

example, act as mnemonics for an event which is believed to have happened at the place, related to the exploits of ancestral beings.

1.2.4 Collaborating with the community

As the goals of documentation include recording more people in more domains than was previously the case, they also raise new possibilities for ethical concerns, such as consent among a broader group of people, longer fieldwork duration, archiving recorded material, and a greater role for speakers in collaboration and coauthoring of publications. It is common for linguistic field manuals to dive straight into elicitation and analysis, as if selecting and settling into the field location, the establishment of personal relationships, and concerns about ownership of material have already somehow been dealt with elsewhere. In Chapter 18, **Keren Rice** guides us through a range of ethical issues related to fieldwork, summarizing formal codes of ethics and pre-fieldwork institutional ethics approvals, noting that many such processes are intended for medical procedures rather than for cross-cultural humanities research. She provides useful advice on putting your own ethics procedures in place regardless of whether they are formally required or not. Such procedures include informing yourself as fully as possible about the language and about cultural values in your field location to avoid causing unintentional harm.

p. 9 Tied in to ethical fieldwork practices is the importance of understanding ownership of the material recorded and the need to obtain consent from speakers for whatever use you want to make of the resulting material. These topics are addressed in Chapter 19 by **Paul Newman**, dealing with copyright, moral rights, and intellectual property, and the added complication of the jurisdictions in which each of these may apply. Also important for the production of publicly funded research is the question of access to the outcomes; in addition to copyright, Newman touches on Creative Commons licences and Open Access models for provision of both primary material and published results of analysis.

In the last chapter, **Monica Macaulay** points out that the anthropological literature on fieldwork and its joys and disasters is vast, yet linguists have typically not been introspective about the nature of fieldwork and the difficulties of life in the field. Notable exceptions (some published since Macaulay's article appeared in 2004 are Kulick and Willson's (1995) collection on sexuality in the field, Crowley's (2007) personal account of fieldwork, Besnier's (2009) discussion of the politics of fieldwork, Bowerman (2008) on 'fieldwork and identity', and Nagy's (2000) concern at the number of skills required by a fieldworker (theoretician, applied linguist, technical wizard, sociolinguist etc.).

Some subjects that had been planned for inclusion in the present collection had to be omitted for various reasons. These subjects included zoology, the analysis of narrative and folklore, and the collaborative development of materials for revitalization programs from the results of fieldwork. Further relevant topics have already been dealt with recently and did not need to be duplicated here, for example: Maddieson (2001) on field phonetics; Franchetto (2006) on ethnography; Schneider (2011) on second-language learning methods in the field; Kulick and Willson (1995) on sexuality in the field; and the collection of papers on various topics in Gippert, Himmelmann, and Mosel (2006).

The scope of topics addressed in this handbook is wide—it is hoped that each chapter will provide a starting point for exploration of its topic, giving many references to key literature in the area. The field of language documentation is drawing enthusiastic newcomers to linguistics, as well as attracting more established practitioners to engage with new methods. This handbook is offered as a guide to this emerging paradigm.