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shapono, or yano) is a hut

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used by the Yanomami, an indigenous people in extreme southern Venezuela and extreme northern Brazil.

Shabono - Wikipedia

A shabono (also called xapono or yano) is a hut

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used by the Yanomami indios, who live in southeastern Venezuela and in northern Roraima, Brazil. This hut is used as temporary shelter and is made with palm leaves and wood. Shabonos are built in clear parts of the

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jungle. Each family unit has a personal area in the shabono.

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Wikipedia, the free
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A shabono is a hut used by
the Yanomami Amerindians of

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extreme southern Venezuela and extreme northern Brazil. Used as temporary dwellings, they are traditionally constructed mainly of thatched palm leaves and wood.

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xaponos, shaponos, or Yanos) are the traditional communal dwellings of the Yanomami tribes of Southern Venezuela and northern Brazil. They are circular communal buildings with an open-air central courtyard. The

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dwellings are reconstructed every few years to adapt their size to the community's growth.

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are reconstructed every few years in order to adapt their size to the growth of the community.

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In 1982 Florinda Donner published a book, *Shabono: A Visit to a Remote and Magical World in the South American Rain Forest*, named after the Yanomami word for shelter, a narrative of her life among the Yanomami

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Indians in the Amazon
rainforest.

Florinda Donner - Wikipedia

Paseando por el shabono,
encontraron a un hombre
tallando y perfeccionando la
punta de su flecha de

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madera. Parece ébano; "muy dura" le decía. También le mostró otras con diferentes puntas, de bambú, para todo tipo de animales o de hueso y en forma de arpón, para peces.

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Los Shabonos -
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Shabanu: Study Guide |

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Shabono takes three to five
players into the jungle of
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Indian tribe plays the popular and traditional Shabono game with the village children. The villagers' settlement consists of a contiguous ring of individual huts called Shabono.

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A shabono (also xapono, shapono, or yano) is a hut used by the Yanomami Amerindians of extreme southern Venezuela and

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An anthropologist tells of
an expedition into a remote
South American jungle.

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Combining original
theoretical ideas and
interpretation with
ethnographic evidence,
Johnson and Earle seek to

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describe and account for the development of complex human societies. A wealth of case studies are referred to throughout and these are used to support arguments for the proposed causes, mechanisms and patterns of

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change and for the factors involved, such as technological change, population growth, warfare, the exchange of goods. This second edition sees a complete re-writing of the theoretical chapters, taking

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account of recent research,
plus a new chapter on
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After Christopher Columbus and other European adventurers landed in the Americas during the 15th and 16th centuries, the lands they explored were often called the "New World." However, North, South, and

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Central America were new only to the people of Europe. Native Americans had lived on the land for millions of years. In some cases, the natives and Europeans were able to live in peace and even learned

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from each other. Most of the time, however, the European invaders brought with them disease and violence, which spelled the end of the Native Americans' way of life.

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The Yanoama are one of the most numerous remaining aboriginal populations of the South American tropical forests, and their large territory constitutes a significant culture region. Although other scholars

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(anthropologists, geneticists, linguists) have studied this contemporary "neolithic" population, this is the first geographic study of the Yanoama. It is also the only book to focus on the Yanoama highland core

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area—the Parima massif—and it is the first study to analyze Yanoama horticulture as an integral part of their ecosystem. The author is concerned principally with the spatial dimension as developed in Yanoama

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culture, with the spatial patterns of functioning systems, and with Yanoama ecology in this highland habitat. The natural environment is viewed, not as a cultural determinant, but as part of the total

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ecosystem. Livelihood activities constitute a major organizing theme and, among these, gardening receives the most attention. Frequently classified as a nomadic hunter-gatherer group, the Yanoama are found

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to have a deep-seated horticultural tradition, and many new data on this tradition are presented. As this study reveals, the Yanoama have created and maintained a cultural landscape that bears their

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distinctive stamp.

Describes the customs, housing, and food of the Yanomami; their daily routine; and what is being done to protect the rain forests they live in.

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"Preparations, organization, weapons, strategies, rituals, and mortuary treatments associated with warfare among contemporary Jivaro and Yanomamo, and among contact-period

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Colombian and Panamanian chiefdoms, provide criteria for differentiating tribal and chiefdom levels; these are evaluated using archaeological data from various regions and periods"--Handbook of Latin

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