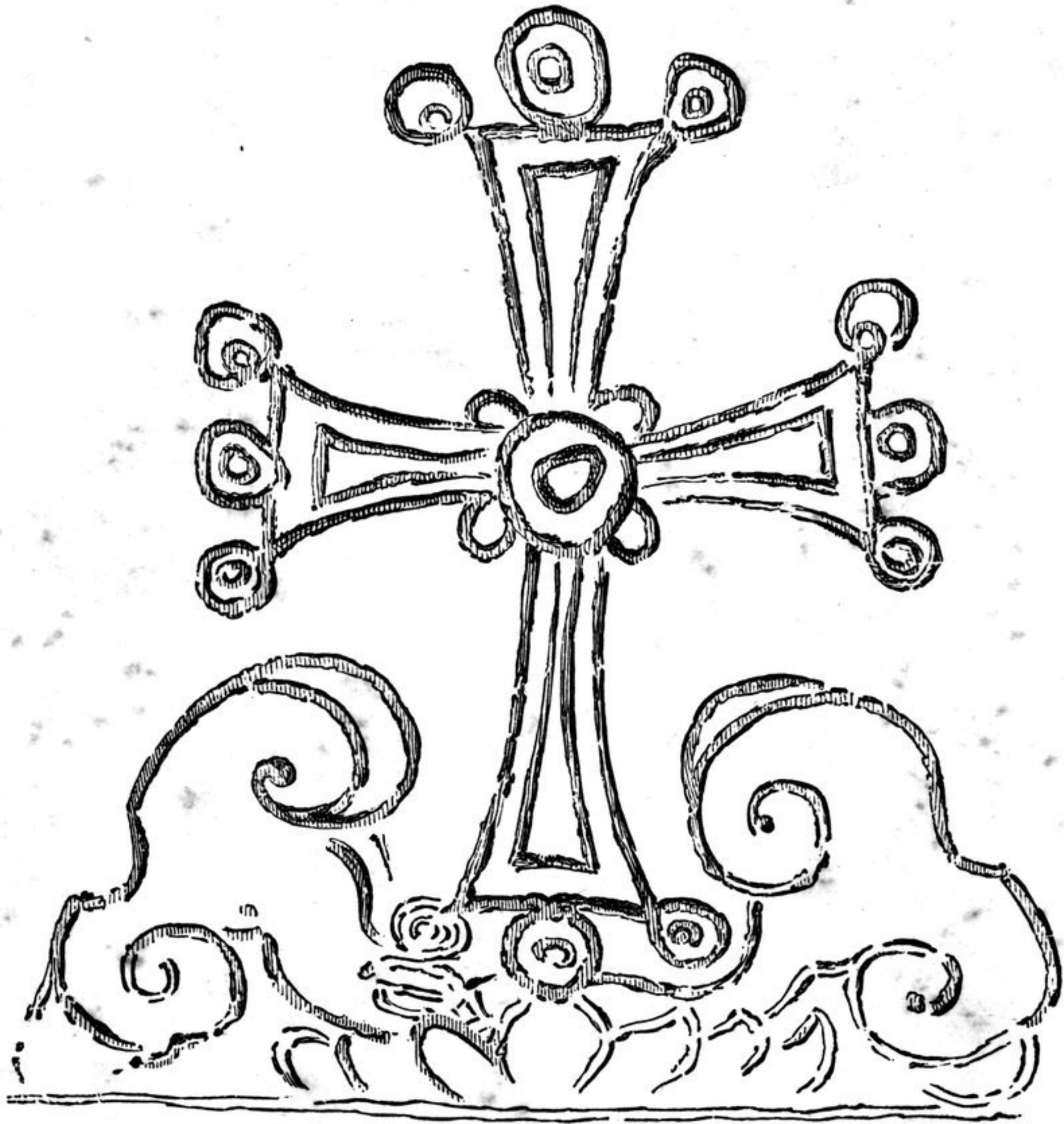


Sari Uigurs are mentioned by Du Plan Carpin, as *Sari Huiur*. Can *Sala* be the same as *S'ari*?"

"Mohammedans," says Mr. Rockhill (*Ibid.* p. 39), "here are divided into two sects, known as 'white-capped Hui-hui,' and 'black-capped Hui-hui.' One of the questions which separate them is the hour at which fast can be broken during the Ramadan. Another point which divides them is that the white-capped burn incense, as do the ordinary Chinese; and the Salar condemn this as Paganish. The usual way by which one finds out to which sect a Mohammedan belongs is by asking him if he burns incense. The black-capped Hui-hui are more frequently called *Salar*, and are much the more devout and fanatical. They live in the vicinity of Ho-chou, in and around Hsün-hua t'ing, their chief town being known as Salar Pakun or Paken."

Ho-chou, in Western Kan-Suh, about 320 *li* (107 miles) from Lan-chau, has a



Cross on the Monument at Si-ngan fu (actual size). (From a rubbing.)

population of about 30,000 nearly entirely Mahomedans with 24 mosques; it is a "hot-bed of rebellion." *Salar-pa-kun* means "the eight thousand Salar families," or "the eight thousands of the Salar." The eight *kiun* (Chinese *t'sun*? a village, a commune) constituting the Salar pa-kun are Kā-tzū, the oldest and largest, said to have over 1300 families living in it, Chang-chia, Némen, Ch'ing-shui, Munta, Tsū-chi, Antasu and Ch'a-chia. Besides these Salar *kiun* there are five outer (*wai*) *kiun*: Ts'a-pa, Ngan-ssū-to, Hei-ch'eng, Kan-tu and Kargan, inhabited by a few Salar and a mixed population of Chinese and T'u-ssū; each of these *wai-wu kiun* has, theoretically, fifteen villages in it. Tradition says that the first Salar who came to China (from Rúm or Turkey) arrived in this valley in the third year of Hung-wu of