

tunes of the empire. . . . During some months after the first successes of the Tungan, the people of Kuldja and Kashgaria remained quiet, for the prestige of China's power was still great. But when it became evident to all, that communication was hopelessly cut off between the Chinese garrisons and the base of their strength in China, both the Tungan element and the native population began to see that their masters were ill able to hold their own against a popular rising. This opinion gained ground daily, and at last the whole population rose against the Chinese and massacred them. . . . But no sooner had the Chinese been overthrown, than the victors, the Tungan and the Taranchis, began to quarrel with each other. Up to the month of January, 1865, the rising had been carried out in a very irregular and indefinite manner. . . . It was essentially a blind and reckless rising, urged on by religious antipathy; and, successful as it was, it owed all its triumphs to the embarrassments of China. The misfortunes of the Chinese attracted the attention of all those who felt an interest in the progress of events in Kashgaria. Prominent among these was a brother of Wai Khan, Buzurg Khan [heir of the former rulers, the exiled Khojas], who resolved to avail himself of the opportunity afforded by the civil war for making a bold attempt to regain the place of his ancestors. Among his followers was Mahomed Yakoob, a Khokandian soldier of fortune, already known to fame in the desultory wars and feuds of which Central Asia had been the arena. His previous career had marked him out pre-eminently as a leader of men, and he now sought in Eastern Turkestan that sphere of which Russian conquests had deprived him in its Western region. There is little to surprise us in the fact that, having won his battles, Yakoob deposed and imprisoned his master Buzurg. In several campaigns between 1867 and 1873 he bent back the Tungan from his confines, and established an independent government in the vast region from the Pamir to beyond Turfan, and from Khoten and the Karakoram to the Tian Shan. He treated on terms of dignity with the Czar, and also with the Government of India. He received English envoys and Russian ambassadors, and his palace was filled with presents from London and St. Petersburg. . . . Urged on by some vague ambition, he made war upon the Tungan, when every dictate of prudence pointed to an alliance with them. He destroyed his only possible allies, namely, in destroying them he weakened himself both directly and indirectly. In the autumn of 1876 Yakoob Beg had indeed pushed forward so far to the east that he fancied he held Barkul and Hami in his grasp; and the next spring would probably have witnessed a further advance upon these cities had not fate willed it otherwise. With the capture of the small village of Chigh-tam, in 92° E. longitude, Yakoob's triumphs closed. Thus far his career had been successful; it may then be said to have reached its limit. In the autumn of 1876, the arrival of a Chinese army on his eastern frontier changed the current of his thoughts. . . . From November, 1876, until March, 1877, the Chinese generals were engaged in massing their troops on the northern side of the Tian Shan range. . . . Yakoob's principal object was to defend the Deven pass against the Chinese; but, while they attacked it

in front, another army under General Chang Yao was approaching from Hami. Thus out-flanked, Yakoob's army retreated precipitately upon Turfan, where he was defeated, and again a second time at Toksoun, west of that town. The Chinese then halted. They had, practically speaking, destroyed Yakoob's powers of defence. That prince retreated to the town of Korla, where he was either assassinated or poisoned early in the month of May. . . . Korla was occupied on the 9th of October without resistance; and towards the end of the same month, Kucha, once an important city, surrendered. The later stages of the war were marked by the capture of the towns of Aksu, Ush Turfan, and Kashgar. With the fall of the capital, on the 17th of December, 1877, the fighting ceased. The Chinese authority was promptly established in the country as far south as Yarkand, and after a brief interval in Khoten."—D. C. Boulger, *Central Asian Questions*, ch. 12.

YALE COLLEGE. See EDUCATION, MODERN: AMERICA: A. D. 1701-1717.

YALU RIVER, Naval battle of the. See KOREA.

YAMASIS AND YAMACRAWES, The. See AMERICAN ABORIGINES: MUSKHOGEAN FAMILY.

YANACONAS.—MAMACONAS.—"The Yanaconas were a class existing [in Peru] in the time of the Incas, who were in an exceptional position. They were domiciled in the houses of their masters, who found them in food and clothing, paid their tribute, and gave them a piece of land to cultivate in exchange for their services. But to prevent this from degenerating into slavery, a decree of 1601 ordered that they should be free to leave their masters and take service elsewhere on the same conditions." The Mamaconas of Peru were a class of domestic servants.—C. R. Markham (*Narrative and Critical Hist. of Am.*, v. 8, p. 296).

YANAN FAMILY, The. See AMERICAN ABORIGINES: YANAN FAMILY.

YANG-TZE BASIN, The. See CHINA.

YANKEE: Origin of the term.—"The first name given by the Indians to the Europeans who landed in Virginia was 'Wapsid Lenape' (white people); when, however, afterwards, they began to commit murders on the red men, whom they pierced with swords, they gave to the Virginians the name 'Mechanshican' (long knives), to distinguish them from others of the same colour. In New England they at first endeavoured to imitate the sound of the national name of the English, which they pronounced 'Yengees.'" After about the middle of the Revolutionary War the Indians applied the name "Yengees" exclusively to the people of New England, "who, indeed, appeared to have adopted it, and were, as they still are, generally through the country called 'Yankees,' which is evidently the same name with a trifling alteration. They say they know the 'Yengees,' and can distinguish them by their dress and personal appearance, and that they were considered as less cruel than the Virginians or 'long knives.' The proper English they [for 'they' read 'the'] Chippeways and some other nations."—*Editor's foot-note*] call 'Saggenash.'"—J. Heckewelder, *Hist., Manners, and Customs of the Indian Nations* (Penn. Hist. Soc. Memoirs, v. 12) pp. 142-143.—"The origin of this term [Yankees],