There are many reasons why a cookie could not be set correctly. Below are the most common reasons:

- You have cookies disabled in your browser. You need to reset your browser to accept cookies or to ask you if you want to accept cookies.
- Your browser asks you whether you want to accept cookies and you declined. To accept cookies from this site, use the Back button and accept the cookie.
- Your browser does not support cookies. Try a different browser if you suspect this.
- The date on your computer is in the past. If your computer's clock shows a date before 1 Jan 1970, the browser will automatically forget the cookie. To fix this, set the correct time and date on your computer.
- You have installed an application that monitors or blocks cookies from being set. You must disable the application while logging in or check with your system administrator.

Why Does this Site Require Cookies?

This site uses cookies to improve performance by remembering that you are logged in when you go from page to page. To provide access without cookies would require the site to create a new session for every page you visit, which slows the system down to an unacceptable level.

What Gets Stored in a Cookie?

This site stores nothing other than an automatically generated session ID in the cookie; no other information is captured.

Navajo weavers at work, Hubbell Trading Post, 1972. Pueblo influence[edit]. The Navajo may have learned to weave from their Pueblo Indian neighbors when they moved into the Four Corners region during the year 1000 A.D.[3] Some experts contend that the Navajo were not weavers until after the 17th century.[4] The Navajo obtained cotton through local trade routes before the arrival of the Spanish, after which time they began to. Until 1880, all such textiles were blankets as opposed to rugs. In 1850, these highly prized trade items sold for $50 in gold, a huge sum at that time.[9]. Railroad service reached Navajo lands in the early 1880s and resulted in considerable expansion of the market for Navajo woven goods. Traces the history of influences on the making of Navaho rugs, through a search of the J. L. Hubbell correspondence from 1878 to 1957. Describes changes in colors, design, fibers, construction, and uses of Navaho rugs. (CM). Descriptors: American Indian Culture, American Indians, Art Expression, Art History, Cultural Influences, Design Crafts, Females, Handicrafts, Socioeconomic Influences. Publication Type: Journal Articles; Historical Materials. Education Level: N/A. Audience: N/A. Language: English. The famous Navajo pottery, rugs, and jewelry are products of such contacts. Although the Navajo were not as persistent or extensive raiders as the Apache, they were troublesome enough for Kit Carson to subdue them. This included destruction of crops and livestock, and the forced relocation (the Long Walk) to a reservation in New Mexico which caused the death of thousands and left a legacy of resentment and distrust. The Navajo code talkers were commended for their skill, speed and accuracy accrued throughout the war. At the Battle of Iwo Jima, Major Howard Connor, 5th Marine Division signal officer, had six Navajo code talkers working around the clock during the first two days of the battle. These six sent and received over 800 messages, all without error.