

pointing more & more to probability

~~Much~~ recent research is revealing the ~~fact that it is~~ probable that the Navaho brought the knowledge of weaving with them when they migrated to the Southwest. During these travels they ^{came} through country where other Indians were already spinning and weaving, and it is quite possible that ^{American was when} ~~here~~ they learned to make and use ^{distinctive new} ~~their~~ type of spindle used by the Navaho women ever since they first began to weave in the Southwest. The Navaho spindle differs from that of the Pueblo, both in construction and in use. ^{Further} Navaho looms are portable whereas those of the Pueblo are stationary.

The fact that Navaho weavers have ~~always~~ been women, while with the Pueblo People it has always been the men, is another marked difference. ^P Pueblo weaving is dominated by traditional forms and designs with little variation, while the Navaho weavers are emphatically creative. While it is true that traders of many areas have influenced types and designs to some extent, within these bounds there is great variety. Over the long years of production from Navaho looms, the infinite variety of design, color, and weaving patterns, have stamped the Navaho as the masters of their art.

To the north we could see the piñon covered mesas
~~throughout~~ of the Defiance Plateau where the
water drainage for the western slope of the Chuska
Mountain tunnels its way into the canyon area of
de Chelly + Del Norte and drains into the Chiricahua