

Bowern (2008), Chelliah and de Reuse (2010), Crowley (2007), and Tsunoda (2005), this last one on language revitalization. The collection by Newman and Ratliff (2001) includes general information about ethics in fieldwork. Some articles provide an overview of ethics in linguistic fieldwork, including Austin (2010a), Dwyer (2006), and Rice (2006). A recent issue of *Language and Communication*, edited by Innes and Debenport (2010), addresses ethical dimensions of language documentation, with articles on legacy resources, responsibility in documentation, informed consent, privacy, and cultural property, among others.

For detailed discussion of documentary linguistics, see Himmelmann (1998; 2008), Woodbury (2003; 2011), Austin (2010b), and the articles in Gippert, Himmelmann, and Mosel (2006).

There is recent literature on the responsibility of linguists towards communities. Grenoble and Whaley (2006) provide an overview; see also Amery (2006), Austin (2010a), Berardo and Yamamoto (2007), Bobaljik (1998), Comrie (2007), Craig (1992; 1993; 1997), Czaykowska-Higgins (2009), Dimmendaal (2001), Dobrin (2008), Dorian (2010), England (1992), Gerdts (1998; 2010), Grenoble (2009), Grinevald (1998; 2007), Hale and Hinton (2001), Hale (1965), Himmelmann (1998; 2008), Holton (2009), Labov (1972c; 1982), Nagy (2000), articles in Ostler (2007), Otsuka and Wong (2007), Rice (2009), Shaw (2004), Speas (2009), Sutton and Walsh (1979), Thieberger and Musgrave (2006), Valiquette (1998), Wilkins (1992), Wolfram (1993), Wolfram and Shilling-Estes (1995), and Yamada (2007), among others.

p. 429 For general work on social science paradigms and ethical responsibilities, see Cameron et al. (1992) and Cameron (1998) as well as Clifford and Marcus (1986), Fluehr-Lobban (1991; 2003) and Geertz (1968).

Works on decolonizing and indigenous research methodologies include Brown and Strega (2005), Smith (1999), and Wilson (2008), among many others.

On different paradigms of knowledge, from different perspectives, see Assembly of First Nations (1990; 1992; 2000), Bach (2003), Battiste and Henderson (2000), Collins (1998), Cree School Board (n.d.), Cyr (1999), Gil (2001), Hale and Hinton (2001), Hale (1972), Harrison (2007), Manatowa-Bailey (2007), Nevins (2004), Report of the Royal Commission on Aboriginal Peoples (1996), Smith (2000), and Smith (1999), as well as discussion in other sources.

Ethics codes with respect to linguistics are discussed in Rieschild (2003). See also Social Sciences And Humanities Research Ethics Special Working Committee (2004).

Crystal (2000) introduces language endangerment with discussion about the value of linguistic diversity; see also Hale et al. (1992) and papers in Grenoble and Whaley (1998) and Nettle and Romaine (2000), among many others.

Differing perspectives on language revitalization are given in Grenoble and Whaley (2006), Ash, Fermino, and Hale (2001), Leonard (2007), and Manatowa-Bailey (2007), among many others.

Technical issues are discussed in Bird and Simons (2003), some articles in Gippert et al. (2006), and Aristar-Dry (2009) as well as many other sources.

For a recent presentation on archiving, see Nathan (2010) (http://www.ailla.utexas.org/site/lsa_archiving10.html; accessed 4 June 2010)

For work on language reclamation, see Amery (2000) on Kurna, Baldwin (2003) and Leonard (2007; 2008) on Miami, and Ash et al. (2001) on Wampanoag. See Hinton (2001) for general discussion.

Notes