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regency itself. The increased role of Manchu military authoritarianism in the metropolitan bureaucracy, in the provincial administration and in the military policies are well analyzed, even though the reactionary nature of these policy reforms is not well evidenced. The chapter on foreign policy is rather weak, as there was basically no foreign policy. The policies against the Jesuits were a direct result of the other policies of the regency all of which were aimed at eliminating non-Manchu influence at the court. The author is at his best when he analyzes the factional struggles within the regency itself, factional struggles which led to the supremacy of Oboi himself. His indication of Oboi's strengths and weaknesses as well as the alienation from the mainstream within the court, makes the rise of the Songgotu-Mingju faction, leading to K'ang-hsi's personal rule, much clearer than it has been so far. Regretfully, the author never analyzes the relation between the regents, K'ang-hsi and the Great Empress Dowager prior to the rise of the Songgotu-Mongju faction.

The work is a major contribution to the history of the early reign of the K'ang-hsi emperor. It is a clear and precise description of the last attempt to maintain what was conceived of as the old Manchu values in the face of the increased importance of Chinese traditions. The author, however, fails to indicate sufficiently that Chinese traditions had played an important role within the Manchu state since the reign of Abahai. The Oboi regency was an anomaly, a reactionary and essentially static period. Its history shows that the empire could not be ruled from horseback, contrary to the thesis of this work. The Oboi regency's attempt at relying solely on Manchu institutions failed and alienated not only the Chinese but also many Manchus. Despite these analytical drawbacks, the work is one of major importance, and the author must be congratulated for having provided the scholarly world with a clear analysis of this period. The problem of Sinicization of alien dynasties, however, remains unsolved.

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A Phonological Study in the 'Phags-pa Script and the Meng-ku tzu-yün. By Miyoko Nakano. Oriental Monograph Series, No 7, Canberra : Australian National University Press, 1971, 172 pages.

This study is a timely and most welcome contribution to the field of 'phags-pa studies, even though it does not provide any new insights or theories. Its essential virtue resides in the fact that it provides a convenient summary of all studies undertaken up to 1970. Basically, the work is

divided into four sections. The first deals with the biography of the 'Phags-pa Lama, the second with the 'phags-pa alphabet, the third with 'phags-pa orthography in Chinese documents and the fourth with the sound system of the Meng-ku tzu-yün. The last three sections are excellent surveys of the present state of the art and will henceforth have to be consulted by anyone desiring to study the 'phags-pa system.

If the technical sections of the study under review are excellent, the same cannot be said for its historical section, the biography of the 'Phags-pa Lama. With regard to this biography, only one comment can be made, namely that it should never, never have been published. Although all the essential sources for the biography of the 'Phags-pa Lama have been listed, they have not been subjected to any serious form of historical criticism. The *Erdeni-yin tobči* and the *Hor-chos-'byuṅ* for example, cannot be considered as primary sources and the biases of Tibetan and Mongol Lamaist historiography have to be taken into consideration whenever they are used. Moreover, the so-called prophecies of Tibetan historiography should never be taken at face value, as they often are mere literary devices. Ködön's invitation to the Sa-skya Paṇḍita was not an invitation but an order which did not leave the Sa-skya hierarch much choice. Moreover, there is no historical evidence that Ködön suffered from leprosy and therefore wanted spiritual guidance from the Sa-skya hierarch. Ködön's reasons were much more materialistic; witness the heavy tribute Tibet had to pay after Sa-skya Paṇḍita's submission to Mongol authority. The alleged *yon-mchod* relationship between the 'Phags-pa Lama and Quibilai is a myth propagated for ideological reasons by later date Lamaist historians. Their relationship was of a political nature, as Qubilai used the 'Phags-pa Lama to further Yüan control over Tibet. Miyoko Nakano's biography of the 'Phags-pa Lama is certainly not a scholarly contribution. Her historical work is as poor as her phonological work is good. This reviewer hopes, however, that soon a serious biography of the 'Phags-pa Lama will be written.

The work concludes with an excellent appendix in which practically all 'phags-pa material in Chinese, Mongolian and Tibetan is listed and described. This appendix is followed by an equally excellent bibliography which is intended as a complement to N.N. Poppe, *The Mongolian Monuments in ḥP'ags-pa Script*, J.R. Krueger, Transl. and ed., Wiesbaden, 1957. With the exception of the biography of the 'Phags-pa Lama, Nakano's work is a most valuable survey of the state of the art and it fills an important need in a field where articles are more common than books.

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