

the copyright transfer, one definitely should spell out how financial proceeds are to be shared should one publish something involving single payment of royalties. You may think that the likelihood of ever earning anything of significance from your scholarly works is small, but it is good practice, and good personal and public relations, to officially acknowledge your assistant's claims to a portion of what you earn. For you, a \$200 check from a publisher for a book chapter drawing on your field research might not seem that much given the time and effort (rewriting and proofing, etc.) that preparation of the chapter required; but sending half of that to your assistant instead of pocketing it all yourself could have both symbolic and practical significance at the receiving end.

19.4.5

p. 448 The input of consultants is unlikely to present copyright ownership problems, whether one is talking about native speaker PhD linguists at a local university, expatriates with years of residence in the country, or elders in the community ↵ whose input and advice has proved particularly valuable. The role of consultants is to provide ideas, information, insight, leads, questions, and criticism. In so doing they are unlikely to contribute materials that would qualify for copyright protection. However, people who fill these roles as consultants have all experienced (or have heard stories about others) being 'exploited' and having had their ideas stolen by visiting American or European researchers; thus one should be extremely sensitive about perceptions, and be meticulous about meeting rules of social reciprocity and explicit or implicit financial obligations.

19.4.6

Before concluding this section, I need to reiterate that it has been restricted to copyright matters. Linguists in the field also have to be attune to social norms, personal expectations, and customary laws relating to traditional knowledge (e.g. ancient traditions, beliefs, and values) and aspects of traditional culture, whether language-based (e.g. folktales, word games, epic poetry), or not (e.g. signs and symbols, rituals, drawings, paintings, jewelry, designs, handicrafts), or both (e.g. vocal music or dramatic performances). The handling of secret, spiritual, and sacred materials raises questions of cultural sensitivity and professional responsibilities that go far beyond the confines of copyright law.

19.5 Getting Materials Back to the Field

Nowadays, most professionally responsible field linguists appreciate the need to make the results of their research available to the individuals with whom they worked and to members of the communities and countries where they lived. Whether this was an explicit condition of a visa or research permission, and whether the materials are to go back to the field site itself or to a university or research centre somewhere else in the country, we can assume that field linguists recognize the obligation to send something back. The linguist may send back actual copies of notes, reports, articles, or books, not to mention copies of sound or video recordings, or may make the results of the research trip widely available by other means. As anyone who has conducted field research knows, this seemingly simple professional imperative raises all kinds of practical, social, and ethical issues. I shall sidestep these sensitive matters here and leave others to deal with them. What I want to focus on are the copyright issues, so that at least that dimension can be taken into account. For convenience, I shall treat published works and unpublished works apart.