

# Joint Cabinet Crisis

## Kingdom of Mercia

Hamburg Model United Nations  
*"Shaping a New Era of Diplomacy"*  
28<sup>th</sup> November – 1<sup>st</sup> December 2019



## **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 history of Mercia is like the other 6 Anglo-Saxon petty kingdoms of the so called Heptarchy that dominated most of post-Roman Britain until the unification of England in the 10<sup>th</sup> century. Presumed to be founded later than the kingdoms of Wessex, Northumbria and East Anglia, as well as the smaller kingdoms of Essex and Sussex, it centred around the river Trent, extending to a natural border with the Welsh in the West and Northumbria in the north. Its southern and eastern borders shifted far more over time, originally lying far north of the Thames and at the height of its power encompassing even areas south of Middlesex.

The first written records of the kingdom date back to 584 AD, with some records implying that king's grandfather is the founder of the kingdom and heir to a continental Anglian ruler, though there is a distinct lack of sources concerning the various dynasties of Mercia.

In the early 7<sup>th</sup> century, Mercia was dominated by the already Christian kingdoms of Northumbria and Wessex, but its last pagan king Penda would extend his realm in the west to the Severn. Then, it would go on to annex the Middle Saxons from East Anglia, defeat the king of Northumbria, kill his heir and drive the king of Wessex into exile. Even though he eventually was defeated and died in battle, his reign ensured Mercian supremacy over the Heptarchy for the next two centuries, though his successor would conform to Christianity as the last of the petty king.

The highest point of the kingdom was reached under king Offa, who claimed more holdings in southern England after winning a civil war against Beornred, the other man claiming the throne, established a network of market towns and took keen interest in administering his realm, especially the affairs of its bishoprics, including a short-lived archbishopric. The greatest symbol of his power might be that Charlemagne considered him his equal before becoming emperor.

While a series of successors mainly focussed on expanding their Welsh holdings, King Egbert of Wessex grew his own power, culminating in defeating a Mercian host in 825, slaying the Mercian king and - even though his attempt to subjugate Mercia failed – ending the Mercian supremacy for good.

In 851, a Viking force landed near the mouth of the river Thames. They defeated the Mercian King Beorthwulf in battle who died



shortly afterwards from his injuries. The invaders were only driven out of the country after they had been defeated by King Æthelwulf of Wessex.

Beorthwulf's successor Burgred, who ascended to the throne in 852 entered an alliance with Wessex which was sealed through the marriage with Æthelswith of Wessex, the sister of the later King of Wessex Æthelred and his brother Alfred. After the victory of the Vikings over Northumbria, the Great Army turned its attention to Mercia and captured the city of Nottingham. To retake control and drive the invaders out of Mercia, Burgred called Æthelred of Wessex for help. This is where our crisis starts.

## **2. Policy**

The Kingdom of Mercia is an absolute monarchy under the rule of the hereditary monarch Burgred. Mercia is once the strongest kingdom and ruled all the land of the Angles and Saxons south of the river Humber. It received tribute from the West Saxons (Wessex), East Saxons (Essex), South Saxons (Sussex), East Angles (East Anglia), the people of Lindsey and the Kentish (Kent). The king is owning all the land east of Offa's Dyke, north of the Tamar and south of the Humber, which marks the border with Northumbria. At its peak, King Offa of Mercia was able to negotiate with King Charles the Great of the Franks.

Since then Mercian influence has declined, whilst Burgred managed to re-subjugate Gwynedd to his rule, he lost East Anglia to the Danes and Essex, Sussex and Kent to Wessex in the century prior. This left Mercia with its core territories and significantly weaker than either the Danes or the West Saxons.

Major Political Centres (note, modern names are used to avoid confusion)

Gloucester – Major Fortress

Cambridge – Fortified Local Town

Nottingham – Fortified Local Town

Worcester – Major Fortified Town

Chester – Major Fortified Town

Shrewsbury – Major Fortified Town

Tamworth – Capital, Heavily Fortified Major City

Buckingham - Fortified Local Town



Hertford - Fortified Local Town

Torksey – Strategically important local town (controls access to Lincoln)

Stamford - Fortified Local Town

Leicester – Major Fortified Town

Lincoln – Major Fortified Town

Bedford – Major Fortified Town

London – Major Fortified Town

Mercia's relationship with the West Saxons is complicated, whilst the two have been at war in the past they have relatively good relations currently, with King Ethelwulf of Wessex aiding King Burgred in the re-subjugation of Gwynedd. Mercia's relationship with the Danes is far less complicated, the Mercians hate the Danes for their raiding and pillaging of Mercian land.

### **3. Society**

The main division in Mercian society was between slave and free. Both groups were hierarchically structured, with several classes of freemen and many types of slaves. These varied at different times and in different areas, but the most prominent ranks within free society were the king, the higher nobles with feudal possessions or ealdormen, their retainers, lower nobles referred to as thegn, and the ordinary freemen or ceorl. They were differentiated primarily by the value of their wergild or 'man price', which was not only the amount payable in compensation for homicide, but was also used as the basis for other legal formulations such as the value of the oath that they could swear in a court of law. Slaves had no wergild, as offences against them were taken to be offences against their owners, but the earliest laws set out a detailed scale of penalties depending both on the type of slave and the rank of the owner. A certain amount of social mobility is implied by regulations detailing the conditions under which a ceorl could become a thegn, however these were subject to local differences. Loss of status could also occur, as with penal slavery, which could be imposed not only on the perpetrator of a crime but on his wife and family. However, slavery was not always permanent, and slaves who had gained their freedom would become part of an underclass of freedmen below the rank of ceorl.



Mercian kings were prolific legislators. Early settlers had brought with them the Germanic system of blood-feud, whereby the relatives of a murder victim were expected to avenge him, and one of the aims of the early laws was to reduce the number of revenge killings by substituting a scale of financial compensation, hence the system of wergild. Later laws reflect the growing influence of the church, for example a preference for mutilation over the death penalty in order to give the offender time to repent. Laws were also issued to enforce religious practices such as infant baptism, fasting and Sunday observance; and practical benefits can be seen in the granting of religious festivals as holidays. Laws were not always so practical though. Laws on marriage were fiercely regulated to forbid unions between distant relatives or those connected through god-parents; and the penalty as a woman who committed adultery escalated from financial penalty to the directive that she was to lose her nose and ears.

Women in society appear to have enjoyed considerable independence, whether as abbesses of the great ‘double monasteries’ of monks and nuns or as ordinary members of society. They could act as principals in legal transactions, were entitled to the same wergild as men of the same class, and were considered ‘oath-worthy’, with the right to defend themselves on oath against false accusations or claims. Marriage comprised a contract between the woman’s family and the prospective bridegroom, who was required to pay a ‘bride-price’ in advance of the wedding and a ‘morning gift’ following its consummation. The latter became the woman’s personal property, but the former may have been paid to her relatives, at least during the early period. Widows were in a particularly favourable position, with inheritance rights, custody of their children and authority over dependants. The age of majority was usually either ten or twelve, when a child could legally take charge of inherited property, or be held responsible for a crime. It was common for children to be fostered, either in other households or in monasteries, perhaps as a means of extending the circle of protection beyond the kin group. Laws also make provision for orphaned children and foundlings.

A high proportion of occupations within society were related to agriculture and animal husbandry. Male slaves in particular often worked as farm labourers. Skilled artisans were also needed, and the high quality of surviving metalwork, art and sculpture testifies to the level of craftsmanship that could be attained. Fine embroidery was carried out by ladies.



Early laws concerning slaves suggest that the grinding of corn and serving of drink were also female occupations, while female slaves bequeathed in wills and mentioned in manumissions include a weaver, a seamstress, and a dairy-maid. Working men occupied a range of jobs including those of baker, carpenter, cobbler, cook, fisherman, fowler, huntsman, merchant, oxherd, ploughman, salter, shepherd and smith.

Upper-class leisure pursuits included falconry and hawking, feasting and music-making. The latter two were also popular at the lower end of the social scale. Both Latin and vernacular poetry were performed to music, and there is also evidence for dancing, acrobatics and theatricals. Competitive games included water-sports, dog- and horse-racing, dice-games and board-games, with chess being introduced in the eleventh century. Children played with balls, hoops and whipping tops, and no doubt participated in some of the above pursuits.

#### **4. Religion**

Whilst the lands of the Britons had been Christianised since the seventh century, there remained a heavy level of syncretism between the Anglo-Saxon paganism and the Christian faith with practices like maypoles, rituals, rune stones and even idols remaining heavily involved in Anglo-Saxon culture, even if they were not actively involved in the worship of the old gods. These practices were most common in undeveloped regions such as on the border with the Welsh principalities in the East of Mercia along Offa's Dyke as well as the swamps of the regions of Lindsey, Middle and East Anglia and anywhere similarly difficult to access. Religious and secular festivals can be linked to Anglo-Saxon paganism, such as Easter (originally the spring festival of Eoster-monath Aprilis) and the harvest festival (Blod-Monath). The images of pre-Christian Anglo-Saxon culture remained in the wood carvings, metalwork, art and other decorative pieces of the period. Even the modern days of the week are derived in English from their Anglo-Saxon counterparts, which were named for the Anglo-Saxon gods, except for one, Saturday named for the god Saturn from Roman myths:

Monangaeg – Moon's Day for Mani (the moon personified)

Tiwesdaeg – Tiw's Day for Tiw/Tyr (the god of war)

Wodnesdaeg – Woden's Day for Woden (the god of wisdom, poetry, sorcery, royalty and the written word)

Thunresdaeg – Thunor's Day for Thunor (the god of thunder, strength, the oak and fertility)



Frigedaeg – Frigg's day for Frigg (the goddess of fertility and marriage)

Sunnandaeg – Sun's Day for Sol/Sunna (the sun personified).

Whilst the Kings of the southern kingdoms, particularly Kent, were extremely strict on the worship of non-Christian Gods it is unknown what the policy towards religious freedom was similar in the kingdom of Mercia due to the scant records available in the period. Due to the necessarily devolved system of governance (laws were often left in the hands of local nobles to enforce due to the logistical difficulty of moving over large distances to govern) it is more than likely that the enforcement of the laws would be very lax outside of the major holdings of the Kingdom (Tamworth, Chester, Shrewsbury, Cirencester and Gloucester among others). Interestingly, Mercia never relapsed into paganism, unlike the other Heptarchy kingdoms.

Christianity within Anglo-Saxon England was based around two power structures: Roman Catholic Bishoprics (led from Canterbury) as well as the Monasteries and Convents that originated from Celtic Christianity from the post-Roman era. The Bishoprics were more influential on the nobility whilst the vicars, monasteries and convents were more influential on every day people. Often, especially in large families, one son would take the cloth and either become a vicar or join a monastery. Nunneries were seen as a way to either lift daughters out of poverty or as a place to send marriageable/scandal ridden daughters (such as those who had sex out of wedlock).

Roman Catholic Bishoprics in the Anglo-Saxon Kingdoms in 850AD:

Archbishopric of Canterbury

Archbishopric of Lichfield

Archbishop of York

Bishop of Northumbria/Lindisfarne

Bishop of Selsey

Bishop of Winchester

Bishop of Rochester

Bishop of Sherborne

Bishop of Worcester

Bishop of Hereford



Bishop of Lindsey

Bishop of Elmham

Bishop of Dommoc

Bishop of London

Bishop of Chester-le-Street

## **5. Military**

The basis of Mercian military was the Fyrd, or peasant militia. This type of force had numerous difficulties adapting to the warfare style practiced by the Vikings. Notably, Viking warfare was based on element of surprise as opposed to much more orderly tactics of the British based around large defensive structures. However, these monumental defences were not effective against Vikings as they could easily wipe out moving troops, isolated outposts and non-walled settlements.

In terms of logistics, armies of the time rarely numbered more than 1000 men and that was only for largest campaigns. Under a king they could number a few hundred, while the feudal lords could count only on the serfs on their lands for the most part rarely allowing them to have more than 200 man at their disposal. Large majority of this were untrained and poorly equipped peasants with little to no experience leaving them poorly equipped for fighting Viking invaders as they were expected to provide their own provisions.

The fighting was largely confined to shield wall tactics which required little training. Essentially, two forces in shield formation would charge each other and try to break each other's formation forcing them to retreat. The peasants were largely armed only with shields, spears, and sometimes short swords or daggers. Body armour was a rarity and at most included chainmail and copper helmets. Around this period, the Anglo-Saxons also began adopting the Dane axe but its use was limited to those that could wield such a heavy weapon efficiently after pillaging fallen Vikings.

Each feudal lord, as well as the King, also had a small force of personal guard that was generally better equipped having access to more comprehensive body armour, larger spears, and longswords. Cavalry was seldom used as it could not break the shield wall so horse mounted units were primarily used for scouting and



messaging. Archery was used when available, but bowmen were in short supply as they required training and were mostly used as support units launching projectiles prior to formation charge. Often slings were used as alternatives for bows and arrows due to easier handling and larger availability.

Material used in warfare was not of high quality. Spears were 1.5 to 2.5 metres in length, depending if they were used by the peasants or professional warriors, and mostly featured a hollow iron tip on a wooden shaft. Swords were mostly made of iron. The ability to forge iron in this period was low, and even the high-quality iron items were made from multiple sheets of iron welded together as it was not possible to mould iron ore into larger pieces. Chainmail was made from both copper and iron, but most helmets were made from leather on an iron or copper frame with full metal pieces largely reserved for the nobility. Dominant type of shield used by Anglo-Saxons was a round shield made of wood with a diameter of roughly 1.5 metres.

## **6. Character Biographies**

### **6.1. Burgred, King of Mercia**

Burgred became king around 852 or 853. One of his first action was to bring an atleast temporary stop to the biggest rivalry the island has seen over the last decades: The one between Wessex and Mercia. This led to an allied strike against the North Welsh. In light of the success, Burgred got married to the daughter of the king of Wessex. Burgred and Aethelswith got two daughters, but only one son to continue his legacy. That will, however, only be relevant if there is a kingdom needing a king after the vikings are done with England. It remains to be seen whether Burgred got what it takes to stop them.

### **6.2. Ceobred, Bishop of Leicester**

The consecration of Ceobred took place between 840 and 844. Back then, he gave some land to Beorhtwulf, the king of Mercia. In return, he granted some liberties and privileges to a few monasteries. By that, the bond between church and king was strengthened, a tie that is still strong more than two decades later. When the bishop of Leicester needs help, the king is there and protects his interests. Pillaging and murder of innocent monks definitely falls into this category. Ceobred prays every morning that Burgred will be able to save him from the heathens, but with God by his side, there is no reason for doubt.



### **6.3. Ealhhun, Bishop of Worcester**

Being consecrated at roughly the same time as Ceobred, Ealhhun is much less of a political actor. The games at the court and the intrigues are one of the things he despises most. This is why he always stayed away as much as possible from them. In this darkest hour, with the heathens arriving and threatening the slaughter of so many of his sheep, the shepherd is sure to be able to listen to his inner voice and, by the will of God, guide them through the storm and into a safe harbour, not one where they must fear hostile attacks from Danes.

### **6.4. Ceolwulf, Ealdorman of Worcester**

Ceolwulf maybe was what Mercia needed: As an Ealdorman, he always appeared to be a just and caring ruler. When needed, he would still always handle the affairs with a strict and strong hand. Maybe that is why there are plenty of Mercians that would rather see him on the throne than Burgred, who not everyone thinks is able to stop the Vikings. Is he loyal? Yes. Would he do everything to prevent Mercia from extermination? Definitely. It lies in his hands to decide whether Burgred will be able to remain king.

### **6.5. Æthelred, Ealdorman of Gloucester**

Little is known about the ancestry of Æthelred of Gloucester. We do know he is an Ealdorman only believing in raw power. Paying the Vikings money to buy some freedom is what weaker rulers think about – Æthelred is disgusted by that. For him, the situation is clear: A strike against the Vikings is the only solution acceptable. It is time to let the fields of England be soaked full with the blood of those danish heathens!

### **6.6. Æthelred Mucel, Ealdorman of Lincoln**

Married to Edburga, Æthelred Mucel is a loving father to Ealhswith, the wife of Alfred, the brother of the king of Wessex. He is also parent to a son who is loved just as much. It is for them that the Ealdorman would pick up his sword one last time. Lincoln became a city that is attracting more and more people due to him, but ruins will not provide a home to anyone. To protect it from that fate, he is willing to do anything necessary and possible.

### **6.7. Clerebold, the monk**

Clerebold hates the Vikings with all his heart. His monastery is well protected and inside the country, not at the coast. That is why



it got the reputation of a sanctuary for every woman and child until their men fend off the Vikings forever. Every day he witnesses new refugees arriving, some crippled by the heathens that come with their large ships and unholy winds in their sails. He feels like he has to speak up and while he is no bishop with their education and wisdom, he still has a good heart and a strong will.

### **6.8. Knud, the defected viking**

Knud is a broken man. He came many winters ago as his jarl, the ruler of the patch of land he lived in, promised him combat and honour against foreign soldiers. When he arrived at England, the jarl ordered to massacre all monks of a monastery that came in sight of his hip. Knud found this wrong, he was a warrior and not a butcher. When he refused to become a murderer, the jarl went slowly in his direction, wanting to execute him for his lack of obedience. With a single hit with his huge axe, Knud beheaded him and became the leader of the fifty Vikings. Realizing how awful Viking pillaging was and how little heroic acts were to be found in it, he swore to protect the innocent from his own people. While most of his men do not understand his values at all, they follow him. This is partly due to his rightful aura and also partly due to the prowess with which he killed their former leader. Eventually, Burgred heard about the Viking that turned into one of them and is willing to forgive him as the sins of his people are not his.

### **6.9. Gerald the spy**

Gerald is a simple man from the forests of south England. Being an excellent hunter, he got great abilities with the bow and also met many people that prefer to stay in the shadow. With the same precision that he needs to hunt down a deer, he gathers information to hunt down an Ealdorman. Maybe he is not the most literate man in Mercia, but never underestimate his sharp senses.

### **6.10. Æthelswith**

The daughter of the king of Wessex and wife of the king of Mercia never had a choice. Her marriage was arranged in favour of the greater good, not in favour or even considering her feelings. She is not unhappy with her husband, but sometimes she asks herself if she does not deserve a free choice. As she is absolutely loyal to her family, she will always try to be a good queen, but in the same time her goal is to create a greater influence of Wessex in Mercia.



### **6.11. Vauquelin, the mercenary**

Nothing in the world is more hated by Vauquelin than the vikings. Originating from Paris, he was still a child when a bit more than 20 years before his hometown became victim of a raid of more than 5000 vikings. He heard the sons of their leader are now in England and he swore an oath to find them and chop their heads off the day he sees the possibility. After his father was killed by vikings storming into his house and his mother getting raped in front of his eyes and then brutally slaughtered too, Vauquelin was raised by a blademaster. He was willing to learn and had an inner flame that always pushed him further than anyone else. Now, he is more prepared than ever and is probably the only person not being a viking that is happy for their raids to come. While he is a mercenary, the money never mattered much to him and is almost entirely spent on his equipment and food. The day of revenge is near. And what bloody day that will be!



## 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	RoP - Workshop 12:15 - 13:45	Lunch Break 13:00 - 14:00	Lunch Break 13:00 - 14:00	Chair Debriefing 13:30 - 14:00
		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.

