










The Quero in Inca politics as ecological colonizers in Huánuco

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Abstract

The Quero during the Tawantinsuyu was a nation settled in the current province of Paucartambo in Cusco. During the Inca expansion they were brought as mitimae to Huánuco as colonizers for the exploitation of forest resources and the control of labor to the natives under the decimal system. The objective was to highlight the role of the Quero in the Inca policy as ecological colonizers in Huánuco and for this purpose a simple methodology was used consisting of the classification of first-hand sources, such as visits, archives, colonial censuses, communal titles, chronicles, scientific repositories, and Google Scholar. In the field work, systematic observation was applied, a sketch of the space dominated by the Quero, the use of digital resources such as: camera, compass, recorder, altimeter, laptop, and in the cabinet work we used the inductive-deductive-historical method. The results were: Quero survival in several zones of the department of Huánuco, abundant documentary information in the visits of 1549 and 1562, archaeological vestiges and populated centers in the provinces of Huánuco, Ambo, Pachitea, Lauricocha and Huamalíes, respectively. In conclusion, the Quero were mitimae ecological colonizers as part of the Inca policy, excellent allies of this colonization and agents for the exploitation of a mosaic of forest resources such as: the kiswar, quinal, alder and chilca; their tasks were complemented with a variety of activities such as agriculture, grazing, hunting and the work of surveillance or spying on the natives as the Yacha, the Chupaychu, Wamalis, Panatahuas among other nationalities.

Keywords: Quero; Inca; mitimae; colonization; decimal organization

1. Introduction

Huanuco is located in the central eastern area of Peru, its space is characterized by valleys, small plateaus, mountain ranges, mountains, pampas, peaks, abras, valleys and a variety of small rivers, streams, springs, lakes, ponds, lagoons, whose waters feed three major rivers such as the *Maranon, Huallaga and Pachitea*; but also has excellent ecological niches that are characterized by the various microclimates that are home to a variety of flora and fauna. Several native cultures developed in this territory, such as the Chupaychu, Yacha, Panatahua, Wamali, Yarush, Chunatawa, Chuscos, Rupas, Aucas, Wacrachucos, and among them, the Quero, who settled in different scenarios.

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One group was located in the area of the Wamali, which to this day persists under the name of San Miguel de Querosh; another in the province of Pachitea called the Quero population center. In the province of Huánuco in the district of Chaulán is Querush; in the province of Lauricocha, district of Baños is Ataquero and Queuopalca in the district of the same name. Also, the towns of Quera and Mitoquera in the province of Huanuco.

In reviewing the regional literature, there is scarce information about this important human group that inhabited the confines of the current Huanuco region in the past, despite the existence of some first-hand sources in ethnological documents such as communal titles dating from the period of the Conquest, the 1562 census of Iñigo de Ortiz de Zúñiga that refers to the quero, the 1549 visit of Juan de Mori and Alonso de Malpartida and the brief contributions of Bustamante Paulino (2015) found in the unpublished Proceedings of the XV Peruvian Congress of Man and Andean Culture, in the repositories of the Universidad Nacional Mayor de San Marcos.

The existence of the quero according to the material and documentary vestiges is a reality, so some questions were formulated such as who were the Queros that inhabited Huanuco? The answer to this question is that they were an ancestral group originating from the southern part of our country settled in the confines of the Cusco region, province of Paucartambo; currently this group survives in five communities, as follows Trivisan et al., (2015), in another page with the name of Cinabrio (2013).

The Q'ero Nation is a mysterious people linked to the origins of the Inca Empire, which survives in what was the Antisuyo region in the eastern section of the ancient Tawantinsuyo” (p. 1). In the case of Huánuco, the name Quero appears in the Quechua language: *yarush*, *yacha*, *chupaychu*; in two variants, first denominated as wood or stick of any kind that serves for family, personal and communal use, and secondly designating native communities that survive in some areas of the current region of Huánuco, with some variants of its original name as Quera, Querush, Ataquero, and Queropalca, Mitoquera, Queropozo. These peoples are linked to the history of the Inca expansion, which occurred during the Tawantinsuyu, especially with the implementation of the decimal system of *chuncas*, *pachacas* and *waranqas* to control the workforce and the exploitation of natural resources, complemented by the implementation of the mitimaes as colonizers of the peoples that the Incas subdued, such as the native *Yacha* and *Chupaychu*. Cristóbal de Xulca Condor, principal of the quero said to Ortiz de Zúñiga (1562-1967) that in the time of the Ynga Guayna Capac they were of the guaranga that was said the yacha that were a thousand Indians and later Guascar Ynga divided them and joined these three pachacas with the chupachus” (p. 41).

During the first years of the Spanish conquest a series of census visits to native towns took place, among them to the regions of Huánuco in charge of the visitors Juan de Mori and Hernando Alonso de Malpartida, that had for purpose to carry out the census of indigenous town by town with the purpose of the collection of tributes and the distribution of the natives for the service of the encomenderos, Spaniards privileged by the process of the Conquest and among them the priests. In the file number 397 titled Visitación de los pueblos indios of the Archivo General de Indias (1549), in the file number 397 titled Visitación de los pueblos indios del Quero, it says: “this day we visited another town that is called Quero that is of the main Quixuy...” (Sf.153v). Later, other visits were made in 1551, 1552 and the most important in 1562 by Iñigo Ortiz de Zúñiga. In this last document there is interesting information about the Quero, who were people dedicated to the exploitation of the varied flora of diverse ecological niches of Huánuco; at that time territory of the *Yacha*, *Chupaychu*, *Wamali*, *Panatawa*, *Yarush*; among other small nationalities.

In this context, the word *Quero* is associated with wood. In the Quechua vocabulary of Gonzáles, (s/f) it says: “wooden vessel” (p. 305), later it notes qqueru: “thick or thin wood; everything that is

matter of carpenter that is carved” (p. 306). In the Inca period, those who worked as carpenters were called *dequerocamayoc*, and they lived in areas where there were abundant wood resources.

During the process of the Conquest the Quero settled in Huanuco, the people was reduced by the Spaniards in indigenous peoples, which disrupted with their logging activities, becoming indigenous *mitayos* in the mercury mines in Huancavelica, in San Cristobal de Yauricocha in Cerro de Pasco, Garapunco and Chonta in the current districts of Baños and Queropalca in Huanuco. It is also known that they were sent to the mines of Potosí in the current Republic of Bolivia and another part of them were subjected as laborers in Baños, Yarumayu, Chaulán, Churubamba and Acomayo, in Huánuco.

However, the reduction did not completely change the logging activities, because they continued with this task as a way of survival, complementing their activities with agriculture and small livestock, many, from generation to generation have continued to this day and have been coupled to the new forms of exploitation of timber, have moved to other areas such as Tingo Maria, Aucayacu, Monzon, Muña, Puerto Inca and Pucallpa in the Ucayali region.

These data indicate that they were human groups brought by the Incas as *mitimaes* for the exploitation of the diversified Huanuquén flora that abounds in the ecological niches of Huánuco, even up to our days, and precisely this premise leads to formulate a second question, what function did they fulfill during the Inca period in the Huanuquén space? The answer is that the Queros, established in strategic areas, were human groups dedicated to the care, selection and exploitation of wood resources for communal and family uses; exploitation and distribution of wood for domestic craftwork, where the *queñual* was one of the favorites due to its structure.

Espinoza (1987) says: “The preferred wood is the quingual, preferably the heart of the trunk, that is, the hardest and heaviest part” (pp. 123-124). As is evident, the quero was an ancient container for drinking liquids, such as water, alcohol and in particular *aswa* or *chicha*. Those who were dedicated to making these materials or drinking instruments were called *querocamayoc* and from colonial times simply *queros*. Another function was to elaborate the instruments of drink, but not only of wood but of clay (initially this was their original material) later with the Inca influence they carved special woods like cedar and chonta, product that was abundant in the oriental zone of Huánuco, like carpish, Puente Durand, Muña, Rugarupa, Aucayacu, and the zone of Monzón, today almost disappeared by the indiscriminate logging of this coveted wood product that they use it with ornamental purposes of the houses. Among the quero *mitimaes*, there were specialized porters who transported these woods to Cusco. A third activity of the quero was to provide thick wood for the *chakas* (bridges), for the beams of the roofs of the houses, whose favorite wood was the *kiswar*; also for the preparation of the instruments of spinning, the *puchka* (known as spindle in Spanish), being the preferred material for it, the *chilca*, resource that abounded in the ecological niches of the area; the peasants continue using it to date.

In the district of Jesus, very close to the town of Queropalca, is the archaeological complex of Kiswarkancha where the ancient inhabitants were dedicated to catch the *chilca* and *queñual*, resources that abounded in the low places of the area, as well as the *kiswar* that is typical of the high Andean ecological niches. The Wamali, who were their neighbors, knew them as the *Queropalaq*, which is where the current name of the district of Queropalca comes from. The *kiswar* was used to build the beams of the roofs of the houses, the bridges, the *tacllas*, canes and for the construction of things, due to its ductility since it is resistant and light. As it is evident, they dedicated themselves to exploit the abundant wood resources.

And from this artisanal practice that survives in Huánuco they acquired their name. In the areas inhabited by the ancient Quero, there are also traces that they were dedicated to the production of domestic utensils such as *the lapa* (large plate), *angara*, better known as *mate* to serve food, the

chucula or *wishla* (ladle), the *porongos* of mate or gourd to use as *cantinplora*, the *limeta* (bottle), the *macacma*, container to store grains, the *puco* and for *porongos* and *poronguitos* of various sizes. The exploitation of forest resources such as wood and the manufacture of utensils had as its purpose the exchange of products with other peoples and the first forms of trade in the *catu* (Marcos, J y Nortón, P. (1979) (place where the product was exchanged), which in official history is known as the *trukay* (exchange) process.

This reality leads to a third question: why did the Incas place them in territories with abundant microclimates? The answer to this third question is that Huanuco had a physiographic diversity; this is consistent with the traditional division of Peru that has coast, highlands and jungle Pulgar Vidal (2014). When he refers to the traditional Peruvian ecological wisdom and the 96 zones of natural life, he considers, among others, that the ancient Peruvians divided the eight great zones in three: *the hanan*, *the chaupi* and the *urin*; multiplying the eight regions by three, they make a total of 24 zones of natural life; but also, the ancient Peruvian classified in two great groups, the zone of *allauca*, where the sun rises and the zone of *rancha* or *ichuq* where the sun hides. The twenty-four zones when multiplied by two became 48 minor zones of ecological life. Likewise, they understood that the space they inhabited had two large zones, the western part with dry features and the eastern part with humid characteristics, and when these two zones were multiplied by forty-eight, they became 96 zones of natural life.

This explanation of Pulgar Vidal agrees with the physiogeographic diversity of Huánuco that sheltered important timber resources such as *kiswar*, *chilca*, *queñual*, *cedar* and *chonta* in the border of the highlands and jungle of Huánuco, but there is also *ishpingo*, *mahogany*, *tornillo* and others that grow in the jungle of Huánuco. The area where the Queros were located is part of the rural mountainous highlands, where there is a physiography of highlands and part of jungle, according to the classification proposed by Koppen (1936). The climate corresponds to high mountain dry tundra, boreal cold and semi-warm humid, its space integrates units of valleys and micro-valleys, Andean depressions, a variety of canyons, hills, plains and plateaus, chains, mountains, slopes and foothills that contain a set of ecological niches or life zones, where the ancient native inhabitants of the area settled and lived a comfortable life.

In the middle of 1475, the Inca invasion took place; Cieza de León (1977) refers: “and everywhere he left governors and delegates and posts placed to have warning and not to leave any big province without first ordering to make lodgings and temples of the sun and to put *mitimaes*” (p. 199). The Incas decided to systematically exploit the resources of the different life zones because of the goodness of the Huanuco territory; for this they introduced the *mitimaes* *quero* and other human groups and organized the natives under the decimal system of the Cusquenian style and located them in strategic zones. The *mitimaes* were placed taking into account the place of origin, those who came from frigid, warm or temperate zones were placed in similar spaces to their place of origin. The reason why the Incas placed them in strategic zones is because of the ecological diversity and the importance of the resources that existed in the life zones, among them the timber resources, whose care, conservation and exploitation was assigned to the Queros in their condition of *mitimaes*, known as *querocamayocs*.

When the Spaniards arrived in these lands, they found them fulfilling these and other tasks. Then comes a third question, what happened with the Quero during the Colony? To answer this question, the colonial sources are considered, among them the chronicles left by Cieza de León (1988) who asserts: “The site of this city of León de Guánuco is good and is considered very healthy, and praised as a town where the nights and mornings are very mild and where, because of its good temper, men live healthy” (p. 194). Indeed, the place has an excellent space with a variety of microclimates.

When the Spaniards arrived, they saw these benefits and implemented the system of repartimientos, the missions and of course the reduction of Indian villages, in accordance with the Provision of October 9, 1549, addressed to the Audiencia of Peru, which among other things, Juan de Matienzo (1567-1957) established Indian towns with mayors, councilors, bailiffs and other officials, jails, corrals for the deposit of livestock, markets and plazas for Spaniards and Indians to buy products. When referring to the features of life in these territories, the chronicler was not mistaken, the Spaniards quickly took possession of the best lands, but as they required immediate labor they accelerated the process of reduction of towns, and the Queros Mitimaes did not escape from this phenomenon.

From 1550, they were organized in Indian villages, as in the case of San Pedro de Chaulán, San Miguel de Qerush, San Antonio de Quera, where they began a new way of life as the common Indians and at the same time they were assigned to other activities: grazing, mining work and work sites. The Queros that exploited wood from the old town of Kiswarkancha, were reduced in Queropalca to work as mining mitayos in the mines of Garapunco, Chonta and Maychaycancha. Those from Ataquero were sent to Santa Rosa de Paccha in the Baños district as laborers. The Queros located in the high part of the province of Huánuco were reduced to Yarumayo to fulfill obraje jobs, another group to the town of San Pedro de Chaulán to fulfill similar tasks and those of the low part of Huánuco in Pachacoto today San Antonio de Quera, as obrajes in the manufacture of *mates* (wooden plate).

After the colonial reductions, the Quero ceased to be called as such, very few resisted to keep their original name, most of them were simply called Indian people, as labor providers for the mining, labor and public and family service mitas in the city of Huanuco and consequently changed their occupation, becoming mitayos, farmers and ranchers in order to survive; their original work as loggers continued but not as a predominant activity during the Inca period.

Today almost none of them recognize themselves as quero, even in the intellectual sector of Huánuco, they prefer to call themselves Chupaychu, Panatahua, Humalí, Yarush or Yacha, but none of them as quero. However, they continued with their old trade: practicing wood carving as part of their complementary activity. Currently, many of them have ventured into logging in the jungle of Huanuco and neighboring departments, some successfully, others as simple workers because they cannot compete with the investment of private capital and especially drug trafficking.

2. Methodology

For the present study, the procedures to be followed were systematized. First, priority was given to written sources such as chronicles, communal titles and the famous colonial censuses, since they were the first documents to gather information on ancient Peru, among them those of Pedro Cieza de León: *Señorío de los Incas* and *Crónica del Perú*; Juan de Matienzo and his chronicle entitled, *Gobierno del Perú* (1567). Likewise, the colonial visits made in Huanuco, such as those of 1549, 1551, 1552 and 1562 respectively, the communal titles that the Spanish authorities granted to the indigenous communities in different scenarios. Web pages about the Queros were also visited, scientific repositories such as Scielo, Redylac, Concytec, Latin index and especially the articles published in Google Scholar.

A second technique used was to collect oral information. For this purpose, structured and unstructured interviews were applied to personalities knowledgeable in regional history and above all to the children of the Quero people who are now peasant communities; observation was used as a third technique. For its application, the peasant communities were visited in order to review their communal titles dating back to 1585, such as Baños and Cauri, the 1595 titles of Juan de Cadalso referring to the Huamalí communities and certainly the titles granted by Joseph de Vicuña from 1700.

Particular attention was paid to the different ecological niches that the peasants continue to use as agricultural areas, pastures and woodsheds; some communities in Huánuco preserve their communal titles as a relic, among them San Antonio de Quera, San Antonio de Choras, Baños, Jesús and San Miguel de Cauri, whose documents contain important traces of the first settlers, villages reduced by the Spaniards, where they set the boundaries and areas of occupation. Another important document in relation to the Quero is the census of 1562 carried out by Íñigo Ortiz de Zúñiga. These documents were filed and classified with their corresponding codification; a laptop was used for this purpose.

During the field work, the ancient archaeological complexes and ecological niches exploited by the Queros were visited, which still survive as silent witnesses of historical events. In these contexts, mapping, photography and collection of ceramic remains were carried out. For this process, special care was taken in the handling of the observation technique, collecting data in a meticulous way, complemented with the interview technique carried out with people knowledgeable in the knowledge of myths, tales, legends and history.

In the cabinet work, the cards were classified and then processed according to their historical validity; inductive or historical methods were used, given the characteristics of the subject. The working materials used were: a laptop, camera, tape recorder, notebook, work board, pencil, books and magazines in their physical and electronic versions, videos about the Queros culture that survives in the southern part of our country.

3. Results

3.1 *The Queros and the geographic space*

The basins and micro-basins where the Quero were located are located in the Central Oriental chain of the Nudo de Pasco and run in a northerly direction with a slight slope to the east, whose characteristic is that in its chains and summits the punas and moors stand out, lacking snow. In an interesting description of the upper Huallaga valley, Pulgar Vidal (2017) notes: “higher altitudes are always in the Central Chain and exceed 4,000 m.a.s.l., while in the Azul the highest altitudes do not exceed 4,000 m.a.s.l., that 800, is to say, they only belong to the Suni region” (p. 81):

Numerous streams descend forming the funnel of water collection, the main tributaries of the Huallaga. In the upper courses of the streams, all the land is covered with grasses and erosion is not felt. In many places there has been a work of sedimentation in the streams, being able to see a series of small terraces superimposed, along the course of the rivers, which offer narrow strips of land more or less flat in which man carries out agriculture, although the risk of winter flooding (pp. 81-82).

Indeed, the characteristic of the relief is rugged as a result of the formation of mountains and the erosion of the streams, its secondary characteristics are the consequence of the effects of snow, ice in the high areas and landslides in the center of the region. Now a days, these topographic features of the Huallaga valley can be observed, on both banks of the Ñausa river there are large mounds of mud that over the years have given it a peculiar characteristic and have become agricultural areas of first order, as is the case of Quicacan, Ayancocha, Huancachupa, the plains of Andabamba, Vichaycoto, Yanag, Pitumama. And in the sub-basin of the Higueras they gave origin to the plains of Cayhuayna, Marabamba, and especially the little valley of the Higueras, places where the Quero together with the native Chupaychu cultivated their plots of land.

The geographic space where they lived is largely rugged and contains important life zones (almost all altitudinal levels for the exploitation of their resources) that the Incas, as good ecologists, took advantage of. The Queros were located in different areas. One of the main sub-basins is the one that begins between Chaulán and Yarumayu, which reaches Huánuco. Along the way, it receives irrigation

from small rivers such as Chacahuasi, Yarumayo, Milpo, Yanayacu, Cozo, Higueras and Mito, which are tributaries of the Huallaga. Along the way, it is home to a diversity of life zones with a variety of microclimates that contain native flora and fauna. The chilca, the kiswar and the queñual stand out among the mountain forest. In this basin there is an archaeological center called Querush, between San Pedro de Chaulán and Yarumayu.

A second group occupied the plains and ravines of Chaulán, Chunchalpampa, Sinaybamba, Canchaparán up to the current town of Ñausa, which also harbors ecological niches and life zones in which the variety of woody bushes stands out, but above the coveted agricultural space for planting potatoes, corn, oca, olluco, mashwa, quinoa and chocho (*tauri*). This space was one of the places coveted by the Incas of the Illatopa lineage. (Paucar, s/f). The author describes the historical process of the Illatopa in Huánuco on the geographical space of Canchaparán, which before the Spaniards was considered the land of the Incas and which the Quero cultivated.

A third sub-basin is the area of Mitobamba, Huanchupá until reaching the Higueras, an agricultural and forestry area at that time, whose vestiges are preserved to date. In the fourth scenario are the towns of Yanacocha, Mitoquera and the current town of Quera, where *mate*, a product coveted by the natives and Inca settlers for the manufacture of domestic services, was abundant.

4. Character

4.1 Other spaces where the Queros were located

The Quero Mitimaes occupied Huanuco during the Inca and colonial times and survived as peasant communities to the present day. In the district of San Rafael there is a small village called Quero Jamanan, very close to it there is a humble small archaeological complex called Queru. Its area of dominion were the current towns of Matihuaca and Chacos, in whose heart still survives the presence of the chilca, the kiswar and the queñual.

In the district of Panao, province of Pachitea, is the populated center of Quero that has conserved its original name; very close to the population is an archaeological complex where the first settlers inhabited, since when they were located by the Incas. It currently has an average population of 200 inhabitants. This town preserves some ancestral customs such as the teaching of male children by their fathers and female children by their mothers. This teaching is given in a direct and practical way. Its inhabitants continue to use the domestic articles of their ancestors such as *mate*, *puru*, clay pots, *puyñon*, etc. Their task during the Inca period was the exploitation of wood and shepherding.

In the province of Lauricocha, in the districts of Jesús, Queropalca and Baños, there are three areas inhabited by the ancient Quero, known as *Kiswarcancha*, *Queropalqa*, *Machaycancha* and *Ataquero*. Their inhabitants carried out forestry activities such as the collection of local woods: kiswar, queñual and chilca, which have almost disappeared as a result of indiscriminate logging, especially due to the introduction of western cattle ranching, particularly goats. Also, in the province of Huamalíes is the populated center of San Miguel de Querush, very close to this town there is an archaeological complex that was probably the home of this human group.

4.2 Organization and administration of the Queros in the Inca Empire and the Viceroyalty

From the bibliographic review and the field work it is clear that when the Incas subdued the diverse nationalities in Huánuco, they organized them under the system of partialities of the *hanan*, *chaupi* and *urin* (above, middle and below) and of *allauca* and *ichuq* (right and left) and to assure the political, military, administrative and ideological control they introduced the system of mitimaes. According to

the political control, they were organized in two great partialities: of *allauca* and *ichuq*, but in turn these in two groups of *hanan* and *urin*; in such a way that when the Spaniards arrived to the territory huanuqueño, they found it administered by four curacazgos. That is to say, in the right margin of the Hatun Mayu (today Huallaga) were the *allauca* in charge of Paucar Guamán, the *urin* was in charge of the curaca Quirin, subject to Paucar Guamán, the part of the *ichuq*, in the *hanan*, directed by the curaca Marcapari and the *urin* in charge of Chinchaoypoma; both partialities subject to Paucar Guamán who was also the main curaca of the nation chupaychu to where the *quero* were subject. In the visit of 1549, one of the first censuses carried out by order of Don Pedro de la Gasca known as the Peacemaker by the official history. The principal of the Chupaychu told the visitors Juan de Mori and Alonso Malparida (De Mori, 1549):

“That he has four partiality that in the time of the *yngas* used to be each one of them four thousand Indians and that they are main in them of the one himself Paucar Guamán, and of the other Quirin and of the other the cacique Chinchao Poma and of the other Marca Pare” (p. 290).

The administration of the curacazgos varied as the policy of subjugation by the Spaniards intensified, which generated a whole population disturbance. Years later Juan Xulca refers to. Ortiz de Zúñiga, (1962) “there were four guarangas, each guaranga a thousand and the *Queros* that before they used to call them *yachas* and that at present there are many less than in the times of the *ynga*” (p. 45).

Let's see how was the historical process of the *Quero* and their congeners at the beginning of the Spanish domination. The first visit was made to the *Quero* people. In the following lines of the document, the visitors say: “we began to make the said visitation through this partiality of the *Quero*” (p. 290). This visit lasted about 60 days, between June 13 and August 11, 2001. It was 1549 found that the populations settled in the confines of the Huallaga valley totaled one thousand two hundred and two Indians, among them four hundred and thirty-six widows. The decrease of the population was due to the war of the resistance led by the Inca Illathupa, the civil wars between the conquerors and the effects of the virus of the diseases that brought the Spaniards like the flu and smallpox, in addition by the policy of the distributions that implemented Francisco Pizarro starting from 1534, in his condition of Governor Adelantado and general captain of these kingdoms of the New Castile.

In compliance with Toledo's capitulation, he entrusted the lands and Indians to his closest collaborators, among them his brothers. In this case, the Chupaychu nation, to which the *Quero* were subject, was ceded as an *encomienda* to Martin de Alcántara, the conqueror's maternal brother, which occurred on May 23, 1541. The document referred to this fact and that works in the Archivo General de Indias, (1541) reads: “I entrust and put you in your head in the province of Guanaco (...) and also to the cacique who is called Xagua with all his Indians and main subjects to the mentioned cacique” (Sf.5v). Xagua was the principal of the Chupaychu and the *Quero* at that time. On the same day, month and year a part of the curacazgo, basically the area populated by the *mitimaes* was assigned as an *encomienda* to Juan Sánchez Falcón, which generated a whole disorder of territorial demarcation and population control.

The Spaniards did not know how to understand the cosmogonic philosophy of the Andean man. For in the Andean conception the north was where the sun rose and the south where it set, and in the western conception the north is the east, and the south the west, nor the principle of “ecological complementarity”, which is called “archipelago”. For Murra (2002), the “vertical archipelago” was not understood by the Spaniards either. This difference in the conception of geographic management generated an economic, social and even cultural conflict.

In the view of 1549 this population disturbance appears. That is to say, Indians belonging to a curacazgo inhabiting the domain of other curacazgos. The Spaniards did not understand the Andean conception of the world, nor did they fully understand the geographical space. For the processes of

encomienda and the visits they usually summoned the main curacas to certain towns, then they collected the information in which, many times this was not real, as can be glimpsed in the visit of 1562 where it is mentioned that in a single day, they visited several towns and several people; because of the distance and the rugged geography where the census was carried out, it was almost impossible. An example is that of the main curacas, who were summoned to the city of Huánuco and their statements were taken there for several days. This same procedure was used by the visitor with the other towns.

A second disturbance of the natives was with the encomienda carried out by Vaca de Castro (1543) in favor of Pedro Puelles. In a part of the document, it is said: “I entrust the main cacique of the province of the chupaychu that is called Paucar Guamán son of the cacique Xagua, with another main one that is said Vilca Condor lord of the Quero” (sf.103v). That is to say Vaca de Castro snatched the *encomienda* to the maternal brother of Pizarro that had inherited his widow Doña Ines Muñoz by the death of her husband during the civil war between the conquerors. As it is evident, this generated disorder in the distribution of the population, of the geographic spaces that it came possessing from the Inca presence. Doña Inés Muñoz, Widow of Alcántara, remarried Antonio de Rivera, a man with considerable influence, and with the advice of her new husband, Muñoz appealed her right to possession of the encomienda.

After a cumbersome trial in 1544, her rights were restored. Puelles took possession of the encomienda on October 20, 1543 but had to return it on November 26, 1544. Muñoz had the command of the encomienda through his trusted people until 1548, year in which the pacifier Don Pedro de la Gasca made a new distribution of the encomiendas basically to the people who cooperated with the defeat of Gonzalo Pizarro who had rebelled against the first Viceroy of Peru Don Blasco Núñez de Vela. Once again they took the encomienda from Doña Inés Muñoz and granted it to Captain Gómez Arias de Ávila (known as Gómez Arias Dávila), who was the new owner since December 1, 1548 as a retribution for his loyalty to the crown.

De la Gasca (1548) says: “you have come to this journey serving his Majesty in the things of war that were offered with all diligence and fidelity until the valley of Xaquixaguana” (p, sf.58r). The new conquerors entered with thirst and hunger to get rich, for this they subjected the natives to excessive tribute payments, new demarcations that did not respect the way the different ecological niches and life zones were managed, which generated angry protests by the entrusted natives, such as military confrontations in the first years, the ideological war through the Andean songs, the demands, complaints and trials in the legal way. In addition, there were confrontations between the encomenderos over the possession of indigenous people and productive spaces; all this forced the viceroyalty authorities to send visitors with the purpose of ordering the encomendero administration, placate the protest of the indigenous people and ensure the tributes for the Crown.

The 1551 visit of 1549, carried out by Juan de Mori and Alonso de Malpartida, was to assure and verify the economic potential of the Indians and to assure the collection of the tribute in favor of the encomenderos and the Crown, but as this was not enough, they sent a second visitor in 1551, Diego Alvarez, who basically took a census of the encomenderos' possessions. The document de Santana, (1551) which is in the Archive of the Indies, among others, says: “Vaca de Castro took the said Indians from the said Mrs. Inés Muñoz and gave and entrusted them to Pedro Puelles”. Later referring to don Antonio, husband of Doña Inés Muñoz, he indicates: “they had the said Indians in administration and he collected tributes from them” (sf.284r, 285v.). The protests of the queros and the chupaychu against the encomenderos, who claimed that they collected very little tribute, continued. Then the viceregal authorities sent new visitors in 1552, 1558 and finally in 1562. This visit by Don Iñigo Ortiz de Zúñiga is considered by scholars to be the most complete.

In the census of 1562 several Quero curacazgos appear, among them, Rondos with 143 inhabitants, Guancayo with 64, Chaulla with 64, Pecta with 83 and Achinga with 49 individuals, respectively were these places, which were located during the Inca period in the area of what are currently the communities of San Pedro de Chaulán, Yarumayo, San Francisco de Cayrán, Quisqui. A second group of curacazgos was located in the Ñausa sub-basin and part of the current district of Pillco Marca. Among them are Atcor, with 166 inhabitants in charge of Martín Rume, in the area of Queros in charge of the curaca Diego Chuchupaucar of the pachaca of Diego Tomay; and Guayan Queros, directed by the curaca Juan Bautista Caxachagua, both groups with 108 inhabitants; Guaoya with 45 in charge of the curaca Hernando Pêcutax, and Auchí with 123 inhabitants directed by Antón Xulcacapcha, subject to the curaca Juan Bautista. About these four towns Ortiz de Zúñiga (1967) says: “These four towns of Atcor and Queros, Anche and Guauya are on high ground and have their lands on terraces and good slopes and good temper” (p. 216). In addition, very close to these regions is Oxapa in charge of Rodrigo Chinchay with 123 inhabitants; Guacas with 46 in charge of Domingo Poma Condor and Marcahuasi with 84 people in charge of Felipe Masco; all of them subject to the main curaca Xulca Condor, principal of the Quero, many settlers died due to the effects of the war of resistance of Illathupa and the Spanish civil wars; In this context a reduced group settled in the town of Mara, a part of Marcahuasi, Uchec and Canhiagua, making a total of 50 people, these were mixed with the chupaychu natives.

In 1562, Don Cristóbal de Xulca Condor, during the visit of the Quero, “said he belonged to the Quero partiality of this division, subject to Don Gómez, the main cacique” (p. 34). The Queros were located in different ecological spaces. The Incas had assigned responsibilities by curacazgo; when the Spaniards arrived the main one of all was the Curaca Gómez (Pauca Guamán), but when he died during the resistance of Illathopa he left a younger son called Gómez Nina Xabo, heir to the main curacazgo. Xulca Condor when answering to the visitor refers to this personage called Gómez context in which the chupaychu and part of the quero were entrusted to Gómez Arias Dávila. In another part of his answer the curaca refers to Iñigo Ortiz de Zúñiga (1562) “that in the times of the Ynga, the chupaychu used to be four guarangas, which are four thousand Indians” (p. 35). Indeed, when the Incas succeeded in subduing the natives, they organized them according to the decimal system under the charge of the chief priest. Likewise, the Spaniards forced them to be reduced in the common of Indians subject to an encomendero. In both cases the purpose was the exploitation of the labor force; further on he continues narrating about the Incas:

“That the ynga ordered the main cacique of the four guarangas to have an account with the other caciques of each guaranga and that those of the guarangas should have an account with those of the pachacas and those of the pachacas should have an account with those of the chungas, who are the leaders of ten Indians, and these had an account with all of them” (p. 35).

The curaca's statements confirm the organization of the decimal system that the Incas implemented in the southern style in the towns they subdued, of which the people of Huánuco were no strangers, subject to a system of rigorous discipline. Xulca Condor (1562) describes the treatment they received from the Inca administrators who used to judge them in the manner of a popular trial “which was given in the presence of everyone and to do this all the chiefs and principals gathered in the town squares where he passed (...) if he was found guilty of something he was scolded and punished” (36). As much the mitimaes quero brought from the south of Peru as the natives from the Inca domain were subject to a decimal organization with the purpose of taking advantage of the work force and to exploit adequately the diverse ecological spaces; therefore, for a partiality of ten families there was a curaca almost of familiar nature, for a hundred other curacas with greater responsibility and for a thousand a main curaca. This is the famous system of *chunca*, *pachac* and *guranaga*, whose purpose was the

political, military, administrative, ideological control and above all the adequate exploitation of the ecological resources located in the different life zones of the Huanuco area.

4.3 Main activities performed

According to the data referred to the visitators of 1549, 1551, 1552 and especially 1562, the Quero were assigned to perform various tasks such as potters, salt workers, espadrille makers and among them as woodworkers in their condition of *querocamyoq*, that is, experts in the handling of a variety of woods, which the Spaniards called carpenters. Xulca Condor in his condition of main curaca of the quero said to the visitor Ortiz de Zúñiga (1967) that this is in addition to the olleros and carpenters and salineros and alpargateros” (f. 15r). The quero as potters were located in strategic areas where the special clay for this product was plentiful. In the Huallaga Valley they were concentrated in Las Pampas, where their heirs continue to work with clay to this day. But there were also other areas that the peasants precisely called the places as olleros in the district of Jesus, hamlet of San Juan de Cuchi, by the heights of the Nupe River, and in the upper part of the town of Concepcion is another hill known as Ollero in whose environment there are abundant remains of fragmented pottery and very close to there, natural clay that the locals known as greda. These olleros quero were dedicated to the *manufacture of pots, plates, urpus, pitchers, tabernas, pucos, puyño, porongos, poronguitos, wichis, canalas* (pots for roasting corn) and various ornamental vessels in homage to the tutelary *kamak*.

The salt miners were dedicated to the exploitation of salt in the places of Santa María del Valle, in Huánuco; in Yanacachi, province of Pasco; in San Blas, Ondores, province of Junín, in Jesús, province of Lauricocha and in Puños, province of Huamiles. Once they were exploited, they were taken to the different areas fixed by the Inca administrators. Cristóbal de Xulca Condor said to Ortiz de Zúñiga (1562^a). The said tributes put in Guánuco the Old, and in Bombón, and in Cuzco and Quito they took corn in Indians of load”. In diverse passages of the visit these indigenous manifestations appear. However, the case of salt was basically for the internal consumption of the curacazgos, hence each region designated one or two Indians permanently to the salt centers, who were in charge of supplying and covering the needs of their compoblanos.

The alpargateros were dedicated to the production of textiles and ojotas; later they were considered shoemakers. Xulca Condor, in an interesting description, told the visitor that: “they paid tribute to the Ynga for *cumbi* clothes and to make them the Inga gave them wool and they paid him corn and coca and chili and oxotas and *chuspas* and *llautos* and that if he ordered them to make clothes for his women they were made for him and gave him pitchers, and pots and stick drinkers and snares to hunt in the chacos and fish that they call *chuche* and likewise they gave masons to make the houses of the ynga in Cuzco and in other parts where they were made and for this they gave three Indians of each *pachaca* and they also gave sheep Indians they gave ten and they gave Indians for *mamaconas*”.

As can be seen in the Curaca's statement, the quero had many tasks assigned to them. The ojatas in the Quechua dialect of the area are called *shuquy*. In the city of Huanuco, the local people who live in the rural high Andean areas are called *shucuy*s or simply *shuco* because they used these sandals for their long walks and when they arrive in the city of Huanuco, they are a striking spectacle.

This was a shoe that was made with llama leather during the Inca period. In the Colony and the Republic, it was changed to cowhide and, exceptionally, to equine leather. But there is also an archaeological complex called *Shucuy* in the district of Jesus, province of Lauricocha, where this product was manufactured until the 1970s, when synthetic shoes of seven lives were introduced and later Adidas sneakers, which liquidated the small family manufacturer of *shucuy*. In relation to the manufacture of textiles, the Quero were dedicated to the weaving of blankets, shawls, shawls, blankets, *catas*, cloths, cordellates, sweaters, clothing for children, young adults and the elderly, whose products

were destined for self-consumption and exchange through the *trucay* and the payment of tribute to the Inca and later to the Spanish encomenderos (Missioners). Their heirs in the high Andean communities continue with the practice of the *puchca* and the handmade looms to this day, and it constitutes a source of family income.

The function of woodworkers is the main one among the Quero; the Spaniards registered them as carpenters. During the visit of 1549 in the town of Conchumayu, near the city of Huánuco, the main curacas Paucar Guamán, Cristóbal Xulca Córdor and Quirin said to the visitors De Mori y Malpartida, (1549). They gave forty carpenters to make plates and bowls and other things for the ynga and took them to Cuzco” (Legajo 397, sf.167v.). The function of carving wood was one of the preferred activities of the quero, so they were located in the areas where wood was abundant, as was already mentioned in previous pages: the queñual, kiswar, chipe and *chilca* in the high Andean zones and in the low areas, part of the Huanuco jungle, where trees such as mahogany, chonta, ishpingo, tornillo, maguey, mate, among others, grew, which will be indicated later on. From these products they manufactured a set of utensils for family use, plates (*mates*), bowls, glasses (*kero*), spindles for spinning, handles for agricultural tools, such as the chaquitaella, *cashu*, the pick; wood for the roofing of the houses in its various varieties, roofs for the *chakas* (bridges), palaos and wood for the *chucllas* (huts), they manufactured clubs used as weapons of war and the *tucro* (cane) for the elderly.

The quero were also in charge of providing firewood to the curacas and the Inca's officials and later for the Spaniards in the city of Huánuco. In a part of Xulca Condor's declarations, he/she refers to Iñigo Ortiz de Zúñiga (1562^a) that “sometimes they give him firewood and straw and some baskets of corn” (p. 38). The favorite fuel during the Inca period was the ichu (straw) and firewood, *takia* (dung of the auquenidos), so that there were people dedicated to these activities: to provide fuel material to their curacas, encomendero, their compueblanos and later to their patrons.

In the rural area of Huánuco these fuels are still used and there are certainly people specialized in wood carving, as part of their ancestral culture. In the basins and micro-basins of the Huallaga valley there was abundant woody vegetation; on both margins there was a variety of trees. In the sub-basins of Huácar, Ñausa, Cayran, Higuera, Quera, Conchumayu, Pachabamba, Acomayo, Curubamba, Malconga, Paucar, among others, there are still remnants of bushes and trees that the farmers use as fuel. It is easy to see that when you visit these towns, you will find tree trunks that are sold as firewood in the city of Huánuco. In the rural part of Huánuco, in the entire basin and sub-basins adjacent to the Marañón and Pachitea rivers, there are remnants of queñual, chilca, chipe and others that are used as fuel by the people living in these areas.

4.4 Other activities that have been assigned to the quero

When the Incas introduced the Queros into the Huanuqueño area, they also assigned them other responsibilities apart from wood carving. Among these were: care, exploitation and transfer of the bushels of coca loads to where the Inca administrators needed them. Xulca Córdor, says to Ortiz de Zúñiga (1967): “they put in Guánuco el Viejo, and in Bombón and in Cuzco and to Quito they sometimes took corn in Indians of load (...) and the same order had in that of the coca and of the other things of which they paid tribute to said ynga” (p. 37). Other products that the Quero had to cultivate, care for, harvest and transport were corn and chili peppers, with a similar procedure to that of coca. For this purpose, they were assigned cultivation areas such as Huácar, where the majestic *patas* (platforms), Ñausa, Canchaparán, Cayrán, Yacus, Yarumayu, Chullay, Kichcki, Higuera, Quera, and Pomacucho are located.

Special mention should be made of the work of the Indians as carriers, spinners, weavers, silversmiths (from the mines of Chuquibamba from where they extracted gold for the Inca), salt

workers, cotton growers, farmers (potato cultivation of different varieties, among them the *shiri* for the processing of chuño (moray)); also the collectors of feathers for the *cultos al Sol*. Ortiz de Zúñiga (1967) In the time of the ynga, they offered feathers from the Andes and colored shells from the sea to the sun” (p. 41). Within this group also stand out the camelid herders who provided the famous *chalonga* and *bait*, for consumption and exchange with their peers; likewise, the deer hunters who provided the *charqui* of the animals of highland origin and *jerky* of those of the jungle region. Also those who gathered honey and wax, for the benefit of the Inca and the *curacas*, the cotton growers, the servants of the *huaca* of Huanacaure as *asweras*, (preparers of *chicha*) the cooks, *mamaconas* and *acllas*. The blacksmiths and *tamberos*.

Ortiz de Zúñiga, in his visit, received information from the main priest; in addition to what he described, he said that they prepared for his *encomendero* sacks, awnings, cotton balls that they cultivated in warm zones, beans, *jáquimas*, *cinches*, ropes; they also prepared instruments of war like *waves*, clubs, *rodela*s, *cumbis*, spears, hiding places in the *pucaras*, *chakas*, *mitas* in the *capacñan* and *chkinani*. Royal road and secondary road.

4.5 Main resources in the area where the Quero people lived

In the basins and micro-watersheds where the Quero were located, the native flora still survives despite human predation and animals of European origin such as sheep, cattle and especially goats. During the fieldwork, the area where these men settled was observed. It has a variety of climates according to Pulgar Vidal (2017). The yunga zone has a pleasant climate, because the nights are cool, during the months of July and August its climate is warm in the mornings, hot in the afternoons accompanied by the wind that blows from the north, in its rainy season, its climate becomes warmer and the atmospheric humidity is scarce.

The Quechua region has a temperate climate with a favorable climate for human life, the soil is relatively humid, with dry air and the presence of seasonal rains; these are part of the spaces where the Quero were located. Meanwhile, in the Suni region the climate is frigid, the soil is humid, and there are strong winds that are opposed by the presence of mountain ranges. The Quero were located in almost all the ecological levels of the area depending on the goodness of their resources. The mountain ranges have a climate that is characterized by the presence of lightning, thunder, rain, snow and hail, and in its summits it is polar. This climatic mosaic houses a variety of mineral resources, flora and fauna, which were highly valued by the Incas, let's see a summary of the main ones.

Minerals. They emphasize gray clays, red clays, sands and gravels, white sandstone, red sulfate sandstone, gypsum, red slate, salt among others. Rocks, exquisite crystalline, quartzite sandstone, bituminous calcareous, anthracite, quartz, limestone. To this must be added the presence of gold, silver, mineral waters.

Among the water resources we have: springs, streams, lakes and lagoons, which bathe the basins and sub-basins where the Quero were settled. Among them are *Yanamayu*, *Pucamayu*, *Mitumayu*, *Conchumayu*, *Acomayu*, *Yarumayu*, *Yuraqmayu*. These small rivers appear as streams in their origins and become torrential in their journey to form a respectable flow, but in its annual journey drags a variety of waste flora and often the peasants use it to make their farmland humid.

Native flora in the area inhabited by the Quero. In the mountain range, are the *huamanripa* (*Saxifraga magellanica* macho), the *calguacalgua* (*Polipodium calaguala*), the dwarf ichu (*Stypa ichusp*) lichens of various colors and certainly the *cushuro* (*Umlus umlus*), a food rich in protein, a variety of algae and wild grasses. In the puna or jalca, there is the *yareta* (*Azorella yareta*), which is associated with a variety of vegetation called *champa* that farmers use as fuel, the creeping ichu and

the erect ichu, known as *ocsha*, which is classified into four varieties: *parasha ocsha*, *punyash ocsha*, *yurac ocsha* and *yana ocsha*. And the ichu for the soguillas known as *chogu (chilwar)*, the *pengacuy* of wide leaves similar to the plantain, but with yellow flowers, *ulluyma* or *huagro (Opuntia floccuosa)*, a variety of rushes, watercress, watercress, the *putaga (Rumex obtusifolius)* and above all the famous *quiswar or colli (Polylepis)*; the *pachamuña (Hedeoma Wedd mandonina)*.

In the Suni region are the groves of *queñual* or *quinales (Buddleia sp.)*, *yurac huajta*, *gantu huayta (Cantua peruviana)*, *chipe, chilca*, a variety of grasses, *shillco*, chard (*Rumex sp.*), elderberry (*Sambucus nigra*), *chinchaco (Hypericum laricifolia)*, *cimarrón chickpea (Astragalus sp.)*, a cactus called *huallanca (Opuntia sp.)*, etc. In the Quechua region there are the alders (*Alnus sp.*), the *chilca* (and *huaman chilca (Bacaris lanceolata)* of excellent wood, wild guava or *lloque shahuinto (Kageneckia lanceolata)*, the *hierbasanta (Cestrum hediondinum)*, *higuerilla (Recinus Communis)*, the willows (*Solix humboldtiana*), *pucumpuy* or *popuro (Passiflora mollissima)*, the *uncumano (Podocarpus utilior)*, the *ishpinco* of white wood (*Ocota sp.*), today almost extinct; *chillca de monte*, the blackberry that our farmers know as *shillancos*, the *gongapa (Ericacace)*, *achupa* or *magra (Pittain sp)*, the *chamico (Stramonium)*, blue cabuya, the *llantén*, *chimú*, *ñampugasga*.

Most of these forest resources survive in the area where the ancient Quero inhabited. Of these, the most sought after were the *kiswar*, *queñual*, *chilca*, and certainly the *chonta*, which was a very coveted material. In the yunga was the *molle (Schnus chiremolía)*, the *guava (Psidium piriferium)*, the *villcos (Schinus sp)*, *aravchicos (Jacranda punetata)*, *huarango (Acacia punctata)*, *pájaro bobo (Tesaria ntegrifolias)*, *retamas (Spatium juncerum)*, *chuná (Cactus Ovinus)*, *cachucachu (Euphorbia)*, *cabuya blanca (Fourcroya sp)*, *chamisa (Dudonaea viscosa)*, *avocado (Parsea gratisima)*, *plum (Bunchasia armeniaca)*, and *walnut*.

Likewise, the Quero people brought wood from the jungle that is very close to the places where they settled. And they enjoyed medicinal plants and herbs such as *achiote*, *garlic*, *cotton* (now extinct), *peas*, *arracacha*, *pumpkin*, *sweet potatoes*, *saffron*, *coffee*, *casyhua*, *cayota*, *onion*, *cirihuela*, *colchirimoya*, *chochos*, *beans*, *granadilla*, *guava*, *guava*, *higuer*, *laurel*, *lime*, *lemon*, *lucuma*, *llacón*, *mashua*, *mate*, *melecotón*, *numí*, *oca níspero*, *palto*, *palillo*, *pacae*, *olluco*, *parra*, *pituca*, *cucumber*, *quinoa*, *shupe*, *zapallo*, *tomato*, *grapefruit*, *tumbo*, *tuna*, *yucca*, etc.

Coca area. In the territory where the Quero were, there were no areas of cultivation of this product, but they paid tribute through the labor force to the Incas. Xulca Condor refers to Ortiz de Zúñiga (1967). They gave Indians for cattle and coca and carpenters” (p. 47). During the presence of the Quechuas of Cusco, in the area of Huánuco there were lands of the Sun, of the Inca, of the native Runas and of the mitimaes brought from outside; as coca was a valued product, there were coca fields that the mitimaes had to take care of, exploit and move. This was precisely the task of the quero. From each comarca they were selected for this task. The areas chosen were Chinchavito, Huanacaure, space of the *chupaychu* and *chunatawa*, commonly known as “Chigángala Mountains”, according to Pulgar Vidal (2017). The Chigángala Mountains, which in the Republic were constituted in important haciendas such as:

Higuerón Pampa, Piedra Blanca, Cachiyacu, Jaupar, Santo Toribio, Pampayacu, San Juan, San Cornelio, Libertad, Monopampa, Machay, Mesapata, Cocheros, Caspi, Cuapi, Fénix, San Francisco. In the Chimpao area: La Isla, Huchipa, León Pampa, Piquitambo, Lajería, Concordia, Pacaymayo, Champagrapata, Santa Catalina, Huayrur, Tambo, Matucua, Vilcabamba, Cornelio, Inmaculada, Colpana, Colmena, Chacabamba, Casa Blanca, Shullo, San Antonio, Buena Vista, Tunque, San Miguel, Paraiso, Limoncillo, San Luis, San Simón, Atabillos, Infiernillo, Paltainiyog, San Domingo, Pipish, Mapayca, Puerto Arturo, Santa Rufina, Rosario, Macora, Tablahuasi, San José. In the Derrepente area: La Pava, Santo Tomás, Chontabamba, San Carlos, Quives, Mercedes, Santo Tomás,

Shaccintuyo, Éxito, Paltaytingo, Hucachi, Putcayacu, Mesapata, Ascensión, El Triunfo, Machay, Buena Vista, Pacha, Chingas, San Ramos and Santa Rosa (p. 137).

The quero, panatawas, chunatawas, rupas, aukas, chuscus, wamalis, and the Yarush, who cultivated, harvested and carried the coca for the Inca and his curacas, were located in these cultivation nuclei.

Maize and potato area during the Inca period. The environment of the current city of Huanuco was assigned for the cultivation of corn and potatoes in favor of the Sun and the Inca. During the Colony they were converted into sugar and cotton centers, on a small scale to the cultivation of grapes and especially the chili according to the Inca. Pulgar Vidal (2017) During the Republic, the haciendas of “Qicacán, Andahuaylla, Sanclaragra, Vichaycoto, Huamantanga, Andabamba, Matibamba, Yanag, Pitumama, Colpa, Huanchupa, Cayhuayna, Pacan, Marabamba, Paucarbamba, Tingo, Rumichaca, Cashapata, Cundibamba, Pucuchinche, Canchán, Huayocoto, Zeballos, Mitopampa, San Roque, Jancao, La Esperanza, Pedrosa, La Isla, Colpa Baja, Huachog, Cullcuy, Conchumayu, El Ingenio, Jeca, Chunapampa, Matara, Cochás, Sagrahuasi, Yanamayo, Chulqui and Chulquillo” (p. 60). Maize has adapted to different ecological levels; therefore, maize is produced in the Yunga region, Quechua and even in the Suni region. Meanwhile, the Huácar, Ñausa, Cayrán and Higuera sub-basins produce potatoes and corn, with very flattering results that supply the regional market.

Fauna area. It is located in the Puna and Quechua regions. The fauna was basically made up of camelids, wild deer and deer, viscachas, partridges, skunks, foxes, whose species exist to this day.

The situation of the Quero in the Colony and the Republic. According to the written sources, the social disturbance against the demography of the quero took place since 1538, year in which Alonso de Mercadillo by order of Pizarro penetrates to the valley of the Huallaga, then with the encomiendas of Martín de Alcántara, then with Pedro Puelles by orders of Vaca de Castro, the restitution to Inés Muñoz and her husband don Antonio de Ribera, the assignment of estates in favor of Gómez Arias Dávila, the policy of Lope García de Castro between 1564 -1565, finally during the government of Viceroy Don Francisco de Toledo as part of the policy of the Spanish Crown produced violent reductions of Indian villages throughout the viceroyalty of Peru. In this context, the quero, which had been strategically located by the Incas, were reduced and converted into Indian villages.

In the visit of 1562, Xulca Cóndor tells Ortiz de Zúñiga (1967) about this phenomenon of social, cultural, demographic and political disturbance: “the said three pachacas are gathered in three parts, one in Cayrán which is called San Francisco, and in Chaula and Guacar” (p. 41). In fact, when the Indian reductions were formalized, a group was concentrated in Huácar with San Miguel as their patron saint. To this day, there is a chapel that the locals know as Capilla Chaulán that was located in the upper part of the city. The second group of the Queros were reduced in Cayrán, having San Francisco as their Patron Saint, today seat of the district of San Francisco de Cayrán and the third group in Chaula, having San Pedro as their Patron Saint, today seat of the district of San Pedro de Chaulán.

These three towns today are peasant communities that have forgotten their ancestral roots, almost none of them claim to be Quero. The other groups were reduced to different indigenous peoples, those who populated the upper Higuera and Mito basin were concentrated in different areas of the community of Kichki, today known as the district of Quisqui, and others in Yarumayu.

According to Díaz et al., (2002), these areas are “located on the left and right banks of the Mito River, with tributaries or streams that flow into the main river (Mito), which originate in the Caracocha, Runtucocha, Ucumaria and Chonta lagoons” (p. 5). These areas are home to a group of small towns, such as Huancapallac, San Pedro de Caní, Santa Rosa de Monte Azul, San Alejandro de

Callancas, Huayllacayan and San Juan de Tingo, and in the other sub-basin, Cozu, Chullay, Yarumayu, Andas Chico and Andas Grande, among others.

Most of the population groups are mixed with the indigenous Chupaychu, Yarush and Yacha. Another important group is found in the town of San Sebastián de Quera, also mixed with the Chupaychu. In relation to the Quero of Pachitea, they have conserved their ancestral denomination and they are concentrated in the populated center of Quero. Those who inhabited the towns of Quiswar Cancha, Machaycancha conform the current population of Queropalca and those of Ataquero in the town of Santa Rosa and Condorcancha in the district of Baños, respectively; all these last groups in the province of Lauricocha. Finally the group that was located in the district of San Rafael are scattered in the towns of Chacos and Matihuaca, in the district of San Rafael in the province of Ambo.

5. Discussion

As for the argumentation of the Quero traits, enough has been said in the introductory part and in the results, so there is a contrast with the various scholars of regional and national history.

At the regional level, one of the best-known scholars is José Varallanos, whose work entitled *Historia de Huánuco* has become a necessary reference book for researchers of history and cultural anthropology in particular. In relation to the quero he does not mention anything. In the first part, in the chapter on “Etymology and Toponymy of Huanuco”, he describes almost all the districts and towns of Huanuco, but omits data on the quero. Likewise in the second part titled Pre Inca and Inca Period, in chapter I, in relation to the “Primitive settlers of the Territory of Huánuco”, he does not mention them either, limiting himself to describe about the yarowilkas, the chupachus, huacrachucos, panatahuas, among other nationalities whom he considers as tribes. But in relation to the Inca influence he makes a masterful description especially in the form as they organized the natives in the valley of the Huallaga. In one part of his work, Varallanos (1959) says: “The Huaranga Camayoc or chief of a thousand families, intervened in the distribution of the lands and ordered them to be marked out and cultivated, both those belonging to the Inca and to the Sun and the ayllus; he distributed and directed the collective works or mingas; he watched over the *tampus* or *tambos*, so that they would be supplied with weapons and food” (p. 84).

Indeed, he is referring to the Inca policy in the use of resources, an argument that is shared considering that the Quero were subject to these modalities of exploitation of production and labor force. Further on, he mentions the organization of the *pachacas*, the *chunca camayocs* and the role played by the *capac apo huatac* or royal commissioner, concluding with the work of the *chacra camayocs*, known in the colony as the *alcalde campo*, whose remnants in some villages of the Quero persist to this day.

Another scholar of the history of Huanuco in relation to the ancient nationalities was John Murra, who in his books “*The Andean Economic Formations*” (1975) and later revised and published under the title of “*The Andean World, Population and Environment and Economy*” published in 2002, makes a detailed interpretation of the settlers and native cultures of Huanuco.

In the third chapter entitled “Ecological complementarity”, he refers to “the vertical control of a maximum of ecological levels in the economy of Andean societies” with special attention to the people who inhabited the valley of Chaupiwarañca, the upper Marañón and the Huallaga; almost does not mention the Quero, except for references to Cristobal de Xulca Condor, in his condition of principal. But it did give an excellent clue as to how the Incas organized and controlled the natives, having the *mitimaes*, in this case, the Quero, as allies.

A third author is Robert McK Bird, who contributed with an interesting study entitled “*La agricultura en la visita de Ortiz*”, article inserted in the *Visita a la Provincia de León de Huánuco en 1562*, by Iñigo Ortiz de Zúñiga, where he makes a description of the forms of production, especially in relation to the chupaychu and the yacha, omitting to refer to the quero. However, Bird, (1966) provides an interesting map titled “*Sierra de Huánuco: study of the Inca provincial life, based on the visit of Iñigo Ortiz de Zúñiga*”, document that he worked on in 1966, with the help of the Military Geographic Institute and the drawing of Félix Caycho. In that work, he locates the diverse curacazgos of the area of the yacha, yarush, chupaychu, the space of the mitmaq and by the way he delimits the territory where the quero were in the area of the valley of the Huallaga in Huánuco and in Pachitea, respectively. It is one of the best contributions for the regional history in relation to the quero of Huánuco, with whose study share great part of the description, although it lacks to detail some towns that have survived from those times.

Another scholar on the visit of Iñigo Ortiz de Zúñiga was Rolando Mellafe of the University of Chile, who also limits himself in making an analysis of the Spanish policy in relation to the Viceroyalty, he does not mention anything about the Quero, nevertheless his appreciations are important to understand the form of organization and exploitation of the productive and human resources with negative repercussions in the demography; he says Mellafe (1967) gives the impression that all the actions of the invasion and settlement were negative and there are abundant testimonies of Indians and villages, the lightness of the inspection in some areas, the phenomena of migration and escape, make it extremely difficult and complex” (16). Indeed, the demographic decrease of the Quero was catastrophic as mentioned by Xulca Condor to his visitor, which we have already commented on in the part of the results.

The first thesis proposed is that the Quero came from the southern part of the country, specifically from the current province of Paucartambo in the Cusco region. They were brought during the Inca expansion as part of their colonization policy, for an effective exploitation of natural resources and a policy of strategic control of the natives of the area.

A second premise is that the *mitmaq quero* were located where flora and fauna abounded, particularly forest resources such as chilca, queñual, kiswar and other products mentioned in the results. A third premise of the study is that they were not only the carvers of wooden vessels but that this activity was complemented with clay works as very well refers Flores (1998) in his monumental book “*Qeros, the vessels made of wood, ceramic, metal and even stone*” (p. 14). Indeed, the work of the quero was diverse, one of them was the handling of clay, whose vessel was known as wicky, which the peasants use to this day. Most of the arguments of the author cited are shared, only that the study is centralized to the southern part of our country and does not refer to the case of Huanuco. Undoubtedly, several scholars have dealt with the Quero of the southern zone, among them Rodolfo Holzmann, who describes the ways of life and survival of the Quero of Cusco. He narrates the particularities of their way of life, their organization, their culture and their philosophy, including their music.

The first part of the work deals with the history and anthropological life and in the other part, the music of this ancestral culture of the province of Paucartambo. It also does not refer to those of Huanuco. However, there are similarities with some features of what it refers. The Queros were located in the frigid parts of Paucartambo in Cusco. Holzmann (1986) says: “Entering the domains of the Q'eros is difficult. The path, flanked by precipices, is abrupt. One must first overcome Willka Yunka, a glacial valley that opens in circles of high peaks, and the bluish chain of Kulis Pliausi, Q'ero Paskana and the Waman Qaqa, through whose skirts runs the Suntur Mayu until the powerful Waman Ripa, deity of the mountain range of perpetual snows, appears in its tragic and wild beauty” (p. 108).

The space described by the author has similarities with the geographic landscape that they were dealing with. In Huánuco they were located in zones of greater coldness, as was already mentioned in the part of the introduction. Walking through the rugged basins and micro-basins of Higuera, Mitu, Chullay, Cayrán and Huácar is a spectacular topography, where the cold wind blows almost all the time; Its mythological hills like the Rondoní in the land of the Yacha and Lacshwarina in the land of the Yarus, like the majestic hills of Yayajirca and Mamajirca in the area of Queropalca or the impressive elevations of the Ollero in the towns of Concepción and Santa Rosa in the district of Jesús and Baños, respectively, through whose valley flows the Nupe and the Carhuacocha River, to later give rise to the Marañón, are simply true deities that men reverence to this day. In their sinuses are home to important ecological niches that give life to its inhabitants, there is a diversity of microclimates, a climatological mosaic to what the teacher Pulgar Vidal considered quite accurately as the 96 life zones for Huanuco and Peru.

A fourth thesis is that the Quero adapted to the rugged topography of Huánuco and knew how to exploit its flora and fauna in a planned way. In reality, the Incas organized a labor force for an efficient exploitation of their forest resources and their men were located according to the climatological nature; for example, the cañaris were in temperate climates like Malconga and Paucar very close to the city of Huanuco, those of Canta were in semi-rigid climates like Jesus. The subject of the *Mitmaq* in Huanuco still needs to be investigated; we will leave it for a future article.

6. Conclusions

- a. The Quero were colonizing mitimaes who were part of the Inca policy and as such were excellent allies.
- b. Its main task was the exploitation of the mosaic of forest resources established in the various ecological niches.
- c. The Queros located in the highlands of Huánuco, had as main tasks the exploitation of forest resources (kiswar, quinal, chipe, and chilca).
- d. Their activities were complemented by agriculture, grazing, hunting and their functions of surveillance or spying on autochthonous people such as the Yacha, Chupaychu, Wamalis, Panatahuas, among other nationalities.

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