

STATE OF THE ART ON THE ANCESTRAL PLANTING OF THE "JUNCO" (GYNERIUM SAGITTATUM) AND THE WEAVING OF BASKETS ORIENTED TOWARDS ENVIRONMENTAL EDUCATION IN THE CARE OF MOTHER EARTH.

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Abstract

This article is the result of a research work that is in process of development and makes special emphasis on the state of the art and the theories that support it, taking into account the philosophy of Andean thought of indigenous peoples. Its objective is to determine how the ancestral planting of the reed (*Gynerium Sagittatum*) and the weaving of baskets, contributes to environmental education in the children of the indigenous community Quillasinga de Jenoy and from there to contribute to the care of mother earth, especially the care of water. For this purpose, techniques such as direct observation, conversation and minga of thought supported by oral tradition, whose characteristics are part of the community's customs, are used.

In this way, it is expected that the results of this work will make it possible to contribute to environmental education taking into account the cultural identity of the community, starting from early ages as in the case of the children of the Genoy cabildo and in this sense to rescue the knowledge possessed by the elders as well as their experiences throughout life, so that the relationship of man with mother earth and everything that lives around him is mediated by harmonization under the principles of reciprocity and complementarity as expressed by some theoreticians.

Keywords: Andean thought, reed (*Gynerium Sagittatum*), basket weaving, environmental education. Mother earth, water, cultural identity, principles of reciprocity and complementarity.

Resumen

El presente artículo es el resultado de un trabajo de investigación que se encuentra en proceso de desarrollo y hace especial énfasis en el estado del arte y las teorías que la sustentan, teniendo en cuenta la filosofía del pensamiento andino de los pueblos indígenas. Cuyo objetivo es de determinar cómo la siembra ancestral del junco (*Gynerium Sagittatum*) y el tejido de canastos, contribuyen a la educación ambiental en los niños de la comunidad indígena Quillasinga de Jenoy y desde ahí poder aportar al cuidado de la madre tierra, en especial al cuidado del agua. Para ello, se emplean técnicas como la observación directa, el conversatorio y la minga de pensamiento apoyada en la tradición oral, cuyas características hacen parte de las costumbres de la comunidad

De este modo, se espera que los resultados de este trabajo posibiliten aportar a la educación ambiental

ESTADO DEL ARTE SOBRE LA SIEMBRA ANCESTRAL DEL "JUNCO" (*GYNERIUM SAGITTATUM*) Y EL TEJIDO DE CANASTOS ORIENTADOS HACIA LA EDUCACIÓN AMBIENTAL EN EL CUIDADO DE LA MADRE TIERRA.

teniendo en cuenta la identidad cultural de la comunidad, iniciando desde edades tempranas como es el caso de los niños del cabildo de Genoy y en este sentido rescatar los saberes que poseen los mayores al igual que sus experiencias a lo largo de la vida, para que la relación del hombre con la madre tierra y todo lo que habita a su alrededor esté mediada por la armonización bajo los principios de reciprocidad y complementariedad como lo expresan algunos teóricos.

Palabras Clave: Pensamiento andino, junco (*Gynerium Sagittatum*), tejido de canastos, educación ambiental. Madre tierra, agua, identidad cultural, principios de reciprocidad y complementariedad.

I. INTRODUCTION

Within the Andean cosmogony, the components of the world (material and immaterial) have life, and therefore are subject to complying with the natural cycle. This is why, mountains, flowers, animals, the moon, stars, among others, are considered alive. In this way, nature is identified as the mother or Pachamama, the source and final resting place of life and, like every mother, she takes care of her children and they take care back of her through a harmonious relationship that, in turn, allows for a balance between its inhabitants (García, 2003).

Therefore, the community of Cabildo Quillasinga de Jenoy has an indigenous worldview closely linked to Mother Earth, which is why the present study stems from the need to strengthen its cultural identity and roots in its ancestral territory, under an environmental vision, which seeks to recover the spiritual connection of man with nature, addressing its weaving and relating it to environmental education. Here the reed, in addition to constituting a protector of water, is the raw material for working basketry and, around it, to be able to address issues related to the protection of water, the culture of the chagra, the cultivation of reed, the making of baskets,

and, in general, the care of Mother Earth, from ancestral wisdom and the Quillasinga indigenous worldview.

In accordance with the previous view, this article gathers and synthesizes information from studies around the ancestral planting of the reed (*Gynerium sagittatum*) and the weaving of baskets oriented towards environmental education in the care of Mother Earth, with the purpose of developing a training process that allows the community to identify environmental situations and problems that affect their environment, become aware of them and act as agents of change by proposing possible solutions articulated to the knowledge and know-how proper of their culture.

II. PROBLEM STATEMENT

Taking into account the development of the cultural processes carried out within the Quillasinga indigenous community of the Jenoy council, it is important to rescue spaces where children are the protagonists in the execution and the duty of the elders is to transmit ancestral knowledge to future generations so that, from an early age, there is recognition and appropriation of their cultural identity, supported by traditions, knowledge, beliefs, uses and customs that allow empowerment within their ancestral territory.

Consequently, it is important to address the environmental aspect within the geographical territory. It is located within a natural area with different thermal floors, whose favorable ecological and environmental factors could be summarized in the existence, still, of multiple species of secondary forest combined with the permanence of some species of terrestrial fauna and exploitation of stone mines. In this regard, this soil can guarantee the survival of an ecosystem in adequate conditions. Then, the characteristics of this soil make the development of agricultural activities possible such as the cultivation, especially of corn as well as bananas and coffee. (Agreda, 2009, p.76)

In this way, there are species of flora such as chilco trees, maduro, huesillo, matial, tacaso, pilche, quillotoco, matial with white flowers, moquillo, higuierón, cascarillo, campanillo and balso, among others. Some of them are used for firewood, as well as being used in ancestral medicine and food for both humans and birds. Regarding fauna species, there are mammals such as: rabbits, putuchil, pintadillas, mountain dogs, armadillos, hedgehogs, reptiles, amphibians, birds, chiguacos, vultures, hawks, owls, doves, parrots, cuscungos, curillos and doves, among others. (Agreda, 2009, p.78)

However, it has been observed that activities such as livestock farming are displacing agricultural activities, leading to the loss of animals and plants native to the region, a situation that may be a consequence of deforestation. (Agreda, 2009, p.80)

This is the case of the reed (*Gynerium sagittatum*), whose popular name is "cañoto", "caña brava" or "caña flecha" in Colombia, belonging to the family of the Gramineae, which in addition to serving to protect the sources of water, the banks of the rivers, ravines and lakes, is constituted as raw material for the weaving of baskets as a craft, an activity that long ago was characteristic of the culture of this district; which is cultivated within its orchards on a small scale. Thus, and with respect to the cultural dimension of this community, the craft has diminished, since people have dedicated themselves to carrying out other types of activities, which generate economic income with greater profitability. However, the claim is not only economic but cultural and, therefore, environmental. Thus, weaving becomes a fundamental activity within the culture.

At the same time, another problem that is evident in Jenoy, as in all the towns in the world, is the use of plastic containers, which have been displacing natural elements such as the reed baskets that have disappeared from the cultural and economic environment of Jenoy. Therefore, it is necessary and convenient to encourage the use of these utensils, which allow to reduce the impact of plastic on water sources, biodiversity and natural ecosystems.

In this regard, Montezuma (2012) refers to this craft as one of the activities that are part of the traditions of the inhabitants of this district. In his studies, he relates that indigenous people and farmers used baskets to collect the products they obtained from their gardens or their fields. For this reason, it is considered that basketry arises from agricultural needs. (p. 35)

Thus, those people dedicated to this trade have the opportunity to share their knowledge and know-how within the family and once the products are obtained, the dedication, commitment and wisdom that is part of their identity as a member of an ancestral territory are reflected in their work. It should be added that the artisan relies on the raw material that nature offers him, however, this does not mean acting against it. On the contrary, under the principles that characterize the Andean peoples, there is a close relationship with nature that drives him to work avoiding generating negative impacts on mother earth.

Due to this, the present investigation aims to determine how the ancestral sowing of the reed, in the weaving of baskets, contributes to environmental education in the children of the Quillasinga indigenous community of Jenoy, in order to contribute to the care of mother earth, especially water, where the children will be the protagonists, who supported, from ancestral wisdom, will be able to transmit the word, build thought and in turn keep alive the memory of the ancestors under an environmental approach.

III. METHODOLOGY

This study is developed under the qualitative paradigm following a Classroom Action Research design with a critical social approach oriented under the hermeneutic and ethnographic method. This design conceives its conceptual bases in: Guardian (2007), Restrepo (2009), Pascual (2011), Torrecilla (2011) and Colmenares, et al. (2008) Fundamental authors for the development of this study, who allow to promote social changes, transform reality so that the subject is an agent of change around the environmental and therefore cultural aspect. In this way, the work unit will be made up of the older authorities, the wise grandparents and the children of the Genoy council, with whom a methodological route is proposed. It consists of three moments, "Spinning knowledge about the ancestral sowing of the reed, for the weaving of the baskets and its practice in the conservation of water", "The children build the fabric of ancestral wisdom" and "Leaving a mark on our territory"; in each of them, meetings will be addressed intending to apply research techniques and instruments such as participant observation, the conversation and the minga supported by oral tradition, whose extracted information will be recorded in the field diary in order to respond to the objectives initially stated.

IV. BACKGROUND

Next, a presentation is made on the international, national and regional background regarding the categories addressed in the study, which support the work in order to be taken into account for the analysis of the results obtained.

At an international level, different investigations have been found that reveal the physical and biological characteristics of the *Gynerium Sagittatum* species, as well as the way to use this plant in daily practices. Among the most relevant studies are those carried out by

Cárdenas (2011) who reveals the characteristics regarding the use and exploitation of the species in question, which is used in housing construction activities, where the stem is used to cover roofs and walls, as well as to make and design crafts, for example, corrals, crowns, among others. (p.42).

On the other hand, Raymudio (2015) through his study related to ethnobotany, reveals that the Poaceae family is one of the most representative species in the area, since it is used in the pre-Hispanic architecture of Peru, where the stem or cane is used to make mats, baskets, etc. (p. 55)

Gutiérrez (2010) points out that Amazonian peoples dedicated to artisanal activities carry out inadequate environmental practices, which generate deforestation and therefore loss of biodiversity as well as the ecosystem imbalance. However, it is a practice that is part of their daily life, since their economic stability depends on it. Thus, we see how these activities generate negative impacts on the environment. Therefore, the application of techniques that contribute to the adequate management of sustainable extractive activities is required, especially of the *Gynerium Sagittatum* or wild cane species.

In this regard, Baltazar (2011) points out that non-timber forest products need to be integrated into sustainable forest management techniques and biodiversity conservation strategies; thus, from these products it is possible to generate better economic profitability for local communities and species such as wild cane are part of the resources that provide the highest income due to their usefulness (p.1).

On the other hand, Martínez, Fujigaki and Bongiglioli (2020) in their study clarify that the baskets woven by the women of the Rarámuri community are dedicated to weaving baskets, which were used to store or transport corn and beans. These were part of the kitchen utensils, to store food, as well as to store tools, fabrics or others, which had entered the market a few years ago.

The techniques for basketry among Seri and Rarámuri women are different, although their usefulness is what they have in common (p. 57).

At the national level, very relevant studies were found highlighting the importance of basket weaving by strengthening the uses and customs that characterize each region is highlighted. Martínez, Landim and Ferreira (2018), through their study, recognize the importance of implementing the ancestral wisdom that indigenous

communities possess in the processes of environmental sustainability with the species *Gynerium sagittatum* and to observe the dynamics of the peoples and their ways of meeting in order to achieve a purpose, taking into account their needs and the problems that arise in their territory.

On the other hand, the Center for Research and Documentation for Crafts (2002) shows how different ancestral techniques of the Zenú people can be used in sustainable processes to make more elaborate and competitive products in the market, in order to preserve the wisdom of the people and rescue these cultural practices.

Abella (2021) allows to observe how the pindo becomes one of the most important crafts in the region, since behind its elaboration there is the history of a people, the ancestral knowledge of its community and the roots for its territory by containing the cultural identity of its inhabitants, who have managed to turn it into cultural heritage, thanks to its articulation in the customs and traditions of this region.

In this sense, and more specifically at the regional level, Montezuma (2012) allows to identify the cultural and ethnic wealth that the department has, pointing out that indigenous peoples left their mark within the territory, where planting, artisanal practices, and rituals have been part of a tradition, which must be practiced by members of the community in order to achieve empowerment and appropriation of their cultural identity.

García and García (2019) argue that, in the development of the teaching-learning process, it is important to take advantage of materials that exist in the context, which are good learning tools that enable the student to remember what they have learned in class to the extent that they have manipulated the basket, becoming an ethnopedagogical strategy that arises from indigenous knowledge and allows children to learn and experience facts from different spaces within the context in which they develop.

Finally, in the study by Tascón (2019) entitled "Weaving the memory of the basket in the Marcelino Tascón Reservation, Valparaíso", the need to share, know, record and understand even more the weaving of baskets to strengthen cultural identity is exposed, since it entails returning to the territory, knowing the origin of the people through the spiritual connection with nature and the path through the territory.

On the other hand, the epistemological and theoretical bases that support the present study are also presented. In this way, the work is based on sociocultural constructivism, which, according to Vygotsky, is based on the concept of culture, where he refers to it as:

It is important that the individual can relate to the social and cultural environment, since from there, he is able to share and exchange ideas with other subjects, leading to an integral development that at the same time can strengthen his knowledge. (Carrera and Mazzarella, 2001, p. 43)

For this reason, constructivism is considered a very important model within the educational context, since it takes into account the subject, who in this case is the student, and the context that surrounds him under social and cultural aspects. In this way, the student will be able to develop and strengthen his values, skills and attitudes that will be the fundamental tools in participation as an agent that contributes to the change of society within his community. (Guerra, 2020).

In this sense, and regarding what the sociocultural theory proposes, it is appropriate to address the Andean cosmogony, where the components of the world (material and immaterial) have life, and therefore are subject to complying with the natural cycle. In this way, nature is identified as the mother or Pachamama, the source and final resting place of life and, like every mother, she takes care of her children and they take care back of her through a harmonious relationship that in turn allows a balance to be achieved between its inhabitants. (García, 2003, p. 2)

Likewise, Toledo and Barrera (as cited in Liverani, 2018) under the biocultural approach point out that there is a strong relationship between the biological and cultural diversity of indigenous territories, oriented towards the conservation of the environment with interdisciplinary approaches, which allows for symbiotic conservation under the principle of reciprocity.

Indeed, indigenous peoples have shown that they cultivate their roots within the territory, the place where life develops, thoughts are shared, words are transmitted, the memory of their ancestors is kept and the legacy is left to the new generations, who through cultural practices continue to rescue the uses and customs that characterize their cultural identity in addition to living in a harmonious environment with nature.

Manuel Castro of ECUARANI, expresses that Good Living is represented in a set of sociocultural values where

communities must maintain coexistence and harmony in the territory, in which care for Mother Earth prevails from their ancestral wisdom and their worldview, highlighting the legacy left by their elders on the knowledge of the different cultural practices that characterize indigenous peoples. (Houtart, 2011).

For this reason, traditional wisdom should be taken and revalued in order to protect and conserve Mother Earth, since we currently live in a consumerist development model, where the well-being of man is measured through his purchasing power, which is why new development processes must be implemented that allow us to understand the importance of the environment not as a resource, but as the set of relationships where man is part of nature and it is his duty to try to live and coexist in a healthy and ecologically balanced environment.

Therefore, it is pertinent to talk about the role of humanity in the development of a harmonious society, where one must begin by changing the egocentric self in which one thinks that nature belongs to it, for the practice of the common welfare in which all species are included, creating and strengthening the bonds of affection that the ancestors had with the loving Pachamama. Durán (as cited in 2010, p. 59)

It is appropriate to refer to the meaning of the word Pacha, which, according to Ayala (2018) is related to the cosmos. In fact, and under the principles of Andean rationality, it is said that everything is related to everything.

Each of the principles is presented as follows: According to the principle of rationality, it is the way in which reality can be conceived, in which everything is related. Hence, under the principle of relationality, all beings, things and elements of nature are related. Likewise, there is a strong spiritual connection in which the principle of reciprocity intervenes.

In this regard, this principle is characterized by the justice that inhabits the cosmos, where all actions carried out by an agent towards another in charge of receiving such an action must be rewarded by the latter in the same way. Therefore, if everything is to flow in the best way without interruptions, this principle must be carried out.

In this sense, another principle is that of correspondence, in which there is a link mediated by a harmonious relationship between what exists.

Finally, there is the principle of complementarity in which everything has a complement, for example, a night has a

day, a man has a woman, light has darkness, etc.

On the other hand, reference is made to the concept of water from the Andean worldview. For this, Restrepo (s.f) asserts that it is important to understand that from Andean thought, water takes on a meaning that goes beyond being considered as a resource of nature from which human beings can benefit. Therefore, this element, considered a living being, is also part of the territory and, therefore, is related to the principles mentioned above. (p.78).

V. CONCLUSIONS

The Quillasinga indigenous community of Jenoy carries out several processes in which it seeks to rescue its uses and customs. Despite this, it is observed that the children do not have much knowledge about their culture, which is worrying in the sense of strengthening the cultural identity of the new generations, being the fundamental base for their ancestral knowledge to continue surviving throughout history.

The indigenous communities carry out their cultural practices oriented to live in harmony with mother earth, for which it is considered essential to rescue the work of weaving reeds as a strategy to achieve training in environmental values that promote the development of good practices in favor of the environment.

In relation to this article, it can be observed that the *Gynerium sagittatum* species is used for similar tasks in the different regions of study, highlighting basketry as its main use; however, each community has its own knowledge, which makes each craft be made differently, according to the worldview of each indigenous people.

The *Gynerium sagittatum* species is used to make various crafts and products that communities use in their daily lives; however, its planting and production is gradually decreasing, since it offers little profitability to its inhabitants and they choose for other tasks that generate greater income.

From the crafts, proper of each region, the economy of a community can be promoted, strengthened and enhanced, using as base products that, at some point

in their history, managed to create profitable income for the community, which is why it is considered necessary to rescue this ancestral knowledge that still preserves harmony with Mother Earth.

ACKNOWLEDGEMENTS

To the senior authorities, grandparents and children of the indigenous council of Genoy who trusted on us and have shared their knowledge, wisdom and experiences about their customs and traditions that characterize the identity of their culture, and who have been a source of fundamental information in the construction and development of this study.

To our advisor, Dr. Esperanza Agreda, for providing with her knowledge, experiences and guidance during this process of professional training.

To our beloved alma mater, the University of Nariño, especially the Faculty of Education, for providing us with all the spaces, tools and knowledge to train us as professionals in the educational field.

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