

spiritual or temporal level, changing in turn the social composition of the districts that gravitated toward the apostolic palaces. The Canadian historian then moves to the inside to analyze the hierarchy of the court and the functions carried out at diverse levels, paying particular attention to the private household, which assisted the pope daily, guaranteeing the healthfulness of the food, looking at those who accompanied him in his devotions as well as in moments of leisure. From the analysis of changes in the activities of the popes during the sixteenth century we can understand the profound transformations or, as the author prefers to define them, the “metamorphoses” (670) that the court underwent, above all from the pontificate of Gregory XIII, truly a turning point not only for the court, but for the reorganization of the fundamental apparatus of government. Explaining where the money came from to finance the court was not easy, as the author argues. Indeed, it is not always possible to carry out serial inquiries. That given, the part devoted to the functions of the secret treasury (*Tesoriere Segreto*), which managed the papal finances, and the majordomo, who administered the finances of the court, is without doubt the most original part of the book, because it is the fruit of close research in numerous and little-explored archives.

From this study it clearly appears that popes, despite the different political, religious, and cultural contexts of each pontificate, presented themselves to their courtiers as a good father of the family, even if these same courtiers were recruited, as is obvious, through cliental systems. With the shrewd distributions of gifts, the nature of which during the century became purely financial, the pope knew how to buy the gratitude and service of his courtiers, smooth over conflicts, and secure loyalty. In conclusion, the papal court was the microcosm that reveals the profound changes that marked Europe, the papacy, and Rome during the sixteenth century.

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The Papacy and the Rise of the Universities. Gaines Post.

Ed. William J. Courtenay. *Education and Society in the Middle Ages and Renaissance* 54. Leiden: Brill, 2017. xii + 264 pp. \$143.

This volume publishes posthumously the doctoral dissertation of Gaines Post (1902–86), one of America’s most distinguished medievalists, which he completed at Harvard University in 1931 under the direction of Charles Homer Haskins. Until now, only parts of it have appeared in print: an article in 1929 that eventually became its first chapter; a second article in 1932 that was developed from its eighth chapter; and two other articles (1934 and 1955) that drew upon material from the dissertation. Post’s other publications, significant in both number and import, were, as William J. Courtenay notes in his very useful preface, primarily devoted to “the influence of

canon and Roman law on representative institutions, legal theory, governmental power, and the concepts of the State" (i). Thus, among the contributions this volume achieves is to heighten Post's status as an important historian of medieval universities, a position he already held to a degree on the basis of the aforementioned articles. The ten chapters of his dissertation reveal a richly learned young scholar, a mind of powerful insight, and a broadly conceived view of topics touching the institutional structure and evolution of the earliest universities.

Post's dissertation is organized into two parts. The first is devoted to the papacy and the constitution of the universities. In seven chapters Post treats the generally cautious but almost always crucial way its policy shaped the eventual emergence of the medieval university. The papacy did not seek to guide; rather its role was often one of adjustment. By the middle of the thirteenth century it had secured the legality and independence of corporations of masters and/or students and in so doing had established itself as the "source of all authority over education" (117). The second part of the dissertation focuses on the papacy and the members of the universities (i.e., masters and students, with one chapter devoted to each). Here Post's treatment is of salaries and patronage, of benefices supporting education and material conditions in university towns. The dissertation ends with an elegant overview of the conclusions drawn in preceding chapters, showing that the role the papacy played was to guide new developments along traditional lines, allowing traditional external authority to be retained locally, but subjecting it to papal authority. The crucial elements it supported were the issue of who grants the license, what authority it carried (*ius ubique docendi*), and what privileges the masters and students had (including dispensation from residence in the benefices they held). These became the hallmarks of the eventual *studium generale* (i.e., university).

Post's picture of these constitutional developments did not play as significant a role in subsequent university historiography as it might have. Except for his publications noted above, it was not for the most part available to later scholars. Though Courtenay notes in his preface that Post would surely have reexamined, rethought, and reworked conclusions had he sought to publish a revised dissertation, his general conclusions on papal-university relations and constitutional matters remain fundamentally sound. This can be seen by comparing his treatments with the institutional and organizational picture of medieval universities now available in, for example, *Universities in the Middle Ages* (ed. Hilde de Ridder-Symoens [1992]). Even more recent studies of individual institutions, sometimes with newly discovered source material, have served mostly to clarify and lightly modify questions of relations between the papacy and the universities rather than altering in any significant way Post's conclusions.

Other developments in university historiography, however, have complemented the institutional picture reflected in Post's dissertation. The curriculum and intellectual life of universities had, of course, been of interest to scholars long before he studied with Haskins (and indeed he would make important contributions in this area, in particular through his work on legal history and political theory). But developments in social

history have, in the last half-century-plus, been powerfully added to the bibliography of medieval university history. Questions of social origins, mobility, career paths, and patronage networks are now staples of the discipline. For example, the series in which Post's now-published dissertation appears lists many significant contributions in this area. In sum, this volume represents a still-valuable work of scholarship and an appropriate tribute to a major scholar of the previous century.

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Dialogo sulla missione degli ambasciatori giapponesi alla curia romana e sulle cose osservate in Europa e durante tutto il viaggio. Alessandro Valignano.

Ed. Marisa Di Russo. Trans. Pia Assunta Airoidi. Biblioteca dell'“Archivum Romanicum” Serie 1: Storia, Letteratura, Paleografia 450. Florence: Olschki, 2016. xvi + 668 pp. €68.

De missione legatorum Japonensium ad Romanum curiam rebusque in Europa ac toto itinere animadversis Dialogus ex Ephemeride ipsorum legatorum collectus et in sermonem latinum versus ab Eduardo de Sande sacerdote Societatis Iesu is arguably the single most important historical record of the Tenshō embassy sent by the Japanese Christian *daimyō* Ōtomo Sōrin to Pope Gregory XIII in 1582. Envisioned first by Alessandro Valignano, the embassy of four teenage Japanese Christians, which toured Europe between 1584 and 1590, met Pope Gregory XIII and Pope Sixtus V, King Philip II of Spain, and the grand duke of Tuscany Francesco I de' Medici. The dialogue of thirty-four colloquia purports to be the notes taken by the four Japanese *legati*: Mancio Itō, Miguel Chijiwa, Julião Nakaura, and Martinho Hara. In truth, it relied as much, if not more, on accounts of their chaperones, Diogo de Mesquita and Nuno Rodrigues; a lost manuscript authored by Valignano; and additions by Duarte de Sande. The Latin text published in 1590 displays some knowledge of humanist Latin and rhetoric. It was most likely intended to be used in Jesuit seminaries to introduce Japanese to various aspects of European culture.

This Italian translation by Pia Assunta Airoidi, edited by Marisa Di Russo, joins an already crowded field that includes Hisanosuke Izui's *Tenshō nenkan ken-Ō shisetsu kenbun taiwaroku*, Eduardo de Sande *hen* (1942), Izui's expanded *De Sande Tenshō ken-Ō shisetsuki* (1969), Américo da Costa Ramalho's *Diálogo sobre a Missão dos Embaixadores Japoneses à Cúria Romana* (1997), and Derek Masarella and J. F. Moran's *Japanese Travelers in Sixteenth-Century Europe: A Dialogue Concerning the Mission of the Japanese Ambassadors to the Roman Curia (1590)* (2012), to say nothing of a robust discussion in the secondary academic literature. In fact, the Tenshō embassy is one of the longest-studied aspects of the Jesuit mission to Japan, being introduced to modern