

BAALMUN'25
HCC: Livonian Order
Open Agenda

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1. Letter from the Secretariat

Most esteemed Participants, the Academic and the Organization team, Advisors and Guests,

As the Secretariat of BAALMUN'25, it is our utmost pleasure to announce that we are back, better than ever and waiting for each of our delegates with open arms. We welcome you to this prestigious, vibrant and intellectually stimulating platform of BAALMUN'25.

We are on the edge of our seats to host BAALMUN'25 on 21-22-23 February 2025 in our home, Beşiktaş Atatürk Anatolian High School.

This year, BAALMUN aims to deliver beyond expectations, being a beacon of innovative thinking, and fostering an environment where diversity of thought converges to generate impactful solutions to the world's most pressing issues.

Our academic and organisation teams are working day and night to organise the best conference experience for our valued MUN society members. As the BAALMUN'25 team, from committees to activities, we are delicately combing our ideas and plans for BAALMUN'25 with a fine-toothed comb, doing everything in our power to provide our esteemed participants with a judgement-free platform where you can exchange ideas, challenge perspectives and craft solutions. We encourage every one of our participants to embrace this opportunity to learn and grow as a global citizen in BAALMUN'25.

As we embark on this journey together, let us embrace the spirit of collaboration, mutual respect, and open-mindedness. Your contributions and dedication will undoubtedly shape the success of BAALMUN'25.

We are so excited to see you at our conference, as our beloved leader Mustafa Kemal Atatürk once said "Peace at home, Peace at the world!"

Best regards,
The BAALMUN'25 Secretariat

2. Letter from Under-Secretary Generals

Dear Esteemed Delegates,

We are Hasan Kompir, and Egemen Gürses. It's our pleasure to serve as the Under Secretary Generals of the HCC: Livonian Order. It is our greatest privilege to welcome you all.

First and foremost, We would like to tell you a little bit about ourselves and express our feelings about BAALMUN'25. As you all know, We have been Under Secretary Generals before, but this committee has a different place in our hearts. We hope you are all as excited as we are about this experience.

If you have any questions, please don't hesitate to email us at hasankompir@gmail.com / gurses.egemen03@gmail.com or send us a direct message on Instagram at @hasann_kompir or @egemengurses

Finally, We would like to thank our club members, the Executive Team, for organizing this conference together, delegates and for easing our burden.

Yours sincerely,
Hasan KOMPİR, Egemen GÜRSES
Co-Under Secretary Generals.

3. Context of the Committee

The Livonian Order is a Historical Crisis Committee that follows the crisis format and rules of procedure in Model United Nations. It consists of one cabinet with 13 brave members of the Livonian Order, who are the custodians of the Catholic faith in the medieval world. Each one of these members will have a background story and special objectives to complete. Every member of the committee is expected to write directives to solve their tasks. These directives must include answers to “Why? Who? When? Where? And lastly, How?”. Furthermore, the directives should include enough details and not lack any parts to avoid rejection.

The committee will start in 1237 with the establishment of the Livonian Order. And the committee will face a lot of historically accurate challenges and crises. Every decision of each cabinet member can change everything; it can even write history again.

Each cabinet member will have their own goals and these objectives which may align with or conflict with the broader interests of the cabinet. The objectives and detailed background stories about allocations will be shared secretly and directly with delegates via special emails after study guides are published.

4. Historical Context

4.1 Teutonic Order:

The Teutonic Order is a Catholic religious institution founded as a military society c. 1190 in Acre, Kingdom of Jerusalem. Officially known as the Order of Brothers of the German House of Saint Mary. It was established to aid Christians on their pilgrimages to the Holy Land and provide medical care to hospitals. Over time, its members, commonly referred to as the Teutonic Knights, have historically served as a crusading military order for supporting Catholic rule in the Holy Land and the Northern Crusades during the Middle Ages, as well as supplying military protection for Catholics in Eastern Europe.



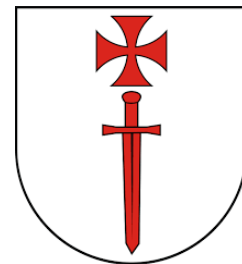
In 1230, following the issuance of the Golden Bull of Rimini, Grand Master Hermann von Salza and Duke Konrad I of Masovia initiated the Prussian Crusade, a military campaign aimed at Christianizing the Baltic Old Prussians. Though originally invited by the Polish Duke to assist in the conquest, the Teutonic Knights soon maneuvered to assert their own territorial claims. With the backing of the Holy Roman Emperor, they unilaterally transformed Chełmno Land, which had been granted to them, into their own sovereign possession. Using this foothold, the Order created the established State of the

Teutonic Order, gradually conquered Prussians' territory, and subsequently conquered Livonia.

The Livonian Order emerged as a semi-autonomous branch of the Teutonic Order following the 1237 merger of the defeated Order of the Brothers of the Sword with the Teutonic Knights. While nominally under the authority of the Teutonic Grand Master, the Livonian branch developed substantial autonomy due to its geographical separation and distinct political challenges, particularly conflicts with Novgorod and Lithuania. This independence became more pronounced after the secularization of the Teutonic Order's Prussian branch in 1525, effectively leaving the Livonian knights without central oversight. The Livonian Order continued to function independently until the Livonian War (1558–1583), when mounting military pressure from Muscovy and internal instability led to its dissolution in 1561, with its last Master, Gotthard Kettler, secularizing the order and establishing the Duchy of Courland and Semigallia under Polish-Lithuanian rule.

4.2 Formation of the Livonian Brothers of Sword:

The Livonian Brothers of the Sword was a Catholic military order established in 1202 during the Livonian Crusade by Albert, the third bishop of Riga. Pope Innocent III sanctioned the establishment in 1204 for the second



time. The membership of the crusading order comprised warrior monks, mostly from northern Germany, who fought Baltic and Finnic pagans in the area of modern-day Estonia, Latvia and Lithuania. Following their defeat by the Samogitians and Semigallians in the Battle of Saule in 1236, the surviving Brothers merged into the Teutonic Order as an autonomous branch and became known as the Livonian Order.

The Baltic German Livonian Brothers had a set of rules adopted from the Knights Templar, requiring them to be of noble birth and to take vows of obedience, poverty, and celibacy. The order also included soldiers, artisans, and clerics as members. The Knights made up a general assembly, which selected a grand master and other officials. The grandmaster served for life in the order. He chose a council and a military chief for each district castle, where the order's knights were living.



In the beginning, the main duty of the Livonian Brothers was to protect priests and missionaries. The characteristics of the territory brought a moral challenge for the crusaders because the land of the Livs and Letts had not previously been Christian. Therefore, they did not have any justification to attack them. The division of conquered territory also was a problem faced by the order. Swordbrothers were to garrison the built castles to maintain control along the Daugava.

4.3 Livonia in 13th Century: Political and Religious Context:

In the 13th century, Livonia was a volatile frontier of Christendom, where political ambitions and religious zeal intertwined. The region, encompassing present day Latvia and Estonia, was a battleground between Catholic crusaders and Baltic and Finnic pagans resisting conversion. The Livonian Order, launched in the early 1200s, aimed to Christianize these lands under Papal authority. The Catholic Church, the Holy Roman Empire, and various military orders, including the Livonian Brothers of Sword, vied for dominance, often clashing over territorial corridors. The clergy, led by figures like the Bishop of Riga, sought to establish ecclesiastical rule, while the Livonian Order, following its merger with the Teutonic Order in 1237, pursued military expansion. However, rivalries between the clergy, knights and secular rulers created a complex power struggle, shaping the region's fate for centuries. The constant warfare and shifting alliances underscored Livonia's strategic importance, making it a crucial stronghold in the broader conflict between Catholic Europe and the pagan east.

4.4 Conquest of Livonia

The conquest of Livonia began in the early 13th century with the formation of the Livonian Brothers of the Sword, a Catholic military order established in 1202 by Bishop Albert of Riga. The order was initially created to convert the pagan tribes of the region, including the Livs, Letts, and Estonians, to Christianity through a series of military campaigns.

Backed by Pope Innocent III, the Livonian Brothers sought to impose Catholic rule over these pagan territories, building a network of castles along the Daugava River and using them as military outposts to exert control over the surrounding lands. The Livonian Brothers faced significant resistance from the local populations who, fiercely protective of their pagan traditions, rejected foreign rule and the imposition of Christianity.



Despite this, the order was able to gain substantial ground in the region, conquering key territories and forcing many of the local tribes to submit to conversion. However, their military efforts culminated in the Battle of Saule in

1236, where they suffered a catastrophic defeat at the hands of the combined forces of the Samogitians and Semigallians.

This defeat decimated the order's strength and led to the dissolution of the Livonian Brothers as an independent entity. In the aftermath, the surviving members merged with the Teutonic Order, forming the Livonian Order as a semi-autonomous branch. The Livonian Order continued the crusade to expand Christian influence in the region, targeting both the Estonians and the Lithuanians, and consolidating control over the remaining pagan lands. Despite gaining additional territory, the Livonian Order faced increasing challenges from both external pressures, such as military threats from Novgorod and the Grand Duchy of Lithuania, and internal instability, including local revolts and political disputes. While the order's power continued through the 13th and early 14th centuries, their grip on the region began to weaken as foreign rulers and neighboring states began to assert their influence, leading to the eventual decline of the Livonian Order by the 16th century. By the time the order's power finally dissolved, much of Livonia had been absorbed into the domains of Poland and Russia, marking the end of the Livonian crusade.

4.5 Relations with Pagan Tribes

The relations between the Livonian Order and the pagan tribes of the Baltic region were primarily defined by hostility and resistance. As the Livonian Brothers of the Sword, and later the Livonian Order, launched their campaigns to convert the pagan Livs, Letts, Estonians, and Samogitians to Christianity, they encountered fierce opposition. The local tribes had strong cultural and religious traditions and were unwilling to accept foreign rule or religious imposition. The Livonian Order sought to subdue the pagan populations through



military force, building castles along key rivers like the Daugava and using them as strongholds to control territories and protect Christian missionaries. Despite these efforts, many of the tribes continued to resist. The Samogitians and Semigallians were particularly hostile, leading to several violent confrontations, most notably the

Battle of Saule in 1236, where the Livonian Brothers were decisively defeated by a coalition of pagan tribes. This defeat was a significant blow to the order, signaling the deep-rooted resistance of the local populations.

After the merger of the Livonian Brothers with the Teutonic Order and the formation of the Livonian Order, the resistance continued, with Estonians and Lithuanians also engaging in rebellion. The Livonian Order, now under the banner of the Teutonic Order, continued its mission of conversion and territorial control, but relations with the pagans remained fraught with conflict. The pagan tribes, frequently fighting against foreign domination, formed alliances with neighboring pagan groups, including the Prussians and Lithuanians, to strengthen their resistance. These alliances led to prolonged military struggles, as the Livonian Order tried to maintain control over the region through a mix of military force and religious pressure.

While some pagan tribes eventually converted to Christianity, often after being coerced by military conquest or political manipulation, the underlying tensions remained. The forced conversions and brutal tactics employed by the Livonian Order left a lasting bitterness between the crusaders and the local populations. The Livonian Order's campaigns ultimately resulted in the establishment of Christian rule in the region, but the pagan resistance shaped much of the

medieval history of the area, as the local tribes never fully accepted the dominance of the crusaders. Even after the region was largely Christianized, the cultural and religious divide between the Livonian Order and the pagan tribes contributed to the political instability and challenges faced by the order in the centuries that followed.

4.6 Decline and merger with Teutonic Order

The decline and merger of the Livonian Order with the Teutonic Order were driven by both internal and external challenges. After the Battle of Saule in 1236, the Livonian Brothers of the Sword were severely weakened, and despite merging with the Teutonic Order, the Livonian branch continued to struggle. Geographical distance from the Teutonic headquarters in Prussia, internal power struggles, and external pressures from neighboring powers like Muscovy and the Grand Duchy of Lithuania undermined the order's stability. The Livonian War (1558–1583) exacerbated these issues, leading to the dissolution of the Livonian Order in 1561.

In that year, the last Grand Master, Gotthard Kettler, secularized the order's holdings and established the Duchy of Courland and Semigallia as a vassal state under the Polish-Lithuanian Commonwealth. This marked the end of the Livonian Order's military and religious influence in the region, while the Teutonic Order's power waned as well. Though the Livonian Order's decline ended the crusading era in the Baltic, its legacy shaped the region's future, particularly in terms of religious and cultural change.

4.7 Legacy of Livonian Order

The legacy of the Livonian Order is marked by its significant role in the Christianization and political shaping of the Baltic region. Although the order was eventually dissolved in the 16th century, its efforts to convert the pagan tribes of the area left a lasting religious and cultural imprint. The Livonian Brothers of the Sword, and later the Livonian Order, were central in establishing Christianity as the dominant religion in what are now Latvia and Estonia. The order built castles, fortified towns, and established a Christian infrastructure that persisted long after its downfall.

The political legacy of the Livonian Order was also profound. The order's efforts to carve out a Christian-controlled realm in the Baltic led to the establishment of a distinct political structure that influenced the future development of the region. The legacy of the Teutonic and Livonian Orders continued through the Duchy of Courland and Semigallia, which, under the rule of Gotthard Kettler, became a significant political entity within the Polish-Lithuanian Commonwealth.

Additionally, the military traditions and the role of the German-speaking nobility in Livonia shaped the political and cultural landscape of the region for centuries. While the order itself no longer existed after the 16th century, its influence on regional identity, particularly in the context of the Baltic Germans, continued into modern times. The region's history of Christianization, warfare, and shifting political alliances can all trace their roots to the actions of the Livonian Order.

Lastly, the cultural impact of the Livonian Order remains in the form of architecture, particularly castles and churches, which are still prominent in the Baltic states today. These structures serve as symbols of the order's historical presence and influence over the centuries, continuing to be part of the region's heritage. The Livonian Order's legacy, therefore, is one of both cultural integration and conflict, leaving a complex and lasting mark on the Baltic region's history.

5. Cabinet Composition

1) Pope III. Honorius (Pope):

A man of unshakable faith and political acumen, Pope Honorius III has long envisioned Livonia as a formidable bastion of Christendom in the pagan north. From the heart of Rome, he orchestrates the grand strategy of the Northern Crusades, ensuring that the sword and the cross advance in unison. Yet, with the catastrophic defeat at Saule and the uncertain future of the Livonian Brothers of the Sword, His patience wears thin as his emissaries return with troubling reports of heresy, corruption, and wavering loyalties among the very knights sworn to defend the faith. The fate of Livonia must be decided swiftly, for Christendom cannot afford another failure.



2) Albrecht von Buxthoeven (Bishop):

Once a zealous missionary turned shrewd politician, Bishop Albrecht von Buxthoeven is the spiritual and administrative backbone of Riga. He dreams of transforming the city into northern Rome, where faith and commerce thrive under papal authority. But with the Livonian Order's strength in question, tensions rise between the clergy and the military elite. Surrounded by ambitious knights, calculating merchants, and watchful foreign rulers, Albrecht must navigate a treacherous web of rivalries, ensuring that the bishopric remains the true seat of power in Livonia. If that means manipulating allies and rivals alike, so be it God's will must prevail, by any means necessary.



3) Volkwin von Naumburg (Supreme Commander):

Hailing from the Naumburg region in the Holy Roman Empire, Volkwin von Naumburg joined the Livonian Brothers of the Sword as a young knight, distinguishing himself in battles against the pagan Estonians and Semigallians. His rise through the ranks was swift, and by 1209, he was appointed Hochmeister (Supreme Commander) of the order. Under his leadership, the order expanded its territories, securing



control over much of Livonia until the devastating defeat at the Battle of Saule in 1236.

4) Heinrich von Etzelburg (Philosopher):

Born in Bulgaria, Heinrich von Ezelburg was sent to Constantinople as a young scholar, where he studied classical philosophy, theology, and the works of Aristotle and Plato under Byzantine tutors. His deep curiosity led him to travel across Europe, engaging with scholars from Paris to Prague, where he debated matters of faith, reason, and the nature of the soul. Eventually, his reputation as a learned philosopher brought him to Livonia, where his insights into logic and theology were sought after by both clergy and knights seeking wisdom in an age of war and conversion.



5) Theodorich von Treyden (Diplomat):

Born into a minor noble family in Saxony, Theodorich von Treyden was sent to the court of the Archbishop of Bremen, where he was trained in Latin, law, and diplomacy. He first arrived in Livonia as an envoy of the Church, tasked with securing alliances between the Christian factions and local rulers. Over the years, he established himself as a skilled negotiator, brokering treaties with neighboring powers such as Novgorod and Denmark.



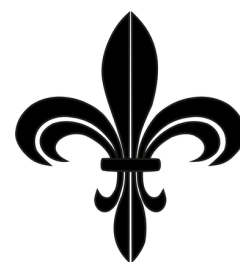
6) Johan von Lüneburg (Blacksmith):

The son of a blacksmith in Lüneburg, Johan grew up learning the trade of metalworking before entering a Benedictine monastery, where he was educated in scripture and philosophy. Recognizing his unique skills, his superiors placed him in charge of the monastery's forge, where he crafted weapons and armor for the crusading knights. His knowledge of metallurgy made him an invaluable figure in Livonia, where he now serves as both an abbot and a blacksmith.



7) Julia von Mengden (Noble):

Born into the powerful von Mengden family, Julia was raised in the courts of Livonian nobility, where she was taught Latin, diplomacy, and estate management. While most noblewomen were expected to serve as political pawns through marriage, she defied convention by becoming involved in the administration of her family's lands. She developed close ties with the Hanseatic League, securing trade agreements that enriched her household and strengthened its influence.



NOBLE

8) Berthold von Holle (Priest):

Originally a knight in the service of the Holy Roman Empire, Berthold von Holle fought in campaigns against the pagan Slavs before experiencing a religious awakening. Renouncing his sword, he entered a monastery and trained as a priest, dedicating himself to spreading Christianity through peaceful means. He was later sent to Livonia, where he became a respected cleric, preaching to both German settlers and newly converted locals.



PRIEST

9) Nikolai von Riga (Missionary):

Born into a merchant family in Lübeck, Nikolai von Riga joined the Church at a young age, inspired by tales of missionary work in the Baltic. He was trained as a linguist and theologian, learning the languages of the pagan tribes to better facilitate conversions. Arriving in Livonia in 1215, he traveled deep into the forests and villages, preaching Christianity and overseeing the construction of churches and monasteries.



MISSIONARY

10) Dr. Arvidus de Vilnia (Doctor):

A native of Vilnius, Arvidus was trained in medicine by Byzantine and Arab scholars, gaining expertise in herbal remedies and surgical techniques. His reputation as a healer spread across the Baltic, attracting the attention of both pagans and Christians. When Livonia fell under Christian rule, he was taken into service by the Order,



DOCTOR

where his medical skills became essential for treating wounded knights and ailing priests.

11) Henry of Latvia (Historian):

Originally a Cistercian monk, Henry of Latvia was educated in scripture and history at the Bishopric of Riga. Recognized for his meticulous record-keeping, he was commissioned to document the Christian conquest of Livonia, producing detailed chronicles of battles, treaties, and missionary efforts. His writings became invaluable in shaping the historical narrative of the Church's expansion in the region.



12) Dietrich von Gronau (Merchant):

Hailing from Danzig, Dietrich von Gronau was born into a wealthy merchant family involved in Baltic trade. Seeking to expand his fortune, he organized a mercenary company to protect trade caravans from pagan raiders and rival factions. His expertise in commerce and warfare made him an influential figure in Livonia, where he controlled trade routes and provided military support to those who could afford his services.



13) Hermann von Balk (Commandant of Defence):

A veteran of the Teutonic Order, Hermann von Balk participated in campaigns in Prussia and Livonia, earning a reputation as a skilled commander. His mastery of fortifications and siege tactics led to his appointment as the Commandant of Defence, responsible for strengthening Livonian strongholds. He played a key role in the construction of stone castles, ensuring the Order's military dominance over the Baltic.



14) Gustavus von Walsenhof (Treasurer):

Born into a family of bankers in Magdeburg, Gustavus von Walsenhof was trained in accounting and finance from a young age. He joined the Livonian Order as a financial administrator, overseeing the collection of taxes and tithes from both settlers and local converts. His knowledge of trade and taxation allowed him to manage the



Order's wealth, securing loans from the Hanseatic League to fund military campaigns and fortifications.

6. Key Policies and Issues

The Livonian Order's key policies and issues were shaped by both religious and political motives, particularly in the context of the Northern Crusades and the struggle to establish control over the Baltic region. Some of the most significant policies and issues include:

1. Christianization and Military Expansion

A central policy of the Livonian Order was the Christianization of the pagan Baltic tribes. The order was tasked with converting the indigenous Livs, Letts, and other tribes, often through military force. This was in line with the broader goals of the Northern Crusades, where the Catholic Church sought to extend its influence over the pagan territories of Northern Europe. The order's military campaigns aimed to suppress pagan resistance while establishing Christian authority in the region.

2. Land and Territory Control

The conquest and administration of land were fundamental issues for the Livonian Order. Following the defeat of pagan tribes, the order took control of significant territories, including modern-day Latvia and Estonia. The division and distribution of this land became a central issue, leading to tensions with local nobility and among the order's leadership. The need to maintain control over these territories and manage internal disputes was a persistent challenge.

3. Relations with Local Nobility and Rival Factions

The Livonian Order's relations with local nobility were often strained. Although the order worked to establish feudal structures in the region, the native German and Baltic elites were frequently at odds with the knights over land, power, and influence. This tension was compounded by rival factions within the order, particularly after its merger with the Teutonic Order in 1237. The Livonian

Order's autonomy was increasingly challenged by the influence of the central authority of the Teutonic Grand Master.

4. Conflict with Neighboring Powers

The Livonian Order's conflicts with neighboring powers, especially the Grand Duchy of Lithuania and Muscovy, were another key issue. These external threats constantly challenged the order's territorial integrity. The Livonian Order found itself entangled in a power struggle with Lithuania, which also sought control over the Baltic region. Meanwhile, the rise of Muscovy in the east put increasing pressure on the order's eastern territories, leading to military confrontations that weakened the Livonian Order over time.

5. Decline and Secularization

The decline and eventual dissolution of the Livonian Order was influenced by several factors, including military defeats, internal discord, and the shifting political landscape. The order struggled to maintain its influence in the face of external threats and internal power struggles. In 1561, after the Livonian War, the order's last Grand Master, Gotthard Kettler, secularized the order's holdings, marking the end of its military and religious role in the region. The Duchy of Courland and Semigallia was established as a vassal state under Polish-Lithuanian rule, reflecting the collapse of the Livonian Order's political and military power.

In summary, the key policies and issues of the Livonian Order revolved around the Christianization of the Baltic, the expansion and control of territory, relations with local nobility and rival factions, conflicts with neighboring powers, and ultimately, the order's decline and secularization in the face of internal and external pressures.

7. Major Events and Challenges Faced During Livonian Order

➤ *The Aftermath of the Battle of Saule:*

The battle of Saule was fought on 22 September 1236, between the Livonian Brothers of the Sword and pagan troops of Samogitians and Semigallians. It

was the earliest large-scale defeat suffered by the orders in Baltic lands. The Sword-Brothers, the first Catholic military order established in the Baltic lands, was soundly defeated and its remnants accepted incorporation into the Teutonic Order in 1237. And this beatdown was one of the most important setbacks in the history of Livonian Brothers of the Sword. The loss affected mostly the Order's leadership. It caused the Brothers of Sword to merge with the Teutonic Order in 1237, forming the Livonian Order. This reorganization aimed to strengthen the Order, but tensions between the Livonian branch and its Teutonic superiors in Prussia persisted for decades.

➤ ***Governance, Infrastructure, and Society in the Livonian Order:***

At the beginning of the committee, with the Livonian Order's establishment in 1237, the cabinet must decide on a capital city to serve as the center of governance, trade, and military operations. Fortifications, churches, and administrative buildings will need to be constructed to secure the region and maintain control over both knights and local populations. The Order must also oversee the construction of essential facilities, such as blacksmiths for weapons, farms for food production, marketplaces for trade etc. ensuring the stability of their rule. Managing the native Baltic tribes, settlers, and clergy will be critical in preventing unrest, as conversion efforts continue. Meanwhile, external threats from Lithuania, Novgorod, and rival Christian rulers will force the Order to engage in diplomacy and military strategy to defend its lands. The balance between military expansion, economic growth, and religious governance will determine the success or failure of the Livonian Order.

➤ ***Conflicts with the Pagan Tribes:***

The Livonian Order's primary mission was the conversion and subjugation of the Baltic pagans, but this was met with fierce resistance. The Samogitians, Lithuanians, Semigallians, and Curonians frequently launched uprisings against Christian rule. The Order relied on castles and fortified settlements to maintain control, but the constant threat of rebellion and raids placed strain on its military and resources.

➤ ***Tensions with the Bishopric of Riga:***

Despite being aligned under the common goal of Christianizing the region, the Livonian Order and the Bishopric of Riga were often at odds over territorial control and influence. Bishops sought autonomy and direct rule over the lands under their jurisdiction, while the Order aimed to consolidate power in its own

hands. This conflict escalated into open disputes, requiring intervention from the Pope and the Holy Roman Emperor on multiple occasions.

➤ ***Hanseatic League and Economic Struggles:***

The economic power of the Livonian Order highly relied on the Hanseatic League which is the powerful network of German merchant cities. However, economic disputes, trade restrictions, and piracy in the Baltic Sea weakened the Order's financial stability. The inability to fund large-scale military campaigns without external support became a long-term vulnerability.

8. Further Readings and Resources:

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