

p. 390 insisted that they hold ↳ the official, definitive copy of the Yindjibarndi language dictionary, rather than a national linguistic organization, or even the regional body, the Pilbara Aboriginal Language Centre (Wangka Maya).

It is important that all linguistic fieldworkers are carefully attuned to the rights of collaborators and language communities. Ethical issues especially important in the field of ethnophysiology include:

- ensuring proper permission is obtained for all fieldwork, through the local cultural organizations (which may have formal or informal approval processes);
- appropriate payments to collaborators to compensate for their time and effort;
- using both male and female researchers to ensure that gender-sensitive issues are appropriately handled;
- permitting the maximum possible community control of the project; its timing, direction, and conclusion;
- not eliciting, recording, storing, or publishing any secret/sacred information not directly relevant to the study;
- obtaining clearance from representatives of the language community for publication of all material and inclusion of culturally appropriate acknowledgement of collaborator contributions;
- providing feedback to the community about the project in a culturally appropriate manner;
- making sure that multiple hard (printed) and soft (CD) copies of all data and resulting publications are left with key people and organizations within the community.

Some of these ethical recommendations may be difficult to adopt for small-scale projects. For instance, it may not be possible for a postgraduate student project to include researchers from both genders and hence to interact with collaborators from both genders. In such circumstances, the research should carefully consider the implications of this constraint on data collection and expressly discuss the matter when reporting the research results.

Carrying out this sort of case study is greatly assisted if it is organized through a key individual and/or organization from the language community. In the case of the Yindjibarndi study, author Turk (and his wife, Dr Kathryn Trees) have a very long-term relationship with the community at Roebourne, and the ethnophysiology fieldwork was facilitated by this relationship and through the collaboration of Juluwarlu. For the Navajo study, the key facilitator role is being carried out by local Navajo consultant Carmelita Topaha. In the case of Seri, O'Meara has been conducting fieldwork on an annual basis in El Desemboque since 2004. Over the years, she has developed a close relationship with her primary native speaker collaborator, Alma Imelda Morales Romero, who has acted as both a local consultant and primary collaborator.