The middle Rio Negro comprises the municipalities of Santa Isabel do Rio Negro and Barcelos, covering more than 185,000 km² with slightly above 40,000 inhabitants. The majority of the indigenous population in the middle Rio Negro identify themselves as Baré which is originally from the region. These are also several groups that have sensibly the same cultural and linguistic characteristics. As a result of contact with the non-indigenous, creating a multi-ethnic population profile. The communities formally recognized by the indigenous peoples of the Rio Negro to see their rights recognized and recover their own ways of life. The communities formally recognized by the indigenous peoples of the Rio Negro to see their rights recognized and recover their own ways of life. The majority of the indigenous peoples live in riverbank communities of today. Specialized in the middle Rio Negro, this diversity includes native indigenous peoples, peoples of African and European descent, as well as various groups of mixed racial heritage. They have their own distinct languages and cultures, and continue to practice traditional practices such as hunting, fishing, and agriculture.

Barcelos, also known by its old name - Mariuá Village – was founded in 1728 as the first seat of the colonial Captaincy of Sao Jose do Rio Negro. It has an area of 32.5 km², according to the latest census. Barcelos is a land of many tales, of diverse cultures and lifestyles, and a place of rich historical and cultural heritage. The city is divided into two main areas: the old town and the new town. The old town is where the original settlement was established, while the new town is the modern city that has grown around it.

The social dynamics of the indigenous peoples of the middle Rio Negro regions are characterized by a dynamic interplay of traditional and modern, local and global, and indigenous and non-indigenous elements. The indigenous peoples have their own distinct languages and cultures, and continue to practice traditional practices such as hunting, fishing, and agriculture. They have their own distinct languages and cultures, and continue to practice traditional practices such as hunting, fishing, and agriculture. They have their own distinct languages and cultures, and continue to practice traditional practices such as hunting, fishing, and agriculture.

The traditional fishing gear of the middle Rio Negro are the same type of fishing gear that has been passed down from generation to generation. There are several types of fishing gear that are used in the region, each with its own specific purpose and function. The indigenous peoples have their own distinct languages and cultures, and continue to practice traditional practices such as hunting, fishing, and agriculture. They have their own distinct languages and cultures, and continue to practice traditional practices such as hunting, fishing, and agriculture. They have their own distinct languages and cultures, and continue to practice traditional practices such as hunting, fishing, and agriculture.
and snods are returned to the river bottom for more fishing. The fisherman can then continue fishing by lunchtime. Firstly a weight is pulled and then the mainline is slowly pulled to the river bottom and quickly starts throwing the snods, ensuring that the mainline remains stretched. Then he launches the second weight, connected to the mainline at one end so that the location of the longline is clear on the water surface. In the flooded areas, the mainline is connected to the river bottom.

The fisherman then waits for the fish to be hooked without breaking the line. The mainline does not have weights, therefore have less strength. When used in the rainy season, in the igapós (flooded areas) and in rivers, in deeper places where there are currents, to catch aracu and other species, small weights are placed at the end of the mainline, connected to the river bottom. From the weights rise two lines with large buoys, usually made of caniço, where the hooks are tied.

The mainline can be pulled at night, but it is better to wait until the morning, the fish being more active then. Then the caniço was pulled 5 or 6 meters and the fisherman waits for the fish to be hooked, without breaking the line. The mainline does not have weights, therefore have less strength. When used in the rainy season, in the igapós (flooded areas) and in rivers, in deeper places where there are currents, to catch aracu and other species, small weights are placed at the end of the mainline, connected to the river bottom.

The fisherman company that builds the longlines before fishing is the same company that in charge of managing the fishing to avoid overfishing and the destruction of the vegetation due to the need of the caniço. This is the most traditional fishery, especially in the rainy season. To avoid overfishing, the longlines are set for a specific length and number of hooks, avoiding the capture of other species. When fishing in the igapós (flooded areas) and in rivers, in deeper places where there are currents, to catch aracu and other species, small weights are placed at the end of the mainline, connected to the river bottom. From the weights rise two lines with large buoys, usually made of caniço, where the hooks are tied.

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The ways of the fish

Clarindo tells how missionaries also had an important role in the fish reduction in the area. Barcelos, for instance, used to be a very special setting to pray and blessing the fishing, and without protection for the fish to remain in their homes, the fish suffered and died in great numbers.

In the State Park of Serra do Aracá in Barcelos there are: the waterfall of El Dorado, one of the largest in the world with 150m and the guy Collet abyss, with 670m depth, considered the largest waterfalls in Brazil at 365m, and the Guy Collet abyss, with 670m depth, considered the deepest in the world.

• 450 fish species identified, of which 40 are endemic.
• Traditional Agricultural System of Rio Negro recognized as Brazilian cultural heritage by IPHAN.
• 24 forest formations
• More than 500 tributaries and sub-tributaries of the Rio Negro, conceive the origin of life and how they think and organize the world. According to the ways of the Fishes, as well as the care and action needed to maintain the balance of the social ecology between humans and nature, one should understand something about the way forest peoples, especially those from the Amazon, think about the ways of the Fishes and their connection with the sea. They consider that the fish are active players, agents of this relationship, they take their own decisions, as their actions, they are active players, agents of this relationship, they take their own decisions, and they act according to their own will. The Fishes set out on their travels, and the Fishes set out on their travels, and the Fishes set out on their travels, according to the ways of the Fishes.
Fishing, celebration of fishes

The印地安peoples of the Alto Tiquié have lived in this region for about 1,500 years, agreeing with the Lake Guayana, the Amazon, and the Negro rivers, in which they have been dependent on fishing for nutrition, trade, and their traditional way of living. This has been deeply influenced by the Southern climate, the vegetation, the flora and the supernatural or metaphysical layers, have been key factors for the production and survival of the region’s peoples. It is a great tradition among the peoples of the region that there are different species of fish, which are hunted, transformed, and consumed.

Fishing as a living, diversity and knowledge

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