representing all types of major communicative events (exclamative, directive, conversational, monological, ritual) gathered through participant observation, elicitation, and recording, are the focus, with texts transcribed and translated.

Many ethical issues arise with documentation of languages, both technological and human. Technology allows for easy recording, both audio and video, and for archiving of materials. Again I ask a series of questions, beginning with issues that are largely technical, and moving to those that are more human.

What kind of equipment should I use to record? While technology might not be obvious as an ethical issue, brief discussion is worthwhile. You want to make recordings that are of the highest quality and that will be of lasting duration. This means using equipment that is appropriate for this, and also appropriate for the particular circumstances in which you are living. While audio recordings are ↳ often sufficient, in many cases video recordings provide fuller information about communicative events, including gesture systems and non-verbal interactions between participants, that enhances the understanding of the language.

Yet what if an individual or a community is not keen to be recorded? What if audio recordings are acceptable, but video recordings are considered taboo? Best practice in language documentation and what is acceptable in a community may be in conflict, and your recording equipment may be left to languish, at least for a while, as surreptitious recording is not acceptable.

Who can I record? Recall from earlier discussion that it is necessary to have consent of speakers to record; recording should not be done illicitly. Some people might be fine with audio recording but not video recording, but not vice versa; some might not welcome any recording, at least not at the beginning, although they will still be willing to work with you. You, working with community members, will have to decide how to handle each of the types of situations that might arise.

In some communities it might not be acceptable for a woman to work with men, or for a man to work with women. In some places it might be appropriate to work with groups, at least at certain stages.

Again, as with other aspects of scholarship, there might be conflicts between what the field of linguistics considers to be best practice and what is acceptable in a community.

What do I need to record? In order to create what might be called an ethical corpus from the perspective of linguistics, you want to aim at a corpus that is diverse in terms of communicative events, gathered in ways appropriate to the particular materials, and carefully checked with speakers (see Himmelmann 1998; 2008; Woodbury 2003; 2011).

A corpus should consist of a range of materials. What if people are not interested in having this kind of range of communicative events documented? Your ability to develop such a corpus will depend to a large degree on your relationship with people in the community—as noted already, human issues and technological issues cannot be separated, but rather intersect with each other in complex ways.

For someone new to a community, it may be very difficult to meet the demands of documentary linguistics as described above. From the viewpoint of members of the community, people do not know you, and may well not understand just what your goals are or what you will do with the materials that you collect. They do not know what, if anything, you know of the language, of the culture, of cultural constraints. From your viewpoint, if this is a language you have never studied, this will be obvious to people. In order to build up the type of varied corpus that you might like to have, time is needed. Creating the corpus involves the time required to do the recordings and for you to become reasonably familiar with the materials—for instance, with many forms of speech and even elicitation, it may be that the material given in early days of fieldwork is simplified, taking into account that the speakers realize that you as the listener are not knowledgeable about the ↳ language, or the culture. Creating the corpus also involves the time needed for you and people