

Joint Cabinet Crisis

Kingdom of Wessex

Hamburg Model United Nations
"Shaping a New Era of Diplomacy"
28th November – 1st 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.

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 and Policy

1.1. Roman Wessex

Wessex was one of the earliest inhabited areas of Britain. During the invasion and ruling of the Romans, the region managed to flourish and develop itself, while laying the foundation for towns like Cornwall, Dorchester and Winchester. Large parts of the occupation were relatively peaceful until the 4th century, when the Scots and Picts invaded the region. This led to a gradual withdrawal of Roman troops from the region, leaving it in economic decline.

1.2. Saxon Kingdom of Wessex

The initial years following Roman rule were peaceful, but the imminent threat of a northern invasion pushed the rulers of Brito-Romans to request Saxon help in exchange for land. This system worked for a while, but soon fights broke out over allocation of supplies. It was around this time in 495 that Cerdic and Cynric, the founders of Wessex, landed with five ships at southern Hampshire coast.

In 508, Cerdic and Cynric slew British king Natanleod and named Cerdic the first King of Wessex in 519. The Saxons made attempts to invade the region in the years that followed, without success. Thirty years of relative peace ensued, with the exception of the conquering of the Isle of Wight in 530 by the Saxons. When Cerdic died in 534, Cynric succeeded him and held the throne for twenty-six years. The third King of Wessex, Ceawlin, took over and managed to capture Cirencester, Gloucester and Bath in 577 whilst simultaneously repressing pockets of resisting Britons in the northeast. He was one of the seven rulers with the title “Bretwalda” (Leader of the Britons) and mentioned to hold *imperium* over southern English peoples.

1.3. Christian Wessex and the rise of Mercia

It was around 640 that Cynegils, then ruler of Wessex, was baptised by Brinius, Bishop of the West Saxons at his seat in Dorchester, which marked a turning point in the history of the kingdom. This was the first conversion to Christianity by a West Saxon King and was probably connected to an alliance against Mercia, who had previously attacked Wessex. These attacks marked the beginning of sustained pressure from the expanding kingdom of Mercia which, over the years,



would cost Wessex its territories north of the Thames and Bristol Avon.

During the 8th century, Wessex was overshadowed by Mercia, whose power was then at its height. While having to acknowledge their overlord-ship, more substantial control was avoided. During this period, Wessex continued its gradual advance to the west, overwhelming the British kingdom of Dumnonia (Devon).

Egbert was the first King of Wessex to regain its power from Mercia, in the ninth century. Even though he spent many years in exile due to his feud with Offa of Mercia, he managed to absorb the southern territories of Kent, Sussex and Surry into the Wessex Kingdom after the battle of Ellendun. Ecgberht even temporarily became the high king of all of England during his reign. At the end of his time on the throne, however, the Anglo-Saxon kingdoms were faced with their first Viking confrontation. Around 851, a huge Viking army is said to have first set foot on English land, plaguing the kingdoms with small raids for the following 15 years. Egbert was succeeded in short intervals by a number of his sons and other family members, none of whom maintained power for a significant amount of time, with the exception of Alfred the Great.

2. Society

Wessex society largely mirrored those of other early feudal states of Europe. The core of the social order was in the oath of loyalty which was conducted by every free man over the age of 12 to their feudal lord or king. It is important to note that the oath was bound to a person and not a title, making power seizing a viable option in social struggle. The king himself, as well as the feudal lords, had a duty to uphold old laws and customs and were very limited in establishing new ones. The feudal hierarchy was thus mostly used for enforcement and tax collection. The kings would often tie themselves strongly to the church to make their position more powerful but it could rarely protect them if their position was considered weak.

Bureaucracy and administration did not exist and each feudal lord was responsible to maintain order in their lands. These were organised in boroughs or shires, consisting of multiple hundred people each consisting of ten tithings which, in turn, consisted of ten families. Each hundred elected a constable which answered to a shire-reeve (sheriff). The law covered murder and theft with a system of wergilds. In essence, each crime had a monetary value depending on social status and cases were decided by the number of oaths by other freemen (ceorls) vouching for each of the parties'



rightness. Courts were operated by earls (thegn) who would give the king 1/3 of what they collected in taxes and fines. Offences against slaves were considered offences against their owners.

The society itself was family based. However, women still enjoyed relatively high independence compared to rest of Europe. Free women had the same wergild price as their male counterparts of the same social status, either the father or the husband. Widows had inheritance rights and were considered good matches. In this age, men had to pay the prospective wife's family a bride-price instead of the other way around. There was some social mobility based around land ownership. A ceorl could become a thegn but also a slave in case of debt. In the same way, slaves could become free if they payed-off their debt. Inheritance at the time was more equally divided among children with the right of primogeniture not yet as firmly established.

3. Religion

The Anglo Saxons started accepting Christianity around the 7th century following the increased presence of French and Italian missionaries and, by the end of the century, virtually all royalty and nobility has converted to Christianity. The conversion started with the mission of St. Augustine to Aethelbert, King of Kent in 597. Thus, the Archbishopric of Canterbury was founded in the capital of Kentish kingdom. From there it spread across the south but initially did not fare well with average people. The conversion of the wider populace sped up once Irish missionaries of the Celtic Church started spreading monastic Catholicism first in the north, and then throughout the country. The differences between the two churches regarding structure and dates of major holidays were resolved at the Synod of Whitby in 664 with the Roman ritual prevailing. However, the monastic approach still fared well across the country in terms of structure of churches.

Monastic approach fit much better with the family based Anglo-Saxon society and soon most families sent at least one of their sons to a monastery. Monasteries performed an important function of being practically the only centres of literacy and culture and would start becoming a more prominent part of daily lives of average people living in Britain as time progressed both in terms of culture, and in the economic benefits of their vicinity. Monks were also expected to travel



around the country and spread gospel. Many smaller regional monasteries were founded to serve remote countryside under the name of 'minster', the origin of names such as Westminster. Another particularity was the existence of 'double monasteries' in which monks and nuns lived side by side sharing a church but never mixing. These were especially profitable as they were often built near bridges and coasts and managed to accumulate great wealth over time. These monasteries were presided over abbesses, which could be argued were among most powerful women in Europe at the time. The monasteries themselves were built from stone rather than wood as most buildings of the time, however, many smaller churches were still of wooden build. The economic prosperity that these monasteries brought, especially to southern English kingdoms, was one of the main reasons for the start of Viking incursions into Britain.

In 669, a Greek monk named Theodore became the new Archbishop of Canterbury and opened a school which soon attracted a large student body across noble families. This ushered in a golden age of art and literature as Latin and Greek texts were introduced to the island and many monks started writing in those languages, particularly Latin. Of these, Aldhelm of Malmesbury is most notable for his Latin poetry which formidably stood up to continental writers, and Bede in Northumbria who wrote on subjects such as history, theology, and astronomy. The Archbishopric of Canterbury would soon become increasingly important for the legitimacy of Wessex crown as it provided a unifying force for the various smaller kingdoms which came under the influence of West Saxon crown.

Regardless of the spread of Christianity and the relative strictness, especially of the southern kings, in enforcing it, paganism still remained a part of daily lives even after conversion. Many customs of the pagan life were included in new worship practices such as rituals, rune stones, and idol worship. The customs regarding spring rituals were fused with Christian Easter and the names of days of the week still remained rooted in the names of Pagan gods. Remote populace often remained pagan and during times of social breakdown such as war, relapse of the paganism was somewhat common except in the near vicinity of major religious centres.

4. Military

The basis of Wessex 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 defenses were not effective against Vikings as they could easily wipe out moving troops, isolated outposts and non-walled settlements.

For this purpose, kingdom of Wessex has started developing a system of Burhs. These small settlements allowed for smaller army units to be stationed across the territory (they were built roughly 30 kilometers apart) for longer periods of time. From these Burhs, the army could easily conduct small skirmishes against threatening parties as well as cover more ground defensively. To counter Viking naval supremacy, the King's brother, Alfred, has also brought forth plans to build a new navy based on Roman and Greek designs; however, recent campaigns and land army developments have blocked any real start to the project.

In terms of logistics, armies of the time rarely numbered more than 1000 men, and that number was reserved only for the largest campaigns. Under a king, an army could number a few hundred, while the feudal lords could count only on the serfs within their domain, which often left them with no more than 200 men at their disposal. A Large majority of soldiers 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 attempt to break each other's formation, forcing them to retreat. The peasants were largely armed only with shields, spears, and sometimes with 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 the weapon from fallen Vikings.

Each feudal lord, as well as the King, 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 - 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. Slings were often 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 rare, 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. The most common type of shield used by Anglo-Saxons was a round shield made of wood with a diameter of roughly 1.5 metres.

5. Character Biographies

5.1. Æthelred I

Having become the king of Wessex and Kent around 865, the son of Aethelwulf was one of several brothers. His wife is Wulfthryth of Wilthsire, a loving and caring queen for Wessex.

As he is not the oldest son, he came into power only after two of his brothers died. It is exceptional that he let his younger brother Aethelberth reign before him. When Aethelberth died, it was Æthelred's time to take over. His rule would become known as a struggle against the invading vikings. The first Viking invasion occurred on the first year of his reign, and the king prepared an army to fight for his realm. Having defeated plenty of Vikings in the last years, this one seemed to be on a bigger scale. Now, Æthelred's power is needed once again as he is the only man standing between the Vikings and their total domination of South England.

5.2. Alfred

Having several elder brothers, Alfred was never supposed to be king. He was probably never supposed to become important. Now, with the death of two of his brothers becoming a sad reality, things have changed. He is second only to Æthelred in the entirety of Wessex. Together with him, he is ready to march against the Vikings. He did so a few times to save monasteries and villages. The next time he might have to fight for the very survival of his people. Being a man with a lot of potential, there are seemingly no limits for Alfred. Maybe his time is not now, but one



day, when Æthelred will have suffered the same brutal destiny of his brothers, Alfred might be the one to bring glory to the name of his father.

5.3. Asser

Born poor, Asser made much of what life gave him. He was raised in Wales and spent most of his life in St. David's Abbey. Far away from the court, he soon got a reputation as one of the most intelligent people. While he kept political affairs at a distance, he seems to have the potential to use his capacities in a way that might gain him a lot of influence and provide insights for anyone willing to listen to him. It would come as no surprise to anyone if this man would later become someone spreading the word of god not only to his community, but to a much broader audience. Time will show where this modest man from Pembrokeshire might end up.

5.4. Ceolnoth

The Dean of Canterbury was declared archbishop in 833. It took him only five years to achieve something that would forever strengthen the position of the church in England: At a council in Kingston, he negotiated a perpetual alliance between the See of Canterbury and the kings of Wessex. Sadly, forever sometimes does not last too long. Not even half a century later, the heathens arrive at the gates of Christendom's most north-western believers. While the threats may be numerous and the weapons of those heathens are sharp, the word of God is powerful. Will Ceolnoth's beliefs be strong enough and enlighten a path to salvation on this planet or will his followers find said salvation in heaven, dieing with a psalm on their lips?

5.5. Heahmund

Who is this man? When people hear about the bishop of Sherborne, they think of someone preaching the word of god. While this may be true, Heahmund is so much more. His consecration took place only a few years before the crisis starts. Nonetheless, only one of his hands holds the bible; the other one carries a heavy sword. Those that do not recognize the true and only god do not deserve a place in this country, nor do they deserve their life. He has always lived up to that attitude and more than one opponent found out the hard way that Odin may not always be stronger than God.

5.6. Æthelwald

The son of the king and the queen may still be young, but solely by birth is destined to coin an era. The day he will claim the throne is when England may be unified. It may be prosperous, and it may



finally know the very definition of peace again. Until then, however, there are many threats to overcome. No one knows whether he might even grow old enough to become a king or whether the Vikings will hold his head in their hand, his blood spreading all over the streets where he used to play with his noble friends when he was a little child.

5.7. Odda

The Ealdorman of Devon is a man that always stood up for his values. A few times, this meant defending his people with the sword, but he is not the greatest fighter. Being a strong believer in God, Odda often consults representatives of the bishops about the next steps to take. Besides, he is not a man that would need advice. His genius is hailed all over Wessex and it is for good reason that the king appreciates his advice and more often than not ends up acting on it. While Odda may not be the Ealdorman that rules through strength, he relies on the power gained by his wise rule. That puts a big target on his back as the Vikings desire his goods and are willing to murder to get them.

5.8. Wulfhere

The Ealdorman of Wiltshire has been reigning for a long time now. While he saw much combat and more than one brave soldier vanish, he also saw many people come and go in peace. For him, those Vikings are no more than just another foe to fight. This does not mean he would underestimate them: he heard the rumours about their ships being numerous and their warriors being ferocious. Still, he believes in himself and his ability to care for his people. They could always trust him to be there for them and he could always trust them to give their life for his. Some may not survive the end of winter, but this is a sacrifice he is willing to make.

5.9. Eadwulf

The Ealdorman of Wareham did not have a good time since he took over power. When his father died, he promised his people to live up to his wisdom, but God did not seem too happy with him and never blessed him with anything special. Hunger and unusually high numbers of deadly accidents of workers in his mines are what his reign would become known for. That turned Eadwulf into someone who lost belief and does not like Christians too much. He is a hard worker that always dedicates every single second and thought into his projects. Even though he does not have many friends at the court due to his bitterness and lack of belief, he is still recognized for



always making the best out of every situation. When the drought hit him harder than any other Ealdorman, he never gave up and travelled many miles to find merchants willing to help him to fair conditions. He did not always get the best quality, but his people survived. Will they do so again when the Vikings hit their axes in Wareham's doors?

5.10. Aalis

Aalis is a beautiful young french woman from Nantes. When the Vikings attacked Paris, she was still a baby and her father gave his last coins to a merchant to give her mother and her a place on his ship. She grew up with nothing, but her mother worked every minute of her life, enabling her to pay a monk to teach her how to read. The monk soon decided not to take money anymore as Aalis was insanely talented and learnt quickly and he wanted to support her. This monk became some kind of father for her and it nearly broke his heart when Aalis, at the age of sixteen, decided to use her talents to give something back to the country that became her home instead of turning to god as he hoped. She soon got some attention at the court and now she is a really unique existence: A woman among men, as cunning as charming. At a table with all the Ealdormen, few come close to her in education and intelligence. But she hides her talents and stays in the shadow. Only the king and his most loyal friends know she became a spy to serve Æthelred and Wessex as she will always be the girl that stays underestimated and ignored and that men love to give information to.

5.11. Eahlswith

The wife of Alfred follows her husband with infinite loyalty. While she is a loving mother, she also gives him advice. Many of the Ealdormen just see her as someone depending on Alfred's will, not able to have an impact on the court. She knows this, but is too smart to tell them how wrong they are. That does not mean she is weak. Indeed, she has a higher impact on Alfred than anyone else.

5.12. Wulfthryth of Wessex

No woman in England has ever been object of more tales of bards. Some sing about her appearance, mightier than armies. Some sing about her faithfulness, strong enough that Pope Adrian knows about it. All acknowledge the mercy with which she takes decisions at court as the queen that is loved so much by the men in Wessex, maybe even more than the king himself.



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



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.

