

The individual and fishing languages: cultural signification of artisanal fishing in the Pará Amazon

O sujeito e as linguagens pesqueiras: significação cultural da pesca artesanal amazônica paraense

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Abstract

In the Amazon territories, there are unique languages among the subjects, permeated by the realities and their traditional knowledge that, for Silva and Sousa (2017), represent different forms of cultural significations of the realities experienced in the fields, waters and forests. Fishing cultural practices carry the cultural and social baggage of each group; in fishing language, the subjects speak from the group they belong to, and their meanings represent the sociocultural identity of the individuals (Silva, 2009). The naming relationship in fishing practices by these communities transcends economic value; it represents cultural, symbolic and, mainly, linguistic appropriation, constituted from the local fishing (Gusmão, 2012). Thus, the main objective of this research was to identify the processes of linguistic meaning of fishing knowledge attributed to traditional fishing artifacts and practices. The research is bibliographic, of the state of the art type, mapping academic productions of the Pará Amazon in the Capes Dissertation and Thesis Bank (BDTD). The results point to processes of singular meanings constructed from exchanges of knowledge and productive practices in Amazonian fishing that give meaning to their ways of life and culture.

Keywords: meaning; language; fisherman; practices.

Resumo

Nos territórios amazônicos, existem linguagens únicas entre os sujeitos, perpassadas pelas realidades e seu conhecimento tradicional que, para Silva e Sousa (2017), representam diferentes formas de significações culturais das realidades vividas nos campos nas águas e florestas. As práticas culturais pesqueiras carregam a bagagem cultural e social de cada grupo; na linguagem pesqueira, os sujeitos falam a partir do grupo pertencente, suas significações representam a identidade sociocultural dos sujeitos (Silva, 2009). A relação de nomeação na pesca aos recursos naturais pelas comunidades pesqueiras transcende ao valor econômico; representa apropriação cultural, simbólica e, principalmente, linguística, constituída a partir da pesca local (Gusmão, 2012). Assim, o objetivo principal da pesquisa é a identificação dos processos de significação linguística do conhecimento pesqueiro atribuída aos artefatos e práticas tradicionais da pesca. A pesquisa é bibliográfica, do tipo estado da Arte, mapeando produções acadêmicas da Amazônia Paraense no Banco de Dissertações e Teses da Capes. Os resultados apontam, para processos de significações singulares construídos a partir trocas de saberes e práticas produtivas pesqueira amazônica dão sentido aos seus modos de vida e sua cultura.

Palavras-chave: significação; linguagem; pescador; práticas.

INTRODUCTION

There is much debate about the importance of Amazonian territories as a space for diverse struggles and affirmations. Its exuberant biodiversity and vast natural resources, inhabited by populations in an intimate and complex relationship announced in poetry and verse (“this river is my street, mururé mine and yours (contemporary local song), reveals this sharing between humans and non-humans. For Amazonians, water is more than a natural resource; it

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is the backbone of life. Rivers are liquid highways that connect the most distant communities, enabling the transportation of humans, food and goods.

The diverse indigenous, riverside and urban cultures of the Amazon have developed, over millennia, a deep connection with aquatic ecosystems, intertwining their ways of life in multifaceted ways. They are peoples of mangroves, forests, riverside, fishing, shellfish gathering, and many others, symbolically represented in many Amazonian territories as “peoples of the waters”, due to their close dependence on the tides, lakes, rivers and streams that make up the Amazon, configuring different cultures [...] Thus, regarding “the sociocultural aspects of the residents of the riverbanks, we must understand the specificity of these people. I emphasize that the search for survival and transcendence are causes that lead them to build their identity of organization with the environment and local development” (Oliveira, 2012, p. 88). In different cultures, fishing in the Amazon rivers is a vital source of protein - fish, crabs, shrimp, *туру*, *сурुरु* - for many local populations, constituting an essential part of their diet. In many territories, fishing is regulated by customary law (customs that are recognized and shared collectively by a community, by a people, ethnic or religious group). It is worth noting that even in more remote times, around eight thousand years ago, when the region was explored only by indigenous people, fish were already an important natural resource for the maintenance of human populations (Meggers, 1977; Roosevelt *et al.*, 1991).

Studies in Amazonian territories, according to authors such as Diegues (2004), state that fishing conveys different meanings, constituted by the greater or lesser availability of this activity and of the water itself, and by the historical traditions constructed. Understanding the processes of meaning of fishing in Amazonian territories requires researchers to articulate the productive activity of fishing as a cultural practice, constituted by processes of social and linguistic affirmations (Araújo, 2020). This implies understanding the linguistic system of Amazonian artisanal fishing in multiple contexts that demarcate and compose the meaning of this practice not only as productive, but also as a cultural practice, as described by Kristeva (1988, p. 15), “Man as language, language in the place of man, will be a demystifying gesture par excellence, which introduces science into the complex and imprecise zone of the human, at the point where ideologies and religions are (usually) installed”.

Language is demarcated here as an important tool for the knowledge of the Amazonian individual, insofar as it can build, signify and communicate these different ways of relating to fishing and being Amazonian. Therefore, the theoretical field is adopted that the language constituted in the different activities, in the case of this study fishing, transmits a worldview and becomes one of the constitutive elements of the Amazonian identity.

For Diegues (2004), Amazonian fishermen have their own language in artisanal fishing based on the process of linguistic significance; the fishing groups demarcate their specificities and ways of life through their knowledge arising from beliefs attributed by them. Corroborating this thought, Morais (2011), in his studies, highlights that the relationship between fishermen and nature is not limited to the economic character or only to a productive practice, but is crossed by processes of linguistic significance of cultural and productive practices attributed to artifacts and traditional fishing knowledge (Morais, 2011).

Thus, based on the understanding that the individuals who use their fishing language do not speak for themselves, but from the group to which they belong (Kristeva 1988), this factor represents the sociocultural identity of the individual, loaded with the cultural and social baggage of the fishing practice that they utilize. From this perspective, we ask ourselves: how do Amazonian researchers establish relationships between language and the practice of traditional fishing? What processes of signification of Amazonian artisanal fishing can be extracted from their studies? How are the relationships established between the naming of fishing artifacts and techniques and the linguistic cultural practices of Amazonian artisanal fishing and the signification?

In order to answer these questions, we aim to: analyze the bibliographic productions of the Pará Amazon to understand how languages cross the studies on artisanal fishing in the period 2011 to 2024 in the database of theses and dissertations - BDTD/CAPEs. The choice of state-of-the-art studies of the bibliographic type is justified by the fact that it systematizes knowledge, driven by the challenge of knowing what has already been constructed and produced and then seeking what has not yet been done, of understanding how this field of research has been constituted, as

it is a methodological option that allows the survey of the set of information and results already obtained. This systematization makes it possible to indicate the possibilities of integrating different, apparently autonomous perspectives, and the identification of duplications or contradictions and the determination of gaps and biases present in this field of study.

METHODOLOGY

From a methodological point of view, this study is of bibliographic nature, of the state-of-the-art type, which seeks to map and reflect certain academic and scientific productions on language and artisanal fishing, in order to understand the dimensions, forms and discussions under which they were used by researchers (Ferreira, 2002).

Thus, considering the scope of “state of the art” research, this study was organized based on the following objectives: to analyze the bibliographic productions of the Pará Amazon in order to understand how languages permeate studies on artisanal fishing in the period 2011 to 2024 in the database of theses and dissertations - BDTD/CAPES. The specific objectives are: a) to categorize the processes of significations of artisanal fishing; and b) to diagnose, based on the language of the fisherman, the naming and significations of fishing artifacts and fishing techniques.

To meet the proposed objectives, this study was carried out in 2024, with a time frame of 2011-2024 in the Capes Dissertation and Thesis Database (BDTD-CAPES). In the process of identifying the theses and dissertations to compose the *corpus* of analysis, three descriptors were used: “Artisanal fishing”, “Amazonian languages”, and “Knowledge of Amazonian fishing”. Initially, records were searched in an exploratory manner in the database of theses and dissertations, using the descriptors “Artisanal fishing” and then, individually, in each dissertation, the search was carried out using the descriptors “Amazonian languages” and “Amazonian fishing knowledge”.

It is worth noting that the survey, in each dissertation, was supported by discourse analysis based on Bakhtin’s (2011) discursive dialogism. That is, the academic papers were considered from the perspective of the genre of discourse that configures the theses and dissertations and their constituent elements: title, abstract and keywords, identifying, in the thematic content, the existence of interlocutions with the field of Artisanal fishing and the languages and knowledge of Amazonian fishing, making the subareas studied viable. This process of crossing descriptors led to a cut of the analysis *corpus* for 1 Thesis and 4 Dissertations of the authors organized in [Chart 1](#).

Chart 1. Amazonian Thesis and Dissertations.

AUTHOR AND YEAR	TITLE
Gusmão (2012)	GUSMÃO, E. A. Estudo lexical do patrimônio linguístico-cultural de Curuçá-PA: vocábulos de pesca. 2012. Tese (Doutorado em Linguística e Língua Portuguesa) – Universidade Estadual Paulista Júlio de Mesquita Filho, Araraquara, 2012.
Corrêa (2020)	CORREA, E. A. Às margens da cidade: trajetórias, possibilidades e práticas de educação ambiental geradas pela Casa Escola da Pesca em Belém-PA. 2020. Dissertação (Mestrado em Rede Nacional para o Ensino das Ciências Ambientais) – Universidade Federal do Pará, Belém, 2020.
Oliveira (2012)	OLIVEIRA, J. S. B. Alfabetização matemática no contexto ribeirinho: um olhar sobre as classes multisseriadas da realidade amazônica. 2012. Dissertação (Mestrado em Educação em Ciências e Matemáticas) – Universidade Federal do Pará, Belém, 2012.
Morais (2011)	MORAIS, R. P. Rituais Nominativos: uma viagem pelos motivos e sentidos que emergem dos nomes dos barcos dos ribeirinhos. 2011. Dissertação (Mestrado em Educação) – Universidade do Estado do Pará, Belém, 2011.
Soares (2017)	SOARES, J. L. Os termos da pesca na vila dos pescadores de Ajuruteua (Bragança-PA): uma abordagem socioterminológica. 2017. Dissertação (Mestrado em Linguagens e Saberes na Amazônia) – Universidade Federal do Pará, Bragança, 2017.

Source: Authors, 2024

Once the works that comprised the *corpus* of this research were identified (Chart 1), we carried out a qualitative analysis – reflections on the ways in which the authors of the Thesis and Dissertations wove the dialogue between artisanal fishing and language, based on Bakhtin’s (1988) dialogical principle. In this process, the central ideas that are configured as a link in the analysis were extracted and, as such, were understood as an abstraction, a cutout of reality, thus making it possible to identify the reflections and articulations of Amazonian artisanal fishing in the field of language in the Dissertations and Theses of Amazonian researchers from two perspectives of approaches, described in topics 3.1 – Processes of signification of knowledge of Amazonian artisanal fishing – and 3.2 - Between knowledge and sayings: the ways of becoming an Amazonian fisherman.

RESULTS AND DISCUSSIONS

Processes of signification of knowledge of Amazonian artisanal fishing

Language expresses knowledge and is considered a matter of thought and an element of communication. The productions analyzed express linguistic knowledge different from the fishing universe. The social and cultural significations in the productions are not influenced by the individual perspective, but rather by the collective (Kristeva, 1988).

[...] the lexical aspects of a community hold part of the intangible and historical heritage of society; from the study of its linguistic materiality, it is possible to identify traces of the memory, values, customs and experience of groups of speakers from communities not always known by a large part of society. (Gusmão, 2012, p. 20). (Our Translation).

For the researchers of the four dissertations and the thesis studied, the fishing individuals of the Amazon region are categorized through their knowledge, which allows them to reaffirm the linguistic diversity of Amazonian artisanal fishing from three focuses: a) The fisherman and empirical knowledge; b) Processes of significations of artisanal fishing through the relationship with nature; and c) Production of knowledge from partaking among the social group, as shown in Figure 1.

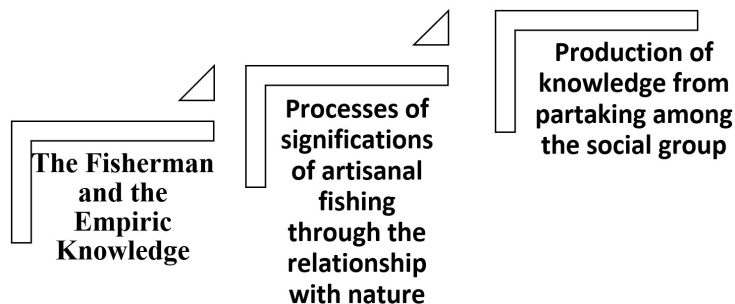


Figure 1. Focuses of Study in the Thesis and Dissertations analyzed. Source: Authors, 2024.

It is worth noting that these three focuses allow us, as Silva and Sousa (2017) state, to understand the representations used by the researchers studied and the processes of linguistic meaning. In general, it can be said that the researchers analyzed present in their studies the view that the knowledge constructed by Amazonian researchers is developed in action, that is, in fishing activities, and they communicate their knowledge with their peers. The knowledge in the communities studied is part of Amazonian culture, and it is connected to the cultural practices of their ancestors, circulating orally and across generations, keeping their linguistic identities alive.

[...] Amazonian culture is strongly represented by the dynamics expressed by riverside production that builds an imaginary combined with its relationships with nature, its myths, its production of utilities, its subsistence and commercialization practices, and its daily habits. (Oliveira, 2012, p. 77). (Our Translation).

The research findings reaffirm that Amazonian individuals talk about their reality, reflect, listen and thus learn. In this regard, Kristeva (1988, p. 15) describes that “[...] when we say language, we mean demarcation, meaning and communication [...] these are types of language since they have the function of demarcating, meaning, and communicating”.

In the relationship of meaning, researchers assume the understanding of individuals as cognizers, learners in their relationship with others, in an active way. The fishing individuals are producers and constitutors of linguistic knowledge in their relationship with the community. They construct and appropriate vocabulary through knowledge passed down between generations and through social relationships experienced in the territory (Freire, 1987).

The findings in the Amazonian thesis and dissertations made it possible to identify and understand the linguistic meanings of Amazonian fishermen, diagnosing the articulations between empirical knowledge, relationship with nature, exchange relationships and naming.

Fishermen and empirical knowledge

According to Corrêa (2020), fishermen have been involved in fishing activities since a very young age, considering that fishing in the Amazon region of Pará is a family heritage based on empirical knowledge. The empirical knowledge is connected to the social and natural environment of man, since, based on the relationship with nature, the individual builds his way of life and the relationships established and shared with his group; thus the language of fishing knowledge is transferred in a unique way through generations.

In this sense, for Oliveira (2012), the culture of the Amazonian subject is rich due to its diversity. The communities represent groups of speeches inherent to each repertoire of knowledge and practices of their people. There is a relationship of social linguistic knowledge attributed by the empirical knowledge of artisanal fishing, which are drivers for the empowerment of other knowledges: economic, political, sociocultural and identitarian. Language is deduced from man's need for self-expression, for objectification. The essence of language, in this or that form, by this or that path, is reduced to the spiritual creation of the individual [...] (Bakhtin, 2003, p. 270).

The construction of empirical knowledge by fishermen reveals the identities of protagonist individuals, who represent their linguistic meanings permeated by time, space and family heritage. Empirical language has allowed the constitution of the meaning of these subjects and of the knowledge that occurs within this collective, constructed by the direct relationship between dialogue and action. In this way, fishing artifacts and knowledge gain meaning from the signification of the individual, who represents the sociocultural naming inherent to his group.

According to Morais (2011), man is a creator of culture based on linguistic skills. Individuals produce, signify, socialize and organize their own knowledge, reaffirming the transmission of knowledge from generation to generation, which is produced and reproduced in each individual. They are legacies of traditional values, not only as products of human actions, but as the result of new actions signified by the dynamics conditioned by time and territory. The individual's knowledge repertoire represents the meaning and way of life translated by cultures; their own ways of life, survival and transcendence. Fishing culture is also empirical and highlights the culture of being, knowing and doing. In Amazonian artisanal fishing, groups are translated by the language that characterizes the individuals (Gusmão, 2012).

The study points out pertinent concepts because they reflect the knowledge and productive practices of fishermen in Amazonian productions, a knowledge that preserves memories, customs and values of groups of local speakers, mostly fishermen, whose identities are not always known. Traditional languages, shared between groups, preserve historical knowledge of the origin of the language that is alive between generations, valuing vocabulary, lexicon, languages, speech and all forms of expression, according to Kristeva (1988). This Fishing language of ecosystems, waters and forests, knowledge is so important that it needs to be preserved and valued.

Processes of significations of artisanal fishing through the relationship with nature

In Silva's view (2009), the individuals of the waters and forests have an authentic relationship with the ecosystems, a unique value system of appropriation, ways of caring and cultivating

typical of Amazonian individuals, that is, ways of life inseparable from culture. The sea, the fisherman's territory, is marked, signified and defended.

According to Fromkin and Rodman (1993), language is a reference of power in the lives of those who dominate and use it to signify their lives, their practices and identity. Knowledge about the natural maritime space is common among fishing groups. This knowledge is constructed through language in relation to nature and incorporated by tradition and values. The way of life of the fishing subject in his natural environment says a lot about artisanal fishing in the Amazon in Pará, and carries symbolic knowledge that represents the relationship between the practices of naming and appropriating fishing artifacts. The natural relationship of meaning of the art of fishing is represented by linguistic knowledge in the naming of the work tools specific to the Amazonian fisherman. Thus:

It is important to note that nature is an important component to be considered, especially with regard to its diversity and when it comes to understanding the way of life and identity of riverside populations. There is a link between these populations and the ecosystems, since it is in this relationship with nature that traditional populations build their entire way of life based on empirical knowledge, which is transferred through generations. (Corrêa, 2020, p. 15). (Our Translation)

Thus, the appropriation of the knowing individual occurs, in the interactions with ecosystems that are passed between the subjects and their group relationships, awakening awareness about themselves, the world and their existence (Neves, 2021). "It is in the circumstances allowed by the waters that the riverside man constitutes his way of life. A constitution imbued with facts derived from his relationships with the environment [...]" (Oliveira, 2012, p. 80).

In this way, culture is codified by the fishermen's practices and the signification of the process. The relationship between society and nature is always a cultural relationship, as it involves habits and practices situated on a scale of values. The value of (artisanal) fishing for society is directly linked to the historical, political and social context (Silva, 2009, p. 151). As a result, artisanal fishermen appropriate, based on their lived relationships and the linguistic meanings attributed to the relationship with waters and forests, terms and meanings constructed that come to life in time and space by the subjects.

Production of knowledge from partaking among the social group

The individual interacts and gives names to things and concepts in order to become human. Learning through social exchanges gives new meaning to man, as one learns through interaction with others, through dialogue with others, through experimentation with the knowledge of others (Freire, 1987). Thus, the works analyzed portray for the research the meanings that the subjects attribute to their linguistic process and their cultural knowledge. They contain reports and memories that express the construction and reconstruction of Amazonian identities of fishermen and their own implications (Morais, 2011).

Human exchange relationships generate processes of meaning shared in time and space, socialized cultural values, established in beliefs and customs of fishing groups (Diegues, 2004). Neves (2021) establishes that in the Freire-an view, the cognizing individual is constituted by their languages and social interactions, by signifying their experience and existence from the other. The production of knowledge through dialogic processes occurs through social relationships shared in a group. The subject, seen as a producer of knowledge, creates, dialogues, produces, reproduces and shares their knowledge with the other. They build themselves and become humanized through the shared dialogic relationship.

From this perspective, the individual transcends and breathes culture, in a movement of affirmations, stories and memories that are traversed by the social relations established between groups. This is an emancipatory relationship of construction and linguistic meaning, through inquiry, resignification and transformative action (Silva; Sousa, 2017). The social exchanges of nominations between groups occur when the subject sets out to know, experience and present their meanings. In other words, meaning is a conscious act of the curious fishing subjects who teach and learn in the exchanges. It is plausible to affirm that knowledge arose from the human need to know and meet their social needs (Fromkin; Rodman, 1993).

Furthermore, dialogue is a social and cultural element that occurs in the process of meaning, and a relationship of pronouncement mediated by the exchange with another. Dialogue is a condition of the experience of acting and reflecting represented by the linguistic process (Morais, 2011). Language, associated with dialogue, are translated as emancipatory tools for communication and enunciation, which generates critical thoughts, represented by traditional knowledge. Social relations shared in groups are the source of knowledge that is concretized in diversity, sociocultural affirmations, dialogicity and collectivity (Neves, 2021). The subject, in the meaning of the other, constructs meaning about himself, the other and his reality. A social being that seeks to be through his relationships. Thus, social groups have primordial legitimate values in exchange relationships.

Between knowledge and sayings: ways of become an Amazonian fisherman

Fishing language represents an oral tradition preserved by local social dynamics, determined by territorialities and their social and economic relations linked to the ecosystem. Thus, the fisherman is represented by his linguistic and cultural vocabulary, that originates in fishing territories and is influenced by the specific lexicons, determined in the linguistic constitution of the speakers (Gusmão, 2012).

The relationship between the individual and the fishing system is composed of different interrelated practices, which involve numerous knowledges: aquatic, production for capture, management, established work relations, labor force and means of knowledge production. These constitute a language specific to the Amazonian individual (Morais, 2011).

Each space requires peculiar lexicons, of time and environments. Thus, artifacts such as nets and other instruments can be used in fishing, as well as crab or shellfish capture. According to Araújo (2020), it is through fishing knowledge and languages that individuals form their linguistic identities. Behind each meaning, there is a range of knowledge constructed in a very particular way by groups and families in the Amazonian contexts.

In the productions studied, artisanal fishing is practiced by many communities, and it represents a fishing subsystem full of diversity in the composition of its vocabulary of knowledge, articulated with this profession. According to Gusmão (2012), the working conditions linked to the daily lives of individuals are the main lexicon builders, attributing meaning and manifestations in the exchanges shared between groups. This implies that, in the Amazonian fishing practices of Pará, there are diversities of ecosystems that demand different types of fishing, management and languages.

Soares (2017) describes it as: knowledge, productive practices and varied meanings that involve techniques, instruments, classification and differentiation in relation to the species captured, constituting vocabularies and cultural practices specific to the Amazonian peoples, delimited by territorial, social, cultural, economic, climatic and historical factors, as it can be seen in [Chart 2](#).

The diverse productive practices and knowledge, organized in [Chart 2](#), highlight different technical and traditional languages of artisanal fishing knowledge, and have a multiplicity of knowledge and cultural linguistic diversities constructed by the Amazonian populations.

It is worth noting that fishing is practiced on a large scale in the Pará Amazon. [Chart 2](#) highlights that fishing practices require these subjects to have specific social knowledge, consisting of the language of meaning of: fish, habitats, breeding season, names of artifacts, tide times and the correct use of instruments. Thus, the subject is constituted based on their practices and the linguistic process (Silva, 2009), and the differences in linguistic meaning of the populations and their cultures demarcate their cultural identity in each territory (Silva; Sousa, 2017). Gusmão (2012) adds that this knowledge expressed by vocabularies is passed down from generation to generation and can be understood as traditional knowledge, cultural heritage, which is readapted and considered according to the practices and customs of the communities. With this, it is possible to understand that:

Fishing arts are all the instruments or methods that allow the capture of fish, mollusks or crustaceans. These instruments or methods of fishing work are references and are loaded with meanings – economic, cultural and artistic – that, in the lived history of fishing communities, mark and typify fishing spaces. (Silva, 2009, p. 156).

Chart 2. Fishing vocabulary: Amazonian instruments, techniques and knowledge.

ARTIFACTS AND TECHNIQUES OF AMAZON FISHING: NORTHEASTERN PARÁ (SOARES, 2017)	
Artisanal fishing: a traditional knowledge	It symbolizes cultural appropriation, constituted in the social relations between individuals and their practice. It is permeated by low technology, incorporated by multiple practices and linguistic knowledge, which means fishing; it has specific regional peculiarities of each group, an action of production, reproduction in the field of waters and forests.
Fishing with nets	In the Amazon region, fishing with nets has undergone several improvements. Currently, the most commonly used fishing nets are made of plastic or nylon threads; the gillnet is made of rope; the fish are trapped in the mesh. The size and thickness of this tool are classified by fishermen for different types of fish.
<i>Rabiadeira</i>	It is a type of fishing net used to catch different types of fish, like <i>Corvina</i> , <i>Bandeirado</i> , <i>Serra</i> , and <i>Pescado</i> , conventionized with the mesh panning. The average duration of the technique is one week, to be defined by the fisherman. Specific knowledge is required to fix the net on the fishing site.
<i>Serreira</i>	It is a net suitable for fishing of <i>Serra</i> . Fishermen use it to make <i>rabiadeiras</i> with a pan. It is used to drift in the sea.
<i>Sardineira</i>	Specific for catching sardines; a mesh net with small thread thickness. The technique is used in drift fishing, and it is influenced by the conditions of the ecosystem that define its use, however, each subject applies their knowledge and skills.
<i>Camaroeira</i>	A net used as a trawl to catch shrimp, and can also catch mullet. It requires knowledge to form the semicircle of the net. At least two fishermen are needed. Practiced mostly by families, and each member has a role in the process to carry it out.
<i>Tainheira</i>	It is a thread mesh net, also known as "zero thirty". It is specifically used for catching mullet. Due to its size, it can trap other species of fish. Since mullet is a difficult fish to catch, fishermen weave Grilon ¹ fishing threads to the whole net.
<i>Caiqueira</i>	A net with Grilon threads to make it difficult to see. It focuses on the <i>Caíca</i> and other small fish that are captured. Fishermen use this net in two ways: casting or fixing on stakes. Both methods require different techniques and knowledge.
<i>Gozeira</i>	The purpose of this net is to fish for <i>Gó</i> ; the mesh opening may vary. The fisherman sets the net with synthetic rope. The net drifts, with one end of the net fixed on the canoe and the other in the river current, following its movement.
<i>Pescadeira</i>	Known as a <i>malhadeira</i> , this net is made with nylon thread by the fishermen themselves. A large mesh used to catch drifting or stagnant fish.
<i>Tarrafa</i>	A gillnet with a circular shape and a whip for the fisherman to hold while the fish are captured. It has a gillnet to position the <i>chumbo</i> (weight) and pockets to hook the fish. This net is thrown into the sea or placed in <i>emburateuas</i> (with many sticks at the bottom). In both spaces, specific knowledge is required.
<i>Puçá</i>	A small net with a conical shape. The fishermen weave it themselves because of its different shape. It is used by two fishermen on the shore, each holding each side, dragging the net to the bottom of the sea. Used to catch shrimp, also fishing for <i>Uricica</i> in this process.
Fishing with traps	There are two types of traps: mobile (the <i>munzuá</i>) and fixed, which are the corrals [currais]. Both require specific knowledge and skills.
Fishing with <i>munzuá</i>	The <i>munzuá</i> is a cylinder-shaped trap strategically built by fishermen; the material used to make it is bamboo slats. It is used to catch catfish, positioned in <i>emburateuas</i> .
Fishing with <i>curral</i>	The <i>curral</i> is a fixed trap built in the sea, which works according to the tide times (high and low tide). Specifically in the Northeast region of Pará, the <i>curral de enfiar</i> is used, made of mangrove wood. It has a V-shaped opening made up of <i>espias</i> ; it catches a larger quantity of fish because it is caught in a larger volume of water, fished during the low tide.

Source: Soares (2017), Gusmão (2012), Corrêa (2020), Oliveira (2012), Morais (2011). Organized by the Authors, 2024.

¹ Trademark thread with particular properties that make useful in fishing practices.

Chart 2. Continued...

ARTIFACTS AND TECHNIQUES OF AMAZON FISHING: NORTHEASTERN PARÁ (SOARES, 2017)	
Fishing with thread	Throughout history, fishing with a line has undergone changes. Before, only the line without hooks was used; later, different types of hooks (made of metal, wood and stone) appeared to make fishing easier.
Line of waiting	It is one of the best-known fishing methods in the Amazon region, used at any time of the year, by both men and women, including for family subsistence, both in rivers and at sea. It is carried out with a line tied to hooks and bait to catch fish in calm waters without currents.
Espinhel fishing	There are different types of <i>espinhel</i> . Made with several hooks, a straight line (<i>filames</i>) is thrown into the water, supported by a rope, but it can also be used in a transverse position, to catch fish both on the surface and at the bottom of rivers. Its organization may vary depending on the region.
DIFFERENT TYPES OF FISHING AND KNOWLEDGE IN THE PARÁ AMAZON (GUSMÃO, 2012)	
Fishing with <i>Timbó</i>	This type of fishing is an indigenous heritage; <i>timbó</i> is a plant used with clay and placed in rivers and lakes. It is a manual technique that does not harm the aquatic environment.
Fishing of <i>Curral</i>	A trap used in tides, made of palm fibers and vines, measuring up to 50 meters in length. Specific knowledge and skills are required to build it to catch fish.
Trawl Fishing	It began in 1970; it is done by positioning boats in parallel. Danish or Portuguese nets are located in areas where freshwater meets saltwater, to catch catfish and other fish; trawling in some places is considered almost industrial due to the costs and structure.
Crustacean Fishing	This fishing is constant, throughout the year, but rainy days hinder the capture of crustaceans. The technique stands out for shrimp catching, using the <i>muruada</i> technique, built with a row of stakes in the middle of the river, where the <i>puçá</i> is placed. The trawl <i>puçá</i> is a fine mesh.
AMAZONIC FISHING (CORRÊA, 2020)	
Fish farming in excavated tanks	It represents the raising of fish in excavated ponds, as a possibility of income and support for the family. The main characteristics of this fishing are traditional knowledge and concrete experiences about fishing activity, as it requires skills to catch the fish.
<i>Matapi</i> made of PET bottles	A tool created from sustainable PET bottles to catch large shrimp in freshwater.
Aquaculture	It is done in a controlled space, for the breeding, reproduction and growth of various aquatic species, fish and crustaceans.
FISHING AND AMAZONIC SUBSISTENCE REPRESENTED BY OLIVEIRA (2012)	
Different forms of subsistence	Flour production, fishing, hunting and the extraction of <i>açaí</i> are the main sources of subsistence and commercialization for Amazonian social groups. The production process occurs through encounters and disencounters in the waters, which generates processes with diverse linguistic meanings. Different ways of life, in the forests and rivers, constitute values, customs, practices, knowledge and languages.
Horticulture	Agricultural contextualization with local culture, production, planting and fishing.
NAMING AND AMAZONIC KNOWLEDGES (MORAIS, 2011)	
Naming processes of Amazonian peoples	In the Amazon fishing context, culture is perceived as having a strong influence on the process of naming people, objects, fishing instruments and techniques. Names construct meanings and significance as a form of symbolic representation of the subject's social life. It is a representation of everyday life, social meaning of place, knowledge, culture and reality in the Amazon. Paths of construction and reconstruction that occur from artisanal fishing in seas, lakes and rivers, practiced and given meaning every day by Amazonian individuals.

Source: Soares (2017), Gusmão (2012), Corrêa (2020), Oliveira (2012), Morais (2011). Organized by the Authors, 2024.

We start from the premise that the linguistic constitution processes of Amazonian fishermen cannot be considered from reductionist and homogenizing perspectives. Amazonian individuals have their own vocabulary of fishing linguistic knowledge, influenced by the daily lexical dynamics of speakers. These subjects manifest themselves in spaces with their human practice of signification, which express their daily lives, symbolizing the senses and meanings attributed by them; that is, languages are based on their identities, cultures and specific knowledge of their people.

We know that every language reflects the conditions of the society and cultural circle in which it is spoken, thus, the Amazonian culture also presents expressions for concepts and representations that the speaker learns as a result of the need to express them through linguistic signs and symbols. (Gusmão, 2012, p. 20).

In this sense, for Silva (2009), the significance of culture represents the identity of the subject, giving meaning to its linguistic construction in this space, represented in the linguistic territories that manifest themselves as a social and identitarian unit of productive cultural knowledge. Fishing activity is a driving force behind the meaning of the individual, who also has their own ways of expressing their beliefs, legends, myths, and the maintenance of traditional signs that are typical of fishing communities.

Therefore, we reaffirm that the bibliographic analysis of linguistic meanings, based on fishing knowledge and practices, represented a natural and holistic study, accessing the diverse construction of the linguistic process of Amazonian fishing in Pará. The social meanings and knowledge that emerge in their activity carry the meanings of group interaction, empirical knowledge, and the relationship with waters and forests. The fishermen peoples, through their practical knowledge, reaffirm the meaning, construction, and linguistic diversity of Amazonian artisanal fishing (Silva; Sousa, 2017).

CONCLUSION

The process of assigning meaning to knowledge based on Amazonian fishing knowledge and productive practices demonstrates the very unique way in which these individuals give meaning to their knowledge and appropriate cultural significance. These languages are guided by knowledge, stories, memories, cultural practices, and fishing activities, narrated and passed down through generations among groups and families. This knowledge represents and permeates the identity, language, vocabulary, and ways and means of communicating of fishing individuals.

In view of this, the research sought to demonstrate the meanings of fishing individuals, contributing to pertinent reflections on the linguistic processes that drive the identity of the individual. It is language as a liberating practice, affirming unique cultures and forms of interaction with the social and natural environment. The relationship between fishermen and ecosystems emphasizes transformative actions and social, identity, and linguistic development. The Amazonian fisherman from Pará does not challenge nature, he is part of it, since it is not in silence that men are made, but through teachings, work, action and constant reflection. In short, the article highlights that the traditional knowledge expressed by the Amazonian fisherman is unique, singular, rich and diverse. The action of naming with nature and shared relationships between groups are fundamental representations for the meaning of the language of the Amazonian artisanal fishermen.

One of the greatest meanings of the Amazonian language of Pará is the productions and reproductions of the subjects; social relationship with waters and forests, myths, legends, cultural artifacts, subsistence practices, commercialization, habits, beliefs and music. Actions and manifestations that are narrated and come to life through knowledge and practices of signification.

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Authors contribution

Both authors worked together throughout the research process and organization of the article; theoretical investigation, analysis and collection of material. JAVN: assiduous contribution in writing the introductory theoretical reflections and results. EWSS: contribution in data collection and analysis and writing of the results.

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