Ethnographic research is often typified as dependent on participant-observation. This technique requires the researcher to take on a role in the community under study and from that position to interact with community members in order to gain data or information. Writers about this process differ as to whether there is a constant interface between two separate forms of knowing the world or whether one form predominates. This tension of difference in the way knowledge is acquired, transmitted and controlled forms the challenge of ethnographic research. In this paper I would like to look at the manner in which ethnographers elicit data and information in mimicry of local, cultural forms of knowledge transmission and create within their fieldwork experience a compressed and often jumbled series of experiences which in their basic form mimic relations and processes that lead to the transmission of local knowledge between members of the local community. In the process, it is possible to evaluate both the ethics of this form of research and entailments for the disposition of knowledge thus gathered in terms of interests of the local community, the larger cultural groups and the nation. If claims to ethnographic data can be judged on the basis of the nature of the interaction that allowed for its recording than the investigation of this ethnographic technique would bear on issues of rights to various forms of ethnographic artefacts produced in the writing, recording and publication of local knowledge.