

Dorin-Ioan Rus: Aspects of the Life of Saddler Journeymen of Eighteenth-Century Sibiu

Guilds were professional corporations of craftsmen, merchants, and other professional groups from urban areas, which appeared in Europe in the Middle Ages and existed until the modern period (in Transylvania, until the nineteenth century). They were organized in Confraternities or associations. Furthermore, guilds established the territorial limits of the market, the quality of products, the number of their members (journeymen and apprentices), work hours, wages, and minimal prices. Because only masters had decision right within guilds, the latter were regarded as organizations of masters; this led to frictions between masters and journeymen as well as the guilds in matters pertaining to the wage system, work hours, etc.

Guilds were also an urban phenomenon, their members being free citizens. They were also an instrument for the delimitation of the non-guild competition, for instance for the control of local markets. No product could be sold in town without the seal of the guild. Craftsmen had to be members of the guild in order to be able to sell their products.

These institutions aimed at social security and, as it will become evident below, took over several social tasks that are similar to those of the present social security system. They had financial as well as other means for the help of the poor, widows, the sick, children, the unemployed, the children of the deceased confreres, etc. Thus, the social security system of the guild included not only the masters, but also the journeymen, apprentices, and their families. On the other hand, guilds had customs, which were typical of almost every professional branch and which offered the possibility for leisure and socialization to their members.

From a political perspective, Transylvanian guilds aimed at participating in the leadership and administration of towns. Here, they often became adversaries of the rich patricians, who enjoyed great wealth and considerable influence due to their commercial activities conducted over vast areas.

In the nineteenth century, capitalism and the new production methods dealt a serious blow to Transylvanian guilds. The practiced prices, market policy, as well as the anachronistic exclusivity generated massive changes in the mentality of guildsmen (the acceptance of machines that produced faster and better, professional freedom, etc). Once dissolved (1872), Transylvanian guilds transformed into companies, and their former members became their employees.

Below, I will discuss some of the aspects concerning the guild life of the saddlers of Sibiu in the eighteenth century.

A Short Historical Account of Saddle Making

The crafts of saddle making and belt making developed simultaneously as branches of the craft of leather processing. In the fifteenth century, saddlers and belt-makers formed independent guilds in certain towns and one guild in others. In Bistrița in 1465, one of the defense towers belonged to saddlers and another to belt-makers, which means that these crafts had powerful and influential guilds.¹ This is due to the abundance of raw material in the area of Bistrița [Bistritz/Besterce]. Another major center for these crafts was Cluj [Klausenburg/Kolozsvár]. In 1453, fifteen German belt-makers and five Hungarian saddlers are mentioned in this town. In 1484, in the same town, saddlers, belt-makers, bow-makers, sword-makers, shield-makers, and arrow-makers reorganized their guild.²

The most important towns in which saddle making developed were Sibiu and Brașov. This was due to the local needs, the abundance of raw materials in the areas around the two towns, as well as the demand coming from the two Romanian Principalities from across the Carpathians.

In the sixteenth century, saddle making witnessed a steady development because of the rise in war expenditure and because their products were essential to any army having cavalry outfits.

Documents from most of the Transylvanian towns mention belt-makers and saddlers, either as individual masters, or as organized in guilds. In 1507, the saddlers and belt-makers from Mediaș

¹ E. Csallner, *Denkwürdigkeiten aus dem Nösnergau*, Bistrița, 1941, p. 26.

² G. Gündisch, Herta Gündisch, K. Gündisch, G. Nussbächer, *Urkundenbuch zur Geschichte der Deutschen in Siebenbürgen*, vol 7, București, 1991, pp. 374-376, doc. Nr. 4577; S. Goldenberg, *Clujul în secolul al XVI-lea*, p. 135;

[Mediash/Medwisch] are mentioned;³ on October 9, 1510, upon the request of the saddler masters Georgius and Thomas from Sighișoara [Schäßburg/Segesvár], the Magistrate of the town confirmed the statute of the guild, which had eighteen articles, following the model of other statutes from the 7 + 2 Saxon Seats.⁴ In 1513, the saddlers and belt-makers from Târgu-Mureș [Neumarkt/Marosvásárhely] are mentioned; one of the representatives of the latter became mayor of the town in 1557.⁵ In 1520, the saddlers in Bistrița were also awarded the privilege to obtain raw materials and sell their products.⁶ Beginning with 1523, the representatives of saddlers and belt-makers started to participate in the leadership of the town.⁷

In 1553, the Moldavian Prince Alexandru Lăpușeanu ordered four thousand girdles from Brașov, which demonstrates that belt-makers had a large production.⁸ Carriers often intruded into their domain of activity, which resulted in numerous trials, settled by the judicial instances of the Universitas Saxorum.⁹

In order to protect themselves from non-guild competition or from related guilds, saddlers and belt-makers organized themselves in independent guilds in the larger towns. Thus, one is able to find the saddlers organized as an independent guild in Sibiu in 1502, in Sighișoara in 1510, in Cluj on November 21, 1521¹⁰, and in Târgu-Mureș in 1615.¹¹

Documentary sources

There is little information on the internal organization of these guilds. The most important documents pertaining to this aspect are the statutes, which also constitute the most credible source of information on their activity.

The statute of the guild from Sibiu from 1762 and the statutes of journeymen from the same town from 1764 provide an accurate image concerning the life and organization of saddler journeymen.

The statutes of the guild from Sibiu were approved upon the request of the saddler masters, being adapted to the new realities and comprising thirty-one articles.¹² For the present analysis, I have used their microfilmed copy from the Hungarian National Archives in Budapest.¹³ The text is written in German, in cursive Gothic script.

The statutes of the Confraternity of saddler journeymen from Sibiu from 1764 were inspired by the statutes of the guild from Vienna, which had been sanctioned by Empress Maria Theresa on February 22, 1762. These statutes comprise six sheets written in German in the Gothic script. Five out of the six sheets of the document are written on both recto and verso, thus containing eleven pages of text. On each page, there are floral motifs surrounding the frame containing the text. The sheets are bound in a brown leather folder (see photo); the front cover is inscribed with the following text, covering five rows and written in German using Latin capital letters: ARTICUL / EINER EHRSAMEN / SATTLER GESELLEN / BRUDERSCHAFT/ 1764 [The Articles of an honest Confraternity of saddler journeymen, 1764].

³ Șt. Pascu, *Meșteșugurile în Transilvania până în secolul al XVI-lea*, București 1954, p. 137.

⁴ G. Nussbächer, *Documente privind meșteșugurile din Sighișoara. Catalog de documente 1376-1598*, Brașov, 1998, p. 26-27, doc. no. 34.

⁵ Bónis Johanna, *Colecția lăzilor de breaslă a Muzeului de Istorie din Târgu-Mureș*, în *Marisia*, vol. XXVII, Târgu-Mureș, 2003, p. 97, fn. 28.

⁶ O. Dahinten, *Geschichte der Stadt Bistritz in Siebenbürgen*, Köln, Wien, 1988, p. 450.

⁷ Ibid.

⁸ Șt. Pascu, p. 138.

⁹ R. Rösler, *Beitrag zur Geschichte des Zunftwesens. Alteres Zunftwesen in Hermannstadt bis zum Jahre 1526*, in *Archiv des Vereins für siebenbürgische Landeskunde*, N.F. Bd. 38, Hermannstadt, 1912, p. 530.

¹⁰ S. Goldenberg, *Clujul în secolul al XVI-lea*, pp. 134-135.

¹¹ Bónis Johanna, p. 97, fn. 28; idem, *A marosvásárhelyi céhek tárgyi emlékei*, in *A marosvásárhely történetéből*, Târgu-Mureș, 1999, pp. 129-131.

¹² *Hermannstädter Sattlerzunft Articul*, 1762, la Arhivele Naționale, Direcția Județeană Sibiu, fond ZU.I, 430, inv. 32.

¹³ *Copia der Hermannstädter Sattlerzunft Articul*, la Magyar Országos Levéltár, fond Gubernium Transsylvanicum Levéltára. F.128. Céhiratok 15.-18. Szádad, Rola 45210, sheets 111-116 verso (further: *Copia der Hermannstädter Sattlerzunft Articul...*).

The content of the document is stated on the first page, namely that we are dealing with a copy of the articles from the guild statute pertaining to the rights and obligations of journeymen. The last sheet comprises the names of the masters and journeymen who signed this document, as well as the print of the guild seal from 1764. The seal has a round shape and contains a leather saddle placed horizontally, having above a plant with three leaves, drawn very schematically and with its tip pointing downwards, and below the inscription of the year 1764. The text of the inscription, situated outside of the field of the seal, is written in German using Latin capital letters: SATTLERZECH SIGEL ♣ IN HERRMANNSTADT ♣ [The seal of the saddlers' guild ♣ in Sibiu ♣]. There are two vegetal motifs resembling a clover between the words "Sigel" and "in" as well as between "Herrmannstadt" and "Sattlerzech." Between the field of the seal and the inscription, there are acanthus leaves above and below, linked by undulating geometric motifs on both sides. One should note the doubling of the letter "R" in the place name "Hermannstadt."

The signatories of this document from Sibiu from 1764 are three masters (Valentin Sontag, Martin Schirmes, and Michael Zacharias) and three journeymen (Johann Adam Walther from Sibiu, Christoph Walther Wichl from Schwäbäsch, and Johann Sproge Hermann from Wilfdorff auf Schlesien). The fact that the last two journeymen came from the area of the German states reveals the importance of Sibiu as a crafts center in the eighteenth century as well as its relevance as a destination for the journeymen in the process of learning their craft.

The Confraternity of journeymen

The Confraternity was an organization of journeymen aiming at mutual help and the protection of their common interests. Membership in the organization was volunteer-based, but it involved the payment of a fee. Furthermore, it was subordinated to the mother-guild. The statutes of the saddlers' Confraternity in Sibiu established rules pertaining to the admission of journeymen, the behavior of its members in the guild, the town, public areas, and the church, as well as pertaining to mutual help under various circumstances.

Admission in the Confraternity was made after the journeyman's admission into the guild and the approval of its leaders. In order to become a member of the guild, the candidate had to prove his belonging to the German ethnic group and the Christian faith, by presenting his birth certificate and release letter, as well as that he had never worked for a cobbler.¹⁴ Apprentices had to meet the same requirements, but their parents also had to prove their free status, meaning that they did not belong to the social category of serfs.¹⁵

Full membership happened after journeymen had paid all the fees, which amounted to two kreutzers for those from Sibiu and four kreutzers for those born outside the town, in case they found work.¹⁶ Throughout the work period, journeymen had to execute certain works according to their position: *A journeyman shall make ten German saddletrees and fifteen Kashubian saddletrees observantly and diligently, for which he shall first pay a tax of 1 Florin and 80 kreutzers, and before cutting down a load of wood, he shall pay double, that is 3 Florins and 60 kreutzers. Then, a journeyman shall make three thick saddles and five Lord Lieutenant saddles, whereas journeymen from within the country shall make fifteen Hungarian saddletrees and pay a tax for them.*¹⁷

Every journeyman newly arrived in town had to report to the journeymen shelter, after which they had to wait until one of the local journeymen or the young master found work for them. In case the journeyman had a release letter, he could report with it to the master who requested him, and in case he was from town, he could report to any master.¹⁸

A journeyman had no right to expect a workplace to be found for him, or else he would be fined with two weeks of work;¹⁹ in case he had worked for a cobbler, he was punished by being sentenced to work within the guild without pay for the same amount of time that he had spent working for the

¹⁴ *Copia der Hermannstädter Sattlerzunft Articul*, Article 1, sheet 111.

¹⁵ *Ibid.* Article 9, sheet 112/v-113.

¹⁶ *Copia der Hermannstädter Sattlerzunft Articul*, Article 16, sheet 114/v; *Articul einer ehrsamen Sattler Gesellenbruderschaft*, 1764, at the National Archives, The Sibiu County Directorate, fond ZU I 433, Article 6, sheet 3/v (further: *Articul einer...*).

¹⁷ *Articul einer...*, Article 5, sheet 3.

¹⁸ *Copia der Hermannstädter Sattlerzunft Articul*, Article 17, sheet 114/v; *Articul einer...*, Article 1, sheet 2.

¹⁹ *Copia der Hermannstädter Sattlerzunft Articul*, Article 17, sheet 114/v; *Articul einer...*, Article 2, sheet 2-2/v.

former;²⁰ if he had previously worked for a guild master, then he had to bring his greetings.²¹ Work for a master from Wallachia or Moldavia was punished in a similar fashion as work for a Transylvanian cobbler.²²

In case a journeyman did not find work, the Confraternity or the guild, if the former was absent, allocated eighteen kreutzers to him for the continuation of his journey, and a master provided accommodation for the night.²³ However, no master was allowed to take another master's journeyman.²⁴

In case a journeyman received work and entered the workshop of the master, he was required to give help to the other journeymen;²⁵ in case he was hired and paid by the week, he had to work for the master without pay for fourteen days, but in case he was released before the end of the fourteen days, the master was required to pay him for this work period.²⁶ Journeymen who had been released and left Sibiu were not allowed to return to the town for three months; in case they returned, they had to work for the guild without pay until the end of the three-month period.²⁷ Newly arrived journeymen were required to look for presents for their fellow journeymen in the Confraternity.²⁸

A workday lasted for twelve hours, from 6 a.m. to 6 p.m. in the winter, and from 5 a.m. to 5 p.m. in the summer.²⁹ Work was usually conducted in natural light. Artificial light was used in the period between St. Michael's Day (September 29) and the last days of March.³⁰ Journeymen were not allowed to perform other work than that assigned by the master.³¹ They were hired for a period of four weeks.³²

Journeymen were not allowed to leave their workplace, unless they were looking for work for a newly arrived journeyman.³³ They were required to sleep at the shelter or at the master to whom they were appointed;³⁴ sleeping at strangers or in rough neighborhoods was punished with four weeks of work.³⁵

The Confraternity also regulated the behavior of journeymen and took care of their clothing. Those who did not obey the rules were fined. The Confraternity did not tolerate any kind of favoritism, because everybody was equal before its rules and the laws of the guild. Discipline was strict and control severe. Journeymen were not allowed to have an uncivilized conduct in public areas or seek the companionship of people who do not enjoy a good reputation within the local community, or else they were fined with two weeks of work.³⁶ Their behavior should not compromise in any way the image of the guild within or without the institution and the town. Nobody was allowed to have an uncivilized conduct, swear, or drink excessively.³⁷ Unruly behavior in society and the frequenting of rough neighborhoods lead to the tarnishing of one's self-image as well as the image of the

²⁰ *Copia der Hermannstädter Sattlerzunft Articul*, Article 17, sheet 114/v; *Articul einer...*, Article 2 și 13, filele 2-2/v și 5-5/v.

²¹ *Copia der Hermannstädter Sattlerzunft Articul*, Article 17, sheet 114/v; *Articul einer...*, Article 2, sheet 2-2/v.

²² *Copia der Hermannstädter Sattlerzunft Articul*, Article 27, sheet 116; *Articul einer...*, Article 13, sheet 5-5/v.

²³ *Copia der Hermannstädter Sattlerzunft Articul*, Article 18, sheet 114/v; *Articul einer...*, Article 3, sheet 2/v..

²⁴ *Copia der Hermannstädter Sattlerzunft Articul*, Article 7, sheet 112.

²⁵ *Copia der Hermannstädter Sattlerzunft Articul*, Article 19, sheet 114/v-115; *Articul einer...*, Article 4, sheet 2/v-3.

²⁶ *Copia der Hermannstädter Sattlerzunft Articul*, Article 19, sheet 114/v-115; *Articul einer...*, Article 4, sheet 2/v-3.

²⁷ *Copia der Hermannstädter Sattlerzunft Articul*, Article 27, sheet 116; *Articul einer...*, Article 12, sheet 5.

²⁸ *Copia der Hermannstädter Sattlerzunft Articul*, Article 21, sheet 115; *Articul einer...*, Article 6, sheet 3-3/v.

²⁹ *Copia der Hermannstädter Sattlerzunft Articul*, Article 24, sheet 115/v-116; *Articul einer...*, Article 10, sheet 4/v-5.

³⁰ *Copia der Hermannstädter Sattlerzunft Articul*, Article 24, sheet 115/v-116; *Articul einer...*, Article 10, sheet 4/v-5.

³¹ *Articul einer...*, Article 10, sheet 4/v-5.

³² *Copia der Hermannstädter Sattlerzunft Articul*, Article 21 și 23, filele 115 și 115/v; *Articul einer...*, Article 6 și 8, sheets 3-3/v and 4-4/v.

³³ *Articul einer...*, Article 9, sheet 4/v.

³⁴ *Copia der Hermannstädter Sattlerzunft Articul*, Article 24, sheet 115/v-116; *Articul einer...*, Article 9, sheet 4/v.

³⁵ *Articul einer...*, Article 9 sheet 4/v.

³⁶ *Articul einer...*, Article 8, sheet 4-4/v.

³⁷ *Ibidem*.

Confraternity and, more seriously, that of the guild itself. Those who tarnished the image of the guild in this way were severely punished. Insults, libels, threats, brawls, and injuries were also severely reprimanded, the same as food abuse and drunkenness. The Confraternity sought to educate its members in order for them to become not only good workers, but also respectable members of the community, by imposing strict protection from any kind of vices.

The education imposed within the guild by means of the Confraternity was profoundly Christian. It was meant to supplement the education received at home or within the Church.

Mutual help was characteristic of the guild spirit. Guild members had to demonstrate their camaraderie under any circumstance as well as love for their neighbor, since they followed the basic Christian principles. Thus, journeymen from the Confraternity were required to provide assistance to the sick, even when the latter were from out of town and were only studying there. The Statute required journeymen to help their confreres who were in pain. Care for the sick was done in shifts. Journeymen took care of their confreres who were both physically or financially at a disadvantage.³⁸ The Statute stipulated that masters could give loans to journeymen on the condition that the sum should be returned within the four-week work period.³⁹ The Confraternity helped in the recovery of those foreign journeymen who were physically incapacitated.⁴⁰

Participation at Holy Mass was compulsory. The Confraternity took care of the spiritual education of journeymen, being aware of the impact that divinity could have upon human beings. They were also aware of the fact that Sunday school was useful and that the combination between the power of the Divine Word and that of human authority could have great impact upon the youth. This is further evidence of the religious preoccupations and function of the guild.⁴¹ Belatedness was also punishable by a fine, and those who were sick or away had to communicate the reason for not performing their religious duties, or else they faced reprimand. Failure to participate at the Sunday Holy Mass was punished with four weeks of work.⁴² The chest could be opened only with permission from the guild master, and everybody had to behave appropriately during its opening. The judgment of the guilty ones took place in front of the open chest, subsequent comments being not only futile, but also severely fined. The chest preserved the documents and the money that entered the treasury of the Confraternity. The money could be used only in case of necessity, such as care for the sick, assistance for those in a difficult situation, etc. There was an annual bookkeeping report, which was submitted to the guild.⁴³

Upon finishing the journeyman period, saddlers had the right to submit their masterwork. It varied in size and complexity, depending on the quality of each journeyman. For instance, requirements for a local journeyman were less strict than those for a foreign journeyman.⁴⁴

The articles of the Confraternity had to be read at the end of each trimester in order for journeymen to learn them better. This responsibility for the reading the articles fell on the Father of journeymen or the young master. Journeymen were compelled to follow strictly every article of the Statute, which the leadership of the guild read every four weeks.⁴⁵ They had to obey their master and complete the work that he assigned to them.⁴⁶ During their stay in Sibiu, journeymen had to report in front of the open chest every irregularity concerning the behavior of their confreres, which tarnished the honor and dignity of the guild.⁴⁷

The Articles of the Confraternity were set up by the leadership of the guild. The statute of the journeymen's association reveals the concern of the leaders for the young disciples, whom they wanted to educate in the Christian spirit in order to become respected members of the guild and the community.

³⁸ *Copia der Hermannstädter Sattlerzunft Articul*, Article 25, sheet 116; *Articul einer...*, Artilocul 7, sheet 3/v-4.

³⁹ *Copia der Hermannstädter Sattlerzunft Articul*, Article 22, sheet 115/v; *Articul einer...*, Article 8 sheet 4-4/v..

⁴⁰ *Copia der Hermannstädter Sattlerzunft Articul*, Article 26, sheet 116; *Articul einer...*, Article 11, sheet 5.

⁴¹ R. Rösler, p. 532.

⁴² *Articul einer...*, 1764, Article 9, sheet 4/v.

⁴³ *Copia der Hermannstädter Sattlerzunft Articul*, Article 22, sheet 115/v; *Articul einer...*, Artilocul 7, sheet 3/v-4.

⁴⁴ *Copia der Hermannstädter Sattlerzunft Articul*, Article 2, sheet 111/v.

⁴⁵ *Copia der Hermannstädter Sattlerzunft Articul*, Article 30, sheet 116; *Articul einer...*, Article 15, sheet 5/v.

⁴⁶ *Articul einer...*, Article 10, sheet 4/v-5.

⁴⁷ *Copia der Hermannstädter Sattlerzunft Articul*, Article 217 sheet 115; *Articul einer...*, Article 6 sheet 3-3/v.

(Translated from Romanian by Leonard-Gabriel Ciocan)

Copia
Derer von Allerhöchst
Ihro Kayserliche Königliche
Apostolische Mage-
stät,
Unserer Ehrsamten Sattler Zunft
Unterm 22 Februarii Aö 1762 in ünserm
Fürstenthüm Siebenbürgen, ünd zwar in
dero Haupt-Hermannstadt allermildest confir-
mirten Zunft Artikel, mit welchen Höchst-
Dieselbensowohl Meister als Ge-
Sellen begnädiget, und Lauten solche fol-
gendermaßen, als
die Gesellen belangend.

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Erstens in Privilegio Sechzehntes

Wenn ein fremder Gesell ankommt, so soll er auf der Herberge einkehren, und nach dem Örtengesellen schicken, damit derselbe ihm wegen Arbeit umschauen, wäre aber kein Geselle vorhanden; so soll es des jüngsten Meisters Schuldigkeit seyn, vom ältesten bis zum jüngsten Meister umzugehen. Hätte hiegegen der Gesell einen Freihts-Brief, so kan er insonderheit bey denjenigen der ihn verschreiben, einschicken, hätte auch einer allhier gearbeitet, und sein Meister giebt ihm Urlaub, so kan er bey einem Meister, wo er will, einschicken.

Andertens in Privil Siebenzehntes

Ehe und bevor aber der Örten Gesell, oder Jünge Meister dem fremden Gesellen um Arbeit umschaut, wird es ihm obliegen auf den Fremden genaue Achtung zu geben, ob er auch seinen Gruß, vom Ehrlichen Meister, allwo er das nächste mahl gearbeitet, bringe

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wäre es, daß er bey einem Fuscher, es sey wo es wollen in Arbeit gestanden; so soll er sich zuvor abstrafen laßen, als dan ihm um Arbeit geschauet werden, versiehet solches der Oerten Gesell oder Jungmeister, so ist er in der Straf mit zwey Wochen-Lohn, letztere aber so viel Wochen als er bey einem Fuscher gearbeitet, so viel Wochen-Lohn Straf zu erlegen, schuldig.

Drittens in Privil Achzehntes

Könte der fremder Gesell keine Arbeit bekommen, und müßte weiter zu reisen, sich gefallen lassen, so sollen ihm die Gesellen 18 kr. und der Meister Nachtlager geben. Sollte aber kein Gesell hier in Arbeit seyn; so sollen die Meister dem Fremden Gesellen 18 kr. zu geben, schuldig seyn.

Viertens in Privil. Neunzehntes

Bekomt ein fremder Gesell aber Arbeit, und betritt er des Meisters Werkstatt, so soll er

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er so gleich mit den andern Gesellen geben und legen helfen, ein Wochen-Löhner soll seine vierzehn Tage ausarbeiten, im wiedrigen Fall einen Wochen-Lohn Straf geben, gibt ihm aber sein Meister vor Ausgang derer Vierzehn Tage Urlaub, so soll der Meister dem Wochen-Löhner zwey Wochen-Lohn bezahlen.

Fünftens in Privil. Zwanzigstens

Ein Stück-Werker, so Stück Werk einschickt, der soll dasselbe ächt und tüchtig machen nemlich zu einem Stück-Werk zehn tausche Bäum, fünfzehn Cassuben Bäum, wo vor er Bezahlung Rfl 1 ds 80 geben soll, und vor Aushauung eines Schack Holtzes doppelt so viel, als Rfl 3 ds 60. Ferner soll ein Stück Werker zum Stück-Werk ausmachen dreÿ dicken Sattel und fünf Comiss Sattel, ein hiesige Landesgeselle aber fünfzehn Ungrische Bäum und derer Zahlung Rfl. 1 geben.

Sechstens in Privil. Ein und Zwanzigstens

Die Gesellen sollen alle Vier Wochen

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Schenck-Umfrag und Auflag halten, und allemahl dreÿ Umfragen geschehen, zweÿ nemlich vor und eine nach der Schenck. Weis einer etwas ungebührliches von andern, oder siehet er etwas wehrender Umfragen; so soll er es vor offene lade melden, damit die Vergehung bestraft werde. Ein Gesell sols in die Lade 2 kr., ein Fremder aber, so Arbeit erlangt und eingeschrieben wird, für das Einschreiben 4 kr. erlegen. Nach vorrickter Auflage und Umfrage, so dan soll ein ehrlicher Schenck gehalten werden, damit einem der seinen ehrlichen Schenck Gruß mit sich bringt, seine ehrliche Wieder-Schenck widersetzen, der aber nicht geschenckt ist, soll sich in die dritte Vier-Woche schencken laßen, und länger damit nicht verziehen.

Siebtens in Privil Zweÿ und Zwanzigstens

Solle die Gesellen Lade gleichfals unter zwey Schlössern, wovon einen Schlüssel der jüngste Meister, den anderen aber der Ölteste Gesell aufzubehalten hat, verwahret auch alles Geld, so bey denen Gesellen, durch die Auflage oder auf Maß immer Weise, eingehet, so gleich in selbige gelegt, auch hievon nichts auf Essen und Trinken

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Trinken, oder ansonsten, sondern allein zu Bestreitung derer gewöhnlichen Geschencken und nöthigen Ausgaben, dan zu einer Brühälst für krank und arme nothliedende Gesellen, verleumdet werden. Derselben auch hierüber jährlich genaue Rechnung abgelegt, und denen Meistern zu dem Ende, damit selbe diese Rechnung zugleich mit der Ihrigen dem Magistrat zu behöriger Aufnehmung übergeben können, und sollen gegeben werden.

Achtens in Privil. Dreÿ u: Zwanzigstens

Bekömt ein Gesell von dem Herbergs Vater etwas zu leihen, oder wird er demselben auf eine andre Art etwasschuldig, so soll der Gesell binnen vier Wochen richtig bezahlen, es sey denn, daß der Herbergs-Vater dem Gesellen auf sein Ersuchen länger bergen wolte. Es soll sich auch bey wählender Schenck und Auflage keiner ungebührlich aufstühren, nicht fluchen, schwören, schimpfen, oder mehr als er vertragen kan fruinden, auch keinen fremden oder unehrlichen Menschen zum Tische ziehen, noch aus Unachtsamkeit, einige Gekräncke verschütten, oder trotzig mit der Hand auf den

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den Tisch schlagen. Wer hinwieder handelt, soll mit zwey Wochen-Lohn toties-quoties abgestraft werden.

Neuntens in Privil. Vier u. Zwanzigstens

Es soll auch kein Gesell unterstehen außer dem Quartal Montag spazieren zu gehen, und dem Meister seine Arbeit versäumen, es wäre denn, daß fremde auf der Herberge befindlich, und er daßent wegen ausgehen müßte. Noch weniger, soll es einem Gesellen erlaubt seÿn, außer des Meisters, wo er in Arbeit stehet, Hause zu schlafen, ausgenommen auf der Herberge; hält sich aber einer fremden, oder gar werdächtigen Ort des Marktes auf; so soll er sichs gehalten laßen vier Wocher-Lohn zr Straffe zu geben, desgleichen auch wenn er Sonntags nicht in die Kirche gehet.

Zehntens in Privil. Fünf. u. zwanzigstens

Einem Gesellen soll auch obligen die rechte Zeit, wann er zu und von der Arbeit gehen sol in Acht zu nehmen, nemlich des Winters früh um 6 Uhr zur Arbeit zu preisten, und Abends um

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um 8 Uhr freÿer Abernd zu machen, im Sommer abre Morgens um 5 Uhr, und Abends um 7 Uhr dabey seinen Beruf allezeit umsigt nachkommen, und dem Meister treu und fleißig arbeiten, sich auch nicht unterstehen, ohne erlaubniß des Meisters vor sich zu arbeiten. Wie so dan auch die Luft Arbeit von Michaëli, als den 29. Sept. an, bis zum letzten des Monaths Martii dauern soll.

Eilftens in Privil. Sechs u.zwanzigstens

Einem fremden kranken Gesellen sollen die Gesellen aus ihrer Lade mit so vielen, als dieselbe vermag nothdürftig beÿspringenm und ihn mit erforderlicher Wert und Pflægung versehen.

Zwölftens in Privil. Sieben u.Zwanzigstens

Wenn ein Gesell von hier wegreiset, so sol er ein Viertel Jahr ausbleiben, als dann ihm erlaubt seÿn wieder um herein zu wandern, kommt er aber eher, so soll er soviel Wochenlohn Straff bezahlen, als Wochen vom Viertel Jahr abgehen, als denn ihme wiederum, wie vorhie um Arbeit gestaunt werden.

Dreÿzehntens in Privil Acht u.Zwanzigstens

Komt ein Gesell der für sich in der Wallacheÿ oder Moldau, es mag sey wo er wolle, geseßen und

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gepfuschert, oder auch so er bey einem anderem gearbeitet, allhier angewandert, so soll er für jede Woche die er gepfuschert von denen Meistern und Gesellen um einen Wochen-Lohn gestrafft werden, das ist, so viel Wochenlohn ist er schuldig zu erlegen, als dann soll ihm Arbeit gegeben werden.

Vierzehntens in Privil. Neun u.Zwanzigstens

Wenn ein Gesell für die Meister-Lade in Gegenwart derer Meister und Gesellen abgestrafft wird, so kommen zweÿ Theile der Strafe, denen Meistern, und der dritte Theil denen Gesellen zu.

Fünfzehntens in Privil. Ein u.Dreißigstens

Damit kein Gesell bey einem begehendem Fehler mit der Unwißenheit sich entschuldigen möge; so sollen diese Artikel alle vier Wochen von dem Beÿsitz Meister deutlich vorgelesen, erklärt u. bekannt gemacht werden.

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Es wird demnach allen und jeden Ehrbahren Sattler Gesellen die sich bey uns in Arbeit befinden diese obbemeldeten Artikel, so wie sie uns von Ihro Römische kaÿseliche Königliche Apostolische Magestät vorgeschrieben, auf das beste beobachtet und fest gehalten zu werden anbefohlen, damit ein jeder sich vor schaden zu hütten auf sorgfältigste angelegen seÿn laße. Womit wir denn diese obbemeldete

Artikel sowohl von Meistern als Gesellen mit dem angebornen Nahmens Unterschrift bekräftigen, und mit unsern Hermannstädtischen Zunft

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Siegel besiegeln; so geschehen in unserer Freyen Haupt-Hermannstadt den 8^{-ten} des Monaths Novembris, im Jahr Christi Tausend Sieben Hundert Vier und Sechzig.

Zunftsigel

Meister

Valentin Sonntag
Martin Schirmes
Michael Zacharias

Gesellen

Johann Adam Walther von Hermannstadt
Christoph Walther Wichl von Schwäbäsch
Johann Sproge Hermann von Wilfdorff auf Schlesien

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