, 111, 374
 optimize 1, 373-374, 378
pattern matching 144, 200-202, 282, 304,
 309, 317, 319, 369--
 374, 380-381, 385
 polymorphism 206, 387
 recursion 66, 292, 305
 rewrite 129, 138, 331
 signature, function 201, 206
 silicon 2-3, 5, 173, 206, 268,
 377-378
 situated 243, 318
 software 5, 173, 355, 374, 385
 system 138, 285, 324, 378
 structural perspective 227, 282, 358
 unate 361
 Wikipedia 237, 303

EDUCATION

arithmetic 321, 324, 349, 378
 curriculum 2, 306
 education 2-3, 60, 141, 204, 206,
 324, 349, 372, 378
 humanistic 236
 learnability 354
 psychology 236, 380
 quadrivium 306
 student 60, 144, 184, 311, 324, 385
 teachers 183, 303, 375
 textbook 33, 64, 110, 117, 144, 151,
 170, 223, 237, 267, 316
 Thomas' Calculus 237
 universal schooling 2

HISTORY AND PHILOSOPHY

Babylonian 15, 182, 239
 BCE 108, 275, 302, 306, 347
 Buddhist 389
 creation-from-nothing 13
dualism 348, 372, 382-384
 dichotomy 306, 348-349
 Western 268, 378, 389
 ecological 328, 376, 389

Egyptian	15, 108, 239
epistemology	389
Greece	
ancient	8, 39, 181, 192, 239, 347
aperion	272
concepts	48, 184, 272, 328
Pythagoreans	122, 273
holistic	26, 355, 389
India	
Ananta	275
Asmkhyata	275
Jaina	275
Lilavati	285
māyā	392
Vedic	285, 389, 391
magic	391
metaphysics	30, 389, 390-391
One	124, 269, 272-273, 328
philosophy	30-31, 268, 275-276, 303, 324, 378, 380
Platonic reality	373, 377
rationality	378, 383, 389
thesis-antithesis	13
Through the Looking Glass	186
tyranny of number	379, 391

TYPOGRAPHY

blank space	382
curly brace	154, 179, 204
double-struck	7, 10
finger	xxiv, 199, 201-203
Greek letters	110, 219, 241
hybrid language	88
juxtaposition	141
parenthesis	355
quasi-token <i>void</i>	xxiv
string	3, 62, 144, 166, 174, 198, 240, 320, 376--385
text	354-355, 376, 391
textual	124, 349, 377, 385
typographic	10, 349-350, 355, 366, 392

ICONIC CONCEPTS

GENERAL

accidental structure	284, 331, 350, 355, 366, 377, 381, 383, 385
accumulation	6, 111
frame	359
round	269, 272-273
axioms	81, 122, 256, 269, 372
arithmetic	174
derivatives	144, 148
non-numeric	290-291
pattern	7, 9, 54, 64, 239, 379
void-based	270-271, 329
base	
arbitrary	150, 156, 167, 201, 208
base-free	146--156, 169, 223, 227, 238, 366, 386
exponent	5, 144, 158
logarithm	21, 29, 64
explicit	158, 190, 196, 286, 342
generic	146, 151, 159, 173, 196
independence	157, 223, 286
boundary	
environment	281, 376
innermost	65-66, 269, 271, 353
math	1, 281
outermost	65, 197, 280-281, 295, 303, 305, 328
topological	94, 350
container/containment	
as border	353-354
as connection	353-354
as enclosure	352-354
as path	353-354
as stack	352-354
capacity	328
cardinality	200
context-dependent	216, 318-319, 355
empty	69, 90, 292, 329
finite	328
internal structure	61, 286, 328, 356, 358, 366, 382
non-commutative	123--126, 134-135
relation	7, 198, 354-355, 358

cybernetics 376, 389
 design choice 54, 268, 316, 372
distinction 303
 cognitive 4
 context/content 281, 382
 identity 380
 inside/outside 75
 number/non 271, 276
 object/process 277, 383
 one/many 269, 347, 384
 positive/negative 96, 280
 emergent 54, 90, 138, 170, 322
 ensemble 1, 4, 10, 82, 86, 120,
 197, 205, 347
 Existential graphs 376, 391
frame xxiv
 cardinality 89
 content 76, 89, 147, 208-209, 359
 form 147-148
 inversion 68, 89, 270
 magnitude 208
 numeric 109
 type 89, 208
 group 10
iconic *Figure 35-1* 88
 arithmetic 4, 83-84, 378, 380
 dialects 350--356
 form 4-5, 184, 199, 202, 380
 formal system 1, 198, 201, 204, 376, 389
 logic 302, 378--380, 385
 methods 1, 144, 173, 206
 pattern 9, 149, 159, 201-202,
 217, 381--385
 semiotics 375
 thought 4-5, 7, 142, 199, 203,
 378, 388-389
 mark of priority 124-125
nested 4, 64, 94, 191, 300, 316
 inverse 60, 75
 exponents 78
 power tower 162, 214, 236
non-accumulating
 call 379
 full rotation 242
 infinity 112, 284

J 68-70, 385
 logic 302
 square-bracket 270, 272, 277, 284, 305
 surreal 86
 void 85, 329-330
 non-conforming 384, 388
non-numeric 307, 313-314, 326
 incommensurable 287--296
 indeterminate 321-322
 square-bracket 7, 26, 65, 145, 172, 179,
 270-271, 276--280,
 335--342, 370, 381
 void 69, 289, 325, 329
 notation 9, 113, 161, 350, 375, 387
 parens xxiii, 350, 352-356, 361
permeability
 semipermeable 85, 378
 transparent 74-75, 157, 328
perspective
 geometric 64, 226-227, 250
 iconic 13, 100, 144, 260, 311,
 354-355
 James algebra 65, 82, 71, 213, 223,
 291, 322
 symbolic 62, 200
 void-based 71, 153, 305
phase 103 *Figure 39-2* 214
 cyclic 29, 50--54, 87, 101-102,
 214-216, 232--235
 four-cycle 216, 357
 multiplicative 215
 quantized 214
 shift 216, 220, 226, 249-250,
 258, 264-266, 357
 two-cycle 214-216, 357
polarity 132, 209, 297
 collapse at infinity 295-296, 346, 348, 388
 fractional 263, 387
 partial 208-210, 293
 preservation 134, 332, 336, 346
postsymbolic 4-5, 350-351, 376-377,
 381, 389
reduction 95, 124, 338, 342
 angle-bracket 60, 280
 asynchronous 354, 356

catalytic 382, 392
 concurrent 102, 200, 205, 354
 deletion 382-383, 392
 irreducible 67, 109, 301, 316--321
 non-confluent 129-131
 path 97, 132-136, 139
 parallelism 1, 3, 83, 102, 201, 205, 351,
 355-356, 381--385
 unresolved 337-339, 346
reflection *Figure 39-5 235*
 87, 89, 101, 230
 as negation 182
 binary, discrete 182
 constant J 183, 209, 222
 generalized 282
 imaginary 39, 64, 186, 195
 independence 281
 infinite 280, 282, 297
 sign change 182
 square-bracket 280, 297-298
 turn around 64, 235, 305
sign-blind 33-34, 71, 93, 96
 absolute value 25, 28, 110
 bipolar 21, 25, 34, 40, 70, 97, 110,
 124--136, 139, 186-
 189, 217, 296, 301, 306
 cosine 25, 260
 double value 34, 48, 187
 function 20, 37, 45, 137, 234, 244
 imaginary 21, 184, 186, 211, 217,
 231, 261
 infinity 301, 342, 372
 logarithm 37
 multiply by zero 43
 numbers 40, 68, 127, 187-188
 sign-free 128, 196, 209, 386
 signless 68, 110, 203, 217
 sine 250
 spatial 185, 240, 385
 stable form 271, 280, 291, 333, 352
 unit fraction 90-91
void *Figure 32-1 13*
 Figure 43-3 328
 absence 65, 327, 389
 bounded 281, 328

no zero 183
 omnipresent 269
 pervasive 200, 382
 substitution 144, 156, 392
 sum of nothing 329
void-based 71, 153, 375, 378
 construction 156, 212
 demonstration 69, 76, 117, 192-193, 283
 differentiation 155, 386
 equality 78-79
 identity 79, 156
 reasoning 22, 124
 systems 44, 200
 technique 13-14, 144, 203
void-equivalent 1, 91, 117-118, 151, 171, 201
 -202, 284, 380--384
 absorbed 100, 270, 278, 296, 300,
 309-310
 illusory 44, 151, 171, 200-202, 284
 permeable 74, 157-158
 theorem 45, 71, 103, 140, 305, 329

APPLICATIONS

absorption 270, 311-313, 330, 370
 polarity 295-297, 301, 307, 321-
 322, 340, 348, 387
 infinity 293-295, 301, 306, 338,
 346, 371-372
derivative 143 *Figure 37-2 147*
 Figure 37-3 155
 chain rule 147, 161, 366-368
 base conversion 146, 151, 156, 169, 173
 derivative of
 angle $d\langle . \rangle$ 153, 367
 dconstant 154
 dcosine 257-258
 double round $d(\langle . \rangle)$ 162
 double square $d[\langle . \rangle]$ 163
 round $d(\cdot)$ 149, 151-152, 155, 173,
 364--367
 dsine 257-259
 square $d[\cdot]$ 152-153, 159, 167, 367-368
 dvariable 154, 257
 differentiation
 frame 144, 147-148, 160-161

template 147, 161, 163, 167, 170, 173
 double round 162
 double square 163
 generic 148, 167-172, 169
 power 168-169
 product 165
 type-trails 161
 inflection point 171-172
 integration 172
 limit *Figure 37-1 146*
 154--159, 364
 limit variable 146, 150--154, 157, 173-
 174, 362
 power rule 165-166, 268
 product rule 163--166, 367
 quotient rule 165, 174
 transparency 171, 362
 angle-bracket 153-154, 161, 165-166
 limit process 145-146, 153, 159
 round unit 157-159
 unit fraction 169
dialects *Figure 44-1 351*
 7, 350--366
 block 352-354, 373
 bound 352-356, 362
 bucket 352-354
 map 352-354
 network (dnet) 351--356, 361--370
 path 351--356, 361-362, 368, 372
 room 351-356, 361-362
 wall 352-354
dialect examples
 chain rule 366-368 *Figure 44-10 367*
 double-square 370-371 *Figure 44-13 370*
 divide-by-zero 352-354 *Figure 44-3 353*
 e 362 *Figure 44-6 362*
 Euler identity 363 *Figure 44-7 363*
 i 357-359 *Figure 44-4 357*
 J 352-354 *Figure 44-2 352*
 J-self-occlusion 363 *Figure 44-8 364*
 π 359-362 *Figure 44-5 360*
 rcosine 368-369 *Figure 44-11 368*
 round d(.) 364-366 *Figure 44-9 365*
 tally failure 369-370 *Figure 44-12 369*
 triple-square 371-372 *Figure 44-14 371*

dialect properties
 border 353-354, 356, 361
 depth parity 356, 359-361
 dynamics 74, 228, 232, 355
 embodied 1, 349, 389, 391
 gravity 353, 373
 look-and-feel 354
 multisensory 1
 participatory 89, 261, 275, 349-350,
 354-355
 path analysis 351
 physical 1, 29, 64, 349
 physical participation 353
 physiological 236
 round/square path border 353, 356, 361
 same as parens 355-356
 shared structure 92, 213, 366
 traversable 353, 356
exotics 143 *Figure 43-1 326*
 Figure 43-7 346
 bases 112, 173, 337, 342-343
 exponential 342
 form 113, 325-327, 388
 logarithms *Figure 43-6 343*
 342-343
 zero 329-332
fractional reflection *Figure 40-1 242*
 100, 208, 210, 226-229,
 237, 387
 discrete 208, 227, 229
 generalized 282
 half 187, 216, 221, 226, 256-
 260, 298
 half-negation 188, 216, 221, 254
 partial 226-227, 229, 240, 261
 quantized 216, 297, 387
 rotation as 181-184, 203, 222, 226-
 230, 235, 240-241,
 245-249, 256--266
 trigonometry 239--266
indeterminate *Figure 42-1 315*
 Figure 42-2 318
 130, 138-139, 173, 270,
 274, 285--288, 309--
 331, 336--348, 381, 388

- conditional dominion 322
negotiable 315-319
- J** [$\langle o \rangle$] *Figure 34-1* 62
Figure 34-6 83
- absence/presence 68, 96, 99--102, 111-112,
183, 338, 386
- additive 39, 54, 61, 87, 100, 137,
215, 235, 268, 369, 386
- breaks distribution 369, 385
- can't replicate 18, 26, 64, 69-70, 101, 131
- contradiction 73, 83-84, 137, 139,
383--386
- discrete object 39, 54, 106
- domain 62, 79-80, 87
- imaginary unit *Figure 38-5* 190
61, 64, 66-69, 74, 189
- imaginary logarithm 74, 121, 132, 137
- imaginary marker 94
- independent 68, 73, 94, 109, 195, 229
- interior 66, 73
- invariant 80
- issues 83
- magnitude-blind 43
- object form 66
- parity 233, 338, 369
- process form 66, 73
- reflection 100, 102, 175-176, 184,
210, 226, 239
- self-addition 66, 69, 235-236
- self-definition 71
- self-inverse 25, 64, 97, 107, 225, 230
- self-multiplication 66
- self-voiding 64, 69-70, 72, 89-90,
100-103, 112
- sign-blind 20, 22, 25, 96-97, 136,
213, 230
- stable 64, 74
- tokens 44, 72, 95, 99, 102-103
- transparency 73-75, 83, 225
- J/2** ($\langle [\langle o \rangle] \langle [2] \rangle$)
- J/2-frame 210, 225--229, 241-242,
248--256, 360
- i (J/2) *Figure 39-1* 213
- π ($\langle J/2 \rangle [J]$) *Figure 39-3* 225
218--254, 277, 359-362
- J-fractions** 99, 131-132, 386
- cardinality 210, 370
- cosine *Figure 40-2* 246
244, 246-249
- no denominator 285--288
- numerator 98, 106, 108, 127, 309
- power function 228
- rational 87, 98, 106-109
- quantized 262, 265-266, 297
- sine *Figure 40-3* 252
251-253
- unit 106-109, 218
- J-frame** *Figure 35-2* 89
108, 188, 208-209, 352,
358-359
- inverse operation *Figure 34-3* 76
60, 75-77, 82, 96
- J-angle frame 89
- J-conversion frame 76, 78, 82, 89, 183
- J-involution frame 89
- J-self frame 89
- [J]-frame 359
- J-land 190-191, 195, 208
- J-self-occlusion
Euler identity 79-80, 222, 363-364
- reflective** 177, 218, 222, 230, 242,
361, 388
- rcos-squared 265
- rcosine 244, 260-266, 368-369
- rsin-squared 265
- rsine 262-266
- rtan 266
- trigonometry 259--266
- tally**
- arrangement 98, 131
- consistent 99
- constraint 108, 385
- failure 53, 73, 85, 87, 98-99,
106, 301, 350, 369-
370, 385-386
- infinite 72, 330
- square-bracket 283-284, 305
- system 344, 348, 379

STRUCTURE

- Figure 31-2* 8 *numbers*
Figure 38-9 197 *number line*
Figure 43-2 327 *concepts*

Principle of

- Composition 15
Containment 380
Existence 380
Identity 380
Incommensurability 94, 106, 108, 380
Independence 144, 148, 161, 366-367,
380, 383
Indeterminacy 309-310, 381
Non-numeric Form 278, 381
Void 303, 380
Void-equivalence 380

BRACKETS

- angle $\langle . \rangle$ *Figure 34-5* 81
10, 17, 60, 66, 75, 188
divide-by-zero $\langle [] \rangle$
143, 285--290, 313, 352
double-round $\langle () \rangle$ 162
double-square $[[]]$
163, 271, 291, 293-294, 299, 371, 388
infinitesimal 332-334
round $\langle . \rangle$ 193, 268, 269, 277, 281
round unit $\langle) \rangle$ 65, 146, 269-270
square $[.]$ 65, 193
square unit $[]$ *Figure 41-1* 282
269-271, 277-281, 284, 307, 380-381
triple-square $[[[]]]$ 339-342, 371

AXIOMS AND THEOREMS

- Figure 31-1* 6 *summary*
Figure 41-2 291 *non-numeric*

Arrangement Axiom

- 48, 82, 95, 98-99, 102, 106, 115--119,
122, 131, 135, 142, 149, 170-171, 329,
365, 368, 386
collect 72, 98--102, 149, 152,
170-171, 250, 258-259, 330, 333, 348,
370, 386

- disperse 48, 115, 118, 131, 134,
152, 161, 165, 167, 249, 368, 386

- Bode** 125, 142
Cross 64, 377, 379

Composition

- cover 15, 159, 287
decompose 128
move 15, 119

Dominion Theorem

- 14, 96, 98, 131-132, 138, 171, 201, 270,
279, 283, 296, 309-310, 313, 317-318,
321-322, 330, 342, 372
absorb 154, 280, 283, 285, 294-
-298, 301, 307--313, 317, 322, 330-331,
335--338, 341--345, 371-372, 388
emit 117

- Dominion II Theorem** 283, 285

- Dominion III Theorem** 294-295

Double-square Theorem

- 294, 301, 339, 348, 370-371, 374

- Indeterminacy Axiom** 173, 321

- Indication Theorem** 100, 102, 330

- mark 72, 330, 348

Infinite Interpretation Axiom

- 269, 290, 295--301, 307, 312, 314, 321-
322, 326, 333, 370, 387-388

Inversion Axiom

- 14, 42, 82, 91, 107, 233, 281, 331, 358,
368
bracket inversion 178
clarify 65, 91, 161, 165, 202, 280,
287, 364, 366, 374
enfold 78, 151, 156
void enfold 44
void inversion 65, 136, 270, 279, 321,
328-329, 379

Involution Theorem

- 17, 42, 76, 105, 116-119, 121, 321, 365
unwrap 105, 259
wrap 371

J Theorems *Figure 34-2* 63

J-conversion Theorem

- 66, 75--78, 82, 89, 92-93, 122, 149,
153, 170, 183, 209, 225, 230, 361, 370

J-invariant Theorem 80

J-occlusion Theorem
78--82, 86, 94-95, 114, 204

J-parity Theorem
99, 103--106, 125, 230, 233

J-self-inverse Theorem
40, 70-71, 80, 107, 213, 386

J-self-occlusion Theorem 79, 222

J-transparency Theorem
49, 52, 73--76, 86, 94, 97, 125, 183,
195, 301

J-void Theorem
17, 23, 70, 90, 95, 105--108, 129-
131, 134, 140, 183, 247, 268, 369, 385

J-void object 69, 71-72, 76, 98-99

J-void process 71

J-void tally 72-73, 98, 103, 130,
132, 137, 232, 338, 341

J/2 Toggle Theorem 212, 225, 230

Promotion Theorem
17, 42, 46, 65, 82, 115, 118-120, 130-
131, 137, 321, 332-333, 374

demote 48

promote 73, 98, 116, 295, 364

Reaction Theorem 96

react 151, 366

Reflection Axiom
14-15, 45, 60, 75, 78-79, 95--98, 114--
121, 124, 130, 154, 204, 280-281, 311,
317-318, 335, 368

cancel 15, 70, 89, 98, 105, 118,
129, 139, 152-154, 176, 178, 249, 254,
259-260, 266, 336, 341, 363, 366, 368,
379

unit reflection 114, 119, 122, 243, 260

void reflection 23, 40-41, 151, 172,
231, 301, 305, 329, 339

Replication Theorem
42, 72, 128-129, 131, 142, 213, 330, 359

replicate 18, 102, 128, 330

Separation Theorem
52, 82, 94-95, 139, 278, 342, 348

Triple-square Theorem 339, 371

Unify Axiom
272, 283-284, 329, 379

APPLIED PATTERNS

*Brackets on the right count
demonstrations of each transformation
within the volume*

Arrangement Axiom [39]

collect [24]

disperse [15]

Bode [4]

Composition [10]

Cover [58]

Dominion [44]

absorb [39]

emit [5]

Double-Square [8]

Indeterminacy Axiom [17]

Indication [7]

mark [3]

unmark [4]

Infinite Interpretation Axiom [63]

Inversion Axiom [258]

clarify [216]

enfold [42]

Involution [50]

unwrap [36]

wrap [14]

J-convert [35]

J-occlude [7]

J-self-inverse [2]

J-transparent [9]

J-void object [23]

J-void tally [10]

Move [32]

Promotion [56]

demote [12]

promote [44]

Reaction [13]

Reflection Axiom [84]

cancel [72]

create [12]

Replication [22]

replicate [12]

tally [10]

Separation [13]

join [9]

split [4]

Substitute	[160]
Triple-square	[5]
Unify Axiom	[7]

SYMBOLS AND ICONS

definitions in bold
*asterisk * indicates ubiquitous token*

	interpretation finger	xxiv, 201, *
\pm	bipolar number	21, *
$=$	equal sign	11, *
\neq	difference sign	12, *
\Rightarrow	process arrow	6, *
\nRightarrow	does not convert to	62, 101, 380
\Leftrightarrow	transformation equality	15
\mapsto	mapping arrow	176--190
$=\text{def}=\text{}$	definition	*
$=?=$	equality to be determined	133
\sim	similar	151
\dots_N	N replications	6
\dots_∞	infinite cardinality	330, 333
\mathbb{N}	the natural numbers	7-8
\mathbb{Z}	the integers	7-8
\mathbb{Q}	the rational numbers	7-8
\mathbb{R}	the real numbers	7-8
\mathbb{C}	the complex numbers	7-8
\subset	subset	7
CI	Roman numeral 1000	303
	tally number	348
τ	tau, 2π	110
∞	countable infinity	*
\exists	existential quantification	75
{.}	not empty container	*
$\text{Re}(\cdot)$	real component	260, 264
$\text{Im}(\cdot)$	imaginary component	260
$\langle \rangle$	James base	30, 114
$\#$	arbitrary base	62, *
$\langle \rangle_b$	imposed base-b	*
$d\{x\}$	generic derivative	149

$d(u)_\#$	round derivative	149, 155
$d[u]_\#$	square derivative	152, 155
$d\langle u \rangle_\#$	angle derivative	153, 155
$d\{.\}$	applied derivative	153--174
$d\cos$	cosine derivative	257-258
$d\sin$	sine derivative	258-259
Δx	small change in x	160
Lh, Ln	limit variable	146--159
$[\langle o \rangle]$	J	*
<i>void</i>	non-symbol	*
$\{x, y\}$	Cartesian coordinate	179, *
$\{r, \theta\}$	polar coordinate	179, *
*	generic mapping	196--201
α	generic mapping	196--201
(A [B])	James frame	xxiv, 208, *
x, *, <blank>	multiply (contextual)	*

VOLUMES

VOLUME I	4--7, 78, 82, 120, 203, 205, 302, 346, 349-350, 375
Chapter 2	120, 205
Figure 2-7	120
Chapter 3	10
Chapter 4	349
Chapter 8	208
Chapter 9	112
Chapter 10	141, 374
Chapter 13	350
Figure 13-1	350
Figure 15-1	302
VOLUME II	5, 11, 140, 201, 301, 375
Figure 16-1	5
Chapter 18	15
Chapter 20	66, 75, 271, 291, 304
Figure 20-5	271
Figure 20-7	271
Chapter 22	11
Figure 26-1	201
Chapter 27	8, 301

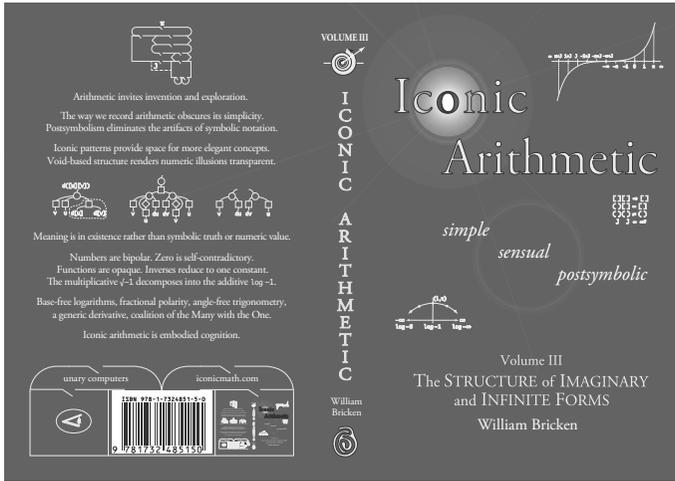
COVER

page 360
the form of π ,
room dialect

page 292
complex infinity

page 190
imaginary
exponential

page 367
dnet proof of
product rule
for
derivatives



page 269
unit
axioms

Volume I page 324
Arrangement axiom,
room dialect

page 74
opaque
boundary

page 295
absorption of
polarity at infinity

COVER WORDS

Arithmetic invites invention and exploration.

The way we record arithmetic obscures its simplicity.
 Postsymbolism eliminates the artifacts of symbolic notation.

Iconic patterns provide space for more elegant concepts.
 Void-based structure renders numeric illusions transparent.

Meaning is in existence rather than symbolic truth or numeric value.

Numbers are bipolar. Zero is self-contradictory.
 Functions are opaque. Inverses reduce to one constant.
 The multiplicative $\sqrt{-1}$ decomposes into an additive $\log -1$.

Base-free logarithms, fractional polarity, angle-free trigonometry,
 one generic derivative, coalition of the Many with the One.

Iconic arithmetic is embodied cognition.

BUMPER STICKERS

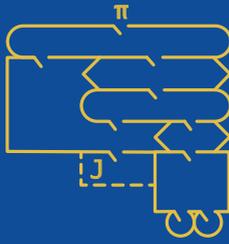
(some are paraphrased)

Iconic methods encourage embodied cognition.	1
Iconic arithmetic is an adventure, an exploration of a foreign territory.	3
James arithmetic has no concepts of addition or multiplication.	4
Real numbers are lawless, almost all are both indescribable and unknowable.	8
Arithmetic is sufficient for all constructive mathematics.	9
Negative one is the arch-villain.	13
Fractions are not designed to be added together.	15
A sign-blind expression is equal to its own negation.	20
Every mathematical object is imaginary.	27
An imaginary concept can be completely real in an imaginary world.	28
Every number has an infinity of logarithms.	29
Algebra is insensitive to what humans would call absurd.	36
Identity requires replication but it does not require repetition.	64
± 1 is both $+1$ and -1 at the same time.	73
Reflection is the void-based form of identity.	78
J can be seen as an alternative to 1 as a basis for arithmetic.	82
<i>Void</i> cannot be collected since it cannot be indicated.	99
Cardinality counts indications.	102
Every rational number is a sum of unit fractions in multiple ways.	108
J replaces the concepts of negation, subtraction, division and logarithm.	114
Multivalued functions create tears or folds in the fabric of the plane.	127
Multivalued functions are the rule rather than the exception.	127
At the foundation of the arithmetic of signs is a type error.	140
Replication is not free.	142
The form of e is the form of round unit transparency.	157
Presence of J is not the inverse of its absence.	183
We translate, rotate, reflect and scale by changing viewing perspective.	184
i is a half-reflection operator.	187

Self-multiplication leads to bipolarism.	188
Magnitude is signless while exponents carry polarity.	196
Fractional reflection and partial polarity take the place of rotation.	210
J is a simpler, more elementary imaginary number than i .	213
Round units describe the Many, square units describe the One.	272
Infinity is inside.	275
Replication of infinity is an illusion.	284
Infinity is not a homogeneous singular concept.	288
We fantasize an unbounded universe so we can pretend to be outside of it.	305
Infinity cannot be tallied.	309
The utility of a definition is as important as its mathematical consistency.	316
Complexity is an emergent property of the accumulation of units.	322
Language embraces inconsistency and interdependent webs of meaning.	323
Exotics illuminate rules, exposing their biases and their weaknesses.	326
Zero is non-numeric.	329
Infinity is not an accumulation of an infinite number of 1s.	336
Look at this!	350
We think in concert with our senses.	350
Transformation of containment relations changes their look-and-feel.	354
As a culture we value duality over bounded possibility.	372
Belief in mathematics is not eternal.	376
By design metamathematics cannot be relevant.	376
Thought is a system.	377
Our thoughts are not separate from our actions.	378
What we believe today will look antiquated in the next century.	379
Containment eliminates the concepts of counting and function.	379
A container identifies the ground and is the figure.	381
Eliminate what is not to arrive at what is possible.	382
Truth is confounded with existence.	383
Arithmetic is a form of experience.	388
Postsymbolism is a critique of Western dualism and objective rationality.	388

WEBSITES

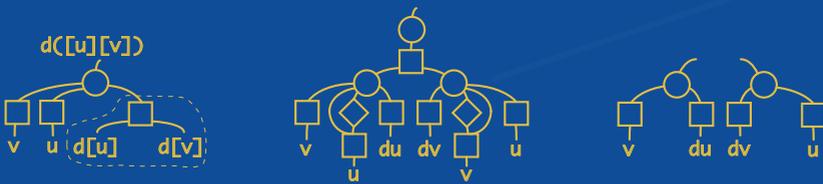
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http://aleph0.clarku.edu/~djoyce/java/elements/elements.html	348
https://books.google.com	238
http://classics.mit.edu/Aristotle/physics.3.iii.html#485	302
https://en.wikipedia.org/wiki/Controversy_over_Cantor%27s_theory	303
http://homepages.math.uic.edu/~kauffman/TimeParadox.pdf	110
http://mathshistory.st-andrews.ac.uk/DSB/Bolyai.pdf	55
https://mathworld.wolfram.com/Doublestruck.html	10
https://msuweb.montclair.edu/~bald/files/LeibBernLogs.pdf	57
http://wbricken.com/pdfs/01bm/05arch/01dnets/04distinction-networks.pdf	373
http://www.alainconnes.org/en/downloads.php	303
http://www.encyclopedia.com	55
http://www-history.mcs.st-and.ac.uk/Biographies/Maseres.html	55
http://www-history.mcs.st-andrews.ac.uk/Quotations/De_Morgan.html	238
http://www.jfsowa.com/peirce/ms514.htm	391
https://www.scientificamerican.com/article/let-s-use-tau-it-s-easier-than-pi/	110



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Base-free logarithms, fractional polarity, angle-free trigonometry,
 a generic derivative, coalition of the Many with the One.

Iconic arithmetic is embodied cognition.

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