



# THE HONOURABLE SÔGMÔ GAIUS SOERGEL PUBLICOLA

in the truth and teachings of the Three Jewels and the benedictions of all the Gods,  
*greetings!*

## A DECREE ON THE SUBSTANCE OF OUR SYSTEM OF NOBILITY AND MODIFICATIONS TO HONORIFIC ORDERS & HONOURS

Whereas on 28 April 2017 a native and homegrown system of nobility was created in our country according to the ranks and privileges that were of relevance to our country, including in regard to its past as a sovereign monarchy under the baron of Sandus and of Kremlum Sandus,

Whereas noble status in Sandus is, according to our prior decree, “based on an individual’s service to the State of Sandus” and that the nobility’s prevailing principles are “humility, modesty, and moderation,”

Whereas since 21 July 2013 the Most Honourable Order of the Throne of Sandus has existed without modification of its original founding edict and has since outgrown its original intention as the highest order of our state,

The Honourable Sôgmô Gaius Soergel Publicola hereby proclaims the following:

### SECTION 1: THE SUBSTANCE OF THE SANDUM NOBILITY

**ARTICLE 1.** In addition to humility, modesty, and moderation, the Sandum nobility is obliged by honour (τιμή) to observe the following custom of hospitality, or *ius hospitii*:

Hospite accepto hic hospitium ei esto: cena et tectus et balneum dantor, dummodo hospes nihil damni capiat. Nunc est binum hospitium.

Having received a guest-friend, let there be hospitality for him here: let dinner, shelter, and bath be given, so long as the host receives no harm. Now there is twofold hospitality.

This honourable custom of hospitality encourages all citizens yet obliges in particular barons and baronets of the State of Sandus to be hospitable with visiting guest-friends and strangers. It is a reciprocal custom that requires hosts to offer received and accepted guests essentials such as food, shelter, bathing, and safety and guests to neither threaten nor burden their hosts. Each must grant one another respect and maintain it. Both guest and host are bonded by the experience of hospitality, and exceptionally close bonds of guest-friendship may be represented by a token or closer friendship (*amicitia*).

**ARTICLE 2.** In the case of letters patent that grant the status of gentry or knighthood upon a recipient, a simple statement in the form and manner of a decree may be used. In the case of letters patents that grant the status of baron or baronet, however, letters patent must come in English, French, and Latin.

**ARTICLE 3.** Letters patent do not require grants of heraldic arms, and heraldic arms may be granted or amended in a simplified form at a later date. Letters patent issued subsequent to the initial grant of noble status may take a simplified form, while letters patent that grant in the original instance a rank or title must be in the form and manner specified above. Original grants of noble status, rank, and title may be amended for stylistic reasons, while subsequent letters patent must specify changes in the conditions of the grant.

**ARTICLE 4.** The Honourable Sôgmô will henceforth keep a record of all nobles, their ranks, and the blazons of their heraldic arms (if applicable). Pað will also keep a record of heraldic principles as they reflect particularly Sandum heraldry.

**ARTICLE 5.** All present and future barons and baronets may seek to hold a formal investiture ceremony that can only occur in-person and in the presence of the Sôgmô or þess royal representative charged with the purpose of executing an investiture. The Sôgmô shall prepare a standard program for such an investiture that may fit the circumstances of the grant, title, and status of the noble.

**ARTICLE 6.** Sandum nobles must swear a noble oath of fealty, or affirm it, during an investiture and may renew their oath at any time as requested and as appropriate. The oath, below, may be amended to include conditions particular to a noble's grant of title or other such stipulations that are appropriate to the circumstances of the grant.

I, name, title(s), am and shall be your liege man, and faith and truth I shall bear unto you, the Honourable Sôgmô of the State of Sandus, to preserve and protect you, to maintain true allegiance to you and the State of Sandus, and to keep hospitality for all peoples of your realm, for all my life and according to the conditions of my noble grant.

**ARTICLE 7.** The Honourable Sôgmô and their successors will swear a royal oath of duty in keeping with their noble and royal status in the State of Sandus at their ascension, enthronement, or at any state occasion where it may be appropriate to renew their oath. This oath is in addition to the Sagamorial Addendum to the Oath of Citizenship that represents the Sôgmô's oath as an officer of state and monarch in the Sandum republican constitution. The Royal Oath, by comparison, obliges the sovereign to fulfill their end of relationships with other constitutional branches and other customary obligations associated with the exercise of their office. Since the Sôgmô is enthroned *suo iure* and not crowned by an archbishop, the text of the oath is not a question and response but is a statement freely given.

I vow that I shall fulfill the duties of my office in accordance with the national philosophy of the Sandum People, that I shall with compassion and mercy subvent their suffering, and that I shall respect their humanity and dignity.

I vow that I shall govern the people of our state according to our laws and customs, with moderation and wisdom as taught by the Blessed One and with love and humanity for all.

I vow that I shall respect the traditional rights of Sandum citizens, those are, the enumerated rights guaranteed to citizens to live their lives and the principle of legal equality, and the right to petition the Sôgmô, and all democratic rights derived therefrom. That I shall govern and administer the State of Sandus, its socialist system, our rule of law. That I shall secure and promote the welfare the people of Sandus and afford them expression, safety, health, education, and above all else good weal. That I shall foster peace and foment solidarity and camaraderie with peoples around the world so disposed to the same. And, that I shall execute the necessary policies of the state.

I promise to maintain the settlement of the Party's enfranchisement as an independent constitutional body entrusted with its socialist mission and purpose. I promise to respect and yield to the sovereignty of the Council, the Sovereign People's direct democratic assembly. I promise to preserve our socialist system and society, to better it insofar as I am allowed by fate, and to share with equity the fruits of our commonwealth, all according to our laws and customs.

I promise that I shall accord honours only that are due, benefit only that which is merited, and respect the gravity of only those who knowingly earn them.

All this I promise and vow to do.

**ARTICLE 8.** The order of precedence for state and ceremonial reasons depends heavily on the context of the event for which precedence matters and can be altered as the circumstances require. A complete order of precedence is: Sôgmô, Sôgmô's spouse or partner, heads of state of Social System members (when applicable or appropriate), the Party Secretary, the Speaker of the Council, *interreges* (during heir election years), the Homard, the Homard the Heir's partner, former heirs and their partners, members of immediate Royal Family by seniority, barons, Elders of the Most Honourable Order of the Throne of Sandus (MHOTS), members of Homard's immediate family by seniority, baronets, ministers by seniority, members of the Central Committee of the Citizens' Party of Sandus by seniority of Party membership, royals and nobles of the Social System by their respective order of precedence, Commanders of the MHOTS, heads of government of Social System members (when applicable or appropriate), chairpeople of Party and Council committees and State or Common Economy commissions, provincial praetors, directors of coöperatives or enterprises by their respective seniority, *Seigneurs* of the Fraternal Annonary Order of the Wooden Bowl (OBB), *Chevaliers bannerets* of the OBB, Knights, *Chevaliers* of the OBB, directors of bureaux, Members of the MHOTS, Commanders of the Honourable Order of Athena Pronoea (AΘΠ), Knights of the AΘΠ, managers of coöperative work groups, Members of the AΘΠ, Party members, workers, esquires, Associates of the AΘΠ, citizens, and social citizens by their country's seniority in the Social System and their seniority.

For a simplified order of precedence, however, the following can be used:

1. Sôgmô
2. Party Secretary
3. Speaker of the Council
4. the Homard the Heir, followed by former heirs by seniority
5. Royal Family, followed by the Homard's family
6. Barons
7. Baronets
8. Ministers
9. CPS Central Committee
10. MHOTS
11. Praetors
12. Coöperative Directors
13. OBB
14. Knights
15. AΘΠ

## SECTION 2: MODIFICATIONS TO HONORIFIC ORDERS AND HONOURS

**ARTICLE 9.** To create an honour befitting friends of the State of Sandus, an honour of friendship is created of two ranks: distinction of friendship and a medal of friendship. Honorees of the rank of distinction will be enumerated on a list of honorees and will receive a simple artistic representation of the State flag. Medalists of friendship will receive a medal of friendship from the Sôgmô or þess representative charged with the purpose of presenting the medal and will be noted on the list of honourees.

**ARTICLE 10.** All honorific and chivalric orders of the State of Sandus can be governed by their own bylaws and new charters can be drafted to replace or amend existing ones.

**ARTICLE 11.** Deferring to our coëqual branches in our constitution and respecting their autonomy, we recommend the Citizens' Party of Sandus and the Council organise an honour derived from their own governance and rules, and encourage our coëqual branches to work with us to coöperate on other extant and future modes of honours in the State of Sandus, such as laureätes, *commendations*, and *ovationes*.

### SUBSECTION A: MODIFICATIONS TO THE MOST HONOURABLE ORDER OF THE THRONE OF SANDUS (MHOTS)

**ARTICLE 12.** Foreign members of the Most Honourable Order of the Throne of Sandus will now receive the distinction of "extraneous" to distinguish foreign members of the order from citizens of the State of Sandus and social citizens. On the order's roll of members, a new and separate list will now be kept for extraneous members and all ranks held by foreign members of the order will have "extraneous" suffixed to the rank, e.g., Member Extraneous, Commander Extraneous, and Elder Extraneous.

**ARTICLE 13.** Whereby members of the order who hold the rank of Elder or Commander may be degraded according to necessity according to the terms of the order's original charter, so too shall this principle now apply to Members and all members of the order. Degradation may occur in two instances: by attrition, that is, by inactivity and relative distance from the deeds and

previous honoured status in relation to the State of Sandus, and by dishonour. Those who are degraded by attrition may continue to bear the style and fashion of their former rank. Those who are degraded by dishonour must return all insignia and are disallowed from using the style and fashion of their former rank. Degradation of the order's Members will lead to expulsion, and members of all ranks may be expelled due to dishonour.

**ARTICLE 14.** The Most Honourable Order of the Throne of Sandus will henceforth have a holiday dedicated to it, Throne Day, upon which its members may reflect on the purposes of the order (that is, to advance the State of Sandus), organise philanthropic and charitable initiatives, and attend respective religious services and ceremonies dedicated to or by the order.

#### **SUBSECTION B: MODIFICATIONS TO THE FRATERNAL ANNONARY ORDER OF THE WOODEN BOWL**

**ARTICLE 15.** As the sovereign's personal chivalric company and order, the Fraternal Annonary Order of the Wooden Bowl will have autonomy within the Sandum system of honours. Its two *seigneurs*, Gaius Soergel Publicola and their friend and confidant Adam I of Überstadt, will govern the order as they see fit and by decree.

**ARTICLE 16.** The Fraternal Annonary Order of the Wooden Bowl is administratively restarted and will be governed by the principle of both charity and camaraderie among its participants.

**ARTICLE 17.** Chökhör Düchen will be marked in Sandus as both a *Sancta* holiday and a day of recognition, recognising the holiday's role as the order's administrative holiday. As with Throne Day, the day may be given over to meetings of the chivalric company and order, reflect on its purposes, organize philanthropic and charitable initiatives as specified and imagined by the *règlement*, and attend respective religious services and ceremonies dedicated to or by the order.

**THE HONOURABLE SÔGMÔ GAIUS SOERGEL PUBLICOLA**  
Sôgmô of the State of Sandus (they/það)

XXVIII Aprili MMXXI (28 April 2021)