

WYAT'S INSURRECTION.

WYAT'S INSURRECTION. See ENGLAND: A. D. 1834.

WYCLIFF'S REFORMATION. See ENGLAND: A. D. 1360-1414; BOHEMIA: A. D. 1403-1415, and BRUQUINA.

WYOMING: The Name.—"Wyoming is a corruption of the name given to the locality by the Indians. They called it 'Maughwauwame.' The word is compounded of 'maughwau,' large, and 'wame,' plains. The name, then, signifies 'The Large Plains.' The Delawares pronounced the first syllable short, and the German missionaries, in order to come as near as possible to the Indian pronunciation wrote the name M'chweuwami. The early settlers, finding it difficult to pronounce the word correctly, spoke it Wauwauwame, then Wawwawmle, then Wlomic, and, finally, Wyoming."—G. Peck, *Wyoming: Its History &c.*, ch. 1.

YAKOUB BEG.

WYOMING (State): A. D. 1803.—Eastern portion embraced in the Louisiana Purchase. See LOUISIANA: A. D. 1798-1803.

A. D. 1890.—Admission to the Union as a State. See UNITED STATES OF AM.: A. D. 1890-1890.

WYOMING (Valley): A. D. 1753-1799.—Connecticut claims and settlements.—The Pennamite and Yankee War. See PENNSYLVANIA: A. D. 1753-1799.

A. D. 1755.—The Grasshopper War of the Delaware and Shawanese tribes of American Indians. See AMERICAN ABORIGINALS: SHAWANSE.

A. D. 1778.—The Tory and Indian invasion and massacre.—Its misrepresentation by historians and poets. See UNITED STATES OF AM.: A. D. 1778 (JULY).

X.

X, Y, Z, CORRESPONDENCE. The. See UNITED STATES OF AM.: A. D. 1797-1799.

XENOPHON'S RETREAT. See PERSIA: B. C. 401-400.

XERES DE LA FRONTERA, Battle of (A. D. 711). See SPAIN: A. D. 711-713.

XERXES. See PERSIA: B. C. 486-405, and GREECE: B. C. 480-479.

Y.

YAKOUB BEG, The Dominion of.—The Chinese obtained possession of Kashgar or Chinese Turkestan (see TURKISTAN) about 1760, and held it for a century, overconquering much revolt during the last forty years of that period. In 1862, the revolt assumed a more formidable character than it had borne before. Its beginning was among a neighboring people called, variously, the Tungani, Dungan, or Dungans. These were "a Mahomedan people settled in the north-west province of Kansuh and in a portion of Shensi. Many of them had migrated westward at the time of the wars of Keen Lung, and had colonized various parts of the Chinese conquests. During a century this movement westward had continued, and in 1862 the Tungani represented the majority of the population, not only in parts of Kansuh, but also in the country to the west, as far as Ili and the city of Turfan. Although Mahomedans, they had acted as the soldiers of the Chinese. They had won their battles, laid down their roads, and held the Tartar population in check. From the Tungani the Chinese never for an instant expected danger. They were certainly heretics; but then they were part and parcel of themselves in every other respect. They hated the Khokandians and the people of Kashgar with a hatred that was more bitter than that they bore to the Kilday or Buddhist Chinese. In all essentials the Tungani were treated exactly like the most favoured children of the empire. . . . The only cause that it is possible to assign for their rebellion is that vague one of the religious revival which was then manifesting itself among the Mahomedans all over the world. But whatever the cause, the consequences were clear enough. In 1862 a riot occurred at a village in Kansuh. Order was restored with some small loss of life; and the momentary alarm which had been caused by it passed away. The alarm was, however, only too well founded. A few weeks afterwards a more serious riot took place at the town of Hou-

chow or Salara. This was the signal for the rising of the Tungani in all directions. The unanimity shown by the various Tungani settlements proved that there had been a preconcerted arrangement amongst them; but the Chinese had known nothing of it. . . . The few Imperial troops remaining in the province of Kansuh were unable to withstand the desperate and unanimous assault of the Mahomedans. They were swept out of existence, and with them the larger portion of the Kilday population as well. The Mahomedan priests took the lead in this revolt, and the atrocities which they and their followers enacted were of the most horrible and blood-thirsty character. The butchery of tens of thousands of their Buddhist subjects in Kansuh appealed loudly to the Chinese Government for revenge; and it was not long before their troops restored Kansuh to its allegiance. Those of the Tungani who were captured were given over to the executioner. But a large number escaped, fleeing westward to those cities beyond the desert, where other Mussulmans had initiated, with like success, the deeds of their kinsmen in Kansuh. . . . No sooner then did the tidings of the events in Kansuh reach Hamil and Barkul, Turfan and Manas, than risings at once took place against the Kilday. In all cases the movement was successful. The Manchus were deposed; the 'mollats' were set up in their stead. After a short interval the other cities of Karashar, Kucha, and Aksu, followed the example, with an identical result. The Tungani revolt proper had then reached its limit. . . . The communications between Pekin and Jungaria were cut, and a hostile territory of nearly 2,000 miles intervened. To restore those communications, to reduce that hostile country, would demand a war of several campaigns; and China was not in a condition to make the slightest effort. All that her statesmen could hope for was, that she would not go irretrievably to pieces. The Tungani flourished on the misfor-