

# Joint Cabinet Crisis

## The Great Heathen Army

**Hamburg Model United Nations**  
*"Shaping a New Era of Diplomacy"*  
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## **Welcome Letter by the Secretary Generals**

Dear Delegates,

we, the secretariat of HamMUN 2019, would like to give a warm welcome to all of you that have come from near and far to participate in the 21st Edition of Hamburg Model United Nations. We hope to give you an enriching and enlightening experience that you can look back on with joy.

Over the course of 4 days in total, you are going to try to find solutions for some of the most challenging problems our world faces today. Together with students from all over the world, you will hear opinions that might strongly differ from your own, or present your own divergent opinion. We hope that you take this opportunity to widen your horizon, to, in a respectful manner, challenge and be challenged and form new friendships.

With this year's slogan "Shaping a New Era of Democracy" we would like to invite you to engage in and develop peaceful ways to solve and prevent conflicts. To remain respectful and considerate in diplomatic negotiations in a time where we experience our political climate as rough, and to focus on what unites us rather than divides us. As we are moving towards an even more globalized and highly military armed world, facing unprecedented threats such as climate change and Nuclear Warfare, international cooperation has become more important than ever to ensure peace and stability.

During the last year our team has worked tirelessly to turn HamMUN into a platform for you, where you can grow as a person, step out of your comfort zone and be the best delegate you can possibly be. We can't wait to share it with you and are looking forward to an unforgettable time.

Yours Sincerely,

Leah Mathiesen & Tobias Hinderks

Secretary Generals



## **Introduction Letter by the Crisis Directors**

Dear esteemed delegates,

We are Lukas and Robert. After already having the honour to serve as crisis directors in 2016 and 2017 (Lukas) and 2018 (Robert), we decided to team up to provide you with the best possible crisis experience. After the epic clash between the Christian and Pagan armies in the Great Scandinavian Crusade in 2016, the struggle for power in the Baltic Sea between the merchants of the Hanseatic League and the pirates in 2017 and the fall of Rome to the hordes of the Huns and other barbarians last year, we decided to go back to the roots. This year's crisis will evolve around the invasion of the Great Viking Army in England in the year 866. We are glad to welcome you to our crisis committee and we are sure that it will be an unforgettable experience.

As you will probably recognise soon, researching and preparing for a historical crisis is different from the preparation for an ordinary UN-Committee. Sometimes it is very hard to find useful information and if you find any, they often contradict each other. Since our main goal is to provide you with an interesting and challenging setting for the crisis and not to deliver a historically accurate depiction of England in the year 867 (which would be difficult anyway since only very little written sources from that time have survived until today), we took the freedom to reinterpret the historical setting.

Although it is still broadly based on the historical England, we incorporated events that are more likely to belong into the realm of myths (like the legend of *Ragnarr Loðbrók* and his sons), made assumptions on the life of real historical persons or even introduced entirely fictional characters. So, if the google search on your character does not deliver any results, do not panic. The information we will provide in our Study Guides, Rules of Procedure and the Character Information you will receive prior to the conference you will be well prepared for the crisis. If you conduct your own research, you are of course welcome to do so. You can assume that everything until 867, happened as it did historically unless specifically stated otherwise. Everything beyond that point will be decided by your actions and probably heavily deviates from what happened historically. This said, it should be obvious that this Study Guide is not scientific work. It is more fiction based on a historic setting than it is an adequate depiction of the time. This



also means that for your research watching TV shows as *Last Kingdom* or *Vikings* is probably as valuable to get an idea of the historic setting as reading scientific books and articles.

If you have any further questions you can contact us at [crisis@hammun.de](mailto:crisis@hammun.de).

Finally, we want to thank our amazing team which helped us to compile the information you can find in these Study Guides and without whom the simulation at HamMUN would not be able to function. Many thanks to every single one of you!

Many thanks also to the crisis directors of the JCC at HamMUN 2018, Matej Lovrenovic and Arkan Diptyo who came up with the *introduction to crisis section* which was so comprehensive that we only needed to change a few minor details for this year's Crisis RoP.

This said, we can't wait to seeing you at this year's HamMUN!

Kind regards,

Lukas Hofmann and Robert Fedler



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## **1. History**

The Vikings (also referred to as Norsemen) were seafaring warriors from Norway, Sweden, and Denmark who raided, traded, and colonised Europe between the 9<sup>th</sup> and 11<sup>th</sup> century. The name *vikingr* (Engl. pirates) originates from their reputation for burning, killing, and looting their enemies' belongings and people in their wars and battles. From the late 8<sup>th</sup> century on Scandinavian Vikings were pillaging in England which at that time consisted of four independent kingdoms: Wessex in the south of the River Thames, and Mercia, East Anglia and Northumbria in the north of the river.

The first trips to England were rather unsystematic raids of monasteries and churches due to their portable valuables and weak to non-existent protection, but also fortified towns were conquered and pillaged by the Vikings as for example London in 842. But already in 851, a Viking army comprised of 350 ships set sail to conquer fertile land in southern England which could be cultivated by them. After initial success against the Mercians and their king Beorthwulf, the army was defeated by King Æthelwulf of Wessex.

In the following years the attention of the Vikings deviated towards West Francia until the fateful attack of Ragnar Lodbrok on Northumbria in the early 860s, to which Ragnar left to prove that he was still a greater warrior than his sons: Two of Ragnar's sons, Eric and Agnar, claimed the rule over Sweden from Esbjörn, who was appointed king of governor of Sweden by Ragnar. Esbjörn refused and had Eric and Agnar killed. When Ragnar's sons heard that their father's vassal killed their half-brothers they decided to claim justice and mobilised an army to march towards Esbjörn's keep. The exception was Ubba, the bastard-son of Ragnar who sided with Esbjörn, his maternal grandfather. Ragnar's sons were victorious, they killed Esbjörn and one of his sons, Björn Ironside, claimed Sweden for himself. When Ragnar returned from a travel and heard that his sons had achieved a victory without him, he felt threatened that their reputation could overshadow his own. To prevent this, Ragnar set sail for England, only with a small force to prove his braveness and skill. Only shortly after he and his men arrived in England they were challenged to battle by the Northumbrian King Ælla. Despite fighting bravely Ragnar and his men lost to the superiority of the Anglo-Saxons. Ragnar was taken prisoner and later executed in King Ælla's snake pit.



Furious about the death of their father, the sons of Ragnar, Ivar the Boneless, Björn Ironside, Halfdan Hvitserk and Ubba, prepared an invasion of England in order to avenge his death. Offering a prospect of riches and land, they forged an alliance of raiding parties who were pillaging in West Francia and settlers who were looking for a new home on more fertile land. The Great Heathen Army was born. While there have been waves of raids on the east coast of the British Isles from around the beginning of the 9<sup>th</sup> century, the Great Heathen Army landed East Anglia not only with the intention to raid but to conquer the four Anglo Saxon Kingdoms Wessex, Mercia, East Anglia, and Northumbria.

After peace was made with the king of East Anglia in exchange for horses and goods, the Great Heathen Army moved north to conquer the kingdom of Northumbria. In 866, the capital York was conquered as a city of major strategic importance and made it the Viking capital. The Northumbrian forces, weakened by a civil war between King Ælla and his predecessor Osberht for the throne, were unable to fight back. When the two contenders set aside their quarrels and joined their forces, it was already too late. Their joined army was defeated at the gates of York. Osberht died in battle, while Ælla was captured alive. Ragnar's sons took revenge on their father's murderer by carving the blood eagle into him, killing him in a sacrifice ritual. After the battle, Ecgberht I of Northumbria was installed as their puppet ruler, who is merely more than the Great Army's tax collector.

And now the Great Heathen Army is turning their attention to the two remaining Anglo-Saxon Kingdoms Mercia and Wessex. In a first attack on the Kingdom of Mercia, the town of Nottingham was conquered by the Vikings. In order to regain control of the city and to drive out the invaders King Burgred of Mercia has called his brother in law Æthelred of Wessex for help. This is where our crisis starts.

## **2. Policy**

### **2.1. Inner Policies and Strategies**

The political power in the Viking society was predominately controlled by chieftains who usually were leaders of rather small groups of people. They were the commanders of the warrior troops raiding across Europe and beyond. While there certainly was a difference in hierarchy, nonetheless a chieftain was generous to their followers as they threw lavish feasts for their warriors. These



feasts had elements of a religious ritual to them, which strengthened the bond between a chieftain and his devoted warriors with the sacred. In exchange for this care for their warrior forces, the warriors gave their chieftain their undivided loyalty. A warrior, however, could choose who he would offer his mortal loyalty, and leave his chieftain for another if he was convinced that another chieftain would treat him with more generosity.

Those chieftains who had the most and best warriors under their command, were more successful on the battlefield and thereby acquired more loot and prestige. This in exchange allowed them to employ more loyal warriors which then would win them even more prestige for themselves by fighting for the most successful chieftains. Eventually, the best chieftains became mighty enough to make other less powerful chieftains subservient to them and establish themselves as their uniting leader or even king.

With this being said, early Viking raids were started by chieftains from their settlements in Scandinavia and afterwards, they returned home with their loot. However, becoming more and more powerful due to the success of their raids and a certain progress in craftsmanship, they started establishing outposts in the countries they had raided successfully. These outposts served as their retreat and strategically placed starting point for next raids. Starting off in England as plunderers of ill-protected monasteries and churches as very profitable targets, they soon earned themselves a reputation for securing their influence by strategically planned attacks, trade of goods, marriages to secure power and influence, and peace deals with the frightened Anglo-Saxon kings. As the Anglo-Saxons came to realise, that they were dealing with a strong united and very strategically operating force, they mostly choose the option of buying peace from the Vikings, only making them more powerful by enabling them to acquire more wealth and influence. After the newly formed Great Heathen Army successfully conquered the city of York (Norse: Jorvik) as their new capital and installed a puppet ruler, they had made a name for themselves as fearless and strategically operating army throughout England.

With their very successful raids and campaigns against the Anglo-Saxons, the Vikings proofed their force as new, powerful, and feared force and the Viking chieftains eventually became kings. In accordance with this change, former generosity for loyalty system became a tax for protection model and the relationship between a



leader and his warriors became much more impersonal with the great number of warriors under each command.

## **2.2. The Thing – The Legal Assembly**

Nonetheless Viking age politics was not only based on personal power and the might makes right principle. In addition to these institutions, each community had their own legal assembly – the Thing. Things were mostly local level gatherings where free Viking men met, Viking law was written, and disputes were decided within this Viking law. While the Viking culture was heavily based on oral traditions and writing only existed in runes, these legal gatherings had their own set of legal rules and proceedings. Despite their reputation as wild men of the North, Viking societies placed a high value on law. At these gatherings the laws were recited, new laws created or amended and disputes were settled. In the settlement of a dispute, a law-speaker would recite the Viking law from memory and together with the chieftain would decide upon the individual case. When the dispute was resolved, the enforcement of the Thing decision was left to the winning party, since they didn't have an executive branch. Found guilty, the culprit was fined or outlawed, meaning that they were banished from society and could be lawfully killed by anyone. Besides the Thing inner disputes could also be settled by arbitration.

## **3. Society**

### **3.1. Class**

There were three loosely defined social classes in ancient Norse society, though each class was permeable and allowed for citizens to rise from one to another. The largest class by far was the *karl* class, who were free and owned land. Their jobs included farming, and smithy. The poorest class—*þræll*—consisted of slaves and 'bondsmen'. Slaves were often kidnapped during raids and taken as prizes and property. Bondsmen were Norsemen (from any class) that had found themselves unable to repay their debts, and were hence taken into servitude until they had repaid the debt with their labour. Perpetrators of theft could also be given to those from whom they had stolen. The wealthiest class was the *jarl* class, made up of nobles. The wealth of these families would be inherited by the oldest son of the family. Similar to other European nobles at the time, the power of the *jarls* rested firmly on the support of his followers. If a *karl* could gather enough wealth and popular support, it was possible for him to be elevated to a *jarl*. Unlike



many other parts of Europe, in Scandinavia kings were not considered divine or sacred. Instead they were merely capable leaders who were expected to be generous and strong. Poets were held in just as high esteem as kings, as they were responsible for remembering and adding to the oral history of the Norsemen.

### **3.2. Writing and Language**

The Norse used a non-standardised alphabet named *runor*. Writing was mainly done on stones, and often in memory of the dead. Many of the stones contain the names of those who took part or died in various Viking expeditions. Rune stones also indicate Viking travel to destinations such as Jerusalem, Eastern Europe, and Greece.

### **3.3. Marriage**

With ancient Scandinavian society being heavily oriented toward family matters, marriage was naturally of great importance. Much like modern society, a marriage contract was legally binding, and affected things such as inheritance and property. A Viking wedding was heavy with ritual, strictly following the necessary procedure in order to procure the blessing of the gods. A prospective groom would delegate several members of his family to the family of his intended bride, who would then negotiate factors such as inheritance, dowry, and wedding gifts. The deal would then be sealed at a feast, which would last for several days—a successful wedding lasted no less than three days. On the first night of the feast, several of the wedding guests would light torches and use them to guide the newlyweds to the marital bed. Despite needing to fulfil several ritualistic requirements, there seems to be little evidence linking the wedding ceremony directly to any rites of worship. This process of marriage was a luxury enjoyed by only the dominant social class, as other members of society were beholden to the whims of their masters.

### **3.4. Trade**

After the collapse of the Roman Empire, the European economy was greatly impaired, and trade had reverted once again to the less-convenient method of bartering. As the Vikings began to raid and establish trade routes, their use of weighted silver helped to remonetise the region.

Viking reach extended as far as Newfoundland in the Americas and Constantinople on the Eurasian continent. These explorations were often with the goal of opening new trade routes. Carried in



by these trade routes were valuable items such as Arab coins, Chinese silks, and Indian gems. The Vikings had also established a rudimentary form of exchange economy by using weighted silver—there is even evidence of counterfeiting. The majority of trade was carried out just between the Scandinavian coastal ports. Vikings would often establish trade routes in places that they had recently raided. Vikings traded using items such as fur, amber, iron, and walrus tusks. They also engaged in slave trade.

The two largest trade routes during the Viking era were the *Volga* and the *Dnieper* trade routes, that ran all the way from Northern Europe to the end of the silk road. Another trade route ran down to the Iberian Peninsula, where the Vikings had successfully raided. Viking merchants had also ventured West, as far as Greenland and North America. In the 8th century, the Vikings set their sights on Russia, hoping to establish new trade routes.

#### **4. Religion**

At the beginning of the Viking age, the dominant belief system was Norse paganism.

##### **4.1. Religious Practices**

Little is known about the Viking pagan religion, as the Scandinavians left no written evidence of their rituals or traditions. Norse paganism was a family-oriented folk religion, the rituals of which were aimed at maintaining social values and practices. Due to the non-centralised nature of Norse religion, there was a huge variety in practices and cultures all over the kingdom. Whilst the occurrence of large public festivals was common, evidence suggests that it was the local feasts that celebrated the lives of the individuals that were considered the most important. Chieftains would perform the additional role of leading religious ceremonies and rites.

##### **4.2. Sacrifice**

Sacrifice played a key role in Norse religion—particularly in calendar feasts, where the meat of the sacrificed animals was consumed along with beer or mead. Each sacrifice (or *Blót*) was dedicated to one of the Norse gods, a spirit of the lands, or to an ancestor. The term *Blót* meant to ‘worship via sacrifice’, but it also meant ‘to strengthen’. Animals commonly sacrificed were pigs and horses, the meat of which was then cooked in pits using heated stones. The blood was poured onto statues of the gods, the walls, and the participants, as it was believed to have mystical properties. There were certain times of the year that *Blót* occurred, such as a



month after the autumn equinox in order to indicate the arrival of winter. During this time, Freyr—god of kingship and fertility—was the god to which most sacrifices were attributed. Another *Blót* was undertaken in mid-April and was dedicated to Odin. This *Blót*, for the arrival of summer, would then be followed by drinking as a way of heralding victory in the upcoming war season.

The *Blót* took place in a building called a *hov*. Other places considered sacred to the Norse were the *Hörgr* (an alter consisting of a heap of stones), the *Lund* (a kind of grove), and the *Ve* (a term that just generally meant ‘sacred place’).

### **4.3. Ancestor Worship**

Ancestors were given a place of high importance in ancient Norse society. They were key to a family’s image of itself, and common belief was that they could still affect the lives of their descendants. Rituals were enacted in order to secure ancestral blessings, and an inability to fulfil these ritual requirements was believed to lead to hauntings and bad fortune. Burial mounds were also an appropriate form of funerals.

### **4.4. The Mythology**

The most powerful god was the one-eyed Odin, the Allfather, god of warfare, justice, death, wisdom and poetry. Also important was Thor, the strongest of the gods and the wielder of Mjölnir. The enemies of the gods were the giants. With the later spread of Christianity, Viking customs began to change. As the Vikings had many gods, it was no problem for them to accept the Christian God alongside their own.

## **5. Military**

The army that invaded the four Anglo-Saxon Kingdoms of Britain in the late 9th century was a grand coalition of Norsemen from Denmark, Sweden and Norway. Comprising of large warbands, the Great Heathen Army was said to have been led by the sons of Ragnar Lodbrok in order to avenge the latter’s death by the hands of the Anglo-Saxons. War bands themselves were comprised of Norsemen of similar Clans – the Clan structure for the Viking serving more as a societal marker than geographical one. Numbers and structure within each warband varied, as some were commanded by Kings and others by jarls. Hierarchy within the army existed to a certain



degree, at the very least to provide some semblance of unity within the invading force.

The Great Heathen Army stood in complete contrast to the well-known hit and run raids employed by Vikings since the late 8th century. Indeed, by virtue of its size and command structure, the Great Heathen Army was formed to occupy territory and conquer swathes of land. Unlike the traditional raids of monasteries, the conquest of Britain was to happen first, after which the spoils would be shared between the victors. The army itself originates in part from Viking veterans that had been active in raiding the Catholic Kingdoms of Francia and Frisia, their attention was moved to Britain after it became increasingly difficult to raid the continent. The army is estimated to number at around 1,000 men-strong, filled with the fiercest Norse warriors of the time.

In terms of weaponry, Vikings used swords, axes, daggers, spears, and bows and arrows. While they used both single- and double-edge swords, axes were the most predominantly used weapon, both in war and everyday life. Every Viking warrior was obliged to have a shield, something which was written down in law. Large and circular in nature, they were covered in leather in order to provide extra protection. In terms of armour, chain-mail shirts were used, but they were so expensive that only the political elite had access to them, leather armour was instead the presumed norm of Viking warriors at the time. Viking helmets, both iron and leather, were simple in design: a conical cap with eye-guards and a nose-guard; these were equipped at times with a mail sheet dangling off the back to protect the owner's neck.

The most important feature in Viking warfare was, perhaps, the emphasis placed on logistics and careful planning. While Norse warriors on the battlefield were certainly a force to be feared, it was the proper use of longboats that could be sailed along major rivers in order to provide supplies that usually helped the Vikings win wars. On the battlefield, Vikings were first and foremost shock troops, either smashing into enemy lines or holding back a superior force with their shield walls. While Norsemen did use horses, it is more likely that they were used for scouting and communication, rather than in cavalry units.

## **6. Character Biographies**

### **6.1. Ivar the Boneless (Ívarr hinn Beinlausi; Hyngwar)**

Ivar is the oldest son of the legendary Viking Ragnar Lodbrok (*Ragnarr Loðbrók*) and his third wife Aslaug, a seeress and the daughter of the legendary hero Sigurd (*Sigurðr*) and his wife



Brunhild (Brynhildr). After their marriage, Aslaug predicted that they needed to wait for three nights until they could consummate their marriage. Overcome by lust, Ragnar ignored the prophecy of his wife. When their son Ivar was born nine months later, he suffered from a curse which weakened his bones. Until the present-day, Ivar's bones are particularly sensitive, giving him his byname "the boneless".

This means that Ivar is not as skillful and fearsome of a fighter as his brothers; what he lacks in combat strength, however, he offsets with wit, cunning and tactical knowledge. These, alongside his seniority among his brothers, made Ivar the leader and the tactical mastermind of the invasion. With the sacking of York and the ritual murder of the Nurthumbrian King Ælla, the first goal of the invasion of Ragnar's sons has been met. Now they are aiming for nothing less than the complete rule over the British Isles.

### **6.2. Björn Ironside, King of Sweden (Björn Járnsíða)**

Björn Ironside is the second oldest son of Ragnar and Aslaug and has already acquired an enormous reputation as a Viking warrior. When he reached adulthood, Björn was sent away by his father to prove his worth; he pillaged West Francia with a fleet and even plundered the proud city of Paris in the years 856-857. He maintained a presence in Normandy until the early 860s. When one of his father's vassals in Sweden revolted and killed two of Björn's half-brothers, Björn, alongside his brothers and his mother Aslaug, avenged them and secured Ragnar's rule over Sweden.

After the death of his father, Björn became King of Sweden and joined his brothers in avenging the death of their father. Since Björn already rules over his own kingdom, he is not as eager as his brothers when it comes to conquering new territories.

### **6.3. Halfdan Hvitserk (Hálfdan Hvítserkr; Halfdane)**

Halfdan Hvitserk, which literally means "White-Shirt", is the third son of Ragnar Lodbrok and Aslaug. Halfdan joined his brothers in their campaign to avenge the death of their father. After the success of their army in the siege of York and the victory against the Nurthumbrian pretender kings Osberht and Ælla, Halfdan was given the command over the city of York. While his brothers Ivar, Björn and Ubba are leading the great army further southwards, it is Halfdan's task to strengthen their political position in the occupied territory, *the Danelaw*, and to maintain



control over their client-king Ecbert, who asserts control over the remaining Northumbrian lands. Although Halfdan might not be as great of a warrior as his brothers, he has sizeable political and administrative skills.

#### **6.4. Ubba Ragnarsson**

Ubba is one of the many bastard sons of Ragnar Lodbrok. Ubba's mother is said to be a Swedish noblewoman who died giving birth to Ubba. He was raised at in his father's court alongside his brothers. However, there always existed a certain rivalry with his brothers Björn, Halfdan and Sigurd, and especially with their mother Aslaug, who always saw in Ubba the son of her husband and another woman. Ubba is probably the most skilled and fierce warrior among Ragnar's sons, but also irascible and impetuous. During the rebellion against Ragnar's rule over Sweden, Ubba sided with his maternal grandfather Esbjörn. In a deciding battle between the armies of Ragnar and his sons on one side and Ubba and his grandfather on the other side, Esbjörn was killed and Ubba was captured after a heroic fight. After swearing an oath of loyalty to his father, Ubba was released but this incident still strains the relationship with his brothers, who will always remember Ubba's treason.

After the death of Ragnar, Ubba joined his brothers in their invasion to avenge their father. While he respects Ivar for his strategic abilities, his relationships with Björn and Halfdan remain strained. Ubba is a strong believer of the Norse gods and his troops already raided various monasteries and churches, making him feared as the stereotype pagan in the rumours of the Christian population. Ubba advocates a ban of Christianity within the occupied territories and considers it a mistake to exert power by appointing Christian client-kings in the occupied territories.

#### **6.5. Aslaug**

Aslaug was the third wife of the legendary Viking Ragnar Lodbrok and the mother of his sons, Ivar the Boneless, Björn Ironside, Halfdan Hvitserk and Sigurd Snake-in-the-Eye. She is the daughter of the legendary dragon slayer Sigurd and Brunhild. After the death of her parents, Aslaug was raised by simple peasants who called her Kraka ("crow") and tried their best to hide her beauty, the sign of her noble origin, in order to protect her. When Ragnar saw her bathing, he was intrigued by her beauty. Mistaking her for a common woman, he challenged her to come



into his camp neither dressed nor undressed, neither full nor hungry and neither alone nor in company. She arrived dressed in a net, eating an apple and accompanied by a dog. Ragnar was impressed by her cunning and when Aslaug revealed her true origin to him, Ragnar proposed to her.

Aslaug was both a skilled warrior and a *völva*, a Norse seeress. When Ragnar's rule over Sweden was challenged, she fought alongside her sons and commanded the cavalry during the battle, which would end with a decisive victory. After her marriage to Ragnar, she predicted that they would need to wait for three days before they could consummate their marriage. Ragnar ignored her prophecy and, as a result, their oldest son Ivar was born with sensitive bones. Before Ragnar left to conquer England, it was she who advised him against it and predicted that he would die in England. After his death, Aslaug joined her sons in their quest for revenge, in order to guide them with her counsel.

#### **6.6. Lagertha (Hlaðgerðr)**

Lagertha is a Viking shieldmaiden and the first wife of Ragnar Lodbrok. She is a distant relative of the Norwegian king Sigurd, the grandfather of Ragnar. When Sigurd was killed by a Swedish Jarl, Lagertha bravely fought alongside Ragnar to avenge him. Ragnar was so impressed with her courage that he courted her. Lagertha and Ragnar had only girls. When Ragnar heard of the Swedish princess, Thora Borgarhjört, who was guarded in her tower by a dragon, he divorced Lagertha in order to win Thora's hand. Lagertha married a Norwegian Jarl but was not happy in her second marriage. In one of the numerous fights with her husband, she killed her husband and continued to rule over large parts of western Norway on her own. Throughout all her life, she continued to have feelings for Ragnar and she and her army helped him turn a battle more than once. After Ragnar's death, she decided to join Ragnar's sons in order to avenge him.

#### **6.7. Bagsecg**

Bagsecg is the highest-ranking commander of the great army without a personal relation to Ragnar Lodbrok or his sons. As the son of the Jarl of Rogaland in southern Norway, Bagsecg was already the commander of a Viking party which was raiding West Francia. When he realised the prospect of glory and riches which offered itself with the invasion of Ragnar's sons, he joined their army without any doubts. Bagsecg is undoubtedly a skilled fighter; what he lacks in



patience as a commander he compensates with aggressiveness and risk-taking. Much like Ubba, he opposes the influence of Christianity in the Danelaw and participated in several raids of monasteries and churches.

### **6.8. Guthrum (Guðrum)**

Guthrum's involvement in the invasion of England did not begin as a quest for revenge as it did for Ragnar's sons. As one of the younger sons of a Danish Viking chieftain, Guthrum had no hopes to inherit his father's land. When he heard of the invasion that Ragnar's sons were preparing, he gathered an army and joined them in order to conquer himself a territory in England. During the first months of the invasion, Guthrum built a reputation as a skilled commander and politician, but he also knows that it will be hard to secure his own territory as long as the power within the army is largely centred on Ragnar's sons.

### **6.9. Oscetel**

Born as the son of a slave at the court of Guthrum's father, Oscetel was always a skilled fighter and hunter. When Guthrum's father discovered his skills, he freed Oscetel and let him train with his sons. Since these days, Oscetel and Guthrum are close friends. When Guthrum decided to set sail for England, Oscetel joined his army. Oscetel has command over Guthrum's scouts, which are said to be among the best scouts in the entirety of Scandinavia.

### **6.10. Lykilda**

Lykilda was born as the daughter of peasants in Rogaland. From her early years on, it was evident that Lykilda possessed the gift of divination. She could see what happened far away and what would happen in the future. She became a völva and, even as a young woman, her counsel was valued throughout the region. It did not take long until the jarl of Rogaland, Bagsecg's father, took her to his court. Lykilda arrived in England in the company of Bagsecg and, in the first months of the invasion, she and her visions have become his most important counsellors.

### **6.11. Gudmund One-Eye (Guðmundur)**

Gudmund was a warrior in the army of Ubba when he fought against his father Ragnar. In the deciding battle, Gudmund took an arrow into his right eye. He survived heavily wounded, but his eye could not be preserved. In the agony-filled days following the battle, Guthrum had visions which were sent by Odin, the king of



the Norse gods, who once sacrificed his eye for omniscience. In the following years, he devoted his life to the worship of Odin and became one of his most influential priests in Scandinavia. When Ragnar's sons began their invasion, he accompanied his old ally Ubba to England to fight for the glory of his god.

### **6.12. King Edmund of East Anglia**

Edmund is the king of East Anglia, the smallest of the four Anglo-Saxon Kingdoms at the start of the Viking invasion. King Edmund could be considered the role model of a wise and just king. Edmund ascended to the throne at 14 years of age, after his father's untimely death; despite his young age, Edmund was a good ruler who let the East Anglian lands flourish. After the death of his beloved father, Edmund found solace in the word of god and the counsel of bishop Humbertus of Elmham. Until today, Edmund is a very pious man and it is said that he knows all psalter by heart.

When the Vikings first landed in East Anglia in 865, he decided against fighting back and paid the invaders off by providing horses and paying a regularly tribute. This way he could prevent further bloodshed among his subjects. At the same time, he is criticised for attempting to appease the heathens. Although he is a sovereign king *de facto*, the heathens left no doubt that they consider East Anglia as part of their zone of influence now and, as such, they will not tolerate any resistance.

### **6.13. Humbertus, Bishop of Elmham**

Humbertus is the Bishop of Elmham, the religious centre of East Anglia. The bishopric of Elmham belongs to the archbishopric of Canterbury and as such, Humbertus maintains a good relation to Ceolnoth, the Archbishop of Canterbury. From the moment in which Humbertus coronated the fourteen-year-old Edmund as King of East Anglia, Humbertus was a loyal supporter to the young and religious king. Humbertus was sceptical of Edmund's decision to pay off the Vikings but as a loyal ally to Edmund he stopped to voice open concern about the arrangement with the Vikings. It is unclear, if this is because his opinion changed or just because he is looking for further allies before pushing further.

### **6.14. Oswald, Ealdorman of Gipeswic**

Oswald reigns over the flourishing trading town of Gipeswic in southern East Anglia, the most important town in East Anglia after



the capital Dunwich. Oswald is as ambitious as he is opportunistic. For him, the Vikings are not necessarily an enemy but an opportunity to extend the influence of East Anglia. He dreams of an East Anglia that becomes the most powerful of all Anglo-Saxon kingdoms and it is not a secret that he would like to be the king of it. From Gipeswic, Oswald started to trade with the northern settlers in York, an act that is negatively viewed upon by his fellow Christians.

#### **6.15. Ecbert I, King of Northumbria**

Prior to the invasion of the heathen army in Northumbria, the kingdom was already severely weakened from the power struggle between the pretender kings Ælla and Osberht. When the two finally reunited their forces to retake York from the heathens, it was already too late. The battle ended in a decisive victory for the Vikings and both Ælla and Osberht were killed. Ecbert was one of the commanders of Osberht's army and was appointed King of Northumbria by the occupants. Although he is residing in the Northumbrian capital of York, he is merely more than the great army's tax collector. His own people see him as a traitor and collaborator but he knows that any attempted rebellion will be doomed to fail. For now, at least.

#### **6.16. Wulfhere, Archbishop of York**

Wulfhere has been the archbishop of York and, thus, the highest official of the Catholic Church in northern England. During his term, Wulfhere was less recognised for his piety and devotion to Christ but for his preference for banquets and festivities. He can be described as opportunistic as he coronated Osberht as well as Ælla and served as an advisor for both of them. When the heathens occupied York, Wulfhere made an arrangement with them. The church would pay tribute to them, pacify the population and prevent all rebellion attempts. In return, he would remain in place as archbishop and the cathedral of York would not be plundered.

#### **6.17. Ricsige, Ealdorman of Bamburgh**

Ricsige is the Ealdorman of Bamburgh in Bernica, the northern part of Northumbria. During the struggle between Ælla and Osberht, Ricsige did not take any side and his territory has so far remained untouched by any armed struggle. As a pious man, Ricsige contributed resources to the reconstruction of the near-by monastery of Lindisfarne which was devastated by Viking raiders in the late 8<sup>th</sup> century. His piety and neutrality in the armed struggle make him very popular among the Northumbrian nobility, especially in his home region Bernica and there are many who say



that not king Eberth but Ricsige is the most powerful nobleman in Northumbria. His popularity and commitment to the Christian faith make him suspicious for many of the Viking occupants in York.



## Information about the Conference

### 1. Conference Schedule

HamMUN 2019 "Shaping a New Era of Diplomacy"				
November 27, 2019	November 28, 2019	November 29, 2019	November 30, 2019	December 1, 2019
Wed	Thurs	Fri	Sat	Sun
		Session II	Session IV	Session VI
	Registration	9:00 - 13:00	9:00 - 13:00	10:00 - 12:00
	10:00 - 14:30			Committee Debriefing 12:00 - 13:00
	Chair Briefing 12:30 - 13:45	Lunch Break 13:00 - 14:00	Lunch Break 13:00 - 14:00	Chair Debriefing 13:30 - 14:00
	RoP - Workshop 12:15 - 13:45			
	Opening	Session III	Session V	Closing Ceremony 14:00 - 15:30
	Ceremony	14:00 - 18:00	14:00 - 18:00	
Pre-Program 16:00 - 19:00	15:30 - 17:30			
	Session I			
	18:00 - 20:00	Break	Break	
Get Together				
19:00	Committee Evening			
	20:00	Silent Disco	Delegate Ball	
		21:00	21:00	

Please note: This schedule is subject to change. For the most up-to-date schedule, please check: [hammun.de/conference-schedule](http://hammun.de/conference-schedule)



## 2. Rules of Procedure

HamMUN 2019 session will follow the Rules of Procedure which can be found here:  
<http://hammun.de/rops/>.

For first time delegates we recommend participating in the *Rules of Procedure workshop* on Thursday.

## 3. Emergency Phone Numbers

Police: 110

Fire Brigade: 112

Casualty doctor: 112

## 4. Important Addresses

Conference venue: Edmund-Siemers-Allee 1, 20146 Hamburg (*and other places at Hamburg University main campus*)

Opening ceremony: Laeishalle, Kleiner Konzertsaal, Johannes-Brahms-Platz, 20355 Hamburg

Registration: Audimax Garderobe, Von-Melle-Park 4, 20146 Hamburg

Committee Evening: *Different places, your chairs will inform you*

Silent Disco: Club Hamburg, Reeperbahn 48, 20359 Hamburg

Delegate Ball: Gruenspan, Große Freiheit 58, 22767 Hamburg

## 5. Public Transport

During the conference, **your badge will be your ticket**. Please have your badge with you **all the time!** Public Transport in Hamburg will provide you with busses, tubes and city railroads.

Service Times:

Wednesday + Thursday: Service stops at **1 am**, afterwards you can only take night busses

Friday – Sunday: Whole night service

Stops near to conference venues:

Conference venue + Registration + Committee Evening:



*(different places at Hamburg main campus)*

S-Bahn Station **Dammtor**: Lines S11, S21, S31

Bus Station **Dammtor**: Line 109

Bus Station **Universität/Staatsbibliothek**: Lines 4, 5

Opening Ceremony:

Walking distance from Registration: 20 Minutes

Bus Station **Johannes-Brahms-Platz**: Line 3

Tube Station **Messehallen**: Line U2

Silent Disco (*Fridays Social*) + Delegates Ball (*Saturdays Social*):

S-Bahn Station **Reeperbahn**: Lines S1, S2, S3

Bus Station **Davidstraße**: Line 111

Tube Station **St. Pauli**: Line U3

## **6. HamMUN App**

HamMUN is proud to offer a mobile app during the conference. You can get it on your phone by typing this URL <https://hammun.lineupr.com/2019> into your mobile browser.

Please note that the app is not to be installed via your app store but is a desktop shortcut of a mobile website!

## **7. Water Supply**

In case you are thirsty (or sober), don't worry. Water out of the tap is perfectly drinkable!

## **8. Please bring cash!**

Unlike in other European nations, many stores, cafeterias and especially the social venues often do not accept credit cards! Make sure to have cash with you.

