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United States Department of the Interior
 National Park Service

NATIONAL REGISTER OF HISTORIC PLACES REGISTRATION FORM

This form is for use in nominating or requesting determinations of eligibility for individual properties or districts. See instructions in Guidelines for Completing National Register Forms and How to Complete the National Register Registration Form (National Register Bulletins 16 and 16A, respectively). Complete each item by marking "x" in the appropriate box or by entering the requested information. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, styles, materials, and areas of significance, enter only the categories and subcategories listed in the instructions. For additional space use continuation sheets (Form 10-900a). Type all entries. Use letter quality printers in 12 pitch. Use only 25% or greater cotton content bond paper.

1. Name of Property

historic names I'ittoi Mo'o (I'ittoi's/Montezuma's Head) and 'Oks Daha (Old Woman Sitting)

other names/site number Lady Sitting on the Mountain, Grandmother, and Old Woman's Head. Montezuma's Head is the name most widely known and the name most often used in English by Tohono O'odham and Hia-Ced O'odham persons.

2. Location Organ Pipe Cactus National Monument

street & name Postal Route 1, Box 100 N/A not for publication
city, town Ajo X vicinity
state Arizona code AZ county Pima code 019 zip code 85321

3. Classification

Ownership of Property	Category of Property	No. of Resources within Property	
<u> </u> private	<u> </u> building(s)	contributing	
<u> </u> public-local	<u> </u> district	<u> </u>	noncontributing
<u> </u> public-State	<u> X</u> site	<u> </u>	<u> </u> buildings
<u> X</u> public-Federal	<u> </u> structure	<u> </u>	<u> </u> sites
	<u> </u> object	<u> 2</u>	<u> </u> structures
		<u> </u>	<u> </u> objects
		<u> </u>	<u> </u> Total

Name of related multiple property listing: No. of contributing resources previously listed in the National Register 0

4. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1966, as amended, I hereby certify that this X nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property X meets does not meet the National Register criteria.

John Banks Signature of certifying official See continuation sheet. 3/8/94 Date

National Park Service State or Federal agency or bureau

In my opinion, the property X meets does not meet the National Register criteria.

James W. Franzen AZSAPD Signature of commenting or other official See continuation sheet. 24 FEB 1994 Date

ARIZONA STATE PARKS State or Federal agency or bureau

5. National Park Service Certification

I, hereby, certify that this property is:

entered in the National Register

 See continuation sheet

 determined eligible for the National Register. See continuation sheet

 determined not eligible for the National Register.

 removed from the National Register
 other, (explain:)

Janet E. Jensen 5-2-94

Signature of the Keeper Date

6. Functions or Use

Historic Functions
(enter categories from instructions)

Current Functions (enter
categories from instructions)

TRADITIONAL CULTURAL PROPERTY-natural
object/rock formation used to
worship I'ittoi, a Tohono O'odham
Indian (also known as Papago) god
(see National Register Bulletin
38)

LANDSCAPE-park, natural features,
and conservation area
TRADITIONAL CULTURAL PROPERTY-used
to worship I'ittoi

7. Description

Architectural Classification
(enter categories from instructions)

Materials
(enter categories from
instructions)

N/A

foundation N/A
walls N/A
N/A
roof N/A
other N/A

Describe present and historic physical appearance.

Summary

Montezuma's Head is a rock formation sacred to the Tohono O'odham and Hia-Ced O'odham groups of the Tohono O'odham Nation, also "known by outsiders as the Papago" people (Stolzenburg 1992:18). It is situated at the northern end of the Ajo Mountains in Organ Pipe Cactus National Monument near the eastern boundary of the monument shared with the Tohono O'odham Nation. Historian Wilton Hoy uses four adjectives to describe this peak of 3,634 feet -- imposing, spectacular, splendid, and striking (Hoy 1976:127, 155, 246, 248). The formation is a local landmark that is quite visible from the Gu Vo District of the Tohono O'odham Nation. Gu Vo residents regularly visit by foot trail from the Indian reservation to meditate and worship and to leave gifts of food and personal belongings for I'ittoi, the Tohono O'odham god associated with Montezuma's Head and the creation of the Tohono O'odham (also known as Papago) and Hia-Ced O'odham (also known as Sand Papago)(Cipriano 1989; Van Horn 1989). Montezuma is another name for I'ittoi (Underhill 1969:12; Galinier 1991:491, 493, 505).

The rock formation consists of two parts. The main feature is perceived as a human-like figure -- many say of a woman -- sitting, with head and shoulders facing the southwest. A smaller rock formation is situated

just north of the main peak, the woman's basket (Hoy 1976:137).

Location and Setting

Montezuma's Head is in the northeastern quadrant of Organ Pipe Cactus National Monument about six miles east of Highway 85, which traverses the monument in a north-south direction. It is in a protected area of the monument designated by the United States Congress as wilderness and can only be reached on foot. The 7.5 Minute Mount Ajo Quadrangle Map calls this wilderness area the Organ Pipe Cactus Wilderness. Two types of plant communities predominate in the area: (1) a mixed cactus/paloverde community on the bajadas that slope down to the west from the Ajo Mountains to the Ajo Valley and (2) a scrubland community characterized by agave, jojoba, juniper, and rosewood types that require more abundant rainfall and grow in the canyons among the crests of the Ajo Range, where Montezuma's Head is located. The area is very peaceful with scenic views at various angles of portions of the Ajos to the south and east as well as vistas of plains, bajadas, and peaks of other ranges to the west and southwest.

List of Contributing Elements

<u>Contributing</u>	<u>Built</u>	<u>Element</u>
Old Woman Sitting*	from time immemorial	1 object
Old Woman's Basket*	from time immemorial	1 object

*natural object/rock formation

TOTAL contributing elements: 2 natural objects/rock formations.

Present Appearance

The Ajo Mountains are quite rugged with deeply eroded ranges of Tertiary volcanic rocks. The volcanism came early in Tertiary time, 60 to 50 million years ago. These volcanic rocks were bent and broken during the mountain building of mid-Tertiary times, 30 to 20 million years ago. And they were disturbed again during the Basin and Range faulting of 15 to 10 million years ago.

The dark bastion of the Ajo Range reveals irregular layers of brown lava alternating with tan or light yellow tuff, in a mountain face that exposes the cut edges of faulted, east-tilting layers....The faulted block is now deeply eroded, with stark cliffs, deep canyons, and turreted mountain ridges (Chronic 1984:295).

Montezuma's Head is just such a turreted mountain ridge in the Ajos.

Historic Appearance

Given changes in the soil mantle having to do with erosion from the mountains washing down the bajadas towards the plains and the valleys -- often in flash floods from summer downpours -- the area probably has not

changed much from time immemorial or the dawn of time in Tohono O'odham and Hia-Ced O'odham terms, which is the initial period of I'ittoi. That was when I'ittoi was frequenting the place of Montezuma's Head and two other important sacred sites in the Sonoran Desert helping humans become established on earth. The god I'ittoi figures prominently along with Jewed Makai, or Earth Maker, who is the supreme deity in the creation of the Tohono O'odham and Hia-Ced O'odham (Nabhan 1987:107).

The other two I'ittoi sites are both caves or "homes" of I'ittoi. One is part of Baboquivari Peak in Arizona east of Organ Pipe Cactus National Monument on the reservation of the Tohono O'odham Nation, and the other is in the Parque Natural El Pinacate/Sierra del Pinacate in Mexico southwest of Quitobaquito Springs, which is in Organ Pipe Cactus National Monument (Lumholtz 1990:203, 208; Underhill 1969:13; Antone 1990; Wilson 1989, 1992). "To the Tohono O'odham, the Desert People, Baboquivari is the sacred center of their universe, home of their creator" I'ittoi (Stolzenburg 1992:18). In the Pinacate protected zone, an area of past volcanic activity, "one of the largest lava tubes, near the base of Carnegie Peak, is a sacred place for the Tohono O'odham Indians" known as I'ittoi's Cave (Wilson 1989:12) or "The Sacred Cave of Pinacate" (Lumholtz 1990:208). "Here...the slopes of Carnegie Peak...the flows hardened on top but continued to flow underneath until all the lava exited from the lower end, leaving a cave called a 'lava tube'" (Cochran et al. 1990:12).

Long ago, the Tohono O'odham's elder brother, the god I'ittoi, learned that the world would be destroyed in a great flood. He fashioned a boat and warned the coyote and the Pinacate beetle to save themselves from the coming deluge. When the floodwaters gushed forth from the tops of mountains, I'ittoi floated around the world four times. As the flood was subsiding, his craft came to rest on the Pinacate summit, giving the Pinacates a sacred status. Soon he and the coyote and the beetle got together again. They could not find a dry place to sit, so they dug a tremendous hole. Then I'ittoi created the red ants, who went down still farther into the earth and brought up dry soil for them to sit upon. Thus were I'ittoi, the coyote and the Pinacate beetle saved from the flood, according to the legend (Cochran et al. 1990:11).

Historically and currently, a "home" of I'ittoi normally would be pretty much strewn with offerings of personal items and bits of food or tobacco left there by worshipers. A visit today to the Baboquivari I'ittoi's Cave is likely to find it heavily strewn with offerings (Wilson 1992). The

Pinacate I'ittoi's Cave, however, is so remote (Hayden 1983:4) that only a few people ever go there (Cochran et al. 1990:13), even though it definitely remains alive in O'odham belief as one of the places where I'ittoi lives (Galinier 1991:493; Wilson 1992). Caroline Wilson (1992) in recent visits to the Pinacate I'ittoi's Cave has seen very few offerings.

The number of Tohono O'odham and Hia-Ced O'odham who visit Montezuma's Head and leave gifts for I'ittoi is somewhere between that of the much-visited Baboquivari I'ittoi's Cave and the little-visited Pinacate I'ittoi's Cave. The latter was described in 1912 by Carl Lumholtz as a place "to deposit offerings and do...[I'ittoi] homage...[and where] some old, weather-worn sacrificial objects were observed around a small natural terrace down in the opening [of the cave], as well as in the cracks of the rocky sides" (Lumholtz 1990:208). This description fits Montezuma's Head as well because offerings to I'ittoi may be found from time to time around the base of the rock formation.

The basic origin information involving I'ittoi/Montezuma is told by anthropologist Ruth Underhill on pages 8 through 13 of her book Papago Indian Religion (1969). Two historic photographs of Montezuma's Head were published by William Hornaday as part of his account of his 1907 expedition to the Sonoran Desert in the United States and Mexico (Hornaday 1983:44, 74). From these photographs, Montezuma's Head looks today as it did then.

Integrity

Montezuma's Head maintains its physical integrity or integrity of condition as follows (Parker and King 1990:10). Montezuma's Head is situated in designated wilderness in the monument. The only possible threat to the natural and cultural integrity of Montezuma's Head is the fact that non-Indian persons occasionally climb up to the summit of the rock formation. It is a technical climb and generally requires ropes and other equipment, although it has been done without ropes (Hoy 1976:282). A 1948 expedition of the Los Angeles Chapter of the Sierra Club, led by rock climber Roy Gorin, expected this ascent of Montezuma's Head to be the very first but found a rock cairn containing a tobacco can with the initials K.M. and C.B. written on a piece of paper. "The names of K.M. and C.B. are not known, even after considerable searching by the writer," says historian Wilton Hoy (1976:281-282).

These initials apparently are not associated with Martha Breasted of Tucson who while living in Ajo, Arizona, as a young woman climbed to the summit of Montezuma's Head with two men friends in 1928 (Wilson 1991). Hoy says that yearly ascents were common during the 1960s. Today, ascents are rare and require a permit from the chief ranger of the park.

Before being granted a permit, a climber must have a personal talk with the chief ranger and be told about the natural and cultural considerations in climbing the formation. Climbers must be aware that no portable electric drills may be used for holes to attach permanent bolts. No motorized tools of any type may be employed in an area designated as wilderness, and only "clean climbing" is permitted using removable devices (Martin 1990:36-38; Longden 1990; Smith 1991). As with Baboquivari Peak within the Tohono O'odham Nation (Bowden 1992:43-44), prospective climbers must be made aware that Montezuma's Head is sacred to Tohono O'odham and Hia-Ced O'odham worshipers and that their privacy must be respected.

For traditional cultural properties, the question must be asked of cultural integrity or the integrity of continuing relationships "to traditional cultural practices or beliefs" (Parker and King 1990:10). The cultural integrity of Montezuma's Head is intact with the Tohono O'odham and the Hia-Ced O'odham, especially with those people who live in its shadow in the Gu Vo and Hicquiwan districts of the Tohono O'odham Nation (Lopez 1982; Cipriano 1989; Van Horn 1989; Nabhan 1990; Ramon 1993).

Despite acculturation following European contact with the Spanish and later the Americans, basic Tohono O'odham values survive by way of the Tohono O'odham language, religion, and dry-land farming practices (Wilson 1992). Euro-American acculturation has meant Tohono O'odham participation as workers in off-reservation copper and silver mining and large-scale agriculture. On the reservation, cattle and horse raising are predominant along with traditional small-scale agriculture using mesquite weirs to divert and retain desert wash water. Intellectually, acculturation has generally meant, not the displacement of traditional beliefs, but rather the incorporation of new ideas into the old ceremonies and practices (Welsh et al. 1984:56). One can find modern solar panels among traditional mesquite corals on the reservation (Fontana 1983:43). Religiously, Catholic and Protestant churches have long been present (Fontana 1983:44) with the most prevalent beliefs subsumed under the category of Sonoran Catholicism. Sonoran Folk Catholics follow beliefs that combine the teachings of Jesus Christ through the Roman Catholic Church with those of I'ittoi through the traditional Tohono O'odham religion (Nabhan 1985:94-95; Lewis and Lewis 1990).

I'ittoi was "glimpsed by believers in 1881 near Tucson in the guise of a little old man. He was leading the game away from the newly completed Southern Pacific Railroad, driving the wildlife back into the safety of the desert and grasslands" (Bowden 1992:40). Today Tohono O'odham persons purify themselves before visiting a "home" of I'ittoi such as Montezuma's Head or Baboquivari Peak; "you must be clean [to go where] I'ittoi lives" (Bowden 1992:40).

The Tohono O'odham people occupy lands now split by the international border between the United States and Mexico. Their lands in Arizona are part of the Gadsden Purchase of 1853. Their reservation status goes back to an executive order of July 1, 1874. Subsequent executive orders in 1882, 1911, 1912, 1916, 1926, 1931, 1937, and 1940 established the reservation complex of today consisting of one large and two smaller reservations for a total of 2,855,894 acres (Dutton 1984:214-215) comprising the Tohono O'odham Nation of eleven political districts. "The basic political document of the Papago [O'odham] is the constitution and bylaws ratified by the tribal members on 12 December 1936, and approved by the Secretary of the Interior on 6 January 1937" (Dutton 1984:216). The Tohono O'odham Nation has three branches of government like the United States Government -- legislative, executive, and judicial -- and each district is self-governing on local matters much like individual states within the United States federal system. The Bureau of Indian Affairs of the United States Department of the Interior, once an advocate of forced assimilation, now encourages cultural preservation and administers grants for such things as the classes taught in reservation schools on the Tohono O'odham language by Rosilda Manuel of the Gu Vo District (Wilson 1992).

Photographs

All of the views below of Montezuma's Head reflect current conditions.

1. Montezuma's Head; Organ Pipe Cactus National Monument, Pima County, Arizona; taken by Lawrence F. Van Horn, July 16, 1992; negative on file, Branch of Planning, Western Team, Denver, Service Center, National Park Service; looking east from Highway 85; Photograph No. 1, Montezuma's Head.
2. Montezuma's Head, showing it, the center rock formation, as part of the Ajo Range with the Old Woman's Basket formation to the left of center; Organ Pipe Cactus National Monument, Pima County, Arizona; taken by Lawrence F. Van Horn, January 21, 1990; negative on file, Branch of Planning, Western Team, Denver, Service Center, National Park Service; looking east from bajada; Photograph No. 2, Montezuma's Head. Nothing has changed since this photograph was taken.
3. Montezuma's Head, showing a full view of the Old Woman's Basket behind it; Organ Pipe Cactus National Monument, Pima County, Arizona; taken by Lawrence F. Van Horn, January 21, 1990; negative on file, Branch of Planning, Western Team, Denver, Service Center, National Park Service; looking east within the Ajo Mountains; Photograph No. 3, Montezuma's Head. Nothing has changed since this photograph was taken.

4. Montezuma's Head, close-up view; Organ Pipe Cactus National Monument, Pima County, Arizona; taken by Lawrence F. Van Horn, January 21, 1990; negative on file, Branch of Planning, Western Team, Denver, Service Center, National Park Service; looking east close up; Photograph No. 4, Montezuma's Head. Nothing has changed since this photograph was taken.

5. Montezuma's Head, view from the Gu Vo District, Tohono O'odham Nation Indian Reservation, showing Montezuma's Head or the Old Woman Sitting (left) and the Old Woman's Basket (right); Organ Pipe Cactus National Monument, Pima County, Arizona; taken by B. Jones, April 1972; negative on file, Western Archeological and Conservation Center, National Park Service, Tucson, Arizona, looking southwest; Photograph No. 5, Montezuma's Head. The view of Montezuma's Head from the Gu Vo area has not changed since this photograph was taken.

____ See continuation sheet.

8. Statement of Significance

Certifying official has considered the significance of this property in relation to other properties: ____ nationally statewide ____ locally

Applicable National Register Criteria A B ____ C ____ D
 Criteria Considerations (Exceptions)

____ A ____ B ____ C ____ D ____ E ____ F ____ G

Areas of Significance
 (enter categories from instructions)

Ethnic Heritage	Period of Significance and Dates
Native American	From time immemorial to the present.
Significant Event	Cultural Affiliation
Creation of the Tohono O'odham	Tohono O'odham
Significant Person	Architect/Builder
I'itoi, a Tohono O'odham god	N/A

State significance of property, and justify criteria, criteria considerations, and areas and periods of significance noted above.

Summary

I'ittoi Mo'o/Montezuma's Head is considered eligible for the National Register of Historic Places under Criterion A for its association with the creation of the Tohono O'odham and Hia-Ced O'odham and is also eligible under Criterion B for its association with I'ittoi, a major O'odham deity, also known as Montezuma. It is a traditional cultural property with physical and cultural integrity (Parker and King 1990) -- a sacred rock formation from time immemorial that continues to be "a major religious site of the Tohono O'odham people, a location [in the Ajo Mountains within present-day Organ Pipe Cactus National Monument] where the Tohono O'odham have traditionally carried out [and still do] cultural practices important in maintaining their historical identity" (Ramon 1993).

The oral history surrounding Montezuma's Head concerns I'ittoi's appearance to the Tohono O'odham people, his instructions to them about proper living and surviving in the desert, his death and resurrection, and the possibility that he may yet return to earth at this place (Hoy 1976:136). Again, Montezuma's Head is one of three "homes" of I'ittoi. The other two are Baboquivari Peak on the reservation of the Tohono O'odham Nation, to the east of Organ Pipe Cactus National Monument, and Carnegie Peak in the Pinacate region of Mexico (Hartmann 1989:108-109; Wilson 1989; Lumholtz 1990:208; Bowden 1992:40; Stolzenburg 1992:18). A cave that is associated with I'ittoi exists at the base of each peak. Here people meditate, worship, and leave offerings (Wilson 1992).

The requirement that a property must be 50 years old or older to be considered for the National Register is met by Montezuma's Head. Tohono O'odham and Hia-Ced O'odham individuals have confirmed the importance of Montezuma's Head in their oral history associated with I'ittoi, which has been passed down from generation to generation and continues to be so transmitted, especially in the Gu Vo and Hickiwan districts of the Tohono O'odham Nation (Cipriano 1989; Van Horn 1989; Antone 1990, 1992; Nabhan 1990; Wilson 1991, 1992; Ramon 1993).

Traditional Cultural Properties

Bulletin 38 of the National Register of Historic Places by Patricia L. Parker and Thomas F. King (1990): "Guidelines for Evaluating and Documenting Traditional Cultural Properties" was used in preparing this nomination. The publication stresses the need for cultural sensitivity and for observing the views of the traditional practitioners whose concepts are being put forth (Parker and King 1990:10). This injunction was fully heeded in checking Criterion B as well as Criterion A to justify the significance of Montezuma's Head. It is crucial to the history of traditional events and is associated with an important person.

"I'ittoi lives" (Bowden 1992:40) and is like Tahquitz of the California Agua Caliente Band of Cahuilla Indians: "Tahquitz Canyon in southern California is included in the National Register in part because of its association with Tahquitz, a Cahuilla Indian demigod who figures importantly in the tribe's traditions and is said to occupy an obsidian cave high in the Canyon" (Parker and King 1990:11). The principle is to take "the word 'persons'...to refer to persons whose tangible, human existence in the past can be inferred on the basis of historical, ethnographic, or other research, and to 'persons' such as gods and demigods who feature in the traditions of a group" (Parker and King 1990:11).

There are many such instances among American Indians and other Native Americans in which features of the natural landscape possess sacred qualities. Often they are associated with important traditional figures or beings. Devils Tower in Wyoming is one example -- an igneous monolith, a multi-sided columnar rock that towers 867 feet up and is sacred to the Cheyenne, Kiowa, Lakota and other peoples of the Great Plains (Beaumont 1981:26; Robertson 1991; Norton 1992:5, 45-48; Carrier 1993:10C). Bear Butte is a similar feature in South Dakota sacred to the same peoples (Robertson 1991). Other examples include Rainbow Bridge on Lake Powell in Utah, sacred to the Navajos (Carrier 1993:10C); Lonely Butte, Montana, sacred to the Lakotas (Debelius 1992:7); the San Francisco Peaks of Arizona, sacred to the Apaches, Hopis, and Navajos (Currie and Debelius 1993:6-7); Canyon de Chelly, Arizona, sacred to the Navajos (Robertson 1991); Medicine Rock, South Dakota, sacred to the Lakotas (Parker and Banks 1990:16-17); and the Apostle Islands in Wisconsin, sacred to the Ojibwes (Wilkinson 1993:31).

Historical Background of Montezuma's Head as a Traditional Cultural Property

Montezuma's Head is held sacred because I'ittoi appeared on earth here, left and returned, and will return again to active life on earth. Some say that Montezuma's Head will be the spot and that I'ittoi will "return from the east, and...will descend the peak" (Hoy 1976:136).

Other beliefs explain why Montezuma's Head is perceived as an old woman sitting. At a time after I'ittoi entered Tohono O'odham and Hia-Ced O'odham history, according to one account, a pond existed where the rock formation is now. "A grandmother was watching her grandchildren splash about the pond. The grandmother left the scene for a while, and upon her return she discovered the children had turned into water fowl. She sat down in great despair facing west until she turned into stone and remains there today, hence an alternate name for the peak -- Grandmother" (Hoy 1976:137).

Another explanation indicates that the area of what is now Montezuma's Head was already sacred so that Tohono O'odham and Hia-Ced O'odham individuals had to avoid it after sunset on pain of turning to stone. One day, some people were returning home and increased their pace to pass before darkness approached. "One tired old woman who was carrying a basket sat down to rest where upon she was told by the others that there was no time for that as it would soon be dark and she would be turned to stone if caught there. However, the woman insisted in tarrying, and as the sun set, she and her basket turned to stone and are there today. The smaller rock block just north of the main peak [Montezuma's Head] is the woman's basket" (Hoy 1976:137).

Historic Context of Montezuma's Head as a Traditional Cultural Property

The Tohono O'odham and Hia-Ced O'odham groups make personal and family pilgrimages to Montezuma's Head because of I'ittoi. "Montezuma is the name western O'odham give to the deity, I'ittoi" (Hoy 1976:136). "I'ittoi's final retreat [on earth] is designated as [old] Mexico, and he is called Montezuma" (Underhill 1969:12).

During creation, "the earth spread until it reached the edge of the sky dome, then it spun around until the edges were joined. From this union sprang a being who leaped up and down four times, shouting: 'I am the child of earth and sky.' Earth Maker [Jewed Makai, the supreme [Tohono] O'odham deity (Nabhan 1987:107)] named the new being I'ittoi. I'ittoi was a small man with a beard and white, or golden, hair...[who] insisted on the title Elder Brother, and Earth Maker conceded it" so he is known by that term in oral history (Underhill 1969:9-10).

In helping humans, whom Earth Maker had made from his own body, I'ittoi did such things as make "the deer for the people's food" (Underhill 1969:9). "I'ittoi chose the Papago [Tohono O'odham] for his own and taught them many arts and ceremonies...the bow and arrow, the house, and the drinking ceremony [using wine from saguaro fruit]. His teaching done, I'ittoi retired to a cave on Mt. Baboquivari, and here the people sent delegates to him when they were in difficulties" (Underhill 1969:10). Despite centuries of acculturated Christian beliefs (Ward 1993), they continue to go to I'ittoi at Baboquivari, at Montezuma's Head, or at I'ittoi's Cave in the Pinacate region of Mexico. Through the "intermediacy of Saguaro wine communion...[I'ittoi is asked] for rain" (Crosswhite 1980:4). As one Tohono O'odham man told anthropologist Gary Nabhan (1987:32), "I still believe in Jesus and the saints, but I know too that when we drink the [saguaro] wine and sing for I'ittoi's help, the rains always come."

I'ittoi figures into and is always referenced in the summer wine-making ceremonies held in various Tohono O'odham communities. The wine is made from the fruit of the saguaro cactus (Crosswhite 1980; McQuarry 1988), some of which is gathered occasionally from Organ Pipe Cactus National Monument. "Brewed with singing and ceremony....[in] late June and early July when the fruit is ripe the Papago [Tohono O'odham] make a liquor from the fruit of the giant [saguaro] cactus....to make rain" (Underhill 1979:43). These ceremonies are village based and center around I'ittoi (Fontana 1981:87; Fontana 1983:44). I'ittoi is the link between practice and theory, ritual and belief. He taught the Tohono O'odham people to conduct "the feast they must hold to bring the rain and to keep the world in happiness" (Underhill 1979:43). Celebrating the ripening of the saguaro fruit and making a wine from its pulp is known archeologically to go back to at least the thirteenth century A.D. and prehistoric Salado times (Rice and Redman 1993:54). "Utilization of the saguaro cactus provides a common thread uniting twentieth century Tohono O'odham groups with earlier peoples who also relied upon this humble desert plant for a variety of subsistence" and ceremonial needs (Clemensen 1987:17).

The steps include harvesting the fruit of the ha:san or saguaro cactus with fifteen-foot-long ku'ipads (poles) to make sit'ol (syrup) and kushul (jam) (McQuarry 1988:18). Traditional pole construction is achieved by splicing together skeletonized saguaro ribs or other long lightweight pieces of wood (Crosswhite 1980:20-21). The nawait or saguaro wine ceremony follows with sit'ol being collected from neighboring homes "for use in making the wine" (McQuarry 1988:22). During the summer of 1987, such a nawait was conducted in the village of Gu Oidak (Big Fields) near Sells, Arizona, the capital of the Tohono O'odham Nation (McQuarry 1988:22).

Some villages practice certain ancient ceremonies more than others (Fontana 1983:41). The Tohono O'odham village of Quitovac in Sonora, Mexico, conducts the very important annual wi:gita ceremony (prayer-stick festival or ritual). It does so with the participation of Arizona Tohono O'odham people from such villages as Gu Vo and Pisinimo (Galinier 1991:503).

The wi:gita was originally ordered by I'ittoi to help bring rain (Galinier 1991:493, 505). He "planted sticks decorated with turkey feathers around two chosen sites...Gu Achi [Arizona] and Quitovac [Sonora] (Galinier 1991:493). It "has now disappeared from Gu Achi village, from which, fortunately descriptions remain" (Galinier 1991:489).

But whether for the nawait, the huawi gohimeli (deer dance or cleansing ceremony), the wi:gita, or a modern dance or parade, I'ittoi is always invoked (Underhill 1979:46-51; Fontana 1983:41; Galinier 1991:486-538). Traditional events associated with I'ittoi include the addressing of personal and communal prayers to I'ittoi as part of "the blessing way" on such endeavors as starting and maintaining a community garden (Flores

1985:7) as well as taking part in a wide range of ceremonial dance performances (Fontana 1983:41). I'ittoi "guides his people through the trials of life" (Fontana 1983:41) as the O'odham's protector (Underhill 1979:50). To reiterate, Montezuma's Head is one of the three seats of I'ittoi.

9. Major Bibliographical References

PRIMARY REFERENCES

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___ See continuation sheet.

Previous documentation on file (NPS):

___ preliminary determination of individual listing (36 CFR 67) has been requested	Primary location of additional data:
___ previously listed in the National Register	___ State Historic Preservation Office
___ previously determined eligible by the National Register	___ Other State agency
___ designated a National Historic Landmark	<u>X</u> Federal agency
___ recorded by Historic American Buildings Survey # _____	___ Local government
___ recorded by Historic American Engineering Record # _____	___ University
	___ Other
	Specify Repository:
	<u>Organ Pipe Cactus National Monument, Arizona</u>

10. Geographical Data

Acreeage of property 360 acres

UTM References

A	<u>1/2</u>	<u>3/ 3/ 9/ 6/ 7/ 5</u>	<u>3/ 5/ 5/ 5/ 2/ 0/ 0</u>
	Zone	Easting	Northing
B	<u>1/2</u>	<u>3/ 3/ 9/ 6/ 5/ 0</u>	<u>3/ 5/ 5/ 3/ 7/ 7/ 5</u>
	Zone	Easting	Northing
C	<u>1/2</u>	<u>3/ 3/ 8/ 5/ 7/ 5</u>	<u>3/ 5/ 5/ 3/ 8/ 0/ 0</u>
	Zone	Easting	Northing
D	<u>1/2</u>	<u>3/ 3/ 8/ 6/ 0/ 0</u>	<u>3/ 5/ 5/ 5/ 2/ 2/ 5</u>
	Zone	Easting	Northing

___ See continuation sheet.

Verbal Boundary Description

The boundaries for the traditional cultural property of Montezuma's Head are delineated as the sides of a rectangle with corners labeled in a clockwise manner A, B, C, and D, beginning with A in the northeast. Point A rests on a high point along the ridge continuing to the northeast away from the Montezuma's Head rock formation. Point B lies approximately 4811 feet due south of A on an elevation contour of 2480 feet. Point C is due west from B approximately 3259 feet across a saddle of the narrow ridge separating Montezuma's Head from high points or peaks of the Ajo Range to the south. The southern boundary line crosses a ridge, descends into Pitahaya Canyon, and slightly climbs out to the contour of 2400 feet on the opposite side of the wash. Point D is approximately 4811 feet due north of C, passing by the farthest western rock edge of Montezuma's Head to a place on the flats between the contours of 2120 feet and 2160 feet. Returning to Point A, one travels 3259 feet due east to the highest point on the ridge, two summits to the north of Montezuma's Head (see enclosed map).

Portions of Sections 17, 18, 19, and 20, Township 15 South (T 15 S), Range 4 West (R 4 W) are included within the boundaries. The bulk of this traditional cultural property, or approximately 75 percent as described, falls within Section 17. The rest, in diminishing order, falls within Sections 20, 18, and 19. The map reference is the Mount Ajo Quadrangle, Pima County, Arizona, 7.5 Minute Topographic Series, Provisional Edition 1990, United States Geological Survey, Denver, Colorado.

___ See continuation sheet.

Boundary Justification

The nominated area represents the rock formation of Montezuma's Head itself and the ridge just to the north, known as the Old Woman's Basket, which is a contiguous part of the Montezuma's Head outcropping and part of the oral history associated with this Tohono O'odham sacred place. The eastern side of the property boundary seems to be the predominant approach by current residents of the Tohono O'odham Nation. The viewshed on this approach extends from ridge to ridge and is preserved for Tohono O'odham and Hia-Ced O'odham visits by virtue of its status as designated wilderness within Organ Pipe Cactus National Monument. The area within the nominated boundaries represents ample room around the two sacred outcroppings to find and maintain private spots to meditate and worship

and leave food and personal items as gifts for I'itoi. The historic viewshed approaching from the west, returning to what is now the Tohono O'odham Nation as from a trip, is also preserved by the nominated boundaries.

___ See continuation sheet.

11. Form Prepared By

name/title Lawrence F. Van Horn, Ph.D., Cultural Anthropologist
organization National Park Service date January 14, 1994
street & number 12795 West Alameda Parkway telephone (303) 969-2255
city or town Denver state CO zip code 80225-0287