

May 21, 1954

Mme Emmy Swaybruck,
American Crayon Co.,
9 Rockefeller Plaza,
New York, N.Y.

Dear Mme Swaybruck:-

Thank you very much for your nice letter. It was indeed a pleasure to see you here in Santa Fe, only I regret the cause that kept you here. I do hope that your arm is healing rapidly and that you have recovered from the shock of the accident.

Herewith are three photographs of Katsinas. Some choice ones from the Museum. All the data is attached to the prints. I also enclose three color transparencies. I made these on my own, so to speak, and if you do not want them, just return them as some use for them is sure to turn up sooner or later. While I was making the black and whites seemed the logical time to do the color also. I hope that you will find what you want in this lot.

Regarding the matter at the hospital, I find that tipping is not done here. If you wish to send the nurse a gift that would be just as you desire in the matter.

Hoping that all goes well with you and that we may see you here again under the best of circumstances, I am

Sincerely yours,

HOPI KATSINA

The name KATSINA (or Kachina) is applied to supernatural beings impersonated by properly costumed men wearing masks. Also applied to small wooden figures representing those mythical dieties, Niman and animal demi-gods and cultural heroes; or the figures may be actual playthings-dolls- for children.

Non-Indian people are not permitted to attend the Katsina ceremonials so that the public knows little about them.

The wooden figures are borrowed by one village from another throughout the Pueblo region, but not so with the ceremony itself.

Among the Hopi, the figures are given to young girls for the ceremony to celebrate the return of the Katsins to earth and which centers about the preparations for the coming agricultural season. They are also given to women to promote child bearing. After a desired child has come into being, the figure is thought of as the "heart of the child" and is always kept.

1) Hopi - Hemis-Katsina (Kachina) MN
(463)

Usually principal character in the
Niman Katsina Dance

July at host Hopi Pueblos

last Katsina dance of
year.

This game is synonymous with
(Niman)

Made by Viet's Lomahafewa
of Shungapovi (2nd mesa)

1950 prize winning piece at
Gallup Arts & Crafts Exh.

(2) The dolls are borrowed by one village from another throughout the Pueblo region - but not as well to the ceremony.

Among the Hopi - the dolls are given to young girls for the ceremony to celebrate the return of the Katsinas to Earth & which centers about preparations for coming agricultural season. Also given to women to promote child bearing. After a desired child has come into being the "doll" is thought of as "heart of the child" & not to be parted with.

The Hopi villages.

#470

Kneeling - Corn grinders Maiden

a Kalsina in -

Mano + Metate
corn grinders - supplements.

White Corn Maiden

Hopi name - Ang-chin

Mana a Gocha Mana.

58^m Editaa L. Watson
collecting — on loan to
MNM.

Sun Katsnia Tawa

appears in regular & mixed
Katsnia dances

Made by George Edwin
1951

Represents spirit of the SunGon
carries Flute & Rattle.

① The Katsina is applied to supernatural beings impersonated by profusely costumed men wearing masks, & to small wooden figures representing those mythical mes-dieties, human & animal demigods & cultural heroes: or the figures may be actual play-things "Dolls" for children.

Non-Indian people are not permitted to attend the Katsina ceremonies, so that the public knows little about the