

Towards a More Period Scroll Text

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CAVEAT: The way scrolls are handled in the West is changing. The College of Scribes is being dissolved and replaced with a guild. The backlog of scrolls will no longer be maintained and it will be the responsibility of the scroll recipient (or possibly the granting royalty) to arrange with a scribe and/or illuminator to produce the art.

SECOND CAVEAT: This was supposed to be a bit more inclusive, but it's gone pretty legal document heavy. Sorry about that.

What's required in a West Kingdom Scroll Text:

The discussion below of what is required to be signed and sealed may be changing with the dissolution of the College of Scribes. That being said, they remain good items to include.

- 1) For any scroll to be acceptable, it must include, at a minimum:
 - a) The names of the granting Royalty
 - b) The Realm of the granting Royalty
 - c) The name of the recipient (unregistered names must be distinguished by language such as "known to us as")
 - d) The award being given
 - e) The date of the award
 - f) Space for Royal signatures
 - g) Space for a Royal seal
- 2) If the recipient has requested their arms on the scroll, it must also include:
 - a) The registered blazon and/or emblazon (Both are preferred. If emblazon only, the text must include language such as "as pictured here")
 - b) Space for a Herald's signature
 - c) Space for a Herald's seal

On Document Types

- Diplomas – particularly formal charters, often with multiple types of authentication in the script. Diplomas are the most formal of the royal documents.
- Royal charters – a grant, particularly of land, by the sovereign (private individuals or institutions could also issue charters).
- Writs and mandates – an official letter from royal authority, either bestowing a privilege or issuing an instruction
- Letters patent – less florid than the other royal documents and lacking a witness list.

Parts of a Medieval Diploma/Charter/Writ/Letter

CAVEAT: Not all the elements appeared all the time. Further caveat, these are not all the possible elements, just the most frequent in medieval documents.

- Protocol
 - Invocation – the calling upon of God or other divine power to witness and strengthen the power of the document set forth.
 - Intitulation – the name and title of the “author” of the document
 - Inscription – the name and title of the addressee. Often in the SCA, this takes the form of “to all those to whom these presents come” or something similar.
 - Salutation – pretty straight forward, this is the “greetings” bit.
- Text
 - Notification – the express statement of the purpose of the document.
 - Exposition – the narration of the concrete and immediate circumstances generating the document.
 - Disposition – the description of the nature of the action of the document.
 - Final clauses
 - Clauses of obligation – those expressing the obligation of the parties to respect the act, for themselves and their successors.
 - Clauses of warning – those expressing the threat of punishment, either spiritual or corporeal, should the document be violated.
 - Promissory Clauses – those expressing the promise of a prize, often spiritual, to those who respect the charter
 - Clauses of Corroboration – those stating the means by which the document is validated and authenticated.
- Eschatocol
 - Corroboration – announces the means used to validate the document and guarantee its authenticity
 - jurat – contents of document were sworn to and signed before witness
 - testimonium clause (signature clause) – contains who signed and when and where signed; "Sworn to and subscribed before me this 8th day of October, 2009 in the City of Dayton"
 - attestation clause – attests to the signing of a document with a signature of attestation; "THUS DONE AND SIGNED..."
 - self-proof clause – usually only in wills, they contain affidavits of a testator and the witnesses as to the due execution of the document that allow the will to be proven without testimony.
 - Dating clause – indicates the place and date of execution
 - venue (topical date) – location where document was signed
 - (chronological) date – day, month, and year when document was signed
 - Subscription – signature block
 - attestation – signature of party, witness, or authenticator
 - qualification of signature – description of role played by signatory

An Example

[[INVOCATION]] In the name of our Lord and Savior Jesus Christ. [[INTITULATION]] I, Æthelred, by the Grace of God king of the English, make know to [[INSCRIPTION]] you the faithful and to my friends that [[NOTIFICATION]] Æthelflæd, with my consent, has granted [[EXPOSITION]] in praise of God and after her death for her salvation to the most blessed Paul, teacher of the gentiles, and to the brethren of his church who are rendering service by day and by night with the highest devotion, [[DISPOSITION]] two estates in her possession whose names are these: Laver with four hides and Cockhamstead with two hides. [[CLAUSE OF OBLIGATION]] We have granted that this gift is continuous and [[CLAUSE OF WARNING]] if anyone should wish to change it into something other than we decided may he pay the penalties with Judas who betrayed the Lord hereby and on that account by no means be able to escape unless he does penance. [[CLAUSE OF CORROBORATION]] Moreover these are the suitable witnesses of that gift.

[[SUBSCRIPTION]] Æthelnoth, archbishop of Canterbury, Wulfstan, archbishop of York, Ælfhun, bishop of London, and Ælfric, abbot, and Wigheard, abbot, and Ælfwig, abbot, and Alfred, dux, and Byrhtnoth, dux, and Eadric, dux, and Ælfsige, satrapa of the king, and Ufegeat [possibly Wulfgeat], satrapa of king, and Fræna, satrapa of the king, and Hargod, priest, and Æfric, deacon, and Wulfric, priest.

Without the flowery language

Invocation: In the name of our Lord and Savior Jesus Christ

Superscription: I, Æthelred, by the Grace of God king of the English

Inscription: Make known to you and my friends

Notification: Æthelflæd has granted land to St. Paul and the brothers of his church

Exposition: In praise of God and after her death for her salvation

Disposition: Specifically, she granted the estates of Laver with four hides and Cockhamstead with two hides

Clause of Obligation: This gift is continuous and binding on our heirs

Clause of Warning: If you try and change this gift, you will be in biiiiig trouble, young man.

Clause of Corroboration: Suitable witnesses saw this done

Subscription: Æthelnoth, archbishop of Canterbury, Wulfstan, archbishop of York, Ælfhun, bishop of London, and Ælfric, abbot, and Wigheard, abbot, and Ælfwig, abbot, and Alfred, dux, and Byrhtnoth, dux, and Eadric, dux, and Ælfsige, satrapa of the king, and Ufegeat [possibly Wulfgeat], satrapa of king, and Fræna, satrapa of the king, and Hargod, priest, and Æfric, deacon, and Wulfric, priest.

Invocations

- Religion in the SCA is ~tricky~.
- From Corpora, Chapter II, Verse F, we read:
 - Policy on Religion
 1. Having no wish to recreate the religious conflicts of the period under study, the Society shall neither establish nor prohibit any system of belief among its members. No one shall perform any religious or magical ceremony at a Society event (or in association with the name of the Society) in such a way as to imply that the ceremony is authorized, sponsored, or promulgated by the Society or to force anyone at a Society event, by direct or indirect pressure, to observe or join the ceremony. However, this provision is in no way intended to discourage the study of historical belief systems and their effects on the development of Western culture.
 2. Except as provided herein, neither the Society nor any member acting in its name or that of any of its parts shall interfere with any person's lawful ceremonies, nor shall any member discriminate against another upon grounds related to either's system of belief.
- Some people have argued that this means that religious inscriptions or invocations should be left off of things like scroll texts, others argue that that's not what the rule says at all (I'm in the latter camp). In general, I would **highly recommend** talking to both the scroll recipient **and** the signing royalty before you include any religious text, to make sure everyone is okay with your plan.
- ALTERNATIVELY
 - You can substitute SCAisms for religious references in scroll texts, so instead of "Now I beseech my Archbishops and all my suffragan bishops that they be attentive about God's right..." you might say "Now We beseech Our heralds and suffragan persuivants that they may be attentive to Our royal authority...", instead of "In the name of God, the Almighty..." you could use, "In the habit of Our ancient rights..." or "In the name of those Princes, Princesses, Warlords, and Ladies of the Snow who have preceded Our reign..."
 - Not part of the invocation, but "To all good Christian people..." could very easily become "To all good Western people..."
 - Be creative.

Intitulations

- Intitulations can be florid
 - Caesar Flavius Constantine, faithful, gentle, supreme, beneficent, lord of the Alemanni, Goths, Sarmatians, Germans, Britans, Huns, pious, fortunate, victorious, triumphant and always august... (from the Donation of Constantine [c. 750? (bit of a funny story there)])
- Or Brief
 - Phillip, by the grace of God, king of the French. (Royal Privilege for the University of Paris [1200])
- Henry V's chancery had a style I find particularly pleasing
 - The King right trusty and well beloved... (multiple documents, reign of Henry V)
- Something you may notice is the distinct lack of queens in these intitulations. Queens in medieval Europe were more for carrying on the dynasty than carrying out legal documents (though obviously this wasn't always the case, *see above at Æthelflæd*). In the SCA however, our queen has the same right as the king to sign the documents scribes produce. Here are a few easy suggestions for how to address that:
 - Caesar Flavius Constantine, faithful, gentle, supreme, beneficent, lord of the Alemanni, Goths, Sarmatians, Germans, Britans, Huns, pious, fortunate, victorious, triumphant and always august and Flavia Maxima Fausta, His honored lady...
 - Phillip, by the grace of God, king of the French and Agnes, His queen...
 - [N] the King, right trusty and well beloved, and [N], His queen
- To make it a bit more egalitarian (and smash that patriarchy)
 - Caesar Flavius Constantine, faithful, gentle, supreme, beneficent, lord of the Alemanni, Goths, Sarmatians, Germans, Britans, Huns, pious, fortunate, victorious, triumphant and always august and Flavia Maxima Fausta, graceful, gentle, faithful, beneficent, lady of the Alemanni, Goths, Sarmatians, Germans, Britans, Huns, pious, fortunate, honorable, just and always august
 - Phillip, by the grace of God, king of the French and Agnes, by honor and virtue, queen...
 - [N] the King, and [N], the Queen, right trusty and well beloved...
- My personal favorite
 - Lucifer, emperor of the deep Acheron, king of Hell, duke of Erebus Chaos, prince of the Shadows, marquis of and of Pluto, count of Gehanna, master, regent, guardian and governor of all the devils in hell and of all those mortal men alive in the world who prefer to oppose the will and commandment of our adversary Jesus Christ, to our dearest and well beloved lieutenant and protector-general in the West, John of Burgundy... (A Letter from the Devil to John the Fearless, Duke of Burgundy)

Salutations

- Salutations are pretty simple and usually take the form of “greeting(s)”.
 - Henry, King of England, Duke of Normandy and Aquitaine, and Count of Anjou, to his Archbishops, Bishops, Abbots, Earls, Barons, Justiciaries, Sheriffs, all of his Ministers and faithful subjects. Greeting. (A charter granted to the City of York by Henry II [c. 1100])
 - In Latin: Henricus, Rex Anglorum et Dux Normannorum et Aquitanorum et Comes Andegavorum, archiepiscopis, episcopis, abbatibus, comitibus, baronibus, justiciis, vicecomitibus et omnibus ministriis et fidelibus suis. Salutem.
- Sometimes they’re a bit fancier
 - Frederick by the grace of God emperor of the Romans, always august, to the bishops, dukes, counts, margraves and all to whom these letters shall come: sends his favor, peace, and love. (Peace of the Land Established by Frederick Barbarossa between 1152 and 1157)

Corroboration

- Corroborations tend to be to the point
 - In wisse whereof we haue caused to be made these our lettres patents (Letters Patent of John Cabot from Henry VII)
 - Yeuen (given) under our(e) signet... (numerous documents of Henry V)
 - In wisse wereof the parties aforseid to this indentures chaungeably han sette her seals (London Indenture of Henry V, 1453)

Dates

- Dates appear a number of ways
 - Feast Day
 - On Candlemas.
 - Day of the week before a feast day
 - The Friday next before Michaelmas.
 - Day of the week after a feast day
 - The Wednesday next after St. Andrew’s Day
 - Day of the Month
 - The 13 day of March
 - The date can also be written using the old Roman date
 - “pridie Kalendas Apriles”
 - <http://www.latin.org/datecalculator.php> is a good calculator for this
- The year is less frequently listed
 - In early period documents, the indiction is sometimes used as or with the year.
 - The indiction is a fiscal period of fifteen years used as a means of dating events and transactions in the Roman Empire and in the papal and some royal courts. An indiction year began around September 25, but could also be counted from September 3, December 25, or January 1. Because consistency in these matters is utterly unimportant.

Grant of Arms to the Company of Bowyers (1488)

To all true Cristen People thies presentes Ires reding hering or seeing I THOMAS CLARENCEAU principall heraulde and King of Armes of the South pts of this Realme of England otherwise called Thomas Holme Knyght send deu and humble recomendacion and greting as it apperteigneth in our Lord God Everlasting Equite woll and reason ordenneth that for so moche as I understond for certein that evry Crafte and fraternite wtin the Kynges most Royall Cite of London called his Chambr compase stody devyse & ynmagyne wt theyre besy curys & undeleyed devoyres and dyligencys and suche psonys namely as be lyneally dyscended from noble blode compellyd thereunto by verrey course of nature the most convenyent and most honourable weyes and meanes to them possible for to Exalte and pferre theyre Crafts and fraternyteys to honour and nobley & to as excellent laude and recomendacyon as by theyr myndes canne be thoughte or contryvyd to thentent that evy psonne entryng or comyng into theyr Crafte & fraternyteys heryng of their sadde and laudable vertuoux and comenda ble disposicions and opynyons shulde the rather enforce and apply themselfe effectually wth all possible delygence towards the maintenance and supportacyon & long contenewauce of the same to the laud and preysing of God thenor of the kynges our Souveraigne lorde of this his Realme and Cite aforsayd and of the sayd Crafte & fraternyte, amongs whom I the sayd King of Armes note and appoynte at this tyme specially the goode sadde and worshipfull and well disposyd persones the WARDENS of the full honourable Craft & fraternyte of BOWYERS of the said Cite, that is to say Willm Awssten and Richard Clarke Citezens Bowyers and Wardens of the same Crafte for the tyme being wt all the hole body of the same I the sayd Kyng of Armes for the tender zeale and inward affeccyon that I bere towards the said Crafte and fraternyte for the preferring and encesse therof to honneur and nobles have geven and graunted unto theym the Armeys hereafter following as in the Margyne dipikt more plenly apperyth that is to saye They beare SABLE UPON A CHEVERON GOLD THRE MOLLETS PERSYD BETWENE THRE FLOYTS SILVER, the Crest uppon the Helme THRE BOWES BENT GOULYS STRYKYD GOLD sette wtyne a wreyth golde and asure, the Mantell sable Forred with Ermyn, as in the margyne depyct wch armes by thactoryte and powre of myn office annexed and attriutyd of the sayd Kyng have devysed and ordeyned to and for the sayde Craft and fraternyte of BOWYERS to theym that now be and to them that hereafter schalbe theyre successours, In singne and token of Noblesse for evermore. To have to hold occupy and rejoyce the same armys pesyibly and vouablye to the said Wardens and their Successours Bowyers at theyr plesyres wtoute eny impedymment Interrupcion lette or enpchement by vertue of my said graunte for evrmore.

In wytenesse wherof I the sayd King of Armes to thies psents synged wth my hand have do putte my seall of Armes of auctoryte Yeven at London the xxth day of Novembris in the iijjthe yeare of the Reygne of our Sovygne lord king Henry the vijthe.

Translated in Modern English:

To all true Christian people these presents are reading hearing or seeing I Thomas Clarenceau principal herald and King of Arms of the South parts of this Realm of England otherwise called Thomas Holme Knight send due and humble recommendation and greeting as it appertaineth in our Lord God everlasting Equity will and reason ordaineth that for so much as I understand for certain that every Craft and fraternity within the Kings most Royal City of London called his Chamber compass study devise and imagine with their busy currys and undelayed devoirs and diligencies and such persons namely as be lineally descended from noble blood compelled thereunto by very course of nature the most convenient and most honourable ways and means to them possible for to exalt and prefer their Crafts and fraternities to honour and nobly and to as excellent laud and recommendation as by their minds can be thought or contrived to the extent that every person entering or coming into their Craft and fraternity hearing of their sad and laudable virtue and commendable dispositions and opinions should the rather enforce and apply themselves effectually with all possible diligence towards the maintenance and support and long continuance of the same to the laud and praising of God the honour of the king our Sovereign lord of this his Realm and City aforesaid and of the said Craft and fraternity, amongst whom I the said King of Arms note and appoint at this time especially the good sad and worshipful and well disposed persons the WARDENS of the full honourable Craft and fraternity of BOWYERS of the said City, that is to say William Austen and Richard Clarke Citizens Bowyers and Wardens of the same Craft for the time being with all the whole body of the same I the said King of Arms for the tender zeal and inward affections that I bear towards the said Craft and fraternity for the preferring and increase thereof to honour and nobles have given and granted unto them the arms hereafter following as in the margin depicted more plainly appeareth that is to say they bear SABLE UPON A CHEVRON GOLD THREE MULLETTS PIERCED BETWEEN THREE FLOATS SILVER, the Crest upon the Helm THREE BOWS BENT GULES STRIKED GOLD set within a wreath gold and azure, the mantle sable furred with ermine, as in the margin depicted which arms by the authority and power of mine office annexed and attributed of the said King have devised and ordained to and for the said craft and fraternity of BOWYERS to them that now be and to them that hereafter shall be their successors, In sign and token of nobility for evermore. To have to hold occupy and rejoice the same arms peacably and {vouablye} to the said Wardens and their successors Bowyers at their pleasure without any impediment interruption let or impeachment by virtue of my said grant for evermore.

In witness wherof I the said King of Arms to these presents signed with my hand have do put my seal of Arms of authority even at London the 20th day of November in the 4th year of the reign of our Sovereign lord king Henry VII.

(http://www.bowyers.com/charters_grantOfArms.php)

Declaration of Aberoth

To the Most Saintly Father in Christ the Lord, the Lord John, by divine Providence, Supreme Pontiff of the Holy Roman Catholic Church, from his humble and devoted sons, Duncan - Earl of Fife, Thomas Ranulph - Earl of Moray, Lord of Man and Annandale, Patrick Dunbar - Earl of March, Malise - Earl of Strathearn, Malcolm - Earl of Leven, William - Earl of Ross, Magnus - Earl of Caithness and Orkney, and William - Earl of Sutherland; Walter - Seneschal of Scotland, William Soules - Butler of Scotland, James - Lord of Douglas, Roger Mowbray, David - Lord of Brechin, David Graham, Ingram Umfraville, John Menteith - Guardian of the Earldom of Menteith, Alexander Fraser, Gibert Hay - Constable of Scotland, Robert Keith - Marischal of Scotland, Henry Sinclair, John Graham, David Lindsay, William Olifaunt, Patrick Graham, John Fentoun, William Abernethy, David Wemys, William Montefix, Fergus Ardrossan, Eustace Maxwell, William Ramsay, William Montealt, Alan Moray, Donald Campbell, John Cameron, Reginald le Chien, Alexander Setoun, Andrew Leslie, and Alexander Stratoun, along with the other Barons, Freeholders and all the common people of the kingdom of Scotland, we send every filial reverence with devoted kisses of your blessed feet.

Most Holy Father and Lord, we know from the deeds of the ancients and we read from books -- because among the other great nations of course, our nation of Scots has been described in many publications -- that crossing from Greater Scythia, via the Tyrhennian Sea and the Pillars of Hercules, and living in Spain among the fiercest tribes for many years, it could be conquered by no one anywhere, no matter how barbarous the tribes. Afterwards, coming from there, one thousand two hundred years from the Israelite people's crossing of the Red Sea, to its home in the west, which it now holds, having first thrown out the Britons and completely destroyed the Picts, and even though it was often attacked by the Norse, the Danes and the English, it fought back with many victories and countless labours and it has held itself ever since, free from all slavery, as the historians of old testify. In their own kingdom, one hundred and thirteen kings have reigned of their own Blood Royal, without interruption by foreigners.

The merits and nobility of these people, even if they were not obvious from the other signs, shine out openly enough from this, that even though they lived at the furthest ends of the Earth, the King of kings and the Lord of lords, Jesus Christ after His Passion and His Resurrection, called them nearly the first to his most Holy Faith. Nor did He want to confirm them in the said Faith by anyone but the first to be an Apostle, despite being second or third in rank, the brother of the Blessed Peter, gentle Saint Andrew, whom ever since, He has asked to protect them as their Patron.

However, the Holy Fathers, your predecessors, considering these thoughts with a careful mind, bestowed on this very kingdom and people many favours and countless privileges since it was the special charge of Blessed Peter's brother. Thus, obviously, the result was that until now our people lived free and untroubled under their protection until that mighty prince, Edward, King of the English, the father of he who now reigns, came with the appearance of a friend and ally to harass like an enemy, our leaderless kingdom and our people who were accustomed neither to evil or treachery nor to battles or ambushes. He committed injustices, killings, attacks, robberies, arson, the imprisonment of priests, the burning of monasteries, the looting of churches, and countless other enormous outrages, on the said people sparing no one on account of age or sex, saintliness or rank, to an extent that no one could describe nor fully believe unless they had experienced it.

From these countless evils, with His help who afterwards soothes and heals wounds, we are freed by our tireless leader, king, and master, Lord Robert, who like another Maccabaeus or Joshua, underwent toil

and tiredness, hunger and danger with a light spirit in order to free the people and his inheritance from the hands of his enemies. And now, the divine Will, our just laws and customs, which we will defend to the death, the right of succession and the due consent and assent of all of us have made him our leader and our king. To this man, inasmuch as he saved our people, and for upholding our freedom, we are bound by right as much as by his merits, and choose to follow him in all that he does.

But if he should cease from these beginnings, wishing to give us or our kingdom to the English or the king of the English, we would immediately take steps to drive him out as the enemy and the subverter of his own rights and ours, and install another King who would make good our defence. Because, while a hundred of us remain alive, we will not submit in the slightest measure, to the domination of the English. We do not fight for honour, riches, or glory, but solely for freedom which no true man gives up but with his life.

It is for these reasons, Reverend Father and Lord, that we beg your holiness with humble hearts and every urgent prayer, knowing that you will review everything with a true heart and a saintly mind since before Him in Whose name you reign on Earth there is neither bias nor difference between Jew or Greek, Scot or Angle, and considering the trouble and anguish brought on us by the English, that you will warn the king of the English, that he ought to be satisfied with what he owns because once it used to be enough for seven kings, and that you will think it right to encourage him to leave us Scots in peace, living in poor Scotland beyond which there is nothing habitable and nothing we desire. For this, we will effectively do whatever we can to gain peace, bearing in mind our situation.

For this concerns you, Holy Father, since you see the raging ferocity of the pagans against Christians, which the sins of the Christians deserve, and the borders of Christendom being pushed back every day and you must see how much it will hurt your saintly reputation, if (which let it not) any part of the church is overcome or induced to sin during your time. Therefore let Him rouse those Christian leaders who say that they cannot go in support of the Holy Land for no reason although they pretend that the reason is wars with their neighbours. The reason for their difficulties is actually because they expect better rewards and weaker resistance in warring with their smaller neighbours. But the omniscient One knows well enough with how light a heart we and our aforesaid lord and king would go there, if the king of the English would leave us in peace.

If your Holiness, trusting too much in the English version of these events, does not truly believe us, or does not stop supporting them to our disadvantage, then, we believe that the slaughter of bodies, the loss of souls, and all the other things that will follow, the injuries that they will do to us and we to them, will be blamed by the Most High on you.

Thus, as if your sons, we are and always will be ready to do for you, His vicar, whatever you require insofar as it is our duty; and so, we commit the upholding of our cause to the Supreme King and Judge, entrusting our worries to Him and completely confident that He will fill us with courage and reduce our enemies to nothing

May God grant you holiness and health in His holy church for a long time.

Sent from the Monastery of Arbroath in Scotland, on the 6th day of the month April, in the year of Grace 1320, the fifteenth year of our abovementioned king's reign.

https://en.wikisource.org/wiki/Declaration_of_Arbroath

Barons' Letter of 1301

Sancta Romana mater ecclesia per cuius ministerium fides Catholica gubernatur in suis actibus cum ea sicut firmiter credimus et tenemus maturitate procedit quod nulli prejudicare sed singulorum jura non minus in aliis quam in seipsa tanquam mater alma conservari valet illsesa sane. Convocato nuper per serenissimum Dominum nostrum Edwardum Dei gratia Regem Angliae illustrem Parlamento apud Lincolniam generali idem Dominus noster quasdam literas apostolicas quas super certis negotiis condicionem et statum regni Scotiae tangentibus ex parte vestra receperat in medio exhiberi et seriose nobis fecit exponi. Quibus auditis et diligentius intellectis tam nostris sensibus admiranda quam hactenus inaudita in eisdem audivimus contineri. Scimus enim Pater Sanctissime et notorium est in partibus Angliae et nonnullis aliis non ignotum quod a prima institutione regni Angliae Reges eiusdem regni tam temporibus Britonum quam Anglorum superius et directum dominium regni Scotiae habuerunt et in possessione vel quasi superioritatis et directi domini ipsius regni Scotiae successivis temporibus exstiterunt. Nec ullis temporibus ipsum regnum in temporalibus pertinuit vel pertinet quovis jure ad ecclesiam supra-dictam quinimmo idem regnum Scotiae progenitoribus praedicti Domini nostri Regibus Angliae atque sibi feudale existit ab antique nec etiam Reges Scotorum et regnum alii quam Regibus Angliae subfuerunt vel subjici consueverunt. Neque Reges Angliae super juribus suis in regno praedicto aut aliis suis temporalibus coram aliquo iudice ecclesiastico vel seculari ex libera praeheminentia status suae regiae dignitatis et consuetudinis cunctis temporibus irrefragabiliter observatae responderunt aut respondere debebant. Unde habito tractatu et deliberatione diligenti super contentis in vestris literis memoratis communis concors et unanimis omnium nostrum et singulorum consensus fuit, est ac erit inconcusse Deo propitio in futurum quod praefatus Dominus noster Rex super juribus regni sui Scotiae aut aliis suis temporalibus nullatenus judicialiter respondeat coram Vobis nec iudicium subeat quoquomodo aut jura sua praedicta in dubium questionis deducat, nec ad praesentiam vestram procuratores aut nuncios ad hoc mittat praecipue cum praemissa cederent manifeste in exhaereditationem juris coronae regni Angliae et Regiae dignitatis ac sub-versionem status eiusdem regni notoriam, necnon in praejudicium libertatum, consuetudinum et legum paternarum ad quarum observationem et defensionem ex debito perstiti juramenti astringimur et quae manutenebimus toto posse totisque viribus cum Dei auxilio defendemus. Nec etiam permittimus aut aliquatenus permittemus sicut nec possumus nec debemus premissa tam insolita indebita praejudicialia et alias inaudita perselibatum Dominum nostrum Regem etiamsi vellet facere seu quomodolibet attemptare. Quocirca Sanctitati vestrae reverenter et humiliter supplicamus quatenus eundem Dominum nostrum Regem (qui inter alios principes orbis terra Catholicum se exhibet) et ecclesiae Romanae devotum jura sua, libertates, consuetudines et leges praedictas absque diminutione et inquietudine pacifice possidere et ea illibata persistere benignius permittatis. In cuius rei testimonium percipere sigilla nostra tam pro nobis quam pro tota Communitate predicti regni Angliae praesentibus sunt appensa. Data apud Lincolniam xii die Februarii, Anno Domini Millensimo Trescentensimo.

The Holy Roman Mother Church, by whose ministry the Catholic faith is governed in its acts, proceeds, as we firmly believe and hold, with that gentleness that she wishes to prejudice no one, but, like a gracious mother, to preserve the rights of individuals, not less in other countries than in her own body, unimpaired. At a general Parliament lately summoned at Lincoln by the most serene Lord Edward, by the grace of God, illustrious King of England, the same our Lord the King caused lately to be displayed in our midst and to be explained to us certain Apostolic letters which he had received on your part concerning certain matters affecting the condition and state of the kingdom. And when we had heard and carefully understood them we found that they contained matters which caused as much wonder to our feelings as they were unheard of hitherto. For we know, most Holy Father, and it is notorious in our country and not unknown to many, that from the first foundation of the kingdom of England, the kings of that kingdom, as well in the times of the Britons as of the Angles, had in their possession superiority and direct dominion over the kingdom of Scotland, or were captains of the sovereignty and rightful lordship of the same at successive periods, nor at any time did the same kingdom in temporalities belong, nor does it now belong in any way, to the aforesaid Church. Moreover, the same kingdom of Scotland has existed from ancient times as fief to the progenitors of our said king, themselves kings of England, and to the king himself. Nor were even the kings of the Scots and their kingdom subject or wont to be subject to any other than to the kings of England, nor have the kings of England answered, or ought they to answer, concerning their rights in the kingdom aforesaid or concerning any other their temporalities, before any judge ecclesiastical or secular, because of the pre-eminence of the state of their royal dignity, and custom in all times irrefragably observed. Wherefore, after discussion and careful deliberation on the contents of your letter mentioned, the common, concordant, and unanimous consent of all and singular of us has been, is and will be, by favour of God, unshakeably fixed for the future, that our aforesaid Lord the King do not answer in any way touching the rights of the kingdom of Scotland or other their temporalities before you, nor undergo judgment in any way, nor bring his aforesaid rights in question, nor send to your presence proctors or ambassadors for that purpose, especially since such proceeding would tend to the disinheritation of the right of the Crown of England, and of the royal dignity, and to the notorious overturning of the state of the same kingdom, as well as to the prejudice to the liberty, customs, and the laws of our fathers, to the observance and defence of which we are bound by the due regard of our oaths, and which we will keep in our hands with all our power, and will defend, by Cod's help, with all our might. Nor do we even permit, nor will we in any way permit, for we cannot and ought not to do so, our aforesaid Lord the King to do or in any way attempt (even if he himself wished it) the premises so strange, so undeserved and prejudicial, and hitherto unheard of. Wherefore we beg your Holiness, reverently and humbly, to graciously permit the same our Lord the King, who, among other princes of the world, displays himself a Catholic and devoted to the Church of Rome, to possess in peace his rights, liberties, customs and laws aforesaid, without diminution or disturbance, and to hold the same uninjured. In testimony whereof our seals, as well for ourselves here present as for the whole aforesaid Communities of the Kingdom of England, are appended collectively to these present letters. Dated at Lincoln, 12 February, A.D. 1300

https://en.wikipedia.org/wiki/Barons%27_Letter_of_1301

Middle English Gold Scarf

By Uther the Kyng trusty and welbeloued and Kara his Qwene. Ffor asmuche as certain matiers þat gretely touchen and concernen þe good weele and worship of vs our Landes lordships and sogeteis We haue willed our hawrawdes herof to comen with you: We woll desire and pray þat you a-knawe þe wel-bering of ouer souget Clare Elena of Strathclyde on þe joust and preconise hire a Ridere of þe West and a Ladie of our Ordere of þe Westerne Gold Scarf. We hertely desire also

þat in suche þinges as pendes too þe ordere ye woll yeue vnto hire full feith and credence. We furþer nemneþ hier an Honourable Ladie and Graunten unto her Armes þe blasing of wich ys seen here. Yeuen þe xxiiii. day of August anno societatis xliii.

Which in modern English reads: By Uther the King, trusty and well-beloved, and Kara his Queen. As there are certain matters that greatly touch and concern the wellbeing and worship of us, our lands, our lords, and our subjects, we have willed our heralds here to come to you: We will, desire, and pray that you acknowledge the skill of our subject Clare Elena of Strathclyde at the joust and recognize her as a Rider of the West and a Lady of our Order of the Western Gold Scarf. We heartily desire also that, in such things as relate to the order, you will give unto her full faith and credence. We further name her an Honorable Lady and Grant unto her Arms, the emblazon of which are seen here. Given the 24th Day of August, AS 43.

Anglo-Saxon Baronial

Swilce wæs lahriht min fædera and ealdfædera, Ic Titus, cyning westernan þeode, and Eilis, min cwen, forþohtendum don rihtlice for eallum urum þeode, nemnaþ ure deore ambehtwife, Branwen Cryccthegn Deorcwuda, anre Gesiþwife Westernes Motan. We doð þisne for hire dryhtenholdre and arwyrþre þegnunge þe heo dyde to us and urun cynedome, habban and brúcan oð hire ende, mid eallum gerihtum ond nidum þe longen þærto. We gelagað þisne gifu þinglease from mæle and leaþ ænigne þe seceaþ hie ansacan.

Gyf hwa ðonne þurð ænige dyrstnyse oððe þurð deofles lare ðis bebod abrecaþ wylle, oððe ðas gesetednyse on oðer awendan durre, sig he awyrgeð mid eallan ðan awyrgeðnyssan ðæ synd awritene on eallan halgan bocan, and sig he ascyred fram ures drihtnes gemanan and ealre his halgana, and syg he gebunden ða hwile ðe he libbe on ðissan life mid ðam ylcan bendan ðe God elmihtig þurh hine sylfne betæhte his halgan apostolan Petre and Paule; and efter his awyrgeðan forðsige ligce he æfre on helle grundleasan pytte and byrne he on ðam ecan fyre mid deofle and mid ðam awyrgeðum gastan ðe him midwuniað æfre buton ende, buton he hit ær his forðsiðe gebete.

Ðis wæs gewriten þæs gære þe wæs agan fram ferscipes fruman feower and feowertig wintra ond in þridde monaþe ure cynedæga. þe dæg wæs ante diem sextum decimum Kalendas Novembris. þis wæs gedon æt hærfesttides cynemelde on þæm ealdordome þe is genæmned þa Mistas . beforan þissum wituþ geþafigendum þe hære namon her benioþan gewritene and gesewene siondon

Idem Anglice: Such was the law-right of my father and my ancestors, I Titus, King of the Western people, and Eilis my Queen, thinking to act righteously for all My people, name our beloved servant Branwen Cryccthegn Deorcwuda a Baroness of the Western Court. We make this gift in recognition of her loyal and honorable service to Us and Our Kingdom, to have as long as she lives, with all rights and duties that belong thereto. We establish this honor free from all lawsuits and admonish any men who would seek to counter it.

If therefore any one, through any audacity, or through the devil's lore, will break this decree, or may dare to turn to other this settlement, be he accursed with all the curses which are written in all the holy books, and be he severed from the communion of our Lord and all his saints ; and be he bound, while he lives in this life, with the same bonds which God Almighty through himself has delivered to his holy apostles, Peter and Paul ; and, after his accursed departure hence, lie he ever in the groundless pit of hell, and burn he in the eternal fire, with the devil and with the accursed spirits, which dwell with him ever without end; unless, ere his departure hence, he make amends.

This was written in the year that was agone from the birth of the Society forty-four winters and in the third month of Our Reign (royal days). The day was the seventeenth of October. This was done at the Fall Coronet Tournament in the Principality of the Mists, before these witnesses whose names are written and seen beneath.

Anglo-Saxon Pelican

Gode ælmihtigum rixiende ðe ræt and gewissað eallum gesceaftum þurh his agenne wisdom . and he ealra cininga cynedom gewylt: Ic Marc cining eac þurh his gife ofer Westerne þeode and Patricia min cwen cyðeð þurh þis writ þæt we þas gifa are and þegenrihta geatton to Cynehilde Cynesigesdehter seo þe wæs Clare Elena de Montfortes læringmæden. þas gifa We gefon hire for þegnunge to Ealdordome Oerþe and Westanrice þære þe heo holdlice geworhte. We ahofon hie to þam Pellicanflocce mid ræde pellicangemotes . and geatton hire mid litteras patentes þone cumbol in scutello caeruleo ursus passans albus inter tres stellas aureas intra marginem albam. Gyf þanne hwilc man to þan geþristlæce oððe mid deofles searwum to þam beswicen sye þæt he þis on ænigum þingum lytlum oððe myclum þence to gebrecanne oððe to onwendanne . wite he þonne þæt he þæs riht agieldende sie byforan Cristes ðrymsetle - þonne ealle hefonware and eorþware on his andweardnesse beoð onstyrede and onhrerede . nymþe he hit ær her on worlde mid ryhte gebete. Ðis wæs gewriten þæs gære þe wæs agan fram ferscipes fruman six and feowertig wintra and in þam tacencircole þæt feorðe gær . þe dæg wæs quinto nones julii. Þis wæs gedon æt sumorlice bregowige and cynemelde on þære stowe þe is genæmned Oerða . beforan þissum witum geþafigendum þe hære namon her benioþan gewritene and gesewene siondon.

Idem Anglice: In the name of almighty ruling God who counsels and directs all things through his own wisdom and who governs the kingdom of all kings. I Marc, by His gift also a king raised up over the Western people, and Patricia, my queen, make known by this writ these gifts of honor and rights we confirmed to Cynehild Cynesigesdohotr, who was the protégée of Clare Elena de Montfort. We made this gift in recognition of Cynehild's honorable service to the Principality of Oertha and the Kingdom of the West. We, with the advice of the Pelican Council, elevate her to the Order of the Pelican and grant her, by letters patent, the following banner: Azure, a bear passant argent, between three mullets or, all within an bordure argent. If any man be so audacious, or by the devil's wiles so deceived, that he in any thing, little or great, think to break or aver this document, be it then known to him that he may have to make retribution for it before the throne of Christ when all the inhabitants of heaven and earth shall be stirred up and excited in His presence, unless he previously, here in the world, make just atonement. This was written in the year that was agone from the birth of the Society forty-six winters and in the fourth year of the indiction. The day was the fifth of the nones of July. This was done at the Summer Coronet and Investiture in the place which is named Oertha, before these consenting witnesses whose names are written and seen beneath.

Old Norse AOA

Magnus ok Esperanza létu skrifa runar því at scópo Soren j Alborg drottin. Baup rodd-þjónni sin gøra hægt kumbl at séð hér. 4 Heyannir XXXVIII. Cynehild skrif.

Höfþingi Oertha Höfþingskona Oertha

Translated:

Magnus and Esperanza had these runes written when they made Soren j Alborg a lord. They commanded their voice-servants to devise the battle standard seen here. 4 Heyannir XXXVIII. Cynehild wrote this.

Prince of Oertha Princess of Oertha

Latin AOA

Kylson Princeps Sorchaque Princepsa Oerthae Cyrum Aurelium domino ob beneficia sua Oerthae augent et dicto insigne armigerum contraermellinum tres leones aureori adtribunt. Ante diem quartum decimum Kalendas Iunias, anno societatis trigesimo et sexto faciunt.

Translated:

Kylson Prince and Sorcha Princess of Oertha promote Cyrus Aurelius to Lord for his good service to our realm and grant him certain ensigns armorial to wit: Counter-ermine, three lions or. Done the 19th of May, AS XXXVI.

The “blank” version would read: “ __ (NOM) __ Princeps __ (NOM) __ que Princepsa Oerthae __ (ACC) __ domino/ae ob beneficia sua Oerthae augent et dicto insigne armigerum __ (ACC) __ adtribunt. (Use proper date form) , anno societatis __ (Ordinal numbers, DAT) __ faciunt.”

Resources

<http://quod.lib.umich.edu/cgi/t/text/text-idx?c=cme;idno=ChancEng>

The University of Michigan's Anthology of Chancery English records a large number of Henry V's signet scrolls. It is an outstanding source that can be mined for pre-made scroll texts.

http://www.sca.org.au/scribe/articles/period_text.htm

Towards a More Period Text by Baron Adhemar de Villarquemada is a well written page with many period examples.

<http://www.angelfire.com/pa/allthat2/scriptorium/wordings.html>

Scroll Wordings Based on Period Texts by Maitresse Yvianne de Castel d'Avignon

http://heraldry.sca.org/kwhss/2014/Brunissende_Dragonette/SCA_Document_Texts.pdf

SCA document texts: it doesn't have to be all boilerplate or legal texts by Brunissende Dragonette. Brunissende rejects my notion that all legal all the time is the best, but that's cool, it's well written and well researched.