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# The Language of Legitimacy

## On the Vocality and Visuality of Old Swedish Vidimus Charters

The medieval charter is a normative text.<sup>1</sup> Its nature is pragmatic and regulative, the language is formulaic, and the vernacular texts follow the Latin exemplar closely. However, the Scandinavian vernacularization of these texts allowed both variance and change. As medieval society evolved and developed, so did this legislative genre. It is not implausible to think that the changes in culture and context that occurred in the Scandinavian Middle Ages were also reflected in the variance of the charters issued. As society moved from being mainly oral to becoming more literate, the different literary genres were also modified. Hence, the aim of this paper is to study the vocality and visuality of Old Swedish vidimus charters. By examining the changes in the attesting phrases of these documents, I hope to shed light on how variance and modifications of these texts might reflect changes in the literacy and orality of the time.

## Medieval literacy and charters

In the high Middle Ages, northern Europe had shifted from being a mainly oral culture to becoming a literate one.<sup>2</sup> Written traditions up to the thirteenth century largely appeared as islands of higher culture in an environment that was non-literate rather than illiterate (Stock 1983: 7). The majority of medieval people in Europe were still illiterate, yet medieval culture was a literary one. People could not read and write, but rules and regulations had long since been written down and the written word was, to some extent, controlling peoples' lives. Although society and

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<sup>1</sup> In the following, the term *charter* is used widely, and includes deeds, charters, and wills, as well as epistolographic letters. In modern Swedish, *diplom* is commonly used for all of these medieval documents, while Old Swedish uses variants of the word *breff* (originally from Latin *breve scriptum*), thus e.g. *köpbreff* 'deed of sale', *testamentzbreff* 'will', *dombreff* 'letter of judgement'. On the different compounds of *-bref* and the implications of these genre terms, see Söderberg (1994).

<sup>2</sup> Of course, I write "mainly" here since *literate* tends to be equated with Latin literacy. For Scandinavia, this ignores the already-existing vernacular epigraphic runic writing culture and what we may call *runic literacy* or even *runacy*; on this, see e.g. Spurkland (2004: 341–343). It also plays down the importance of vernacular literacy in Latin script.

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its members were still largely dependent on oral (and thereby also aural) functions, these were mainly performed by written texts. Society needed writing to function.

Still, the nature of reading in the Middle Ages was oral: “literary works, especially those written in the vernacular, were often explicitly aimed at a listening audience rather than a reader. Reading was seen as an auditive act rather than something visual” (Spurkland 2000: 47). The verb *to read* often had the meaning ‘to narrate, recount, tell’ (Green 1994: 84). There was a clear oral dimension to reading, as this was normally not done quietly by an individual but aloud as a performance to others assembled. “This collective function was underlined by a collective reception by an audience gathered together as listeners and as spectators” (Green 1994: 94). It is thus in many ways impossible to separate the medieval reader from the listener. Consequently, medieval society was not only oral but also aural. Medieval literature was embedded within a community of hearers (Coleman 1996: 178).

In communities where not everyone could read, people gathered around those who could communicate and interpret the written texts for them. The core in these environments, the *textual communities*, was not the written text per se but instead the person who was trusted by the group to interpret the text. Members of a medieval textual community were not necessarily able to read themselves, but accepted the authority’s interpretation of what was written (Stock 1983: 90). The textual community “involved new uses for orality. The text itself, whether it consisted of a few maxims or an elaborate programme, was often re-performed orally” (Stock 1983: 91).

The acceptance of the performed text by the community was perhaps especially important in the medieval legal process:

For not only those who could read and understand the legal language of the written documents, but also those who, even if they could neither write nor read nor understand the documents’ language, consented to the outcome of what had been debated and decided on legal occasions, can be said to have shared in the same ‘legal mentality’. It was not necessary for everyone to be fully ‘literate’ in legal language, written and oral, for the law to function as a social system which aimed to regulate human behaviour. (Mostert 2011: 10)

In Scandinavia, the importance of accepting written communication and seeing the written word as trustworthy is evident already in the *Íslendinga saga* (Rohrbach 2017: 97). “As apparent from the oldest references to letters in the Old Norse tradition, it was obviously *en vogue* at the Norwegian court of the latter half of the thirteenth century to reflect upon literacy practices, just as in the continental vernacular tradition of the time” (Rohrbach 2017: 100). While it is possible to see medieval Scandinavia as a literate culture, there are still – as will be illustrated in the following – aspects of what we may call lingering orality.<sup>3</sup>

Although only known from late medieval manuscript copies, it has long been established that the early Old Swedish provincial laws “contain older layers, or at

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<sup>3</sup> On studies of medieval literacy in Scandinavia, see e.g. Johansson (2006) and Fritz (2011).

least fragments and even some law rules produced in an oral legal culture and then passed on and used in the written laws” (Brink 2011: 155). The fact that the medieval legal district was called a *lagsaga*, i.e. ‘to say the law’, is evidence of a strong oral culture. The law was delivered orally by the *lagman*, the ‘lawman’, and legal practices were performed both through rituals and through formulaic oaths.<sup>4</sup> The rituals and oaths are mirrored in the extant charters.

For medieval Sweden, there are some 45,000 charters registered in the online database of the *Diplomatarium Suecanum*, the Swedish national charter edition.<sup>5</sup> The database includes records of extant originals on parchment and paper, medieval as well as post-medieval copies, and items we only know of through secondary records of them. About one quarter have been published so far. Of these 45,000 charters, a little less than half are in Old Swedish.<sup>6</sup> In the earliest examples, Latin is the only language used in producing charters, and compared to Norway, for instance, Sweden is quite late in writing letters in the vernacular. The oldest extant charter in Old Swedish is from 1330.<sup>7</sup> However, around 1350 the king established a law for the entire country (*Magnus Erikssons landslag*, ‘Magnus Eriksson’s law of the realm’), in which it is stated that all documents should be written in the vernacular:

Sculu oc all breff, kunungx, laghmanx oc hæræzhøþþinga, i þolkum malum oc anþrum, a swænsko skriwas. (SKB B 107, fol. 23r, 1388)

All letters, those of king, lawman, and the hundredman, should, in these cases and others, be written in Swedish.

It took a while before the new regulations were implemented, and in the 1370s the vernacular charters make up about half of all surviving documents. However, by the fifteenth century the vernacular had taken over and constitutes about 75 per cent of all extant charters. This level remains fairly stable throughout the Middle Ages, as Latin continued to be the language of the Church and used for foreign correspondence.

The protocol of charters is highly formulaic, and the audience is commonly greeted by the phrase *Alla them thetta breff hœra ella see helsa iak* [ . . . ] ‘All those who hear or see this letter, I greet [ . . . ]’.<sup>8</sup> This is nothing uniquely Scandinavian, but is found in the Middle Ages throughout the Western world. In Latin charters, we similarly find the phrase *Uniuersis presentes litteras visuris vel audituris*, or similar.

<sup>4</sup> See e.g. Brink (2011) and, for German parallels, Green (1994). *Lagman* is sometimes also translated as ‘lawspeaker’.

<sup>5</sup> The database can be found at [sok.riksarkivet.se/sdhk](http://sok.riksarkivet.se/sdhk).

<sup>6</sup> About 20,700 are in Old Swedish and 14,400 are in Latin. The rest are mainly in Danish, Norwegian, or German, although there are also entries in the database that do not have a language registered.

<sup>7</sup> In Uppsala University Library; SDHK no. 3679.

<sup>8</sup> The orality of charters has of course long been known, even if perhaps not thoroughly studied, although aspects of it are brought up in Michael Clanchy’s *From Memory to Written Record* (1993) in particular. For Sweden, see Larsson (2009: 149–164).

These open letters were often read aloud at the thing assembly, and the issuer (or rather, the reader) is directly addressing the audience. The voice is talking to those present, who are supposed to be “hearing” the charter. “Seeing” it was also important, and should here be interpreted as seeing the actual document rather than reading it. This is not only an oral performance but also a visual act of witnessing the legal procedure. Addressing those “hearing” and “seeing” a document, whether these phrases were regarded as mere formulas or not, makes the audience participants of a textual community.

Later, the salutation becomes somewhat more abstract: “Let all persons, present and future, know that I [. . .]”. The changes in the English formulary that occur in the thirteenth century have been interpreted, by Clanchy, among others, as indications of increased familiarity with writing.<sup>9</sup> The same phrase, *Thæt scal allom viterlichtet vara, sva eptercomandom som thøm ther nw ærw, at iak [. . .]*, occurs also in Old Swedish, so this shift is nothing unique, but seems to have been – at different times, perhaps – more or less universal. Thus, it is difficult to say if the occurrence of this new protocol does in fact mirror a substantial change in society and its attitude to the written word. Although the literary practices of society were certainly shifting at this time, this variation could alternatively be seen simply as a reflection of changes in usage and phrasing on the continent.

With this new development, the reader of an open letter was still addressing the audience directly. However, this new protocol caused the audience to focus on a different kind of memorial aspect: “it should be known”. The listeners should remember what they have heard, so that this will be known in the future. Witnesses were a very important part of the legal process throughout Europe, and Scandinavia was no exception.<sup>10</sup> In a society so dependent on oral traditions and on collective memory, the use of witnesses was fundamental. The lawspeakers had memorized the laws before they were written down, attesting to the validity of these texts. During the codification of the laws, the importance of witnesses was recognized and formalized; the significance of memory – and the orality which that entails – remained strong.

When it became necessary to copy or confirm documents, witnesses were needed to attest the copy, the *vidimus*. *Vidimus* means ‘we have seen’ in Latin, and refers to an authenticated copy or a summary of an original document.<sup>11</sup> These *vidimus* documents have the form of a charter themselves, with an introductory text framing the

<sup>9</sup> See e.g. Clanchy (1993: 253–254).

<sup>10</sup> “[I]t is in accordance with the Roman law principle that witnesses, not documents, should be relied upon (*testibus, non testimoniis, creditur*)” (Knudsen 2011: 155). It is interesting in this context to read a Swedish charter from 1378 in which Nils Djäken, the lawman for the local district, certifies that he has written and sealed a charter regarding a land transaction. However, the issuer confesses to not being able to remember all the witnesses of the transaction (SDHK no. 11353).

<sup>11</sup> In Norwegian and Danish (and sometimes also Swedish), the term *vidisse* ‘to have seen’ is normally used for these attestations; in Swedish *vidimation* is the most common term.

charter(s) being confirmed. These are, like the formulaic language of most other types of charters, based on Latin formulas. In the vidimus, an audience is addressed, just as in any other charter. However, it is then explained in the protocol that the issuer has seen and carefully read the letter that is being copied. This is often followed by phrases regarding the original letter (its condition, seals, and perhaps also material), as well as letting the reader/audience know that the original is worded exactly as follows. Sometimes, this is also repeated in the eschatocol, which otherwise contains an attestation (via new seals) and usually information about place and date for the new charter. In this way, an older document was validated.

There has been very little research on the Scandinavian vidimus charters. There are two studies of the Scandinavian material: that of Jan Ragnar Hagland (1976) on the Norwegian examples, and that of Roger Andersson (1997) on the Swedish ones. In these studies, both scholars focus their investigations on what happened to the text and what changes can be discerned between the copy and the original in the cases where we have both the vidimus and the text it is attesting.

There are also a few studies of specific vidimus charters, the main one probably being the vidimus of the Kalmar Union charter (a 1425 charter witnessing a 1397 original), for instance those by Henry Bruun (1962) and Anders Leegaard Knudsen (forthcoming).<sup>12</sup> Other than that, there are only smaller, very general sections on vidimus charters in works on diplomatic and in handbooks, such as in Lars Hamre's *Innføring i diplomatikk* (1972).

In fact, one of the most comprehensive surveys of Scandinavian vidimus charters is to be found in the *Kulturhistoriskt lexikon för nordisk medeltid*. While the main article (by the Norwegian scholar Finn Hødnebo) is informative and descriptive and explains the genre, it is in many ways the article on the Icelandic material that is the most interesting. It was written by Stefán Karlsson, and he draws attention to the fact that the vidimus charters were built up around the declaration that the witnesses have (a) seen, (b) read through, and/or (c) heard the transcribed letter being read out.

Stefán Karlsson claims that phrases that use *seen*, *read*, and *heard* on their own are almost unknown in the vidimus charters. Instead, the combination of *seen* and *read* is by far the most common attestation phrase. The use of *seen*, *read*, and *heard* together (and possibly *seen* and *heard*, or *read* and *heard*) becomes more common towards the end of the Middle Ages. He states that “it is uncertain whether or not the statement of *c* (i.e. *hear*) implies that gradually it was not necessarily required that the issuers of the vidimus could read”.<sup>13</sup> From this statement, it is clear that the vidimus charters contain some of the same kinds of oral traits as the texts that they copy, as well as textual and visual elements that relate to the ritual of attesting a charter.

<sup>12</sup> My thanks to Anders Leegaard Knudsen for sharing his study with me prior to publication.

<sup>13</sup> “Det er usikkert hvorvidt anførelsen af *c* indebærer at man efterhånden ikke ubetinget krævede at udstederne av *v.* var læsekundige” (Stefán Karlsson 1975: col. 696; my translation).

The question thus presents itself: how do the issuers of these attested documents claim that they can confirm they have seen an authentic and un-faked original?

Furthermore, Stefán Karlsson's statement reveals that there were changes in these protocols over time. Do these changes reflect new attitudes towards texts, and can the phrases used tell us anything about changes in society – in people's attitudes towards the written word? Can this tell us anything about the literacy and orality, and thereby also the visuality and vocality, of people in late medieval Sweden? It is the aim of the present study to try and answer these questions.

## The Old Swedish vidimus charters

As a starting point for the observations in this study, I needed a defined time period. The earliest Old Swedish vidimus charter is from 1370, so I set that as the starting point. I set 1525 as the final date – not because that year is viewed as the end of the Swedish Middle Ages (or the limitation of the *Diplomatarium Suecanum*, which includes charters registered up to 1559), but because it is generally considered by modern academics to mark the end of the Old Swedish period.<sup>14</sup> I then divided these 155 years into six shorter periods: 1370–1400, 1401–1425, 1426–1450, 1451–1475, 1476–1500, and 1501–1525, in order to be able to control the data and perhaps discern some patterns.

The *Diplomatarium Suecanum* database allows the user to search in a combination of different fields, such as date, summary, place of issue, archival source, and so on. A search in the database for the term *vidi\** in the content (summary) field and with the language set to Swedish, in the time period 1370–1525, resulted in 341 hits.<sup>15</sup> However, this is not an exact result, as not all vidimus charters have been registered as such in the database. Some are labelled *vidimation* in the physical archive, but as *bekräftelse* 'confirmation' or similar in the catalogue. Also, several are registered as a medieval copy in the source field of the database without this being mentioned in the main summary. Thus, if one searches for *vid\** in the source field (and Swedish as language) the result is instead 769 (with only 248 in Latin). I am bringing this up to make the reader aware of the fact that this is in no way a complete study, that there are several database entries that I have missed, and also that there was not enough space in this limited study to go through all the results that my search revealed. In the end, I settled for 190 charters (which would – if one counts the two different searches – make up about one fifth of the entire Old Swedish

<sup>14</sup> With the printing of the New Testament in Swedish in 1526, we reach the generally agreed period of Early Modern Swedish.

<sup>15</sup> As a comparison, the same search with Latin as the language produced 304 hits.

vidimus material), with the data relatively evenly spread out over the six time periods. There were very few from before 1400. For some reason, there were quite a large number from the third period, but it should also be added that not all are dated; the dates are then set according to the issuing of the original charter or time period of the person issuing the vidimus, if known. I have tried to place them in roughly the right time period, but they might differ by a few years. Also, any post-medieval copies of vidimus charters have been excluded. Most of these originate from the seventeenth and eighteenth centuries. At this time, the need to preserve the validity of the documents was replaced by a purely antiquarian or historical interest. Scribal errors are numerous, with a great many examples of corrupted forms, which is why they are of less use to us here.

After transcribing the appropriate parts of these 190 charters, I marked up any terms or phrases that might relate to the vidimus act. Primarily, words for seeing, hearing, or reading the original texts were selected. Secondly, terms for other actions relating to voice and performance were chosen; these have been put in a general “other” category. The result was Table 1 (for a complete list of all 190 texts, see Appendix 1):

**Table 1:** Terms or phrases that might relate to the vidimus act.

	1370–1400	1401–1425	1426–1450	1451–1475	1476–1500	1501–1525
Seen	7	5	3	3	2	2
Read	–	–	–	–	1	–
Heard	–	2	1	–	–	–
Seen and read	3	4	8	11	9	4
Seen and heard	3	17	20	2	7	4
Read and heard	–	–	–	–	1	–
Seen, read, and heard	1	4	6	4	5	2
Other	–	3	6	7	4	2
Seen and other	–	1	3	1	–	1
Seen, read, and other	–	1	6	2	1	4
Read and other	–	1	–	–	–	1
Seen, heard, and other	–	1	1	1	–	–

Table 1 (continued)

	1370–1400	1401–1425	1426–1450	1451–1475	1476–1500	1501–1525
Seen, read, heard, and other	–	–	–	–	2	–
Total number in the period	14	39	54	31	32	20

Looking at the first period (1370–1400), there is a clear focus on “seeing” a charter. Despite the fact that Stefán Karlsson claims that this never occurs on its own, it clearly does so here (and in fact also in the Latin charters). Just seeing a document is as common as the other three categories represented in this period (seeing and reading it; seeing and hearing it; or seeing, reading, and hearing it) put together. There is a clear focus on the visual aspect of attesting a document. This probably not only has to do with the remnants of a pre-written custom – in which symbols and visual rituals were very important – but was also an integral part of the actual authorization, in that the issuers needed to have seen the document that they were attesting.<sup>16</sup> In order to confirm that the document was not a forgery, the text had to be ‘un-cut’ (*ey skurin*), ‘un-scraped’ (*ey skrapath*),<sup>17</sup> ‘in no way forged’ (*j ængo mato falsadh*), or similar, and with the correct, unbroken seals. This was not so much for the audience at the thing assembly as for the issuer, who needed a valid document that, in later contexts, could be shown and confirmed again. However, the extant number of vidimus charters from this period is quite limited, so it is certainly possible that the addition of just a few more charters would change the pattern.

In the second period (1401–1425), there is not only a great increase in the number of vidimus charters but also a significant change in what phrases are being used. There is still a great emphasis on seeing the original, but most commonly together with “hearing” it. Hearing a text now also occurs on its own, without it being seen or read. The issuers should no longer just see that the original is complete and not a forgery; they should also hear the text. Presumably, somebody read the original texts to the issuers, and this moves the focus to an aural aspect of the texts. This took place in two stages – addressing both the audience of the original and the audience of the new attested copy.

<sup>16</sup> Another example of pre-written customs is the act of *skötning* (Lat. *scotatio*), a term for land conveyance, whereby the transferrer put turf in the receiver’s cloak. Similarly, *skafthállning* ‘the holding of a handle’ meant that the witnesses touched a spear shaft or sword hilt and thereby confirmed a land purchase or a transfer of immovable property.

<sup>17</sup> This refers to a common method of altering texts written on parchment, through scraping the ink off of the page – a task much more easily and thoroughly achieved when writing on parchment rather than on paper – and writing new text into the now-blank space.

In this period, the “other” category also appears for the first time. The expressions vary, from having ‘received’ (*vntfik*) or ‘been present’ (*owerwarom*) to having ‘inspected’ (*ranzsakathom*) an original. In the case of the last two terms here, the issuer is voicing the physical act of being present. Closer to the standard categories are the expressions ‘had [material] read’ (*læth læsa*) and ‘beheld’ (*skudhat*). They could perhaps be considered synonyms for reading and seeing, but they also appear in combinations such as *haffwom seet oc skodhat, læsit oc latit læsa naghor breff* ‘have seen and beheld some letters, read them, and had them read’ (SDHK no. 20529, 1425). These phrases are alliterative, and could be seen as parallel word-pairs, a literary stylistic device that was commonly used in medieval texts.<sup>18</sup> In this context, however, *skodha* should instead be interpreted as ‘investigate’. *Lata læsa* indicates a more passive voice compared to the active *læsa*. In fact, this suggests an aural and vocal dimension to the text which is not always evident. A clear distinction has been made between reading oneself (aloud or quietly) and having someone else read for one.

The third period (1426–1450) contains the greatest number of vidimus charters, almost a third of the total. Having seen an original is still in focus, with all but seven of the examples referring to the attested text having been seen. The visual dimension is thus still very much the focal point, although greater variety now occurs. Perhaps more important are the growing numbers of those claiming to have read a document, possibly indicating a gradual move towards a more literate society.

This trend continues in the second half of the fifteenth century (1451–1475), when there is suddenly a rapid decline in examples of having seen and heard the original text: this drops from twenty to only two cases. While seeing is still strong, the focus slowly moves towards having read a text. These patterns can also be seen in the last two periods (1476–1500 and 1501–1525). The different variants of the original formulaic attestation phrases level out. Having seen a document is still important, but these actions occur together with others, and the variance is greater.

A clear development is also apparent if one merges the standardized phrases (the different variants and combinations of the “seen”, “read”, and “heard” categories) on one hand and the independent, new phrases (the “other” and any combinations with it) on the other hand (See Table 2).

Except for a decline in the fifth period, there is an obvious pattern over time, showing that there is a steady rise in the number of charters in which phrases from the “other” categories are included. This development most probably reflects a change in the use of the vidimus charters and a growing independence from Latin influence.

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<sup>18</sup> These double expressions were especially common in Old Swedish religious literary translations. It has been discussed whether they were remnants of an oral tradition or should be seen as strategies for translating texts; see e.g. Lindell (2000: 108). It is perhaps tempting here to interpret this as a stylistic form chosen by the scribe, who might have been the local priest, and was thus familiar with such Old Swedish translations from Latin religious literature.

**Table 2:** The relationship between standardized and new phrases.

Phrases	1370–1400	1401–1425	1426–1450	1451–1475	1476–1500	1501–1525
Seen or read or heard (%)	100	82	70	65	78	60
Other (%)	0	18	30	35	22	40

## Discussion

If one looks at all the examples of vidimus phrases – from 1370 to 1525 – having “seen” a document and “heard” it being read out loud is by far the most common combination, used in almost one third of all cases in my material. For some reason, the combination of seeing and hearing experiences a dip in the fourth period, but remains important in the following two periods. Also, there are examples of expressions like “heard reading”, where it is clearly stated that the issuer has heard someone else read the document. Similarly, the phrase *i thera ahoro* (1403) translates as ‘in their presence’, but its literal meaning is ‘hearing’ (or, to be exact, ‘in their hearing’). Although the phrase clearly relates to the physical presence of the witnesses, it could also be seen as relating to the aural reception of the text. It gives a spatial dimension to the vidimus, in that it emphasizes that the audience is present, but they might at the same time be hearing the charter being read out.

A different aspect of the aurality of the charters is that the attestation phrases often include information that the original is *lydande ordh fran ordh*. This expression means that the model ‘contains [the following] word by word’. However, *lydande* can also be interpreted as ‘sound, be heard’.<sup>19</sup> Thus, the uses of this phrase could be understood as meaning that the following is being (or will be) read out, and heard. This would further strengthen the vocality of the issuer.

Another dominant category is having “seen” and “read” a document. Of course, we cannot say what “read” actually meant: whether it was silent reading by the issuer or whether someone read it aloud and the issuer was simply part of an audience. The only time it can be assumed that “read” actually meant reading in our modern sense, and not acoustic reception, is when the word is used together with “heard”. As it is often combined with hearing, one would assume that reading here is an action separate from listening. However, the phrase ‘had read’ (*læt læsa*) or even ‘heard read’ (*hørt læsas*) clearly implies that someone else read the text aloud – an oral recital. The phrase ‘read and had [it] read’ (*læsit oc latit læsa*), on the other hand, suggests that the use of “read” by itself should be seen as private, quiet reading, not referring to the reciter.

<sup>19</sup> Cf. Söderwall: *lydha* 1 and 2.

Admittedly, the combination of *read* and *heard* is one of the least common ones, but when combined with *seen* and other phrases, the numbers go up. Of course, there is a difference when it is specified that the issuer “had heard reading” or “had heard being read”. However, there are definitely examples here when one should assume that the issuer actually was able to – and did – read the document.

Occasionally, it is difficult to separate the different layers of the vidimus phrases used. As an example, here is a charter from 1454 (SDHK no. 26405):

Ok gør jak vetherleget medh thenne vthscripht ath jak haffwer **hørth** tw skælegh breff medh hel oc hængiande jncigle oc lydande ordh fran ordh som her ephther skriffwath staar [. . .] Theth andra breff iac haffwer **seth oc offwer læseth** lydher [. . .] til vitnisbyrdh herom ath jac [. . .] haffuer sadana breff **seth oc læsith** sæther jac mit jncigle pa ryggen a thetta breff.

And I make it known with this transcript that I have **heard** two just letters, with whole and hanging seals, containing word by word that which follows written hereafter [. . .] The second letter I have **seen and read through** follows [. . .] as a witness hereby that I [. . .] have **seen and read** such letters, I put my seal on the back of this letter.

Initially, it is declared that the witness has heard two letters – i.e. a reciter has read them aloud. Later, the man attesting the vidimus reports that he has seen and read the original documents. The focus has shifted from the aural to a visual and literary performance. Did hearing a document also equate to seeing it? Obviously, reading it could mean the reciter performed it, but would that also include the use of the phrase ‘read through’ (*offwer læseth*)? In these two cases, it is tempting to understand “read” as an aural act, but it is still open to interpretation.

Nevertheless, any form of reading is clearly set apart from having seen a document. It can be compared to just having read a text, which is the least common case. It is obvious that the visual act is dominant throughout the Middle Ages. The visibility can refer both more generally to seeing the text (unscraped and unaltered) and to inspecting the actual document (the materiality, the correct seals, and so on). Even in combinations with other terms, there is a focus on the visibility of the text and/or the document.

Throughout the entire period examined here, seals are mentioned in the protocol, and they are described with words such as *whole* and *complete*.<sup>20</sup> The descriptions seem to become more specific towards the end of the period, when the seals are counted, or specified by colour or whether they are hanging or pressed onto the back of the letter. Pressed seals at the back do not occur until paper was being used

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<sup>20</sup> It was important that a charter was undamaged, as it might otherwise be rendered invalid. A document from 1428 (SDHK no. 20999) exemplifies the fears of what could happen. In this text, the local authorities confirm, with the attestation of neighbours, that Johan in Vrångfall had been affected by great damage. His five-year-old daughter had torn his land grants to pieces and ripped off the seals. The people witness that this has happened in the way told – because of the mad girl – and not because of anything else, and that therefore his grants should remain valid.

as a writing material. Compared to parchment, paper was rarely strong enough to take the weight of hanging seals. Thus, specifying this is not necessary until the introduction of paper. Of course, the purpose of this entire procedure is to ensure that forgeries were not involved. Fraudulent documents were not uncommon.<sup>21</sup>

At the same time, there was also a rise in descriptions of the original material, that is, whether it was on parchment or paper. Obviously, this is a consequence of the increased use of paper as writing material in the late Middle Ages. This indicates that the witness had in fact seen the original document. The descriptions become – slowly – more descriptive and precise, emphasizing the visuality and materiality of the original artefact, and not only the text.

Beyond the seeing, hearing, and reading categories listed by Stefán Karlsson as the main *vidimus* phrases, there are also several examples of other expressions used to attest *vidimus* charters. In this category, there are a number of one-off or infrequent occurrences of terms like ‘received’ (*vntfik* 1401), ‘took’ (*togh* 1442), and some examples of ‘having’ (*haffuom* 1451, 1453, 1461). These could be said to be connected to acts of physical reception. The issuer is operating actively.

Other phrases have to do with space and presence. Examples of this are ‘were present’ (*owerwarom* 1402), ‘carried before us’ (*før oss fram bar* 1458), or the relatively common ‘came before us’ (*komo for vs* 1435, 1445, 1462, 1463, 1477, 1490, 1499, 1519). This gives the issuer of the *vidimus* a less active voice – the original document is there, but the person attesting appears to be passive. However, in some cases these phrases were also connected to specific situations or places, for example ‘came before us a letter in our town hall’ (*kom fore oss eth breff pa vare radstoffw* 1462). This is a contextualization of the document, one that sanctions the text and gives it authentication. Nevertheless, these phrases might also illustrate a

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**21** It is important to remember that medieval views on the authenticity of documents were not as strict as our modern ones. Religious centres such as Christ Church, Canterbury, Durham, and similar produced many forgeries. If a monastic house required a document to support its claim to some property, then it would create that document, presumably justifying such activity through the notion that if God and the patron saint wished for this particular monastic house to flourish, they also wished to provide the means for it; see e.g. Constable (1983) and Hiatt (2004). In medieval Sweden, the Cistercian Nydala Monastery is the best example of this. Here, the members not only produced forgeries but also manipulated earlier documents. One example is a charter from 1380 (SDHK no. 11720). It is sealed by the issuer and four other prominent men. However, the actual seals do not correspond to the names listed in the text. One of the seals belonged to a man called Harald Hecheson or Hæggeson, whose seal also appears attached to three other charters concerning the monastery of Nydala. He is not connected to the text of any of these four documents, and moreover, these three subsequent charters were issued in 1342, 1372, and 1518. Rather than assuming he lived for about two centuries and attested documents with which he had no connection, it seems safer to assume that someone in the convent fraudulently attached seals to earlier letters that perhaps had lost one of their seals and had to look complete. On other Swedish examples of forgeries, see Gejrot (2004).

visual aspect of the attestation process. Although not explicitly stated, “being present” and similar expressions imply that the document has also been seen.

The phrase ‘renewed and completed’ (*fornyath ok fwlbordhath* 1467) emphasizes the attestation process as a legal act. However, the words ‘consider, reflect upon’ and ‘pay attention to’ (*betenkia* and *atwakta* 1465) reflect a more literary process on a completely different level. The entire quotation from which these terms are drawn reads: *at see owerlæsa betenkia atwakta copiera oc thernest aff latin oppa suenska wenda oc wt casta forscriffit breff* ‘to see, read through, reflect upon, pay attention to, copy, and thereafter translate from Latin to Swedish and write out the letter’.<sup>22</sup> It is clear that here we do not have a normal attestation, but a situation where the issuer must have been highly literate. Evidently, this is not the standard visual situation but a context in which the voice of the authorizer becomes evident. It reflects a relationship with texts that is much more complex than what is normally presented in the charters. There is a whole literary process embedded in just these two lines. In the Middle Ages in Sweden, the issuer and scribe were rarely the same person, and the scribe is hardly ever identified by name. However, in this case we know that the issuer was a priest at Skara Cathedral, as well a *notarius publicus*, and in the eschatocol we are told that he wrote this vidimus in his own hand. Thus, we know that this is a well-educated man.<sup>23</sup> His way of expressing the vidimus is certainly exceptional.

At the opposite end of the scale is to ‘look at’ (*skodha* or *beskodha* 1411, 1425, 1432, 1439, 1440, 1441, 1450), one of the most frequent “other” phrases. The word is also very common in Danish vidimus charters. Closely related to this is *ranzsakathom* (‘examined’ 1425, 1439, 1440, 1443, 1450, 1462, 1482, 1497, 1520). This is, in this study, the most common “other” phrase in the material. Both are probably derived from a Latin formula containing *perspexisse*, *inspexisse*, or *examinasse*. Thus, this is nothing new or unexpected, but comes from an international tradition.

There is, however, one phrase for which I have not been able to find a straightforward Latin equivalent in the Swedish material, and that is the word ‘handled’ (*hanterathe* 1440, 1451, 1493, 1515). The variants ‘had in our hands’ (*hafft j warom handom* 1515, 1524) and ‘touched’ (*handladh* 1516) also exist, although ‘handled’ is certainly the most common. I have not been able to find a similar phrase in any vidimus charters from Denmark or Norway either. The few Danish or Norwegian charters that have any forms of the word *handla* use it in the meaning of ‘administer’, ‘negotiate’, or ‘treat, deal with’.<sup>24</sup> This does not necessarily mean that there are

<sup>22</sup> Likewise, in the eschatocol the issuer confirms that he *forscriffne breff anamadhe, laas, wnderstodh, atuaktadhe, copieredhe vt aff latine oppa suensko sætthe oc thesse wtscrip medh minne hand scriffde* ‘received, read, understood, paid attention to, copied from Latin, and put into Swedish the letter above, and wrote this transcription by my own hand’.

<sup>23</sup> The scribe, Olof Bengtsson, is presented and identified by Per-Axel Wiktorsson (2006: 76–77), albeit without noting the charter discussed above.

<sup>24</sup> Cf. Söderwall: *handla* 1 vs 2–4.

no comparable phrases in any of those languages. In a Latin charter, one might expect the phrase *manibus tracto* or similar. Yet I have not found this phrase in any of the Swedish vidimus charters written in Latin in the database, although of course only a small part of the material has as yet been published and is available to search in. However, it is probably safe to say that it is a step away from a more common Latin formula. It is also a step towards not only a visual but also a physical contact with the original letters. This, in turn, also includes a visual investigation of the object – perhaps with a more active voice.

Nevertheless, it is important to be aware of the possibility that the examples here might not be representative of the material as a whole. As an illustration, one can take the vidimus charters issued by the Danish court in the spring of 1414. A total of no less than 103 vidimus charters were issued in Old Danish, all with an identical formulaic attestation phrase.<sup>25</sup> An event like this, with mass (re)issuing of similar documents, would obviously affect the overall sample – especially when the total number for comparison is relatively small.

## Conclusion

Of course, given the ongoing publication of the material, any conclusions reached here must remain tentative. However, some patterns do emerge, and it is especially interesting to compare these to some of the conclusions made by Jan Ragnar Hagland in his study of literacy in late medieval Norway (2005). Hagland notes that there is a decline in the use of the vernacular as a written language in the Norwegian material in the late fourteenth century. Despite this general decline, the literacy process continues in administrative functions. Hagland interprets this as a non-institutional literacy: that the ability to read and write has spread outside the institutions. Literacy thereby also becomes more important for the rest of society. These people were part of a system that gradually became more dependent on the written word and writing in cases that affected judicial or economic consequences for individuals (Hagland 2005: 56–58). In fact, one could talk about *pragmatic literacy* (in the words of Malcolm Parkes (1973)), in that all members of the society are now affected by literacy – also those who cannot read or write themselves. This Norwegian development seems to be paralleled in Sweden, but occurring somewhat later.<sup>26</sup> Some of the changes in the administration – and thus also the literacy – of the Scandinavian countries, of course, occur more or less simultaneously, largely due to the close political ties of the Kalmar Union.

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<sup>25</sup> 24 February (24 vidimus charters); 12 March (3); 15 April (31); 25 April (1); 1 May (10); 3 May (2); 25 May (32). See *Diplomatarium Danicum* at <https://diplomatarium.dk> (1 October 2020).

<sup>26</sup> Cf. also the establishment and modernization of the national law codes, which in Sweden happened about seventy-five years after Magnus Lagabøte's *Landslov* (1274).

The examples presented in this study have, nonetheless, shown that while there are basic formulas for how the *vidimus* should be expressed, variance is permitted and does occur. With a limited corpus of material, the patterns of change might not be great, but there were certainly changes in the period. The importance of visuality is more or less constant throughout, although the visual phrases tend to appear together with other kinds of acts. This does not necessarily reflect a move towards a more literate society or a less oral one. Instead, it can be seen as a move away from the strict formulas of the Latin and towards expanding domains of the vernacular. Of course, a more thorough study is needed – looking at a greater number of documents, comparing them to the Latin material as well as other vernacular languages, and looking at variables that I have only briefly touched upon here, such as who issued the different texts and where.

Even if in the late Middle Ages there were changes in legal practice and how *vidimus* charters were issued, these do not necessarily come through in the material. People familiar with legal documents were also accustomed to hearing them being read aloud (or just being shown them). The public at the thing assembly were therefore accustomed to the normal formulaic language – especially the greeting phrase, where “all those who see or hear this” would introduce the content of the document to the audience (which immediately suggests the act of listening). The same phrases might therefore have been expected to appear in the *vidimus* as well.

We might also want to consider the fact that the creation of a medieval charter is a two-step process: firstly the legal act, which in itself is an oral (and aural) process, and secondly the execution of the written proof that this act has occurred. Thus, we are dealing with an oral as well as a textual performance, and the two work together. Medieval literacy and medieval orality must not be considered as two separate and unrelated cultures or modes of communication; they were in constant interplay and functioned in symbiosis with each other. Word-pairs like *orality* and *literacy*, *listening* and *reading*, continue to be seen as oppositions, while they were in fact working together.

Finally, the changes in the material discussed here should not be seen as a direct evolution, as if complete literacy is a stage that naturally follows an oral (or visual) stage. Instead, one should remember how orality and literacy existed as parallel forms of expression and communication in the Middle Ages, taking on different functions. While it would of course be fruitful to make a complete comparison between the Old Swedish *vidimus* charters and the Latin ones from medieval Sweden, I also think that the extant number of charters informs us that the vernacular tradition was strong enough at this point. The tradition was in no way completely independent, but the vernacularization of the genre allowed the issuers of *vidimus* charters to step away from formulaic language. New texts could be created based on partly different situations in an evolving culture that had new textual demands. The variations in the phrasing of the *vidimus* charters are good indications of these changes in society as a whole. The modes of modification that they display reflect a society that is textual, not just oral or written.

## Appendix 1

SHDK no.	Date of vidimus	Text
9600	1370-00-00	. . . oss hafua <b>seet</b> oc <b>læsath</b> . . . breff ey skurin ok ey skrapath ok ii ænga motha lasthat vtan <i>medh</i> heelum insighlum ok rætlika forhengdum ludande i swa matho . . .
11683	1380-05-17	. . . at wy hafuom <b>seet</b> . . . breff . . . jncighlad <i>mædh</i> thera · eynom · oc rættom jncighlom ey skrapadh · oc j ængo mato falsadh · ludhande ordh · fra ordhe som hær æpter følger . . .
11983	1381-09-14	. . . os hafua <b>seeth</b> wælborins manz bref . . . inciglat <i>medh</i> hans wisso incigle swa ludhande ordh fran ordhe som her æpter staar . . .
12097	1382-02-00	. . . hua <b>seet</b> oc <b>ouirlæsit</b> . . . bref . . . <i>medh</i> fullom bokstafwm oc helom insighlom swa lyghande ordh fran ordhe som hær epte six . . .
12581	1384-01-30	. . . wi hafuom <b>seet</b> . . . breff oc hans incighle fore ey brotit ey skrapat oc ij enga mato skat swa ludhande ordh fra ordhe . . .
13165	1386-09-13	. . . os hawa <b>seth</b> . . . breff . . . ordh fran ordhe swa ludhande som hær æpter sæx vndir hans <i>sanna</i> insighil . . .
13313	1387-07-07	. . . os haffwa <b>seeth</b> . . . breff . . . swa som hæræpter six ok hans breff lydher ordh fra ordhe som swa byrias . . .
13329	1387-07-31	. . . oss hafua <b>hørt</b> oc <b>seet</b> . . . breff ludhande ordh fran ordhe . . .
13478	1389-11-30	. . . hua <b>seet</b> oc <b>ouirlæsit</b> . . . bref swa lydhande ordh fran ordhe som hær epte <i>scrifuas</i> . . .
13963	1391-10-21	. . . wi hafuum <b>seet</b> ok granlica <b>læsit hørt</b> eet bref . . . incighlat <i>medh</i> hans oc hans brodher och hans magha incighlom oc andra the ther <i>mædher</i> j sama brefuit <i>scrifua</i> sta . . .
14239	1394-00-00	. . . ath wj hafuom <b>seet</b> ok <b>hørt</b> eet opit breff <i>medh</i> helom inciglom ok osarghat . ludhande . . . ath wj . . . thetta <b>hørt</b> ok <b>seet</b> hafuum . . .
14735	1397-02-12	. . . os hawa <b>seet</b> oc <b>hørt</b> . . . breff . . . <i>medh</i> heel oc ofalsaat incigle ludhande j alle mato som hær epter staar . . .
15272	1400-00-00	. . . hørth hafua ok <b>seeth</b> . . . <i>medh</i> v insigle . . .
15281	1400-00-00	. . . thet wi <b>hørth</b> oc <b>setth</b> hawm ærlizx mans breff .. oppa latin skriwath o skrapath oc o skwrin <i>medh</i> helum inciglum <i>hengiandum</i> . . .
15615	1401-04-05	. . . hafwm <b>seet</b> ok <b>hørt</b> eet breff <i>scrifuat</i> a papiir ok inciglat a ryggen <i>medh</i> grøno vaxe obrutit ok vtan last i allo mato swa ludhande ordh æpter ordh . . .
15711	1401-10-22	. . . at jak <b>vntfik</b> . . . breff . . . <i>medh</i> stora wyrðning wæl bewarad oc jnciglat skæliga <i>medh</i> thera eghin jncigle swa ludhande ord fran ord . . .

(continued)

SHDK no.	Date of vidimus	Text
15801	1402-03-08	. . . hawa <b>seeth</b> al the breff . . . wæl bibrewat insighlath oriwin ok wælbewarath hwilkit swa bōrias . . .
15891	1402-07-09	. . . kungørom wi ok withnom ath wi <b>saghom, hørðhom</b> ok <b>owerwarom</b> . . . meth siin breff ok bewiisning læslikom brefuom ok helom inciglom swa ludhande . . .
	1403-1409	. . . thet wii haffwm <b>hørth</b> Nissa Swenssons breff och bewisningh ordh fran ordhe . . .
16009	1403-01-26	. . . i thera ahøro, <b>hørðhom</b> wy oc <b>saghom</b> . . . breff som hær æpter scrifwit stander ordh fran ordhe mædh helom hængiandom incighlom, oskrapat oc ofalskat i alla matto, som eet breff bōr att wara, som ær nw i dagh . . .
16211	1404-00-00	. . . oos hafwa <b>seeth</b> eth breff <i>medh</i> hængiande insigle lydhande . . .
16585	1405-10-31	. . . hawa <b>seed</b> oc <b>hørt</b> oc <b>øwerlæsæd</b> opne breff vndir heel oc san incighle, ey skrapat, ey smittad oc ey skatæd i nokre modo, swa luthandis oorth fra ordh som hær æfter <i>følyær</i> . . .
16629	1406-00-00	. . . os <b>hørth</b> haffwa thetta breff fran ordh ok thil ordh . . .
16662	1406-02-27	. . . oss hafwa <b>seet</b> oc <b>læset</b> . . . opet breff vrider therra hængiandæ incighle, som her efter næmpnæs oc ordh fran ordh
16672	1406-03-17	. . . kænomp <b>hørt</b> oc <b>seet</b> oc wnderstandit hawa thetta breff oskrapat oc i allom sinom articulis owanat, ordh fran ordhe . . .
16727	1406-07-10	. . . kennomp <b>wy</b> . . . openbara i thænne scrift, at <b>wy seet, hørt</b> oc <b>læset</b> hafwom thenna forscripna fyra breff meth helom hængianda incighlom, oskrapat oc ofalskat oc i alla matto rættelika bewarat . . .
16809	1407-00-00	. . . wi hafwin <b>seet</b> oc <b>læsit</b> . . . breff oc beuising . . . i swa matto ludhande . . .
17089	1408-09-03	. . . thet vi hafua <b>set</b> ok <b>hørt</b> . . . bref likeruis ludande <i>medh</i> alla articla som hær <i>føre</i> skrefed star helt ok haldit ok v spilt . . .
17231	1409-08-03	. . . oss haffwa <b>hørt</b> [oc] <b>seet</b> j Vatsteno closter eth breff vel bewarad vtan alt lyte <i>medh script</i> oc inciglom swo ludande . . . Till tessmere visso oc vitnisbyrd at vi thetta breff swo ludande som <i>førscriuit</i> staar <b>hørt</b> oc <b>seet</b> haffuom . . .
17310	1409-09-14	. . . at wi <b>hørt</b> oc <b>seth</b> hafuom . . . opet breff vppa perman screffuat, meth hengiande insiglom, oskoret, oskrapat oc ohindrat i allom sinom articulis, swa ludhande ordh fra orde . . .
17413	1410-00-00	Till thæs mere wisso oc witnis byrdh at breffwit swa ludhir som thessin <i>vtscript</i> thin tha thrykkir jak . . . mith jnsigle fore thessa <i>vtscript</i> .

(continued)

SHDK no.	Date of vidimus	Text
17638	1411-05-03	. . . wi hafua <b>seeth</b> ok <b>skudhat</b> . . . breff . . . meth bewaradhom incighlom vppa pærman screfuat, vtan all lyte ok misthanka, ordh fra ordhe ludhande . . .
17658	1411-06-11	. . . oss hafua <b>seet</b> ok <b>hørt</b> læsas et fulkomliket breff . . . oc oscraffeliket i alle matto i papiir screfuat, medh hans incigle, helt oc obrutit vpa ryggen intrykt sitiande . . . ludhandis ordh fraan ordhe . . .
17834	1412-05-23	wij oss hafwa <b>seet</b> ærlekk mantz breff . . . ofordarfwat oc <i>medh</i> helom jncighlom væl bewaftrat swa ludhande ordh fra ordh . . .
18024	1413-06-15	. . . os hawa <b>seeth</b> eeth <i>breff</i> oppa <i>perman scriffwath</i> om eth jordha scipthe hengiande fore thu incigle lywdande . . .
18160	1413-11-23	. . . hafwm <b>seet</b> ok <b>hørt</b> eet skiptisbreff . . . som war meth hængiande incighlom, oskaddom ok helom, swa ludhande ordh fraan ordhe . . .
18165	1413-11-25	. . . hawa <b>hørt</b> ok <b>seet</b> eth breff hær nw i Lynchøpunge, ey scrapat ella falsat oc vnder theras incighle, som i breueno standa screfne, ludhande ord fran ordhe, som her epter sigx . . .
18191	1414-00-00	. . . oos hafwa <b>seth</b> ok <b>hørt</b> eth breff væl bewarath <i>medh</i> fwlle skrift oc helom førehængyandom insighlum oc oofordarwadhum lydhande . . .
18458	1415-00-00	. . . os ath hafwa <b>hørt</b> ok <b>seeth</b> . . . breff – vppa ooskrapat ok oscuryt perment swa ludhande i ordh –
18514	1415-04-03	. . . oss haffua <b>seet</b> ok <b>hørth læsas</b> . . . breff . . . vnder sit eghit insighle oc . . . helom oc oforderffuadum, swa ludandhe ordh fra ordh . . .
18677	1416-02-01	. . . os hafwa <b>hørt</b> ok <b>seet</b> . . . breff oc insighle . . . faast oc vælbewaradh oc swa Scrifwath aa latino som nw æpte staa . . . . . . Ok thætta kænnonps vi visseleka oos hafwa <b>hørt at læsa swa</b> oc <b>læsith</b> ordh fraan ordhe, som firi staa Scrifwat a latino, oc <b>seeth</b> insighlin væl bewaradh oc færdogh . . .
19357	1419-09-20	. . . hafua <b>hørt</b> ok <b>seet</b> heelt oc ospiællat ok allaledhis meth helom oc vælbeuaradhom incighlom swa ludhande breff, som hær æpter screfuat star ordh fran ordhe . . .
19357	1419-09-20	. . . os hafua <b>hørt</b> ok <b>seet</b> heelt oc ospiællat ok allaledhis <i>medh</i> helom oc vælbeuaradhom incighlom swa ludhande . . .
19416	1420-00-00	. . . at wi haffwom <b>hørt</b> ok <b>seet</b> . . . breff hwilket som lydher . . .
19776	1422-01-02	. . . ath wi haffwm <b>seet</b> ok granlegga <b>owirlæset</b> noghor breff oskæmdh oskrapadh ok væl bewaradh <i>medh</i> helom ok haldom inciglom . . .

(continued)

SHDK no.	Date of vidimus	Text
20024	1423-02-15	. . . iak hafuer <b>seet</b> ok <b>hørt</b> eth breff . . . swa lydandhe . . . hafuer <b>hørt</b> ok <b>seet</b> . . .
20096	1423-06-28	. . . at wi hafwom <b>seet</b> skæligz manz breff . . . hwilket han haffwer vp a bradhthorp heelt ok oskapat (!) ok hwarghin vanskeliket j sigh . . .
20099	1423-07-01	. . . kom for mik beskedelikin man . . . thy som han saghde ath wælborne mæn . . . haffdhe honom sakt pa stokholm ok <b>læth læsa</b> ena wtskriph wndher wælborna manna insigle . . . ludhandhe ordh fran ordhe . . .
20248	1424-03-19	. . . wi haffom <b>hørt</b> oc <b>seeth</b> it opit breff aff papeer ooschadh oc oo falsath lvdandhe allaledis som herr æpter scriffwat staar och inczilath mæder trim incziglom trycht niddhan for breffwit . . .
20426	1425-02-21	. . . wi hafuom <b>seet</b> ok <b>owerlæsith</b> eth papirzbreff heelt ok haldhit <i>medh</i> ferdhogom inciglum egh bruthit ælla sindherriwit egh skrapat ællas j nokrom sinom stykkiom fordarwat wthan gytt ok færdhokt som her æpther star . . .
20473	1425-04-21	. . . tha <b>owerlassom</b> wy och granligha <b>ranssakathom</b> først eth <b>køøpebreff</b> vppa <i>perman screffet medh</i> fæm hængendes jncigle . . . ludandes ordh fran ordh . . . Jtem lothom wy och <b>owerlæsæ</b> och ransaka . . . vppa <i>perman screffet medh</i> tw hengende jncigle . . . ludande och ordh fran ordh . . .
20504	1425-06-11	. . . <b>saghom</b> och <b>hørðhom</b> och jnwerdelica <b>ofwerlasom</b> war . . . <i>medh</i> helom hængiandom och oskaddom jnsighlom swa watande ordhe fraa ordhe . . .
20529	1425-06-29	. . . haffwom <b>seet</b> oc <b>skodhat læsith</b> oc <b>latit læsa</b> naghor breff oskrapadh oc wæl bewaradh badhe <i>medh script</i> oc incighlom . . .
21260	1429-11-25	. . . wj hafuom <b>seet</b> ok <b>hørt</b> oc owerlæsith eet breff <i>medh</i> helom jnciglom ok osarghat j allom stykkiom ludhande som hiær æpter skrifuas . . .
21295	1430-00-00	. . . ath wi hafua <b>seeth</b> oc <b>læsith</b> eeth breff <i>medh</i> heelom hængiandom insiglom oskrapat oc oskadom <i>insiglom</i> swaa lydhande . . .
21344	1430-03-21	. . . oss hafua <b>hørt</b> ok <b>offuerseet</b> et breff <i>medh</i> helom hengiandom jncygglom ok meth oskrapadhe ok w smyttadhe <i>scrifft</i> . . .
21413	1430-07-02	. . . kennomss wi os <b>seet</b> oc <b>læsith</b> hafua eet breff oscadhat <i>medh</i> helom insiglom oc bewaradhom lydhande ordh fran ordh som her æptir <i>scriuit</i> star . . .
44720	1431-01-07	. . . ath wj warom til kalladhe j ath <b>høra læsith</b> eet bref . . . <b>saghom</b> wj thet breff <i>medh</i> helo jncigle bewarath oc orifwith oc oslithith lywdhande . . .

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SHDK no.	Date of vidimus	Text
21625	1431-07-15	. . . oss hawa <b>seeth</b> och <b>hörth läsith</b> . . . thw breff <i>scriffuin</i> oppa perman <i>medh</i> heel hængiande incigle oskrapat och oplumpath och heel och i <i>allom sinom articulīs</i> wel bewarath . . .
21857	1432-10-29	. . . wy haffwom <b>seet</b> ok <b>skodhat</b> ok granlika <b>owerläsit</b> nakor breff . . . oskrapat oskad ok j engo handa mato straffande <i>medh</i> pawaslicom inciglom forehenghiande ordh fran ordhe . . .
22066	1434-00-00	. . . os hafua <b>hört</b> ok <b>seet</b> <i>medh</i> helom oc beuaradhom incighlom swa ludhande breff ordh fran ordhe . . .
22235	1434-09-17	. . . os hawa <b>seet hört</b> oc <b>läsit</b> eth permans bref <i>medh</i> fyrom helom hængiænde incighlom osplitit oc oskrapat ludhande ordh fran ordhe . . .
22377	1435-06-08	. . . vi tilkalladhe varom ok oppa <b>hørdom</b> . . . om thet breff . . . swa ludhandis ordh fra ordhe . . . vskrapat ok vpumpat (!) . . .
22413	1435-08-10	. . . komo for vs . . . <i>medh</i> enna wtscrip . . . panta breff som han han (!) hafde besight . . . fore hwilken wtscrip fore hengt war jdher stadz jnsigle . . .
22577	1436-05-27	. . . <i>medh</i> et opit breff vppa perman <i>scriffuit medh</i> heel henghindis jncigle oforfalschat ok oskaddhe j alle hande matte . . . ludhandes ordh fran ordh . . .
22620	1436-07-31	. . . wi <b>seet</b> ok <b>hört</b> hafuom et opit breff a perman scrifuat oskrapat ok oplumpat medher femptan hengiande jnsigle ok allaledhes wel bewareth ok ludhandes ordh fran ordh . . .
22942	1438-03-08	. . . oss <b>seet läsit</b> ok <b>hört</b> hafva ethbreff <i>medh</i> hæggiande jncigle oførdarfwat oskat ok wfalskat ludhande . . .
22943	1438-03-09	. . . wi <b>seet</b> hannadh oc <b>läsit</b> hafuom et permans breff <i>medh</i> godhom hængiande inciglom ey skrapat rifuit æller sunder æller i nokra matto straffande vtan allaledhis ostraffande ludhandis ordh fran orde . . .
22957	1438-04-23	. . . at hafwa <b>seeth</b> ok <b>läsit</b> thæssen æptir <i>scriffna</i> breff . . .
22988	1438-05-25	. . . at hafwa <b>set</b> oc <b>hört læsas</b> thesse <i>effterscreffne</i> iij open breff vppa permen <i>screffwum</i> oforfalskad <i>medh</i> heel hengiande jncigle . . .
22991	1438-05-27	Ther <b>saghom</b> wi ok <b>hørdom</b> breff <i>scriffuin</i> vppa permen <i>medh</i> heel ok halden hengiande jncigle oskrapat ok o plumpade . . .

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SHDK no.	Date of vidimus	Text
23114	1439-00-00	. . . och <b>loth læsa</b> eth breff . . . och badh os ath wi <i>fornempda</i> breff skuldhom till os anama granlika <b>skudha</b> och fulkomlika <b>ranska</b> om <i>fornempda</i> breff war ræthfærdhugth goth och gilth ff[or] hwath ræth thet hælsth kunde koma. Tha <b>skuddom</b> wi <b>saghom</b> och fulkomlika <b>ransakadhum</b> <i>fornempda</i> breff och funnom i sanna ath thet ey war skrapath æl[er] forgiorth aff naghrahanda handawærk æller nakra andra wansko i sigh haffdhe. Och kunnom wi ey annath finna <i>medh</i> warth rætta samweth æn <i>fornempda</i> breff war fasth goth och gilth i alla handha matto och jncigleth thær fore hængdhe war oskadth . . .
23240	1439-07-18	. . . ath wj hafuom <b>hørt</b> oc <b>seet</b> breffwe oforderffwada oskrapadha oc oplumpadhæ eller j nokra handa matta arghadha <i>medh</i> heelan oc fastom jnciglom vppo perman <i>scriffna</i> . . .
23241	1439-07-18	. . . at wj haffwom <b>hørt</b> oc <b>seet</b> breffwe oforderfwada oskrapada oc oplumpada eller j nokra matta foreardhada <i>medh</i> heelom oc fastom jnciglom . . .
23280	1439-09-17	. . . wij <b>seet</b> hafuom heelt <i>breff medh</i> færdhogh jnsigle ludhandes som æpterfølgher . . .
23299	1439-10-09	. . . ath wi haffuom <b>seeth</b> och <b>hørt</b> tw breff som æro oppo pærman <i>scriffuat</i> mæth hænghiandom jnciglom oskaddom och wælbearadom . . .
23339	1439-12-15	. . . <b>seet</b> oc <b>hørt haffua læsit</b> eet <i>breff</i> a pærman <i>scriffuat</i> heelt oc askat jnciglat <i>medh</i> vp hængiandom inciglom heelom oc wællbæwaradhud ludhandes alloledhis ordh fran ordhe . . .  . . . at wi . . . forscriffna <i>breff seet</i> oc <b>hørt</b> haffwm . . .
	1440-1442	. . . at wi haffuum <b>seeth</b> oc <b>owertlæsith</b> wælbormom manz <i>breff</i> . . . hæ
23549	1440-06-17	. . . ath haffwa <b>seeth</b> ok <b>beskodhat</b> . . . ith doom <i>breff</i> som lydher . . . heelth oc wælbewaradh <i>medh</i> bezskedhelika danda manna jncigle . . .
23557	1440-07-01	. . . oss hafua <b>seet læsit</b> oc <b>hanterathe</b> et permans <i>breff</i> oskrapath oc ofalskat inciglat oc wæl bewarath j alla handa matto lydhande ordh fran ordhe . . .
23610	1440-09-29	..wy haffwum <b>seeth læsit</b> ok granleka <b>ransakadh</b> . . . <i>breffue medh</i> theras hængiandom ok wælbewaradom incighlom . . . Jtem framdelis <b>saghom</b> wy ok <b>owirlaasom</b> . . . <i>breff</i> som swa lydher . . .
23931	1441-10-09	. . . haffua <b>seth skodhat</b> oc fulkomplika <b>offuertlæseth</b> thry latinobreff all <i>medh</i> helom hængiandom inciglom oskrapat oc oplumpath ludhandis ordh fran ordh . . .

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SHDK no.	Date of vidimus	Text
23949	1441–11–04	. . . loodh oss <b>see</b> och <b>skoodhe</b> eet obet breff war heelt och holdt och wskad j allæ made <i>medh</i> ffærd – och wforderffuæde hengende jnciglæ lwdendis ordh fron ordh . . .
23961	1441–12–08	. . . att wii haffwe <b>seeth skodett</b> och <b>lesitt</b> i breff . . . vell bewarett <i>medh</i> insegle ord fran ord . . .
24082	1442–03–21	. . . <b>togh</b> iac eth <i>breff</i> j dande manna nærwaro vth aff <i>enne</i> kisto <i>som</i> min modher . . . hwilket <i>breff</i> ordh fra ordh ludhar heelt oc ohindrat badhe j <i>script</i> oc jncigle <i>som</i> hær epterfølgher . . .
24216	1442–11–08	. . . <b>lodh læse</b> fore oss . . . <i>breff</i> swa ludendes . . . huilkit <i>som</i> luddethe ordh ffran ordh . . .
	1443–1457	. . . thet vi <b>seeth hørt</b> oc <b>offwerlæset</b> haffwom eth <i>breff medh</i> helom hængiandhom <i>insiglom medh</i> vskrapade oc osnittade skriff . . .
24316	1443–05–18	. . . wi hafuom <b>seeth</b> oc <b>øuerlæsit</b> oc granligha <b>ransakat</b> jt helt papirs <i>breff medh</i> helo jncigle allo ledhis bewarath some no <i>breffue</i> bør vara . . .
24550	1444–06–14	. . . oss <b>seeth</b> och <b>hørth</b> eth <i>permans breff medh</i> heelom jnciglum j allo motho ostraffande ludhandes . . .
24674	1445–01–08	. . . som han ther tha fore oss strax bewiste mædh sin dombreff <i>som</i> hær æpterstaa <i>scriffuen</i> ordh fraa ordhe ludhande . . .
24711	1445–03–07	. . . oss hawa <b>seeth hørt</b> oc <b>læsith</b> eth <i>breff</i> aff papper <i>medh</i> ij incighle ordh fran ordh . . .
24856	1446–01–13	. . . at wi haffwm <b>seet</b> ok <b>hørt</b> eet wppet <i>breff scriffuat</i> wppa <i>perman</i> heelt ok oskrapat <i>medh</i> heel hængiande <i>incigle</i> swa lywdande ordh fran ordh . . .
24944	1446–05–09	. . . os <b>seet</b> ok <b>hørt</b> hafwa ordh fra ordh swa lyudhandis <i>breff</i> ofalskat oskrapat ok oskat mædh helsom ok wælbewæradhom <i>inciglom</i> <i>som</i> hær æpther <i>scrifwat</i> star . . .
24968	1446–06–22	. . . oss haffua <b>seeth</b> oc <b>hørth for oss ath læsas</b> . . . thessin <i>breff</i> . . . wppa <i>perman</i> oskrapat oc oskad j alle mattho <i>medh</i> thera helom oc hengiande jnciglom ludhande ordh fran ordhe . . .
24986	1446–07–25	. . . thet wy hafuom <b>seet</b> oc <b>hørt</b> . . . <i>breff</i> wppa papir <i>scriwat medh</i> heelom oc oskaddom <i>inciglom</i> wppa ryggen thryktom / oskat oc i alla matto oskraffelighit ludhandes ordh fraan ordh . . .
25142	1447–05–24	. . . wi <b>sagom</b> oc <b>iuirlæsom</b> eth <i>breff medh</i> heilom oc hangandom <i>insiglom</i> . . .
25201	1447–09–08	. . . haffua <b>hørt</b> och <b>seeth</b> tw <i>breff medh</i> h[elom] hængiande <i>inciglom</i> oskrapat och oplumpat allaledhis ludhande æpter thessom <i>wscriptom</i> . . .

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SHDK no.	Date of vidimus	Text
25266	1448-00-00	
25267	1448-00-00	. . . at wy haffuom <b>seet</b> tw breff <i>medh</i> hengiandom jnciglom oskrapat oc oplumpat . . .
25312	1448-03-31	. . . <b>saghom laasom</b> oc <b>hordhom læsas</b> eth dombreff . . . huilkit breff lydher ordh fran ordh som hær epter staar . . .
25467	1449-01-30	. . . oss haffwa <b>hørt</b> oc <b>seet</b> ith thestament breff <i>medh</i> helom oc bewaradhom jnciglum . . .
25527	1449-06-16	. . . wij haffuom <b>seet</b> oc <b>hørt</b> et breff <i>scriffuit</i> vppa <i>permen</i> o skrapat o plumpat <i>medh</i> heel oc halden hengende jncigle allaledis o fordærffuadh ludande ordh fran ordhe . . .
25625	1450-00-00	. . . wi [ <b>skodat</b> ] breff vnder godra manna Jncigle oskadat oc ospillat ordh epter orde swa liwdande som her staar . . .
25699	1450-03-18	. . . wi hawom <b>seet</b> ok granligha <b>owerlæsith</b> tw breff <i>thet</i> ena pa perman <i>medh</i> iiij henggiande jncigle <i>thet andra</i> pa papir <i>medh</i> ii jncigle olastande pa ryggen trykt heel oskatd ok olyt allastadz . . .
25701	1450-03-21	. . . wi hawom <b>seet</b> ok granligha <b>owerlæsith</b> tw breff <i>thet</i> ena pa perman <i>medh</i> iiij henggiande jncigle <i>thet andra</i> pa papir <i>medh</i> ij jncigle olastande pa ryggen trykt heel oskatd ok olyt allastadz . . .  . . . wy hawom oc <b>seet</b> oc granlika <b>owerlesith</b> fornempda tw breff ett paa <i>perment</i> <i>medh</i> iiij henggiande insigle <i>thet andra</i> paa papir met ii insigle paa ryggen trykt heel oskad och oolych allastadz lydhandes ord fran ord . . .
25743	1450-06-30	. . . haffuom <b>seet</b> <b>hørth</b> oc <b>ransakat</b> the witisbreff oc dombreff . . . scriffuat oppa perman oc somlikin oppa pappir <i>medh</i> wælbewaradhom incighlom swa ludhande som hær æpther staar <i>scriffuat</i> ordh fra ordhe . . .
25786	1450-11-03	. . . oss <b>seeth</b> <b>hørt</b> oc <b>læsith</b> haffua swa ludhande breff ordh fraan ordh som hær æpter <i>følghe</i> <i>medh</i> heelom oc bewaradhom jnsighlom . . .
25944?	1451-00-00	. . . <i>thet</i> jak hauer <b>seet</b> och <b>offwerleset</b> eth papers breff helth och vskrapet <i>medh</i> iij helah och ferdug insigle . . .
25814	1451-01-01	. . . wi haffuom <b>sett</b> hanterat oc <b>hørt læsa</b> . . . breff . . . <i>medh</i> mangom wælbewaradhom hængiandom incighlom . . .
25831	1451-01-25	. . . wi <b>haffuom</b> tw breff wælbewaradh <i>medh</i> hængiandom incighlom swa ludhande som hær epter staar . . .
25877	1451-04-04	. . . oss haffua <b>seet</b> oc <b>hørt</b> oc <b>offuerlæsith</b> . . . breff ludhande ordh fraan ordh . . .

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SHDK no.	Date of vidimus	Text
25976	1451–10–08	. . . oss hafua <b>seet</b> oc <b>hørt</b> oc <b>owertlæs</b> it . . . breff ludhande ordh fraan ordh . . .  . . . <i>kænnomps</i> wi oss hafua <b>seet</b> oc <b>hørt</b> . . . opna breff oc incigle <i>medh</i> hwilko the <i>kændos</i> sik <b>seet</b> oc <b>hørt</b> haffua . . .  . . . at wi swa <b>seet</b> <b>hørt</b> oc <b>læs</b> it haffuom . . .
	1452–1475	. . . oss haffwa <b>seet</b> ok granlika <b>offuertlæs</b> ith thw breff <i>medh</i> heelom hiængiandhe insiglom oskrapat ok ofalsaadh . . .
26080	1452–03–23	. . . at wy haffua <b>seeth</b> oc <b>læsedh</b> konung Erics breff ludandis ordh fra orde som her epter scriffuat star . . .
	1453–1479	. . . <i>gør</i> jak vetirleght <i>medh</i> thesce bescegle vth scrift thet jak <b>haffis</b> Bo Jonssons opne breff saa lyddande . . .
26320	1453–08–28	. . . oss haffua <b>seet</b> och <b>hørt</b> oc <b>owertlæs</b> it . . . breff ludhande ordh fran ordh . . .
26405	1454–00–00	Ok <i>gør</i> jak vetherleget <i>medh</i> thenne vthscripth ath jak haffwer <b>hørth</b> tw skælegh breff <i>medh</i> hel oc hængiande jncigle oc lydande ordh fran ordh som her epther skriffwath staar . . . Theth andra breff iac haffwer <b>seth</b> oc <b>offwer læseth</b> lydher . . . til vithnisbyrdh herom ath jac . . . haffuer sadana breff <b>seth</b> oc <b>læs</b> ith sæther jac mit jncigle pa ryggen a thetta breff.
26407	1454–00–00	. . . at wi haffuom <b>seet</b> ok <b>ofwertlæs</b> it tw dombreff . . . manna hængiandom ok wælbewaradhom incighlom . . .
27019	1457–07–05	. . . <b>sagh</b> jak et breff j vpsala <i>medh</i> هنگياندھے incigle / oskat / oskrapedh / ok ostungith ludendes ordh fran ordh som hær æfther scrifwidh staar . . .
27222	1458–05–27	. . . før oss <b>fram bar</b> ena vtskorna besegelda scrift ludendes ordh fra ordhe som her effther scriffwet star . . .
27232	1458–06–01	. . . wi haffuom <b>seet</b> oc <b>owirlæs</b> it . . . breff <i>medh</i> hængiandum inciglom oc wælbewaradhom ordh fraan ordh som hær æpter følger . . .
27416	1459–00–00	. . . haffwa <b>seeth</b> oc <b>læsed</b> hoffwod breffwit ath thet swa jnne holler ord fran ordh . . . <i>medh</i> heell jncigle . . .
27725	1461–01–26	. . . kungørom bekennomps och tilstandom <i>medh</i> thesso nerwarande varo opno breffue oss <b>haffuo</b> j <i>gømo</i> eth opidh breff scriffuit vppa <i>perman</i> som hengia fore xij jncigle och hører til erlighom och wælbørnorn man . . . huilkit breff swa ludhandis ær . . .
28016	1462–09–27	. . . <b>kom fore oss</b> eth breff pa vare radstoffw beeseglath lvdande ord fran ordh som her epther scriffvat star . . .

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SHDK no.	Date of vidimus	Text
28052	1462–12–29	. . . ath wy væl <b>læsith seet</b> och <b>ranzsakat</b> hanom eth breff . . . <i>medh</i> heelt got och gilt jncigle huilkens breffs vtscriffth ordh fran ordh vppa latina . . .
28085	1463–01–24	. . . Tha <b>kom ffor mik</b> eeth . . . breff opit oc heelt bade breff och jncigle oriffwith och ofordiaerfuadh j alle motto ordh <i>fran</i> ordh . . .
	1464–00–00	. . . <i>thet</i> vi han <b>owerseth</b> ith breff oppa perman skrivith <i>medh</i> trem helwm ok hollwm insiglwv v smittat ok v skrapath allalwndh swm breff bør adh wara . . .
28412	1465–04–27	. . . framfik oc antwardadhe mic eth <i>breff</i> oppa perman liuslica <i>scriffuat medh</i> vi hengande heel obruten oc omistenkelic jncigle, bidiende . . . til at <b>see owerlæsa betenkia atwakta copiera oc thernest aff latin oppa suenska wenda oc wt casta</b> forscriffit breff . . .
28524	1466–01–27	. . . <b>sage</b> wy granligt ok <b>hørde</b> . . . ij obne breff po perkment <i>scriwen medh</i> hengiende <i>jncegel</i> vstungen ok vskrabet j alle matte . . . . . . at wy <i>thetta</i> soo klarlige hørt ok seet hawum . . .
28525	1466–01–30	. . . letho oss <b>see</b> oc <b>læsæ</b> eth <i>permens</i> breff <i>medh</i> twem hengende jnciglom j allo mattho heelom oc oforderffuedhom huilket breff swa ludher . . .
28689	1467–02–22	. . . at wi haffua <b>seet</b> och <b>øffuerlæsit</b> eet . . . vpit breff vnder hans hengende secreth alleledes swa ludhande som hær epter <i>scriffuat</i> staar . . .
28690	1467–02–23	. . . oss haffwa <b>seet</b> oc <b>les</b> [it . . . ] breff <i>som</i> lydher . . . lywlika skriffwat appa pærman <i>medh</i> iij hænggiande heel gammol hwit insigle . . .
28747	1467–09–28	. . . wy haffwom <i>medh</i> welia ok beeradhno modhe . . . <b>fornyath ok fwlbordhath</b> . . . breff ludhandes . . . ordh fran ordh . . .
28928	1469–03–04	. . . at wy hafuom <b>seet</b> ok <b>hørt</b> et breff som lydher . . .
	1470–1479	Wppa thessens <i>breffz</i> wthkastilse aff hwwfdhbreffuith <i>som</i> forscriffuith staar sæther jach . . . mith jncigle for <i>thetta</i> breff i flere ærlighamanna nærwaro . . . hwilkth wy <b>lasom</b> oc <b>offuersaghom</b> wara heelt oc oskath <i>medh</i> syn hængiandhe jnciglom.
29068	1470–02–10	. . . vy <b>saghom</b> <i>medh</i> skæligha manna insigle besiglat <i>thetta</i> epherscriffna iordabreff oc hørdom ordh vidh ordh som hær epher <i>scriffuas</i> . . .
29506	1472–11–23	. . . wj <b>seet</b> oc <b>læsith</b> haffwm eth breff aff paper <i>medh</i> try insægil, huilkith breff væl forwaradh ligger . . . lydande ordh fraan ordh . . .
29644	1473–08–31	. . . wi haua <b>seth</b> oc <b>ower set</b> læsit et oskat permans breff <i>medh</i> iij hængiande incigle . . . lydandis ordh fran ordh . . .

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SHDK no.	Date of vidimus	Text
30237	1477-03-24	. . . tha <b>kom for rette</b> . . . <i>medh</i> eith . . . opeth breff orifvidh och oslittidh lydendes ordh fran oordh . . .
	1480-1485	. . . at wij <b>offuersaghom</b> och <b>offuerlasom</b> eth . . . dombreff vskrabet wplumpet och oskath <i>medh</i> hal (!) hengende jnsigle . . .
30713	1480-04-23	. . . haffue <b>seeth hørth</b> ok <b>læsith</b> eth dombreff . . . <i>medh</i> hengiende incigle lwdendes ordh fran ordh . . .
30831	1481-00-00	. . . wi hafwa <b>hørt</b> oc <b>owerlesit</b> eth permentz breff vij hengede jnsigle helt oc hollit oplumpat lydendes ord fran ordh . . .
30885	1481-03-17	. . . <i>kænnomps</i> oss haffua <b>see</b> (!) och <b>hørt læsas</b> ffor oss swa ludande breff . . . <i>medh</i> helom och oskaddom jnciglom . . .
31132	1482-07-02	. . . haffuom wii <b>seeth hørth</b> oc <b>offuær læsith</b> oc fulkompnileca <b>ransakat</b> thenna æptherskriffne breff . . .
31133	1482-07-02	. . . vii <b>seeth hørth</b> oc <b>offuær læsith</b> oc <b>ransakat</b> thenna æptherskriffna breff . . . <i>medh</i> thesa frya færdoga oc oskrapathe hengende jncegle . . . swa ath <i>førnempda</i> breff æra fullo <i>tro</i> tilsætiandhis oc lydha ord fran ord . . .
31172	1482-08-29	. . . oss haffwa <b>seeth</b> och <b>hørt</b> swa lydhandhis breff oordh fran ordhe . . . <i>medh</i> heel och wælbewarat jncigle . . .
31304	1483-05-26	. . . loth oss <b>see</b> eth pergamentz breff <i>medh</i> hængiande jnsigle oskrapat ok oplanat helt <i>medh</i> all sin skickilse j alla motto ludandes fraa oorde som her epter følger . . .
31399	1484-01-31	. . . wy haffwa <b>seet</b> ok <b>læsith</b> eth breff . . . ynne haller ordh fran ordh . . .
31608	1485-07-03	. . . <i>bekennomps</i> oc <i>tilstandom</i> ath wi <b>lasom</b> eth breff <i>medh</i> fem hengiande <i>insigle</i> welferdogh oc oskrapat alla falska lish <i>føruthan</i> lyda som <i>forscriffuith</i> staar . . .
31782	1486-07-24	. . . oss haffua <b>seeth</b> och <b>ower læsedh</b> swa ludandhe breff oordh fran ordhe som her epterffølghir <i>medh</i> heell ok bewarat jncigle . . .
31898	1487-04-29	. . . oss haffua <b>seet</b> och <b>hørt</b> eth permens breff oskrapat oc ofordærfwet j allo mattho besigilt <i>medh</i> iij hengende jnciglom . . .
32001	1488-01-29	. . . wi haffuom <b>seeth lesith</b> oc <b>hørt thetta</b> permentz breff ostænghe oskrapathe oplwmpedhe helne holne oforderwedhe <i>medh</i> sine hele och henges insigle ludendes ordh fran ordh . . .
32429	1490-05-29	. . . ad wi haffue <b>seeth hørth</b> oc <b>offuer læsth</b> eth oppeth beseglt breff oppo permen <i>scriffuit</i> <i>medh</i> fem hengiande <i>incigle</i> oskrapt oc oskareth . . .
32511	1490-12-13	. . . tho laagmandz ting holzt . . . <b>kom for oss</b> . . .

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SHDK no.	Date of vidimus	Text
32612	1491-06-26	. . . wy haffue <b>seeth</b> oc <b>hørth læse</b> eth obeth besegelth <i>permens</i> breff <i>medh</i> v helæ oc færduge hengende incigle huelket breff dom war wskrabeth wskoreth wstwnget oc wsmytteth j alle made lwdende ordh fran ordh . . .
32724	1492-02-05	. . . ath wy haffwe <b>seth</b> ok <b>owerlæseth</b> eth permans <i>breff medh</i> hel ok hængiandhe insigle wskæreth wskrapeth wstwnghet <i>medh</i> hel ok هنگiande insigle . . .
32773	1492-07-02	. . . oss haffua <b>hørth seeth</b> och <i>granlika offuerlæsith</i> . . . <i>medh</i> helom inciglom och wæl bewaradhom.  . . . ath wj saa <b>hørth seeth</b> och <b>læsith</b> haffuom . . .
32775	1492-07-22	. . . ath wij haffwm <b>seet</b> och <b>offuerlæset</b> jth øpet helt <i>permentz</i> breff <i>medh</i> iij hele oførderffuede hengende jnsigle . . .
32936	1493-05-15	. . . oc <b>sagom</b> wij tha ther <b>handteradom</b> oc <i>granneliga hørdom læsas</i> tw open <i>breff</i> ludande . . . oskrapath oplwmpersad ok oskald i <i>allom synom ordom</i> articulum wæll beseglada <i>medh</i> هنگiande jncigle ok førwarada i alla matto . . .
32947	1493-06-17	. . . at wij haffwe <b>seeth</b> oc <b>offwerlæsith</b> eth permeants <i>breff medh</i> firæ هنگende incegle oskrappet ostwnget j alle motthe offordærffwet . . .
33092	1494-05-18	. . . kennis jach . . . haffwa <b>hørth</b> och <b>seeth</b> swaludhande <i>breff</i> . . . <i>medh</i> hell och well beffwaradh jnsigle.
33102	1494-06-20	. . . loth . . . oss <b>se</b> eth oppeth <i>permantz</i> breff <i>medh</i> هنگiande incigle orriffuith oplumpath oc alledeles <i>offerdæruath</i> ludhandes ordh fran ordh . . .
33369	1496-04-21	. . . wij haffue <b>hørtt</b> och grauelige <b>owerseeth</b> eth besegld opith <i>pergamentz</i> breff <i>medh</i> eth hengende jncigle oskrapith och ostwngith ludendes . . .
33475	1497-02-23	. . . os haffwa <b>seeth ransakath</b> och <b>owerlæsith</b> j abbadisones talaporth eth tæstamentz breff besiglh <i>medh</i> goda manna jnciglom och j alle mathe wæl fowarath . . . ludendes ordh fran ordh . . .
33643	1498-10-09	. . . ath wy haffwom <b>seeth</b> ok <b>offwerlasith</b> swa dana <i>breffh medh</i> hel hyænginde ympcegle (!) o <i>scrapadhe</i> ok o skurne . . .
33644	1498-10-09	. . . ath wy haffwom <b>seeth</b> ok <b>offuerlasith</b> swa dana <i>breffh medh</i> heel hagyndhe ympcegle (!) v <i>scrapede</i> och skurne (!) . . .
33724	1499-03-08	. . . <b>kom ffore oss</b> et <i>breff</i> ludandes ord fran ord som her <i>epterscriffuet</i> staar . . .
33786	1499-07-06	. . . os haffua <b>set hørth</b> och <b>læset</b> eth opet beseglt pærnes <i>breff</i> oskrapat och ostrunget och aldeles offørskrapath och eth lithet permes <i>breff læst</i> thær vedh lydendes . . .

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SHDK no.	Date of vidimus	Text
	1500-00-00	. . . thet jak hauer <b>seeth</b> och <b>owerleset</b> eth permens <i>breff medh</i> ij ferduge (?) hengende insigle pa . . .
	1500-00-00	<i>Item bekænnnes</i> jak . . . ath abbadisen j Rysabergha closter baadh mik wænda til <i>swensko</i> eeth hwwffwdh <i>breff</i> . . . wtgiffuid pa latino hwilket jak giordhe allaledhis som <i>thet</i> lwdher oordh fran ordh <i>inthe</i> tillagth oc <i>inthe</i> borthsath Ok ath swa santh ær som nw ær sagth trykker jak mith <i>insigle fore tæssa wtscriffth</i> etc.
34673	1503-10-10	. . . at wij haffwe <b>seet</b> oc <b>øffuerlæsit</b> ith . . . <i>breff</i> ludande . . .
34694	1503-12-07	. . . thet vy hawom <b>hørth</b> ok grannelegha <b>seeth</b> eth <i>breff medh</i> liwsa <i>scriff (!)</i> ok oskrapadha bokstawa ok <i>medh</i> helom <i>hengiandom jnsiglom</i> . . .
35018	1505-00-00	. . . oss haffwa <b>seet</b> oc <b>høørt</b> <i>medh</i> helom inciglom oskrapat oc ofordærffwat i alle mottho <i>epterscriffne</i> <i>breff ord</i> fran ordh . . .
35042	1505-01-16	. . . wij haffwe <b>seeth</b> och <b>owerlæseth</b> iijj latins perknants <i>breff</i> och <i>fwnnom</i> wij them heell och <i>wsmittat</i> med <i>wforfalskadam</i> <i>bockstaffwom</i> aldellis i allom sinom <i>articulis</i> <i>wfordarffwat</i> med skelige <i>widerhængde</i> <i>jncigle</i> huilken <i>fornempde</i> iijj <i>breff</i> wij wændom aff latine jn <i>wppo</i> <i>swenska</i> lydende oord fron oord . . .
35935	1507-09-10	. . . wy haffwe <b>seet lesit</b> oc <b>høørth</b> eet <i>permentz</i> <i>breff medh</i> v hengiande <i>jncigle</i> oskadde oc oførfalsket j nogre motthe . . . oc <i>lydher</i> ordh fran ordh . . .
36498	1509-05-11	. . . <b>saagho[m]</b> och <b>losom (!)</b> eth <i>permenss</i> <i>breff</i> med hengiande <i>jncigle</i> <i>vskrapath</i> och <i>vffordørffwadh</i> . . .
36719	1510-04-14	. . . <i>kenomps</i> oss <b>seet</b> haffua <i>swalydande</i> <i>breff</i> som <i>her</i> <i>epterffølgher</i> .
37547	1514-02-19	. . . <b>saagho</b> wij eth <i>paperss</i> <i>breff</i> helth <i>wplumphet</i> wælfowarith <i>medh</i> <i>jndzigle</i> . . .
37694	1515-02-18	. . . wij haffwm <b>seet</b> och <b>hanterat</b> eth helth och i alle motthe <i>ostraffeligit</i> <i>permans</i> <i>breff</i> med helom och <i>welførdom</i> <i>insigelom</i> lydendes ord fran ord . . .
37755	1515-07-10	. . . wij haffwom <b>seet læsit</b> oc <b>hafft j warom handom</b> et <i>breff medh</i> heelt <i>insigle</i> <i>lywse</i> <i>script</i> allaledes færdigt oc <i>ostraffande</i> <i>ludendes</i> ord fra ord . . .
	1516-05-29	. . . at iak haffuer <b>seet lesit</b> oc <b>handladh</b> ena <i>wtskorne</i> <i>skriffth</i> som <i>gør</i> ær i <i>Stokholm</i> <i>radzstwgje</i> hela <i>obesmittade</i> <i>oryffne</i> oc allaledes i saa <i>matte</i> <i>skriffne</i> oc <i>skikkade</i> at <i>jnghen</i> kan haffue <i>mystroo</i> til <i>mynsthe</i> ordh <i>ther</i> <i>jnnelik</i> t ær <i>jnthe</i> ordh <i>forwent</i> <i>jnthe</i> <i>affsat</i> <i>jnthe</i> <i>tillagt</i> <i>wtan</i> <i>allaledhes</i> lydande . . .

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SHDK no.	Date of vidimus	Text
37980	1517–01–07	. . . <b>satte før rætta</b> . . . lagde j rætten . . . permante breff swa ludandes . . . at wor kommit fraa swadan pappers breff . . .
	1519–03–01	. . . <b>kom før retto</b> j . . . breff orriffuit ok ofordarffuat ludhande . . .
38412	1520–10–26	. . . huilkit wij <b>laase offuersage</b> oc grannelige <b>ransakede</b> och fwnnom thet helt oskrapet med ren script oc bokstaffuom med helom oc oskadadom jnsiglom j all sin stykke oforfalskadom lydendes j alle sine puncter oc article ord fraa ord . . .
38411	1520–10–26	. . . huilkit breff wy <b>laasom offuersagom</b> oc grannelige <b>ransakadom</b> oc fwnnom thet helt oskrapet med ren script oc bokstadom (sic!) med helom oc oskaddom jnsiglom j allom sinom stokkiom oforfalskadom lydendes j alle sine puncter oc article ord fraa ord . . .
	1522–02–21	. . . kennomps oss <b>seet</b> oc <b>hørt</b> saludande eth breff som her efter <i>scriffuit</i> star <i>medh</i> heel oc wellforwaret <i>incigle</i> .
38459	1521–04–07	. . . os <b>seeth læssidh</b> ok <b>hørth</b> haffua . . . hel ok hollen lydhandæ ordh fran ordh . . .
38628	1524–09–26	<i>medh thetta</i> oppit breff oss haffwa <b>seet</b> oc <b>hørt læsas</b> før oss . . . fire breff oc vidisse <i>medh</i> heel oc oskad insegle oc j alle motto ostraffligin . . .
38631	1524–10–12	<i>Gørom vitterligheth</i> oss <b>haffwa j hændher haftt</b> Och <b>læsith</b> all the hoffwodh breff och vidisser som thenna stora vithnisbreff och <i>scriffth</i> . . . inne holdher <i>medh</i> heel och holden [inci]ghle oskad ok ost[r]affeligh j alla mattho . . .
38661	1525–04–10	. . . adh vii <b>seth</b> och <b>offerlæsset</b> haffwa tw pappers breff oskrapath oplumpath ostwngen huarth tere . . .

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