

you work with to develop a relationship where there is some degree of trust about what you are doing and what you will do with the materials.

Even when you are familiar in a community, there might be people who do not want to tell stories, but may well be happy to be involved with elicitation, and vice versa. Some people might willingly engage in conversations that are recorded; others might reject this. People might change what they are willing to do over time. There are some types of texts that people might not wish to share, or might be willing to share but not have recorded, or have recorded but only with restricted access conditions. This is particularly the case with sacred texts, which often are not to be shared with outsiders. What is considered sacred requires an understanding—it might not be what you think. For instance, there are historical events that are not told to outsiders in some communities. Once a researcher has developed a strong relationship with a community, it might be possible to record this type of speech, with consent and agreement on accessibility.

There might be other reasons why people are reluctant to share texts. That reluctance might be due to many factors. The particular speaker might question his or her competence in the language. They might feel that they are not a storyteller, or that the particular story you would like to record is not their story to tell. They might feel that the content is not appropriate to tell an outsider. And there might be other reasons as well. For instance, in many North American communities, there are stories that can be told only in the winter: it is inappropriate for the storyteller to tell those stories at other times of the year. An understanding of cultural norms might help you to understand why there is a reluctance to engage in what you hoped you could do.

It is imperative to respect the rights and decisions of people in the community even if you disagree, as discussed already. If you do not have permission to record material, be it audio recording or notes on paper or a computer, it is unethical to do so, no matter how much you think that the material would be a wonderful addition to your corpus. If someone is willing to be recorded and have their tapes archived but does not want their language to be included in research products, whether those products be stories for children in the community, a dictionary, a grammar, or a research article or book, this is to be respected. And if individuals and a community are keen to have materials made public and published, issues of authorship and copyright also require discussion.

*How about archiving the data that I record?* Language documentation requires that data be archived safely and securely, with the best attempts you can make to store the data permanently (see e.g. Himmelmann 1998; Bird and Simons 2003; Austin 2006; Aristar-Dry 2009; Nathan 2010). This is complex: data needs to be digitized; it needs to be archived; it needs to be migrated to new formats as they arise so that it continues to be accessible. It is important to have data archived in more than one place in case something happens to one of the copies. There are a number of places that archive linguistic data now, and talking with them in advance of fieldwork will help sort out these complex questions, leading to an understanding of current practices.

Where to archive can be an issue. A community might want material archived with them, and not elsewhere; a local museum may be an appropriate place to archive rather than a specific linguistic archive. Again, these alternatives need to be discussed.

*Once the data is archived, can anyone access it?* If best practices are to archive data and make it accessible, one might think that this should take priority. However, as discussed earlier, permissions for access are very important. Individual speakers or communities may choose to make all data accessible, or may place very severe restrictions on what is accessible. Someone might choose to make available some types of stories, but block access to other types such as sacred stories. Certain types of information might be available only to family, or only to women; recordings might be made available only after a time delay.