"som een privat och eenshylt saak anklanger"

The concept of "privat" in Swedish parliamentary records, ca 1521-1800

Christensen-Nugues, Charlotte

2019

Document Version:
Other version

Link to publication

Citation for published version (APA):

General rights
Copyright and moral rights for the publications made accessible in the public portal are retained by the authors and/or other copyright owners and it is a condition of accessing publications that users recognise and abide by the legal requirements associated with these rights.

• Users may download and print one copy of any publication from the public portal for the purpose of private study or research.
• You may not further distribute the material or use it for any profit-making activity or commercial gain
• You may freely distribute the URL identifying the publication in the public portal

Take down policy
If you believe that this document breaches copyright please contact us providing details, and we will remove access to the work immediately and investigate your claim.
The early modern era sees critical changes in the relations between individual and society, home and community, self and other. The notion of privacy, both as a potential threat against communal welfare and stability, and as something worthy of protection, is gradually emerging and can be traced in politics, religious practices, ideas on family and personal relations, as well as in architecture and spatial organization. This development is also reflected in terminology and can be traced through the increased use of words with the root *priv-*-, such as *privat, privy or privaté,*

In this article I explore the different and changing meanings of the concept “privat” in Swedish parliamentary records from the sixteenth to the eighteenth century. I analyze how the concept was used in different contexts, such as questions concerning e. g. private and public religious practices, relations between individuals and communities, regulations of domestic behavior, and relations between households and the common good. I will also investigate how notions such as private person (*privatz person*), private things (*privat saker*) or private spheres (e. g. *privat huus*) were defined and how these definitions changed over time.