



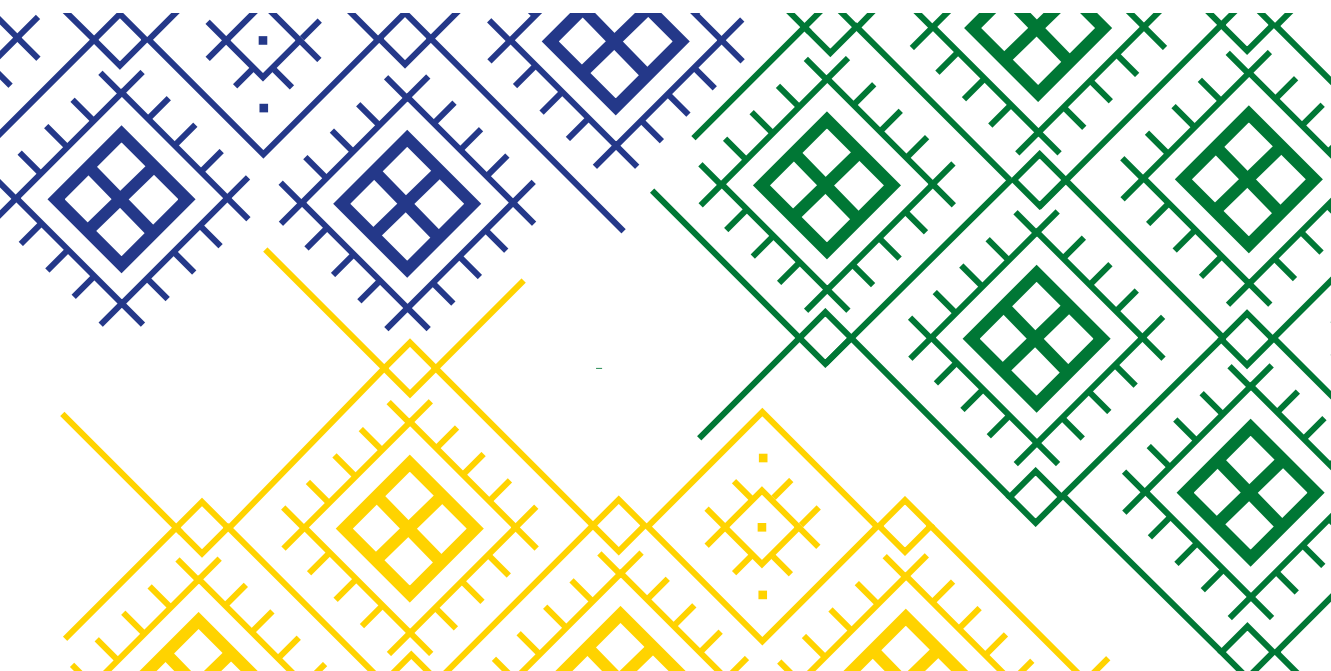
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Indigenous knowledge and languages in interaction –
Amazonian and Arctic approaches

Guest editors

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ʉtāpinopona makʉ kũ tʉgeñare

Reflections of a Tuyuka scholar on the importance of knowledge exchange between the University of Helsinki (Finland) and Federal University of Amazonas (Brazil)

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Federal University of Amazonas

Kumã 2017 niri Antropologia Social kuã hĩrere bue nukāwʉ yʉ, pairiwi bueriwi Universidade Federal do Amazonas wametiri wipʉ. Kumã 2021 tiere bue yapadowʉ, doutorado kuã hĩrere.

In the year 2017, I began my doctoral studies in social anthropology at the Federal University of Amazonas (UFAM). I completed my doctorate on October 5, 2021.

Kumã 2022, dezembro nirĩ, Thiago Mota Cardoso, Programa de Pós-Graduação em Antropologia Social padegʉ, Antropologia buera pohterimakarāre wedewi: niawʉ to, sika Projeto “Estudos Indígenas, kuã mahsirēre buere niero, mahkarʉkʉ makañere buere niero ano Amazônia makāra, tiebiri Finlândia makarāna,” hĩ wedewi.

In December 2022, Professor Thiago Mota Cardoso, from the Graduate Program in Social Anthropology, presented the project “Indigenous Studies, Traditional Knowledge, and the Environment in the Amazon-Finland Collaboration” to Indigenous academics.

Yʉ tʉgeñari pairo nirō titʉ, yohamarōpʉre waña tiritʉ yʉha hĩre heatʉ yʉ tʉgeñarepʉre, kũaye wedere (inglês, finlandês) mahsiriga yʉha hĩre heawʉ yʉ tʉgeñarepʉre. Peé tʉgeñare nirotiwʉ.

In my view, the project was quite ambitious. I thought to myself: I have never traveled as far as Finland. I said: “I don’t know how to speak Finnish or English.” I thought about many types of situations that could emerge.

Kuimipokʉ, warobokuto topʉre, marĩ mahsirere newaro bokuto hĩ tʉgeñawʉ, burekori kañe baua tiere niāwʉ atienohā, apeye ditaripʉ nirā basokare marĩ mahsirere newaro boku ano Amazônia makañe, Brasil makañe mahsirēre, hĩ tʉgeñawʉ yʉ.

Even though I felt uncertain, I also believed it was necessary to take our knowledge to faraway places and share it with other peoples. I also said to myself: “Good opportunities don’t come around all the time – now is the time to bring the knowledge of the peoples of the Amazon and Brazil to other countries.”

Yn tugeñarepu peé nitu yure, ya wedera kuã niretire, kuã niri dita, Rio Negro, Amazonas-Brasil popeapu nihirã kuã mahsirẽ bauanerige, kuã paderetire, kuã tugeñare nitu. Tiere yn newaguda hĩ wãkututuawu yn.

I was aware that I would be carrying the knowledge of many Indigenous peoples from the Upper Rio Negro region, from Amazonas/Brazil, and speaking about their ways of life, their working techniques, and their worlds.

Yoaro wagudu timia yn, hĩ wãkuru kuwu, yn, inglês wedese mahsirĩ, tuoñeri tiãwũrã yn, hĩ tugeñawu. Deroti wedesegudari yn waguũpuha, to makarãpũre wedegu dero tigudari yn, hĩrukuwu yn.

I was very worried – how would I travel without speaking or understanding English? I also wondered how I would convey the knowledge of the peoples from our region without having mastered the English language.

Peé tugeñare nimipokari, aũuhãdaku to, hĩrukuwu yn. Yn boró waguẽ timiũwũrã yn, kuã paká buere dutikoropu wagu timiũwũrã yn, inglês wedese mahsirãka wadakia hĩ wãkutuawu yn.

These concerns also opened new positive perspectives for me. Each day, I convinced myself that everything would go well since the trip was being planned by the professors, who would serve as translators and act as bridges in our efforts at communication.

Helsinki usã (Thiago Cardoso Mota, Silvio Sanches Barreto) eheari siro, Rovanieme wametiri makãpu newawa usãre, Antropologia buera paũ neakumuã tihirã kuã bue, saiña mahsiõ kuã tirigere wedera tiwa. Usã Amazõnia makarãka, marĩ ñekũũmũã mahsirẽre wedewu usã, inglês mena wedekowa kuã aperãpũre, paũ niwã usã wederé tuoũgara. Yũũahatamũ timakãpuha, yũũare butire mana wahĩro koãwu.

As soon as we (Thiago Cardoso Mota, Silvio Sanchez Barreto, and me) arrived in the city of Helsinki, we continued our journey to the municipality of Rovaniemi to participate in the International Conference of Anthropology, where various researchers presented their studies. We, from the Amazon, shared the knowledge of our ancestors. The translators conveyed our words in English, and many participants were eager to hear what we had to say. That city was very cold and covered in snow.

Helsinki pũre potá eheara peé buewu usã, to makarã buere masirã peé kuã masirẽre wedewa burekori kañe, usãre. Usã pekã wederukuwu, anopũre marĩ niretire, marĩ tugeñare.

When we returned to Helsinki, we encountered a wealth of knowledge. The researchers shared many of their insights. Those of us from the Amazon shared with them the knowledge of our grandparents.

Usã peka, ano Amazonas pu, UFAMPũre usã buetũararẽ wedewu, usã kañe bue, saiña masĩ ti mũararẽ wedewu.

We shared our research practices and results from work done at UFAM.



Fig. 1. Thiago, Pirjo Kristiina, Silvio Bará, and Justino Tuyuka at the Conference in Rovaniemi.

To makarã Sami basoka wedewa, kãäye kiti, kãä bayiri buetna nukã masirẽ, kãä padebna tirere wedewa kãä. Peé nirõtiwũ, tuoñe petinoña maniũwũ buri.

The Sámi shared their stories and showcased their knowledge and sciences, which they had organized through research and the structuring of their work. A vast amount of knowledge emerged – it was impossible to remember everything.

Basoka kãä wederere aperãpere apeye ñemedari mena wedeko tire, tie niromakañe nirõ tiwũ tieha. Rovanieme, Helsinki, Manaus-pũ usã wedekameyo tiwaru kũri, wedekora niwã, baiyiro wisioro watoa tira timiwãra kãä, añuro wedeko basioada hĩra, kãä tũgeñarepũre ñasa nukã, wedekora timiwãra kãä, apereme nirõ tiwũ tiekã, masirãye nirõ tiwũ.

In Helsinki, Rovaniemi, and Manaus, the work of translating ideas from one language into another was crucial. It is not an easy task, as it also requires understanding the conceptual, social, and cultural framework of another language as well as the mindset of another people.

Añuro wede masiõ tira, mũũ, numiã, añuhamarõ menirã nirã tiwa, wedese menirã. Kãä te ti paderige, usãre baiyha marõ useni peoga yũha, kũãra usã tuoñeri tiboriro, wedemasio tirukuwa, kãä, biro ti wedea daku mũũ kãä hĩ buerira nirã timiwãra kãä.

A good translator is an artist, performing incredible linguistic acrobatics and movements. I am immensely grateful for the solidarity of those who, with patience and dedication, carried out this work.

Buego Pirjo Kristiina wametigo, peé tiapuwo ko usãre, usã topũ nire burekorire usã wedese kamesã tiadare nipetiro keno kũ tirigo niwõ ko. Topũ makãra pohterimakarã Sami wametira mena, usã wedese kameyo tiadare nipetiro kenorigo niwõ ko. Kãä Sami wametira niwã Finlãndiapũ, Suéciaapũ, Noruegapũ tebiri Russiapũ.

Professor Pirjo Kristiina (Virtanen) facilitated moments of dialogue with various groups, such as the Sámi scholars and other people. They are the original inhabitants of a vast territory that spans Finland, Sweden, Norway, and Russia.

Sami basokaha, marĩ ano Brasil-makāra, América latina makāra tiro biro bauriwa kuāha, merā bira nirā tiwa. Kuahā añuro butira ni, kuāye poakā soāre niwñ, kuāye kaperi yasare nirō tiwñ, pekasā tiro biro baura nirā tiwa.

The Sámi people, unlike the Indigenous peoples we know from Brazil and Latin America, are quite different, even in their physical appearance. They have fair skin, blond hair, and blue eyes similar to other citizens of Finland, Sweden, Norway, and Russia.

Basoka Sami mena usā wedese tirige añuhamarō wagñ to. Kuahā peé pade buarira nirā tiwa, kuā bue buarige añuro keno kũ tirira niwā, atie biblioteca kuā hirē, museu hirē, universidade hirē kuorapñ niwā. Tie kiti wederi tuora, birope ti padero bokuto marikāre, hĩ tugeñare wawñ to maripere. Peé masirē kuo, keno kũ tihirā, apeye ditaripñre, kuā masirerē kio pesaro mena iña, padeono tirapñ niwā kuāha.

The opportunity to talk with the Sámi was quite important for us, the Indigenous academics who were able to be there. We discussed how they organize their studies, libraries, museums, and universities. This kind of conversation is valuable for us – it opens new perspectives on life and inspires new dreams. The Sámi have an international presence and are recognized as an Indigenous nation.

Usā topñ bue kamesā tiwarukurige, peé padere waro tiwñ, kuā usāre boka ñerirare, suo paderirare, usā hearira terora. Usā buerigere UFAMpñ buera nihirā, marĩ masirē buarige mena padeapñ tiada marĩ hirē niwñ. Helsinki makarāka usā masirē kũrige wakũadakia kuā, hĩ tugeñawñ usā.

All the moments of the project were intense, both for us and for the hosts. It is a project that should yield good results for the PPGAS/UFAM as well as for the University of Helsinki.

Basoka masirerē kuā buerigekā peé nirōtiwñ topñreha, añure wiseripñ, añure tatipapñ kuā kenokũrige nirō tiwñ. Kuā wedesere käre kuā añuro bue, kenokũ tirige nirō tiwñ. Tie kuā kenokũ tirigere papñ basoka, tiere bue dugara no, buero hirā, tie wiserire hoā nukō, bue dugara norē wede timenihāwa kuāpñha. Tie wiseri añuhamarō kenokũrige nimipokari, kenomudugara wiora kuā wapaye nemorō buara tiwa mena.

With respect to anthropological studies, in Helsinki they have a rich body of materials. When visiting the museums, we observed a diversity of well-organized anthropological and linguistic themes. This knowledge is made available to the interested public. Despite everything appearing very well-structured, they still feel the need for greater investment so their research can advance further.

Kuā wedere buemuārakā, añuro kuā kenokũrige nirō tiwñ, atie mama kuā bue buarige mena (tecnologia) kenokũ tirira niwā kuā. Añuhamarō buetiritñ atiereha. Tieno makañere buenukāripñre borotiñ yñ iñari, tebiri atie informática kuā hirēre masirā botu niwñ. Tiere marĩ masĩiatā wisio niwñ.

The issue of language and its organization when using new technologies is highly important. We had little time to delve deeper into this topic. I realized that one would need a background in linguistics, proficiency in computing, and a good understanding of English to learn effectively. I felt quite limited in this regard.

Peé watoare niwuto bayihamarō yure tugeñari tirige. Kuā ñekusumuaru, marĩ putoaru tirobirora, kuā yaiwa kuorige, kuā masirē kuorigere añuro, añuri wiseripu kuā tiere padore, añuhamarō iñatu yuha kuā teti padeorere. Tieno buedugaguhā topu buero bomiwu. Tiere tuo, tie kuā wamorē yu iñari peé tugeñare eheatu yure, yu ñekusumukā, Oko Niriya makarākā atienorā kuomirira niwā hĩ tugeñawu yu.

One issue that caught my attention was the strong presence of shamanic themes and shamanism. They are present in the materials organized in museums and archives and the subject of paintings and oral narratives. This realization inspired me to reflect on and deepen my knowledge of my relatives from the Upper Rio Negro.

Bayiro usenire eheawuto yure, sikato eheagu timiwurā yu. Aperāka yu tirobirora niromakañe buaro boga yuha. Marĩya dita niārigu ape ditapu marĩ kamesāri, apeye tugeñare bauawuto, marĩ niretire nimipokari, merā tuge iñanowutosa. Yoaropu nigu marĩya ditare kameñako tigu, merā sañuro iñanowuto, atie marĩ bue tirekāre terora.

I was pleased to have participated in this first exchange and hope that other colleagues will have the opportunity to take part as well. It is beneficial to step outside our Amazonian environment and experience other cultures and universities. The experience has even helped us think differently about our own Amazonian region and the academic degree programs.

Helsinki makāra buera, Sami basoka, eheawa kuāka marĩputore, Universidade Federal do Amazonas (Manaus) wametiropure, ati dita, pau poterimakāra kuā niri ditapure. Añuro warotiwu, kuā usā bueriwipu, usā niri makāpu kuā ehearo. Poterimakarā PPGASmakāra, Colegiado Indígena makāra, kuā mena wedese tiwa, kuā wede tiri tuowa, peé masirē buaratiwu.

The professors from Helsinki and representatives of the Sámi people visited UFAM's Manaus campus, in the lands of the Amazon, home to hundreds of Indigenous nations. For us, this was very significant, as the students from the Graduate Program in Social Anthropology, along with the participating Indigenous college, benefited greatly from the experience.

Finlândiapu niarira ano Manauspu hearareha apero niro tiwuto, kuāya ditapu tirobiro yuha tiria anopuha, asiri dita niro tia, marirē asituware tiri dita nirōtia. Tiera nirō tia, marĩ merā tugeñara, merā nirē ditaripu nirā nimipokara, neakumo marĩ masirerē wede masiō tire.

For those who came from Finland, being in Manaus was a chance to experience the extreme heat of the region and the sweat running down their bodies. It was also a moment of intercultural co-living.

Usā poterimakāra inglēs wedese masiri, tiere tuoñeri, kuā Finlândia makarā pekā portugues-re tuoñeri, wedese masĩ, tireno usā paderere wisioro wari tiriwu, tie menarā wedese kameyo, masĩ ware nirō tiwu. Finlândia makarā anopu Amazōniapu nirā basoka kuā niretirere, kuā paderetirere, kuā buemutirere masiwā kuā.

The difficulties we encountered by not speaking English and that those who came from Finland encountered by not speaking Portuguese did not become barriers but rather served as bridges for establishing exchanges. The visitors learned how the peoples of the Amazon live, what they do for work, and what they study.

2024 maio muipũ nirĩ Helsinkipũ eheawũ usã, niwã buegũ Thiago Cadoso, doutorado buego Rosijane F. Moura, daseayo, yũ dokapuarayũ Justino.

In May 2024, Professor Thiago Cardoso, PhD candidate Rosijane F. Moura, postdoctoral researcher Justino (Sarmiento Rezende Tuyuka), and myself participated in another exchange program at the University of Helsinki (Finland).

Usã eheari siro, buego Pirjo Kristiina, Helsinki makarã kuã kamesãropũ usãre newawo, topũ nitoarira niwa Brasil-makarã topũ ni, topũ pade, buerano. Topũ kuã yarige newarigere yapũ tiwũ usã, añuro usãre bokañe tiwa. Yatoare siro kuã mena Parque kuã hirõre kamesã tiwũ sikãro mena.

After our arrival in Helsinki, Professor Pirjo Kristiina took us to a city park, where other Brazilian researchers who had arrived earlier, along with other Brazilians living in Helsinki, were participating in a picnic. We were warmly welcomed, shared a meal, and then continued exploring different parts of the park.

Usã kaniri tatiapũ pota eheara wedese nayõ tiwũ, usã masirã sêwa warukurere. Dero ti tihirã tiere merã marirẽ tiapure warore tibokura marĩ, wedesewũ; marĩ poterimakarã kã peẽ merã waro watoa nirarã tiawũ marĩ atie burekoripure, atie makãrukuri merã do niwawũ to, hĩ wedesesũ usã do, poterimakãra do.

At the hotel, we discussed our research projects and how to transform our dreams into actions that contribute to a new anthropological perspective within the contemporary Indigenous context and amidst the continuous environmental changes happening worldwide.

Sika yerisãribũreko niri sikawi tiatopũmakañe kuã, keno kũre, basoka iña dũgarare, wede masiõ kuã tiriwipũ (Museu da História Natural). Peẽ nirõ tiwũ tiwipure, minipona, waikũra sutiri niwuto. Tie menarã wimarãre, butoare buemua tirara tiwa kuã.

On a Sunday morning, we visited the Natural History Museum, where we encountered diverse realities from various continents. The museum offers an educational perspective for future generations.

Pekasã, poterimakarã kuã masirẽre kuã saiña warukure, usã poterimakarakã kuã pekasã tirobirora saiña warukurere buewũ usã.

We studied extensively about research ethics, both from non-Indigenous and Indigenous perspectives.

Yũ tũgeñata marĩ poterimakarãka, matapure atie bureko niretirere saiña, buemuatirira nirã tiwũ marihã. Atie makãrukuri niretirere añuro masĩrira nirã tirira niwã marĩ ñekusumua, ati burekore waikura nirãre añuro masĩrira niwã kuã, ñokoã ku biretirere, dia paio ware, dia wetidiare masĩrira niwã butoapũ, yukurika niretire burekorire masĩrira niwã, waikura nimpetira kuã niretirere masĩrira niwã.

In my view, Indigenous peoples have always been researchers of various realities, developing concepts to categorize the vast knowledge they possess about biodiversity, cosmic beings, waters, constellations, the different water cycles (floods and ebbs), the flowering and fruiting seasons, and the lives of animals that are interconnected with the cycles of life.

Yoari mena, ania, pohterimakarã kuã Universidadiripure são buenukãriro. Kuãre buerã, birõ tihirã boeadaqu, birotihirã hoadaku kuã hĩri tuohirã merã sañura hoahĩa, marĩ ñekusũũã kuã masirẽ ku neamutirigere.

In recent decades, many Indigenous people have entered higher education. Due to the theoretical and methodological requirements, they have adopted new ways of conducting research on the diverse knowledge developed by their peoples.

Marĩ pohterimakũ nitihĩgu, marĩya wadera mena masĩre tuoama tihĩgu hoadugari, keoro warigato hĩ tugeñaro biro nihãwũ, kuãpeka terora iñatu niwã marirẽ, pekasãdo kuã saiña waruku kuã tiriri iñariro niro te bitu niwũ.

For someone who is a member of an Indigenous nation, researching their own community's knowledge can feel quite strange – both for the researcher and for those who become interlocutors.

Kuã poterimakãra universidade boerapekã, usã pohterimakãra nitoame, tetira masiã usãka hĩre nitũ. Kuã mahsirãpeka, wede tiboranopeka, atiyẽ marĩ mahsirẽrẽ mahsĩtoa muahã, derotira saiña warukui, hihãtu niwã kuã.

This feeling arises on both sides because academic researchers, believing they are already members of a particular people, often consider themselves knowledgeable about their own cultures and may feel that conducting research on them is unnecessary.

Butoa mahsirã, tebiri kuã pakusũũakã, mamarã boerã kuã saiña warukuri, hĩya kuãre: mu mahsitoaboku atie mariyẽ mahsirẽre, mata wimagupura, iña muatitoawũ muha, atie marĩ mahsirẽre timuatiri iña muatiwũ muha.

The elders and parents often say to the young researcher: “You should already know our knowledge, as you have been observing how our culture works since birth.”

Ahpeye ditaripũ boe kamesãgu tuõnewũ yũ marĩ bahsoka masirĩ peẽ niretirere, marĩ bahsoka kañe kuã wedesere kuorere. Marĩ mahsirẽ kañe, marĩ saiña buarigere, wedekamesã tireme niwũ, marĩre wederiraye nirotiwũ tiyẽ mahsirẽ, kuã wede duhtiripũ wederope keoro niã hĩ wedesawa, tekarẽ kuã.

During the exchange, I understood that there are various ways to interpret linguistic, epistemological, and other codes. Not everything we learn during our research can be shared freely without the consent of the people who hold that knowledge.

Atipátipure paũ niwã numiã, uũũã, pohterimakãra, nokañe dihtari makãra kuã mahsirẽre saiña, ohatu tiwarukura, kuã basoka niretirere boe hoawa, kuãye dihtarire niretirere, kuã wedeserere, kuãye diãri biretire, kuã yaretire, kuã biretire, kuãye wedesere mena kuã bahsamo kuore, kuãye wiseri tira kuã yemonokore makañe boeawa kuã, kuãye kitire hoawa, atiyẽ makarukuri makañere boewa kuã. Deti kiopehsaro mena ativere padoadari marĩ, kuã bahsokare teti padoadari marĩ hirẽre boewa kuã, deti marĩ saiña buarigere wedeadari marĩ, deti tiere wederi pakarã kuoadari marĩ, hĩwa kuã.

There are many researchers who conduct studies among different Indigenous peoples across various continents, examining how they relate to people, territories, languages, water, food, the body, and the importance of strengthening their languages through music. They also study their architectural history, oral history documentation, and the vitality of different ecological understandings, approaching all these issues respectfully and the peoples who create this knowledge and the different ways to guard and disseminate it.

Pehkasā kuā ehari siro, peé pohterimakarā kuā mahsirē, kio pehsaro mena padeo tiya maniyu, buri nirā, buri nirē tirobiro iñanoyu, kuā biretire, paderetire, bahseretire, kuā wedesere, kio pehsaro mena iña tirihīya, buire tirobiro iñahiya, ative kio pehsare niato hī inārihīya kuāha.

Throughout various periods of colonization, Indigenous peoples and their knowledge were not respected. They were often perceived as people without knowledge, while their cultural practices, traditions, and languages were portrayed as exotic elements, with outsiders not respecting their profound meanings.

Kanusōropu (1930) bauhīyu merā sañuro padeo pade tiwaro bokuto hīre bauayo (Convenções, Declarações), tiemenapusa merā sañuro, kio pehsaro mena iñanoyusa, ati bureko katira makañe, bahsamorī, makaruku makañe, kiti wedere makañe.

More recently, in the 1930s legal instruments such as conventions and declarations emerged to ensure respect for diverse knowledge systems, including beliefs about cosmic life, music, ecology, and oral traditions.

Buere mena, mahsirē bahsokare saiña warukura, kuā nirē dihtari makañere boewarukura, kuā mahsirēre saiña warukura, tive ditaripu nirā bahsokare saiña, kuā mena wedese, tiere buera niawu uhsā, hī wede toaripu, to makarā bahsoka, añuadaku bue tiya hīripu bue nukāre nirōtiro niwu.

Before conducting research on people, their territories, and diverse knowledge systems, researchers must obtain the consent of Indigenous peoples. They need to engage in dialogue with the inhabitants of those territories to help protect Indigenous peoples' intellectual and cultural heritage.

Pohterimakāra nipetirare, kuā nirē dihtari, ahtipāti katire makañe, kuā mahsirē siku uhpri tirobiro niro tiku, bahsokapekā tiyepure kahtirā tikia, tiepe bahsokapure katiku.

For Indigenous peoples, all territories, ecology, and knowledge are interconnected – they are part of the human body, and the human body is part of other bodies.

Peé wedesere wahtoa, wedesewa kuā Deroti padero bomito hīrere, pañ padera, siku padegū, sika makā nirā mena deti padere añubogarito hīrere wedesewa. Makarī makāra bahsoka mahsirō nirōtiwu kuā boera saiña warukurere, tvere iñanunuse tiro nirō tiwu, bahsoka masīrere, kuā nirētirere, kuā biretirere mahsiwara timiwāra kuā boerá

There have been many discussions about collective and individual ethical protocols, as well as community and collective rights. Communities need to be aware of and involved in the research process because research directly affects their epistemologies, axiologies, and ontologies.

Pohterimakāra kuā nirē dihtariha, wiseri tirobiro nirōtiwu, pañ ahti kahtirā kuā nirē wiseri, bahsoka kuā maniripura nitoa hīya kuāha, dero wededugagu wisioro tugeñagu, bauera, wahtiā, pinoā, yukū, waikura, hī siohānoya kuā, nirimikia kuāpe, bahsoka nirā tikia.

The territories are like homes, the dwellings of many beings that have inhabited them long before the arrival of those considered “humans.” In linguistic terms, we refer to them as spirits, enchanted beings, serpents, plants, and animals.

Buere mena, mahsirē saiña waruku padere, diyeno niti añure buadare tiemena, diyeno nito keoro waribokuto hī tugeñare, hī wedero niku to. Sika makā nirā bahsoka mena, tebiri boera saiña warukura, sikaro mena padero niku to, bahsokare padeore mena padero niku, tebiri kuā watoa nire apeyenorē padeoro nikuto. Nova Zelāndiapure, Māori bahsoka atie

nibokuto añuro tiapure hĩ hoatuya: padeore, tiapure, keori padeapure, baiyhamaro nirētirere padeore.

Research projects must consider both the benefits and risks of engaging with such knowledge. Research can be conducted with the participation of both internal and external agents, always with the aim of respecting the various lives that are directly and indirectly affected. I also learned that in New Zealand, the Māori have drawn from certain values, respect, reciprocity, responsibility, and relevance, which I recognized as deeply important.

Pohterimakū, Paciku Apurinā bahsoku, Keoro padere, mahsirē saiña waruku tiritabere, keori ti padeya hĩre niku hĩwi, mahsirē saiña warukugū ahperāya wipū nigū tirobiro ninoku, hĩwi, tetigū padeoro niku wimakārarē, hĩwi. Te mahsirē saiña warukugūra ahpeye mahsiwa noku, hĩwi.

For Indigenous scholar Francisco Apurinā, a research code of ethics is what guides the researcher during their time in the “house of the other,” as a “guest.” It is the research field itself that shapes the profile of the researcher.

Kurā biro hĩwi sukā, ahtie marīye dihtaripure nikia kūā te dihtarire iñanñuse kora, kūā wiseri nirōtiku (bahsokare, bahsoka nierāre), sikāwi mahkāra nirā tikia, hĩwi, tetiro añuro padeoro nirō tikuto, hĩwi. Marī añuro padeo tiegū, pekāsa kūā tirobiro tihānoku, buri nirētirobiro ināhanoku, hĩwi.

According to the same Indigenous scholar, all territories have their caretakers, those who are responsible for the land (non-humans, other beings) and people, who maintain a close relationship with the inhabitants of the territory. We must be careful not to fall into the traps of coloniality.

Kūā wedere tuowū yū, merā sañuro nirēpere bayiro tuhtuawari tirobuto niwuto, kūā mahsirē saiña warukura, tebiri mahkāri makāra sikāro mena paderi añuadaro titū; saiña warukura kuorenorē dukū tihīra, bahsoka mena wedese waruku, padeapu, mahsirē saiña būa, bahsokare tūhsaro mena padeo tiri añuro waku hĩ wedesewa, kūā.

I also understood that new attitudes should be cultivated between researchers and communities, promoting genuine co-living with the people involved in the research. It is important to move away from a reliance on such tools as notebooks, recorders, and cell phones. The pursuit of knowledge should be built on trust and meaningful cooperation.

Bahsoka mena keoro wedese tiro niwuto, diyenorē yū buere mena tiapuro bogari muā, hĩ saiña, muā ahti mahkārape deroti padeapuadari muā, hĩ saiña, derope yū tuaputo nigū, yū padeapuro bogari muā, hĩ titoagupū, kūā bahsoka mena keoro nirēti, te nokōro padeya kūā hĩri tuo padero nirotiwū.

Through transparent dialogue, it becomes possible to understand, together with the communities, what issues are important for the Indigenous peoples and what researchers can contribute and what the community’s role will be in the research, such as allowing the researchers to participate in community life and helping them create authentic relationships with time and conduct meaningful research.

Tie boere petiri, kūā bahsoka makāri makāra na atie niatosa, marī paderige, hĩ wiyari nikuto, kūā makāripū kūā kuoadarere, boeri wiseripū, peé nikuto ahpeye. Tetira nipetira marī paderige niato hĩ iñara añuro ūhsenikia, hĩwa.

The results should be shared, and the researched materials should be made available to communities, schools, and other relevant spaces at the end of the research project.

Ultimately, it should be a collective product, created with the participation of everyone involved.

Peé boewu yu tiepu bue kamesāgu, ati pūpūre hoatu petinoña maniā. Paṁ mahsirā nihirā peé mahsirē uhsāre wede, bue, inōwa, Ecologia makarā, Antropologia makāra, Linguística makāra, Ciências sociais-makāra, biroti buea uhsā, biroti keno kuā uhsā hīwa, kuā, mapa kuā tirere inōwā, museu wiseri kuā paderere wedewa, bahsoka wederere kuā dicionário padere wedewa.

I learned a vast amount during my time in Finland, and I am unable to include everything in this short text. Professionals from various fields, including ecology, social anthropology, linguistics, and the social sciences, shared different research practices and ways of systematizing knowledge, such as through the use of maps, museums, and linguistic dictionaries.

Kuā menarā kamesā, wedeseapu tirera nihāro tiwu marī buereha, wedesere wahtoara mahsirē marīre wedera tiwa, kuā kiti, kuā biretire, kuāye mahsirē, kuā nirētire, kuā ñehkūsumuā biritirige.

The very experience of co-living alongside different researchers has served as a true lesson in the transmission of different histories, cultures, knowledges, sciences, customs, and traditions.

Tie yu boe warukurigere baiyiri uhseni peo tia yuha. Ahpeto yu keoro ti, tirigere, yure okoboya hīa yu, ahpetore añuhamaro bue tiritu, yu. Uhsāre wedeko tirirare baiyiro uhsenipeo tia yu, inglēs mena kuā wederi, uhsāpere português-mena kuā wedekorigere, tebiri, português-mena, uhsā wederi, inglēs-mena kuā wedeko tirigere.

Finally, I want to recognize the great impact of this exchange project. I apologize to all those involved when I could not find ways to correspond to the rhythm of all the knowledge being offered. I am grateful to the translators who facilitated communication between English and Portuguese.

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