linguist Marcus Zuerius Bochius (1612-1653) made an edition of the more than one-hundred letters the aforementioned Erycius Puteanus had addressed to Constantijn Huygens and to Daniel Heinsius. The letters to Huygens (1631-1646) are more general, keeping his recipient informed about people he knew and recent events. In several cases the author also asked him a favour for one of his many children or kinsmen or to use his influence with the Prince of Orange. The correspondence with Heinsius is mostly devoted to literary subjects and Puteanus's numerous publications. Petrus Burmanus (1668-1741), a classical philologist and head librarian of Leiden university library, edited a huge collection of Latin letters, *Sylloges epistolae a viris illustribus scriptarum tomi quinque* (Leiden 1725-1727). The compilation begins with 850 letters from Lipsius's hand or received by him (book 1 and the first part of book 2—a few years before he had acquired Lipsius's manuscripts and his *libri annotati* for the library). The second volume continues with a number of slightly older letters, written by or to the brothers of the famous poet Janus Secundus, and in addition contains some correspondence of the theologian Georgius Cassander (1513-1566), Josephus Scaliger, lawyer Hugo Grotius (1583-1645), and Claudius Salmasius (1588-1653), a French classical scholar who became Scaliger's successor in Leiden. In books 3-4 a large selection of letters by Daniel Heinsius and his correspondents are published, among them his son Nicolaus (1620-1681), who was also a classical philologist and poet, the aforementioned Gronovius, and the philologist and polymath Isaac Vossius (1618-1689). Book 5 is entirely devoted to the correspondence between Daniel Heinsius and Christina of Sweden. A more modest compilation of about one-hundred Latin letters addressed to the German lawyer and humanist Bilibaldus Pirchheymer (1470-1530), German classical philologist Joachim Camerarius (1500-1574), botanist Carolus Clusius (1526-1609), and Julius Echter von Mespelbrunn (1545-1617), Prince-Bishop of Würzburg was published by Theodor F. Freytag, *Vororum doctorum epistolae selectae* (Leipzig 1831).

Jeanine De Landtsheer

Letters of Dedication

The origins of the dedicatory letter go back to Graeco-Roman antiquity. One of the first authors to add a separate letter addressed to a kinsman, a friend, or a possible patron to his manuscripts was Archimedes (287-212 BC). By the first century B.C. the practice became well established, particularly in the case of treatises. In the next century, Statius (40-96) attached a dedicatory letter to each book of his *Silvae*, while Martial (c. 40-104) followed his example with books 1-5 of his *Epigrams*. Since none of the classical letter collectors had added a separate dedicatory letter, Petrarch used the opening letter of his compilations as a dedication. Poggio followed his example in his first collection, the correspondence with Niccolò Niccoli, but when he selected a second and a third collection, he made sure to offer it to a patron. With the expansion of the printer's trade by the end of the fifteenth century, it became common practice among humanists to have a dedicatory letter precede their editions of classical texts or their own works until far into the seventeenth century. That dedications soon became an essential part of a publication is proven by the fact that some later authors even decided to make compilations of their dedicatory letters and prefaces. Humanist dedications adopted a number of *topoi* already common in ancient prefaces: praise of the dedicatee, (often false) modesty towards one's own work or talent, an apology for possible shortcomings and the request to correct possible errors, a reference to the relation between author and dedicatee, the relevance of the text for the dedicatee and the readership. Remarks about the structure

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276 Eryci Puteani ad Constantium Hugenium et Danielum Heinsium Epistolae (Leiden 1647).

277 Antonius Sanderus, *Praefationum ad varias liber* (Ghent 1629) and Erycius Puteanus, *Pompa prosphonetica sive praefationum syntagma quaorum singulæ singulis libris, hastenus editis deditis dedicatis praefixae* (Leuven 1639).
and the contents of the work could either be inserted in the dedicatory letter or presented in a separate, more generally addressed *Ad lectorem*. Humanist authors often used the name of a powerful patron, a man of authority in either the state or the church, in front of their works to safeguard them from possible attacks. Andreas Vesalius (1514-1564) dedicated his *De humani corporis fabrica* (Basel 1543) to Emperor Charles V and the accompanying *Epitome* (Basel 1543) to the latter’s son, the future King Philip II; Nicolaus Copernicus dedicated his *De revolutionibus orbium coelestium libri VI* (Nuremberg 1543) to Pope Paul III. Erasmus presented his edition of the Greek New Testament or *Novum Instrumentum*, as he preferred to call it (Basel 1516), to Pope Leo X, while the *Paraphrases* of the Gospels were offered to the four leading worldly monarchs of the West: Charles V, Ferdinand of Habsburg, Henry VIII, and Francis I. Lipsius dedicated his *Divā virgō Hallensis* (Antwerp 1604) to the Archbishop of Cambrai and the *Divā Sichemiensis sive Aspricollis* (Antwerp 1605) to his colleague of Mechelen to prevent opposition from Catholic theologians against his miracle treatises. The Protestant Hugo Grotius (1583-1645), living in exile in Paris, dedicated his *De iure belli et pacis* (Paris 1625) to the Catholic Louis XIII in a cautious plea for peace and unanimity within the Christian world, only a few years after the king’s first campaign against the Huguenots. In other cases a dedicatee was chosen for more immediate, lucrative reasons: as a means to obtain a benefit—a position or a financial advantage—or post factum, as an expression of gratitude. Erasmus emphasized the importance of such tokens of gratitude in his *Encomium Moriae* (to Thomas More, when he was not yet an officer of the crown) and some of his pedagogical treatises. Of course, taking into account that most dedicatory letters were written for a solemn occasion, it is evident that they followed a more clear-cut pattern, more closely connected with the oration. Unlike the typically humanist letters to friends, they opened and closed with more elaborate formulas of address; the language was more formal and exalted, and embellished with figures of speech.

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278 Lipsius, for example, would always keep this distinction between a dedication and an *Ad lectorem*.
279 Erasmus, *Adagia*, IV, 5, 1 (= 3401). In 1524 Warham had granted him the benefice of Aldington, which later was turned into an annuity. Warham also supported him with the edition of the *Novum Instrumentum*.
280 To acknowledge the gift, the emperor granted him thirty golden ducats; Tacitus’ *Opera minora*, on the other hand, were dedicated to the Hungarian born philologist and physician Johannes Sambucus, to thank him for the warm welcome he gave to Lipsius in Vienna.
Letter-Writing Manuals

The discovery of Cicero’s letters by Francesco Petrarca (1345) and Coluccio Salutati (1392) heralded a new era in letter-writing. Petrarch promptly set out to rewrite his letters and prepare his own Epistolae for publication, even adding a few fictitious letters addressed to Cicero and Vergil. He consciously opted for a more simple and spontaneous style, appropriate to the subjects discussed and to the identity of his correspondents. Salutati, on the other hand, who as chancellor of Florence left an enormous output of official letters, continued the medieval tradition of the *ars dictaminis* with its strict schemes and rigid, elaborate sets of *formulae*, although embellishing it by reinstating the more courtly rhetoric it had lost. Following Petrarch’s example, leading Italian scholars such as Leonardo Bruni, Poggio Bracciolini, Francesco Filelfo, Enea Silvio Piccolomini, Marsilio Ficino, and Angelo Poliziano began to edit their own correspondence with friends and colleagues. The resuscitation of the personal letter soon called for new manuals redefining the characteristics of the letter and its various types, and giving information about appropriate ways to write and enhance it. One of the first handbooks was Agostino Dati’s *Elegantiolae* (Cologne, 1470), soon followed by *De componendis epistolis*—a chapter in Niccolò Perroti’s *Rudimenta grammaticæ*—(Rome 1473), Giammario Filelfo’s *Novum epistolarium* (preface dated 1477, but published posthumously in 1481), Francesco Negro’s *Opusculum scribendi epistolas* (Venice 1488), and Giovanni Sulpizio, *De componendis et ornandis epistolis* (Rome 1490). Yet the authors were confused about the definition, structure, and style of the letter, which they still considered to be a written form of oration. Hesitating between the models from antiquity they wished to imitate and the medieval practice, they focused mainly on stylistic reforms, neglecting more fundamental differences in subject-matter and structure of the letters. Their main concern was rhetorical, hence they usually held on to the three *genera dicendi* in the rhetorical treatises by Cicero and Quintilian—deliberative, demonstrative, and judicial—and rather than using the plain style suggested by Cicero and pseudo-Demetrius in his essay on style, they preferred the more exalted figures of speech Cicero had rejected in letter-writing. On the other hand, they substituted sober classical formulas of salutation and valediction for the elaborated, often exaggerated examples so typical of the *ars dictaminis*, and focused increasingly on the purity of language, excluding every hint of medieval ‘barbarism’ by keeping strictly to idioms and grammatical constructions found in classical authors, Cicero in particular. Most of the authors illustrated their ideas with lists of words, phrases, quotations or even sample letters borrowed from Cicero, the younger Pliny, and other ancient authors.

Meanwhile, the new style of letter-writing had crossed the Alps and here too, new textbooks were composed to replace the old ways. The first treatise on this subject published in Germany was Conrad Celtis’s *Tractatus de condendis epistolis*, a corollarium to his edition of Cicero’s *De inventione* and the *Ad Herennium* (Ingolstadt 1492), soon followed by Heinrich Bebel’s *Commentaria epistolarum conficientarum* (Tübingen 1500), who launched a fierce attack against the Leuven scholar Carolus Virulus (Menneken), whose *Epistolarum formulae* (Leuven 1476) had become a popular manual in the Low Countries, Germany, and France. Some years later Erasmus, dissatisfied with the writings of his predecessors both North and South of the Alps, worked out his own ideas in a treatise...