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there is no question that native cultures in the new world exhibit many forms of mathematical development this native american mathematics can best be described by considering the nature of the concepts found in a variety of individual new world cultures unlike modern mathematics in which numbers and concepts are expressed in a universal mathematical notation the numbers and concepts found in native cultures occur and are expressed in many distinctive ways native american mathematics edited by michael p closs is the first book to focus on mathematical development indigenous to the new world spanning time from the prehistoric to the present the thirteen essays in this volume attest to the variety of mathematical development present in the americas the data are drawn from cultures as diverse as the ojibway the inuit eskimo and the nootka in the north the chumash of southern california the aztec and the maya in mesoamerica and the inca and jibaro of south america among the strengths of this collection are this diversity and the multidisciplinary approaches employed to extract different kinds of information the distinguished contributors include mathematicians linguists psychologists anthropologists and archaeologists

this collection of 31 articles dedicated to margaret langdon represents the multitude of approaches to native american languages taken by linguists today half of the essays treat hokan languages but uto aztecan penutian muskogean iroquoian mayan and other groups are also represented with pieces on phonology syntax the lexicon and discourse

in this the first in a series of occasional papers of the crow canyon archaeological center in cortez colorado eleven archaeologists explore new ways of looking at the social functions of prehistoric pueblo architecture at scales of integration ranging from the household to the region the contributors provide theoretical historical and cross cultural perspectives on pueblo architecture and social organization and they examine the time honored assumption that prehistoric and historic pueblo kivas were functionally equivalent they also consider the development of plazas and other public structures in relation to changing community organization and evidence that kivas and related structures were loci for material and information exchange

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