A Man Called “Bee” (or, doing fieldwork among the Yanomamö)
Main focus of research: political evolution of villages in terms of:

- village growth
- fissioning
- warfare
- movement

Trip to Mishimishimaböwei-teri

- warned by Bisaasi-teri not to visit
- entrance as a Yanomamö to establish rapport
- Yanomamö reciprocity, expectations & trade goods
Practical problems of doing fieldwork with the Yanomamö:

- holding onto trade goods
- giving according to Yanomamö rules
- name taboos
- collection of kinship information (double names, jokes, and deliberate deception)
- ethics and informed consent
- fitting in & gaining rapport: how far does one go?
- like camping, everything takes twice as long
Standard Fieldwork Techniques

- language learning
- photography, questionnaires, tape recording
- documenting variation (e.g., myth versions) & cross-checking informant accounts
- participation in Yanomamö culture
- learning Yanomamö culture through directed teaching and learning (e.g., learning how to chant to spirits)
- GPS
- computers
A Man Called "Bee": or doing field work among the Yanomamö

Ethnographic issues:
- slash and burn pioneering cultivation
- micro and macro moves
- population bloc history
- process of alliance formation (trade, feast, marriage)
- contrasting styles of leadership - Kaobawä and Möawä
- lineage distribution
- young boys learning to take drugs, duel, and arrow fight

Film references described in *Yanomamö 5th ed.*
- trip to Mishimishimaböwei: p. 31-45
- first reactions to Yanomamö: 10-19
- macro and micro moves: p. 71-80
Kowaci population bloc
(Source: Hames, "The settlement pattern of a Yanomamö population bloc", 1983)