

from  
**LIFE OF CHARLEMAGNE**  
about A.D. 830

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*Einhard*

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Charlemagne (Charles the Great) was one of the greatest European rulers of the Middle Ages. He became king of the Franks in A.D. 771 and was crowned Roman Emperor in 800. Perhaps his greatest accomplishment was his encouragement of learning. Charlemagne surrounded himself with scholars, promoted the creation of libraries, and established a school at his palace at Aix-la-Chapelle (or Aachen, in present-day Germany). The historian Einhard attended this school and then served Charlemagne as an advisor. Einhard later wrote a biography of the king, *Life of Charlemagne*, which pays tribute to the ruler's many qualities.

**THINK THROUGH HISTORY: Summarizing**

According to Einhard, what were some of Charlemagne's qualities?

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I shall now go on to speak of his mental endowments, of his steadiness of purpose under whatever circumstances of prosperity or adversity, and of all that concerns his private and domestic life. . . .

In educating his children he determined to train them, both sons and daughters, in those liberal studies to which he himself paid great attention. Further, he made his sons, as soon as their age permitted it, learn to ride like true Franks, and practise the use of arms and hunting. He ordered his daughters to learn wool work and devote attention to the spindle and distaff, for the avoidance of idleness and lethargy, and to be trained to the adoption of high principles.

He lost two sons and one daughter before his death—namely, Charles, his eldest; Pippin, whom he made King of Italy; and Hruotrud, his eldest daughter, who had been betrothed to Constantine, the Emperor of the Greeks. Pippin left one son, Bernard, and five daughters—Adalheid, Atula, Gundrada, Berthaid, and Theoderada. In his treatment of them Charles gave the strongest proof of his family affection, for upon the death of his son he appointed his grandson Bernard to succeed him, and had his granddaughters brought up with his own daughters.

He bore the deaths of his two sons and of his daughter with less patience than might have been expected from his usual stoutness of heart, for his domestic affection, a quality for which he was as remarkable as for courage, forced him to shed tears. Moreover, when the death of Hadrian, the Roman Pontiff, whom he reckoned as the chief of his friends, was announced to him, he wept for him as though he had lost a brother or a very dear son. For he showed a very fine disposition in his friendships: he embraced them readily and maintained them faithfully, and he

treated with the utmost respect all whom he had admitted into the circle of his friends. . . .

He had by a concubine a son called Pippin—whom I purposely did not mention along with the others—handsome, indeed, but deformed. When Charles, after the beginning of the war against the Huns, was wintering in Bavaria, this Pippin pretended illness, and formed a conspiracy against his father with some of the leaders of the Franks, who had seduced him by a vain promise of the kingdom. When the design had been detected and the conspirators punished Pippin was tonsured<sup>1</sup> and sent to the monastery of Prumia, there to practise the religious life, to which in the end he was of his own will inclined. . . .

In speech he [Charles the Great] was fluent and ready, and could express with the greatest clearness whatever he wished. He was not merely content with his native tongue but took the trouble to learn foreign languages. He learnt Latin so well that he could speak it as well as his native tongue; but he could understand Greek better than he could speak it. His fluency of speech was so great that he even seemed sometimes a little garrulous.

He paid the greatest attention to the liberal arts, and showed the greatest respect and bestowed high honours upon those who taught them. For his lessons in grammar he listened to the instruction of Deacon Peter of Pisa, an old man; but for all other subjects Albinus, called Alcuin, also a deacon, was his teacher—a man from Britain, of the Saxon race, and the most learned man of his time. Charles spent much time and labour in learning rhetoric and dialectic, and especially astronomy, from Alcuin. He learnt, too, the art of reckoning, and with close application scrutinised most carefully the course of the stars. He tried also to learn to write, and for this purpose used to carry with him and keep under the pillow of his couch tablets and writingsheets that he might in spare moments accustom himself to the formation of letters. But he made little advance in this strange task, which was begun too late in life.

He paid the most devout and pious regard to the Christian religion, in which he had been brought up from infancy. And, therefore, he built the great and most beautiful church at Aix, and decorated it with gold and silver and candelabras and with wicket-gates and doors of solid brass. And, since he could not procure marble columns elsewhere for the building of it, he had them brought from Rome and Ravenna. As long as his health permitted it he used diligently to attend the church both in the morning and evening, and during the night, and at the time of the Sacrifice. He took the greatest care to have all the services of the church performed with the utmost dignity, and constantly warned the keepers of the building not to allow anything improper or dirty either to be brought into or to remain in the building. He provided so great a quantity of gold and silver vessels, and so large a supply of priestly vestments, that at the religious services not even the door-keepers, who form the lowest ecclesiastical order, had to officiate in their ordinary dress. He carefully reformed the manner of reading and singing; for he

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1. **tonsured:** the act of shaving the head

was thoroughly instructed in both, though he never read publicly himself, nor sang except in a low voice and with the rest of the congregation.

He was most devout in relieving the poor and in those free gifts which the Greeks call alms. For he gave it his attention not only in his own country and in his own kingdom, but he also used to send money across the sea to Syria, to Egypt, to Africa—to Jerusalem, Alexandria, and Carthage—in compassion for the poverty of any Christians whose miserable condition in those countries came to his ears. It was for this reason chiefly that he cultivated the friendship of kings beyond the sea, hoping thereby to win for the Christians living beneath their sway some succour and relief.

Beyond all other sacred and venerable places he loved the church of the holy Apostle Peter at Rome, and he poured into its treasury great wealth in silver and gold and precious stones. He sent innumerable gifts to the Pope; and during the whole course of his reign he strove with all his might (and, indeed, no object was nearer to his heart than this) to restore to the city of Rome her ancient authority, and not merely to defend the church of Saint Peter but to decorate and enrich it out of his resources above all other churches. But although he valued Rome so much, still, during all the forty-seven years that he reigned, he only went there four times to pay his vows and offer up his prayers.

But such were not the only objects of his last visit; for the Romans had grievously outraged Pope Leo, had torn out his eyes and cut off his tongue, and thus forced him to throw himself upon the protection of the King. He, therefore, came to Rome to restore the condition of the church, which was terribly disturbed, and spent the whole of the winter there. It was then that he received the title of Emperor and Augustus, which he so disliked at first that he affirmed that he would not have entered the church on that day—though it was the chief festival of the church—if he could have foreseen the design of the Pope. But when he had taken the title he bore very quietly the hostility that it caused and the indignation of the Roman emperors. He conquered their ill-feeling by his magnanimity, in which, doubtless, he far excelled them, and sent frequent embassies to them, and called them his brothers.

When he had taken the imperial title he noticed many defects in the legal systems of his people; for the Franks have two legal systems differing in many points very widely from one another, and he, therefore, determined to add what was lacking, to reconcile the differences, and to amend anything that was wrong or wrongly expressed. He completed nothing of all his designs beyond adding a few capitularies, and those unfinished. But he gave orders that the laws and rules of all nations comprised within his dominions which were not already written out should be collected and committed to writing. . . .

At the very end of his life, when already he was feeling the pressure of old age and sickness, he summoned his own son Lewis, King of Aquitania, the only surviving son of Hildigard, and then solemnly called together the Frankish nobles of his whole kingdom; and then, with the consent of all, made Lewis partner in the

whole kingdom and heir to the imperial title. After that, putting the diadem on his head, he ordered them to salute him “Imperator” and Augustus. This decision of his was received by all present with the greatest favour, for it seemed to them a divine inspiration for the welfare of the realm. It added to his dignity at home and increased the terror of his name abroad.

He then sent his son back to Aquitania, and himself, though broken with old age, proceeded to hunt, as his custom was, not far from the palace of Aix, and after spending the rest of the autumn in this pursuit he came back to Aix about the beginning of November. Whilst he was spending the winter there he was attacked by a sharp fever, and took to his bed. Then, following his usual habit, he determined to abstain from food, thinking that by such self-discipline he would be able either to cure or alleviate the disease. But the fever was complicated by a pain in the side which the Greeks call pleurisy; and, as Charles still persisted in fasting, and only very rarely drank something to sustain his strength, seven days after he had taken to his bed he received holy communion, and died, in the seventy-second year of his life and in the forty-seventh year of his reign, on the fifth day before the Kalends of February, at the third hour of the day.

**Source:** Excerpt from *Early Lives of Charlemagne by Einhard and the Monk of St. Gall*, edited by A. J. Grant (London: Alexander Moring, The De La More Press, 1905).