have worked very closely with linguists Vicki Webb, from the Roebourne community cultural organization Juluwarlu, Alan Dench (University of Western Australia), and Eleonora Deak and Sue Hanson from the Pilbara Aboriginal Language Centre (Wangka Maya). In addition, the Australian Institute of Aboriginal and Torres Strait Islander Studies provided material from the Aboriginal Studies Electronic Data Archive (ASEDA).

Obtaining detailed information about any aspect of a language is a very long and difficult task. The experience of Gunter Senft (a linguist from the Max Planck Institute for Psycholinguistics—MPI) emphasizes the need for great patience. He reports that having sought landscape terms and toponyms for twenty-three years from his Kilivila native speaker collaborators (on Kaile'una Island, one of the Trobriand Islands in the Milne Bay Province of Papua New Guinea), a group of men approached him one day and asked if he would like to know about landscape words (Senft 2008). He obtained more information on this topic in
p. 373 one session ↳ than during all his previous fieldwork. This also indicates that it is not always easy to obtain words for all language topics, and underlines the virtue of targeted investigations.

16.1.4 Case studies

The methods discussed in this chapter mostly relate to three case studies being carried out by the authors. However, the ideas expressed are also informed by literature and discussions with other researchers active in this field.

The first ethnophysiography case study by Turk, Mark, and Stea is being carried out with the Yindjibarndi people, who are an indigenous (Aboriginal) group living in the state of Western Australia, near the northwestern corner of Australia. Until the nineteenth century, the Yindjibarndi people lived mostly along the middle part of the valley of what Europeans named the Fortescue River, and on adjacent uplands. As part of the European colonization process, Yindjibarndi country was taken over by sheep and cattle stations (ranches) from the 1860s; the Yindjibarndi people were moved off their traditional territory into camps and settlements. Today, most of the Yindjibarndi speakers live in and around Roebourne, in what traditionally was Ngarluma country. Most of the surviving Ngarluma people now speak Yindjibarndi and English in addition to their own language. The Roebourne community is mostly indigenous and people use their own languages and English to differing degrees, depending on the context, sometimes with terms from both languages occurring in the same sentence. Yindjibarndi is a Pama-Nyungan language with about 1,000 remaining speakers, of whom about 500 live in and near Roebourne.

Publications by Mark and Turk (2003) and Mark, Turk, and Stea (2007) present results of the ethnophysiography study of landscape terms and concepts employed by Yindjibarndi-speaking people. A draft photo-illustrated dictionary including about 100 Yindjibarndi landscape terms has been compiled (Turk and Mark 2008). Most of these terms appear to refer to categories that would not be named by a single term in English, and vice versa. For example, if *river* in English makes reference to the riverbed and the water that flows in the riverbed, there is no equivalent term in Yindjibarndi, since riverbeds (*wundu*) and the water that occasionally may flow in those channels are named separately.

The second ethnophysiography case study is with the Navajo people of Arizona, New Mexico, and Utah in the southwestern USA (Mark, Turk, and Stea 2010). The Navajos are reportedly the largest Native American nation in the United States, with about 300,000 members. In 1990, there were about 150,000 speakers of the Navajo language, including about 7,000 monolingual speakers. Considerably more fieldwork and landscape photo response sessions have been carried out with Navajo speakers than we have conducted with
p. 374 Yindjibarndi speakers, but ↳ transcription and analysis of the data lag behind. Conceptual systems for many landscape domains appear to be organized differently in the Navajo language than they are in Yindjibarndi or English. For example, the material from which landforms are composed takes a prominent