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J. P. Harrington Database Project: An Archival Resource for Anthropologists, Archaeologists, and Native Communities

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John Peabody Harrington (1884–1961) collected over one million pages of linguistic and ethnographic notes from Native Americans during the first half of the twentieth century (for biographies, see Golla 1994b; Hinton 1994; Laird 1975; Stirling and Glemser 1963; Walsh 1976). Within a decade of his death most of his notes could be found at the National Anthropological Archives in Washington, D.C. During the 1980s the materials, which had been organized by language, were microfilmed, along with Harrington's correspondence, creating an archival record of his work, *The Papers of John P. Harrington in the Smithsonian Institution* (Harrington 1981–1994). The microfilm collection of his notes is divided into nine volumes. Guides to this collection were created under the direction of Elaine L. Mills (Mills 1981–1985; Mills and Brickfield 1986–1989; Mills and Mills 1991). They contain lists of the languages within each "volume" and the associated reel numbers, the names of Native Americans interviewed by Harrington, general information about the times and places of the interviews, and common abbreviations he used.

The 494 microfilm reels each contain up to 2,000 pages of linguistic notes. In a few cases the notes were retyped by Harrington's assistants, but most of the material is handwritten. About half of the total collection is on languages of California (volumes 2 and 3), with less than one reel specifically devoted to Paiute, Shoshone, and Ute (Table 1). Other volumes include languages from the Southeast, the Plains, the Southwest, the Northwest Coast, as well as languages from Mexico, Central America, and South America. The photographs have been microfilmed separately from the notes in Volume 10. Individual prints from the collection can be ordered from the National

Table 1.

J. P. HARRINGTON'S FIELDNOTES ON CALIFORNIA AND GREAT BASIN LANGUAGES

Language	Reel	Frames
Volume 2 (Mills 1985)		
Klamath	1	1–313
Wiyot/Yurok/Mattole	1	317–717
Wiyot/Yurok/Mattole	2	
Coast Yuki/N & C Pomo/Kato	3–4	
Coast Miwok	5	1–158
Lake, Coast Miwok/SE Pomo/Wappo	5	162–349
Nisenan/Northern Sierra Miwok	5	355–569
S Pomo/Central Sierra Miwok	5	573–978
Karok/Konomihu/Shasta	6–19	
Chimariko/Hupo	20–24	
Achomawi/Atsugewi/Wintu/Yana	25–26	
Yana/Achomawi/Wintu/Chimariko	27–35	
Costanoan	36–80	
Esselen	81–82	
Salinan	84–88	
Yokuts	89–101	
Volume 3 (Mills and Brickfield 1986)		
Chumash	1–96	
Tubatulabal	97	
Kitanemuk	98–100	
Serrano	101	
Gabrielino	102–105	
Fernandeño	106	
Cahuilla	107–114	
Luiseño/Juaneño	115–129	
Cupeño	130	
Chemehuevi	131–147	
Mohave	148–168	
Diegueño	169–170	
Paipai/Kiliwa	171	1–99
Ute/Paiute/Shoshoni	171	100–791
Miscellaneous	172–182	

Anthropological Archives (http://www.nmnh.si.edu/naa/), although the only index to the photographs is included on Reel 1. The entire microfilm collection is currently being distributed by ProQuest Company, and can be ordered from <http://il.proquest.com/research/pt-product-john-harrington.shtml>.

Another archive created by Harrington includes the numerous sound recordings, also held by the National Anthropological Archives. An index to the sound recordings is available on line: go to <http://siris-archives.

Table 2.

EXCERPTS FROM THE J. P. HARRINGTON NEWSLETTER

Newsletter #1, November 1991

- I have tried to request both microfilms and volumes of the catalogues through interlibrary loan and I have waited for months on end and they just don't come.

- One topic that should be addressed is JPH's Spanish. Since so much of his work is bilingual, or simply in Spanish, a glossary of his Spanish usage, with equivalents in standard Spanish and English, would be extremely useful.

Newsletter #4, February 1993

- My work has centered principally on the Serrano . . . and, to a lesser extent, on the Kitanemuk, Cahuilla, Gabrielino, and Luiseño. I served as contributing scholar on a 1981 study entitled Native American Places in the San Bernardino National Forest, San Bernardino and Riverside Counties, California. . . . My task was interpreting Harrington's notes to map the actual locations of the myriad place names they contain. The study contained an appendix with verbatim copies of Harrington's notes and his hand drawn maps of the study area, organized alphabetically by place name. It is a wonderful reference which I use constantly.

Newsletter #5, June 1993

- I represent the Tongva (Gabrielino) Youth Council and have had the good fortune to share some of J. P. Harrington's notes on the Gabrielino language with our Youth Council.

Newsletter #6, February 1994

- When we learned that our language (Acagchemen, or Juaneño) had been extensively recorded on disc by Harrington, we were both taken aback. For many years we believed that our language was almost entirely gone, and that only a few words and songs were still remembered.

Newsletter #10, May 1996

- Kevin Groark: My paper on "Ritual and Therapeutic use of 'Hallucinogenic' Harvester Ants (Pogonomyrmex) in South-Central California" should be appearing in the *Journal of Ethnobotany* in June 1996. There's quite a bit of Harrington material in this—mostly Kitanemuk, Chumash, and some Yokuts.

- I've been surprised to find that there's an enormous amount of Klallam (Straits Salish) material in the JPH microfilm (Volume I, Reels 16 & 30), much more than Elaine Mills' guide seems to indicate. On these two reels there are over 2,000 pages of notes with Klallam data! Harrington collected these materials in 1942. He worked with some very old people, some of them almost legendary among the Klallam today.

- Recently someone loaned me an article by Leanne Hinton, "The House is Afire," about John Harrington. I was quite surprised to find that he had written about "Pacifico's mother." Pacifico Gallego was my great-grandfather! My mother, Elizabeth (Gallego) Porter, was a small girl when John Harrington visited her home in San Luis Obispo.

Source: Golla 1991-6

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si.edu/ipac20/ipac.jsp?profile=all>, then type <u>Harrington</u> in "General Keyword," and <u>sound recordings</u> in "Form and Genre Keyword."

Many California native communities, as well as nearly all scholars of Native California, have found the J. P. Harrington archives an invaluable resource. Linguists have been among the first to take advantage of this extensive documentation of California languages (Anderton 1988; Applegate 1972; Golla 1994a; Klar 1977; Okrand 1977; Turner 1987; Wash 2001). Cultural resource preservation reports have relied on Harrington's notes for descriptions of earlier cultural practices; as, for example, in the documentation of traditional sacred sites. The ethnobotanical information the notes contain has proven to be a rich resource on indigenous plant utilization. Kat Anderson has recently published a general study of California ethnobotany (Anderson, 2005) using these data, and a research project on Chumashan ethnobotany is currently underway at the University of California,

Santa Barbara. At the University of California, Davis, Harrington's notes are playing an essential role in ethnohistorical research projects on two other California groups.

During the 1990s, Victor Golla organized several conferences and edited a series of newsletters on J. P. Harrington's materials. Selections from the *J. P. Harrington Newsletter* point out both the value of the notes and the difficulties encountered in accessing them (Table 2).

It was in response to the needs of the scholarly community and to Native American interest in the materials that the J. P. Harrington Project was initiated. Since only a few public and academic libraries had purchased the reels, potential users were faced with unmet interlibrary loan requests, lack of access to microfilm readers and printers, and difficulties in interpreting Harrington's handwriting and his complex array of phonetic symbols.

In the early 1990s, archaeologist Georgie Waugh, who had photographed some of the notes for her own

Table 3.

J. P. HARRINGTON DATABASE PROJECT: DATABASE FIELDS

Level 1: Sentence/word

Citation. *2:5:358a:7:1* is Vol. 2, reel 5, frame 358, side a, paragraph 7, sentence 1.

Text. Transcription of Harrington's notes exactly as it appears on the page.

Level 1 Notes. To clarify the transcription or to reference a previous entry.

Consultant Name Abbreviation.

Indian Word. Isolates the Indian word to facilitate the creation of word lists.

Harrington's English/Spanish Gloss.

Level 2: Historical, linguistic, and cultural information.

Semantic Domain.

Genre. For example: story, dance, song, and word list.

Scientific Name (JPH). Harrington's Latin name for flora or fauna

Scientific Name. Corrected/current scientific name.

Language Name (JPH). Harrington's name.

Language Family (Current). Current names assigned by project.

Language Name (Current). Current names assigned by project.

Dialect/Community. Dialect, family, town, or region of the person interviewed.

Location of Interview.

Date of Interview.

Reference to Personal Communication.

Reference to Written or Published Communication.

Photograph. Reference to Harrington's photographic collection.

Level 3: Detailed linguistic coding. For selected languages by linguists.

research, approached Martha Macri about creating a database of the Harrington materials. Macri designed a database template that was further refined with the assistance of Victor Golla (Table 3). Lisa Woodward, then an undergraduate student at U.C. Davis, was the first to use this format to transcribe the reel containing notes on Fernandeño, a language originally spoken in the San Fernando Valley. Golla, Macri, and Woodward, and later with assistance from Suzanne Wash, continued to modify the database, and began to establish a system for transcribing the numerous and complex phonetic symbols.

Golla immediately saw the potential for using such a database as an index to the original notes, and as a tool for creating indices of Harrington's phonetic orthographies and transcription conventions, a comprehensive chronology of Harrington's fieldwork, details of the name, age, and first language of his consultants, a glossary of California Spanish, and references to absent material that suggest the existence of notes now lost. The database

format also provides the ability to pick up "out of place" data and incorporate it into related material. Harrington often mentions words in one language while working on another. In a database, one needs only to search on the language field to select words within a specified language, regardless of the reels on which they occur. We have already located data on languages that were not correctly labeled or were omitted in the indices to the notes. In the same vein, Waugh is indexing Harrington's correspondence so that it can be reassociated with the appropriate field notes.

beginning, overseeing the ordering of microfilm, the training of and communication with the participants, and the printing, distribution, transcription, and correction of the notes. The progress of the project can be followed through the newsletter *Clearly Heard Forever*, distributed by the Native American Language Center, and available at the project website <http://nas.ucdavis.edu/NALC/JPH.html>. The newsletter highlights related research projects and features stories about Harrington's interactions with his consultants, friends, and employees.

One of Harrington's interests was the recording of place names and their precise locations, as well as the indigenous names of local geophysical features. Not often recorded by early researchers, this information has helped with the location and documentation of numerous archaeological sites. Anthropologists have turned to Harrington's notes for information about kinship, basket making, material culture, and oral tradition (e.g., Blackburn 1975). For example, Harrington recorded basket-making techniques from consultants speaking several different languages. In some cases, he recorded their terminology for the entire process, from collecting plants and dying them, to the words for specific weaving techniques. Harrington also sketched rock art, recording location, size, and local interpretations. This cultural information is valued by anthropologists and archaeologists, but even more so by Native communities—the descendants of the people with whom he spoke.

All of the data are being maintained in a flat-file database, allowing for transfer to any database or word-processing software. Text querying, searches, and replacements can be easily made, as well as global mark-ups for compatibility with projects such as that planned by E-MELD. Sample pages of coded material, word lists, and copies of the project newsletters are available on our website. During the past four years, individuals associated with the project have given over 30 presentations to academic and Native American communities. Several of these presentations have included training sessions in which volunteers become familiar with Harrington's handwriting and learn to transcribe and code the notes. Materials on over 20 languages are currently in the process of being transcribed, and to date several have been coded and checked and are ready for distribution.

The notes are being prepared as an electronic archive that is maximally accessible in a variety of current and future formats: to generate a readable running text; to create rough word lists alphabetized by the Indian language or by Harrington's gloss; or to view the data by date, location, language, consultant, or topic.

As sections of the notes are completed (transcribed, coded, and checked for quality control), they are made available as printed paper copies (which can be ordered from the project office), or as electronic files (text files, word-processing files, pdf files, or database files) distributed electronically or on CD-ROM. Ultimately, most files will be available on the internet in a single searchable database. Since this project increases the accessibility to Harrington's notes, we are making efforts to accord them the same protection that social scientists offer their consultants today. One tribe has expressed concerns about the protection of archaeological sites identified by Harrington. Another community simply prefers that their language not be available to the public on the web. Material deemed by communities to be sacred, or culturally inappropriate for dissemination, will likewise not be posted on the web.

The project continues to welcome volunteers from both the native and academic communities. Contact information is available on the project website.

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