

1.2.2. Recording performance

The second group of papers focuses on performance of various kinds. **Miriam Meyerhoff, Chie Adachi, Golnaz Nanbakhsh and Anna Strycharz** (Chapter 5) present methods (including questionnaires, observation, and structured interviews) for determining variation within speech communities. Such variation may be based on characteristics like gender and power, and the authors explore ways in which field researchers may discover speakers' ideologies about and attitudes to language and society and how they use language for social and interpersonal purposes.

Mandana Seyfeddinipur (Chapter 6) guides us through the need to include gestures in our understanding of human communication, pointing out that there are no known societies in which gesture does not play a role. She provides an overview of the range of functions associated with gesture, the dimensions in which cultures differ in their gesture use, and describes ways in which gestures may give insights into cognitive diversity, as they have been shown to correlate with language-specific categories (like directional terms, or time references using gestures). From that theoretical base, the chapter describes how to include gestures in language documentation, with suggestions for both what to record and how to record it.

Fieldworkers are often in a position to observe musical performance and the types of questions they could ask and the ways in which they can record these are the topic of **Linda Barwick's** Chapter 7. Recordings of songs are valued within the community and can be used to pass on traditions via new technologies. As pointed out also in Evans's chapter, new domains of vocabulary can emerge from the study of song texts as can insights into archaic forms of language preserved in song. Barwick also gives advice on technical and practical requirements for a good musical documentation and how these might differ from language documentation.

1.2.3 Collaborating with other disciplines

In the next section of the handbook, 'Collaborating with other disciplines', chapters deal with collaboration, that most desirable but elusive state of working with experts from other disciplinary backgrounds in order to benefit each other's research program and to enrich it with novel insights. An example of such relationships is discussed by **Nicholas Evans** (Chapter 8), working with anthropologists and musicologists to create richer records of Iwaidja that allow them all to explore details of cultural categorizations not previously apparent to any of them working individually. Such details include trirelational kinterms, distinctive verbs of wearing for different parts of the body, and previously unattested gender prefixes with lexicalized verbs. While this chapter points out the benefits of collaboration, the next chapters assume that the linguist is on their own in the field and so provide advice about ways in which a range of topics can be addressed by linguists.

Encountering systems of kinship and understanding their implications for everyday behaviour can take some time for the novice fieldworker, and **Laurent Dousset** (Chapter 9) provides a guide to notions of social organization and kinship and then to kinship terminologies. Forms of social organization based entirely or mainly in kinship have rules that prescribe who can marry whom, who can talk to whom, who is responsible for certain ceremonial duties, and for other more symbolic aspects of social reality. Understanding these rules will also facilitate one's own work by clarifying forms of one's own relationships that may not otherwise have been apparent.

In Chapter 10, **Nancy Pollock** outlines the anthropology of food, noting that various theoretical approaches have dealt with food in economic and nutritional terms in addition to a colonial notion of correct food consumption. She points to the need to observe who is collecting, hunting, and growing food as a means for understanding social organization. Food as an exchange also provides insights into relationships of