(Obverse) I, Erhart Besel from Alesheim¹ near Weissenburg, and I, Hans Schmidt² from Hersbruck, acknowledge and make known publicly with this document before one and all that we were held in the jail of the illustrious and highborn princes and lords, Lord Casimir and Lord Georg, as the reigning oldest brothers, the Margraves of Brandenburg, etc., our gracious lords, in Kitzingen and spent several days there for well-deserved reasons, namely, that we approached a butcher’s boy within the protected city limits of Kitzingen with fraudulent intent and pretended that we were not together and forced and pressured that butcher’s boy into making a bet with us in which we tricked him out of some money that we had won from him in the bet and finally deprived him of and walked off with his coat and sold that very coat in Mainbernheim for two and a half pounds for all of which we were deserving of more severe and corporal punishment but that having been shown great mercy we were again set free and released from the above-mentioned jail on condition that we would be pilloried and further that we would leave the city of Kitzingen, go further than three miles away and never again for ever more come closer or into said city,³ which we have thus accepted and agreed to with gratitude and thus in this regard we pledge and promise together and separately for ourselves and all of our heirs and beneficiaries in truth and with the obligations we have sworn to
that follow herewith by power of this document to faithfully abide by the penalties levied upon us and in addition to refrain from seeking retaliation, quarrel or vengeance for the above mentioned confinement and the proceedings and whatever happened to us there against our said gracious lords, their princely graces’ lands and people, subjects and relatives, those, who owe allegiance to their graces and their subjects, clerical and secular, whatever rank, eminence, or status they may be and specifically against their graces’ current and future officials, the mayor and Council of Kitzingen, all residents, burghers, and the community itself, in addition all those who had a hand or took part in our confinement and what happened to us there, providing aid, support, supplies or services, privately or publicly, knowingly or unknowingly including those who were or might have been involved or related to it from now on and forever in words or deeds, neither within nor outside the law canonical or secular, nor otherwise by any other way or means also from making or causing anything to happen either by ourselves or anyone else that someone could or might imagine or plan. Nor shall or will we stand or do anything against my above named gracious lords, Margrave Casimir and Margrave Georg of Brandenburg etc., their graces’ heirs, lands and people, subjects and relatives, clerical and worldly, noble and common rather if in the long or short term we had any issues or matters to resolve with their graces’ subjects, relatives or those who owe allegiance to their graces and their subjects dealing with things outside of our promise here that we would be satisfied each time with a friendly resolution and take the matter to the courts where each resides or normally belongs and not to contest, try or proceed with this elsewhere by no way or means, on our honor. We also pledge and promise with our above mentioned sworn obligations and in truth by power of this document to uphold everything that relates to us here in good faith, and true, firm, resolute, and steadfast fashion each and every point without dispute, debate, argument, and excuse. So then we have given the honorable and reputable Philipp Seubot, our above named gracious lords’ Vogt of Kitzingen, our hands
in faith to faithfully uphold each and every thing as described above in their princely lords’ stead
and additionally have raised our fingers to swear an oath to God and
on Holy Scripture. And to authenticate all of this both of us together have made
a fervent request of the honorable Thoma Hublin* of Kitzingen such that he publicly impressed his own seal at the end of this
document as certification, which action
I the notary, just named, confirm has duly occurred in response to the request of both of you
yet without harm coming to me or my heirs, given on the Saturday after St. Martin’s Day
in the year etc. in the twenty-third*

(One seal)

1 village about 120 km se of Kitzingen, about 85 km from Hersbruck
2 town about 110 km e of Kitzingen, e of Nürnberg; see also MS 1257, one of the vineyard workers was a resident here
3 Erhart Besel and Hans Schmid are not part of the Kitzingen community, but rather vagabonds who arrive to prey on innocents within the local boundaries of law and order. Note that the punishment here is physical as well as a prohibition from ever approaching Kitzingen city limits again.
4 These verbs don’t appear until line 32
5 Literally, “without malice.”
6 Bernbeck and Bátori both use this spelling of the Vogt’s name; see Bátori entry on Seubot (701-03)
7 This manuscript follows the new model found in MS 1262 dated July 30, 1523 where the offenders swear to God and on Holy Scripture, rather than to God and the saints, as in MS 1259 dated June 9, 1523. Sometime between June 9, 1523 and July 30, 1523, Reformation theology was adopted by the Council for these official documents in Kitzingen. Rublack sees Reformation tendencies and tensions in Kitzingen in 1522 with the Council’s dispute with Würzburg about the assignment of a competent pastor in Kitzingen (36-46).
8 See Batori/Weyrauch, pp. 510-13, the Thomas Hüble described there died in 1535; member of the Inner Council 1503-1535
9 In 1523, St Martin’s Day, November 11, fell on Wednesday, thus the Saturday following was November 14.