Aim: How did Charlemagne’s rule impact Western Europe?
“What responsibilities are inherent in being a monarch?”

“What means can monarchs use to bring about stability and justice for the subjects under their rule?”
I. EUROPE DURING THE MIDDLE AGES 500-1500 C.E.
a. Medieval era is broken down into **THREE PHASES:**
**Early Middle Ages (500-1000), High Middle Ages (1000-1300), and the Late Middle Ages (1300-1500).**
The collapse of the Roman Empire led to the **Dark Ages.** Western Europe became known as an “undeveloped area.”
a. 771 C.E.: Charlemagne became sole ruler of the Carolingian kingdom.

b. At that time Europe was in political and economic turmoil.

c. 772 C.E.: Launched a 30-year military campaign to re-establish order and stability in Europe.
The Life of Charlemagne by Einhard

The author of this document, Einhard, was a German, born around 770 to a minor noble family that educated him as well as possible. In the 790s he went to join the school founded by Charlemagne and administered by Alcuin in the Carolingian capital at Aachen. Einhard came to admire King and Emperor Charles very much and was for many years one of his foremost official and advisers. After Charles's death in 814, Einhard stayed on as adviser to his son, Louis the Pious. It is during this period that Einhard found time to write the most famous biography of the Christian Middle Ages. Very brief and easily read, the Life of Charlemagne is our chief source of information about the character of one of the greatest medieval kings.

The Emperor was strong and well built. He was tall in stature, but not excessively so, for his height was just seven times the length of his own feet. The top of his head was round, and his eyes were piercing and unusually large. His nose was slightly longer than normal. He had a fine head of white hair and his expression was merry and good-humored.

He spent much of his time on horseback and out hunting, which came naturally to him, for it would be difficult to find another race on earth who could equal the Franks in this activity. He took delight in steam-baths at the thermal springs, and loved to exercise himself in the water whenever he could. He was an extremely strong swimmer and in this sport no one could surpass him.

He was moderate in his eating and drinking and especially so in drinking, for he hated to see drunkenness in any man, and even more so in himself and his friends. All the same, he could not go long without food, and he often used to complain that fasting made him feel ill. His main meal of the day was served in four courses, in addition to the roast meat which his hunters used to bring in on spits and which he enjoyed more than any other food. During his meal he would listen to a public reading or some other entertainment. Stories would be related for him, or the doing of the ancients told again. He took great pleasure in the books of Saint Augustine.

He spoke easily and fluently, and could express with great clarity whatever he had to say. He was not content with his mother tongue, but took the trouble to learn foreign languages. He learnt Latin so well that he spoke it as fluently as his own tongue; but he understood Greek better than he could speak it. He was eloquent to the point of sometimes seeming almost chatty.

He paid the greatest attention to the liberal arts; he valued education for men who taught them robotics, and high honors upon them. The Emperor spent much time and effort in studying rhetoric, dialectic, and especially astrology. He applied himself to mathematics and measured the course of the stars with great attention and care. He also tried to learn to write. With this object in view he used to keep various tablets and notebooks under the pillows on his bed, so that he could try his hand at forming letters during his leisure moments; but although he tried very hard, he had begun too late in life and he made little progress.

At his mother's request he married a daughter of the Lombard king Desiderius but rejected her for unknown reasons after one year. Then he married Hildegard, who came from a noble Swabian family. With her he had three sons, Charles, Pepin, and Louis, and as many daughters...he had three more daughters with his third wife, Fastrada... When Fastrada died he took Liutgard to wife. After her death he had four concubines.

For the education of his children, Charles made the following provisions...as soon as the boys were old enough they had to learn how to ride, hunt, and handle weapons in Frankish style. The girls had to get used to carding wool and to the distaff and spindle. To prevent their getting bored and lazy he gave orders for them to be taught to engage in these and other various activities. Of his children, only two sons and one daughter died before him: Charles, the oldest, and Pepin, who had made king of Italy; and the oldest daughter, Rotrud, who had been engaged to marry the emperor Constantine in Greece. When his sons and daughter died, Charles reacted to their deaths with much less patience than might have been expected of so strong-minded a man. Because of his deep devotion to them he broke down in tears. For Charles was by nature a man who had a great gift for friendship, who made friends easily and never wavered in his loyalty to them. Those whom he loved could rely on him absolutely.

He supervised the upbringing of his sons and daughters very carefully... Although the girls were very beautiful and he loved them dearly it is odd that he did not permit any of them to get married, neither to a man of his own nation nor to a foreigner. Rather, he kept all of them with him until his death, saying he could not live without their company. And on account of this, he had to suffer a number of unpleasant experiences, however lucky he was in other respects. But he never let on that he had heard of any suspicions about their chastity or any rumors about them.

The king practiced the Christian religion, in which he had been raised since childhood, with the greatest piety and devotion. That is why he built the beautiful basilica in Aachen and decorated it with gold and silver, candelabra, lattices (pompejae), and porphyras of solid bronze. Since he was unable to get the columns and marble for the structure from anywhere else, he had them brought from Rome and Ravenna.

As long as his health permitted, the king attended church regularly in the morning and evening... He was especially concerned that everything done in the church should be carried out with the greatest possible dignity.

Charles also worked very hard at improving the quality of liturgical reading and chanting of the psalms. He himself was well versed in both, although he would never read in public or sing, except in a low voice and together with the congregation.

Of all sacred and hallowed places, he loved the Cathedral of the Holy Apostle Peter in Rome most of all. He endowed its treasury room with great quantities of gold, silver, and precious stones. Although he favored this church so much, he only visited it four times during his reign of forty-seven years... to fulfill his vows and offer his prayers.

But there were also other reasons for Charles's last visit to Rome. The Romans had forced Pope Leo, on whom they had inflicted various injuries, like tearing out his eyes and cutting off his tongue, to beg for the king's assistance. Charles therefore went to Rome to put order into the confused situation and reestablish the status of the Church. This took the whole winter. It was on this occasion that he accepted the titles of Emperor and Augustus, which at first he disliked so much that he said he would never have entered the church even on this highest of holy days [Christmas] if he had beforehand realized the intentions of the Pope. Still, he bore with astonishing patience the envy his imperial title aroused in the indignant Eastern Roman emperors. He overcame their stubborn opposition with magnanimity—of which he unquestionably had far more than they did—and sent frequent embassies to them, always calling them his brothers in his letters.

d. 791 C.E.: defeated the Avars and later on conquered Saxony.

1. By 800 Charlemagne was the **sole ruler** of **Western Europe**. His vast realm encompassed (what is now) **France**, **Switzerland**, **Belgium**, and the **Netherlands**, including half of present-day **Italy** and **Germany**; Charlemagne restored much of the unity of the old Roman Empire and paved the way for the development of modern Europe.
e. **Christmas Day 800 C.E.:** Charlemagne was crowned king.

1. He used Christianity to protect any Christian land against Muslim attacks.
2. Devout Christian who spread Christianity throughout his empire, building new churches and ecclesiastical schools where clergy could study ancient texts and philosophers.
How was Constantine’s recognition of Christianity (313 C.E.) similar to Charlemagne being crowned by the Pope (800 C.E.)? In both cases, what was the result of the relationship established between the church and the state?
f. Established a **central government**, developed a **new administrative system** and sent officials throughout the empire known as **missi dominici** to listen to legal cases and spread laws.

g. Instituted **feudalism**, did not **levy taxes**, and **arts and education** rose during his reign.
h. DEATH OF CHARLEMAGNE (814 C.E.)

1. Charles' great empire collapsed steadily, fragmenting into dozens of pieces.

2. Son Louis the Pious ineffectively ruled after Charlemagne's death.

3. Treaty of Verdun: Divided the territories of the Carolingian Empire into three Frankish kingdoms between the grandsons of Charles the Great.

4. Empire became weak and chaotic and a new system of government was needed, thus the implementation of feudalism.
Charles was large and strong, and of lofty stature, though not disproportionately tall (his height is well known to have been seven times the length of his foot); the upper part of his head was round, his eyes very large and animated, nose a little long, hair fair, and face laughing and merry. Thus his appearance was always stately and dignified, whether he was standing or sitting; although his neck was thick and somewhat short, and his belly rather prominent; but the symmetry of the rest of his body concealed these defects. His gait was firm, his whole carriage manly, and his voice clear, but not so strong as his size led one to expect.

In accordance with the national custom, he took frequent exercise on horseback and in the chase [hunting], accomplishments in which scarcely any people in the world can equal the Franks. He enjoyed the exhalations [warm air] from natural warm springs, and often practiced swimming, in which he was such an adept that none could surpass him; and hence it was that he built his palace at Aix-la-Chapelle [Aachen, site of natural hot springs], and lived there constantly during his latter years until his death. . . . He used to wear the national, that is to say, the Frank, dress—next to his skin a linen shirt and linen breeches, and above these a tunic fringed with silk; while hose fastened by bands covered his lower limbs, and shoes his feet, and he protected his shoulders and chest in winter by a close-fitting coat of otter or marten skins. Over all he flung a blue cloak, and he always had a sword girt about him, usually one with a gold or silver hilt and belt; he sometimes carried a jeweled sword . . . On great feastdays . . . he appeared crowned with a diadem of gold and gems, but on other days his dress varied little from the common dress of the people.

. . . He very rarely gave entertainments, only on great feastdays, and then to large numbers of people. His meals ordinarily consisted of four courses, not counting the roast. . . . While at table, he listened to reading or music.


### Questions to Think About

1. According to Einhard, what was Charlemagne like in person? What things did he enjoy?
2. What impression does this selection give of the Frankish people in general?
3. **Recognizing Bias** From this excerpt, what do you think was Einhard's personal opinion of Charlemagne? Do you think his view was realistic?
4. **Activity** Einhard wrote his biography of Charlemagne from his personal experience at the court. If you were writing about Charlemagne, what other information would you like to know? Make a list of questions to get ready for a “celebrity interview” with Charlemagne.
CONCLUDING JOURNAL ENTRY

The name Charlemagne means Charles the Great. In 3-4 paragraphs explain how Charles became known as the Great.
AIM: HOW & WHY DID FEUDALISM EMERGE AS A POLITICAL SYSTEM IN WESTERN EUROPE?
QUESTIONS:
Why does the author describe the time that he is writing about as the “night of the ninth century?”
According to his account, what type of political system, would prove necessary or useful to European society at this time?

DOCUMENT #1
The night of the ninth century... What is its course? Dimly the records give a glimpse of a people scattered and without guidance. The Barbarians have broken through the ramparts. The Saracen invasions have spread in successive waves over the South. The Hungarians swarm over the Eastern provinces. "These strangers," writes Richer, "gave themselves over to the most cruel outrages; they sacked town and village, and laid waste the fields. They burned down the churches and then departed with a crowd of captives and no one said them nay. The Normans from the north penetrate by way of the rivers to the very center of France, "skimming over the ocean like pirates." Chartres, in the very heart of the realm, was wont to take pride in its name, "the city of stone," ... The Normans appear, and Chartres is sacked. William le Breton boasts the antiquity and wealth of the town of Autun; but the Barbarians have scattered these riches and its site is overgrown with weeds. "The country is laid waste as far as the Lone," says the chronicler of Amboise, so completely that where once were prosperous towns, wild animals now roam And Paris? "What shall I say of her?" writes Adrevald. "That town once resplendent in her wealth and glory, famed for her fertile lands, is now but a heap of ashes."In the course of the ninth and tenth centuries all the towns of France were destroyed. Can one imagine the slaughter and plunder concentrated in such a statement? In the little country villages the houses crumble to dust. Powerless to resist the invaders, many men-at-arms join them. They plunder together, and as there is no longer any supreme authority, private quarrels, of man against man, family against family, of district against district, break out, are multiplied, and never-ending. "And three men cannot meet two without putting them to death." "The statutes of the sacred canons (laws) . . . have become void," writes Carloman in his palace (March 884). Private wars become common. 'In the absence of a central authority," says Hariulf, "the stronger break out into violence." "Men destroy one another like the fishes of the sea"....There is no longer any trade, only unceasing terror. Fearful men put up buildings of wood only. Architecture is no more...The ties which united the inhabitants of the country have been burst asunder; customary and legal usage have broken down. Society has no longer any governance.

I. FEUDALISM

1) Political system of the Middle Ages in which kings throughout Europe gave land away to nobles in return for their loyalty and military service.

2) Nobles that received land from the king had to serve as knights (warriors on horseback) and fight when necessary. Knights had to follow chivalry (a code of behavior that stressed loyalty and bravery).
3) Feudalism was a decentralized political system because kings gave away most of their power to nobles, who each controlled their own local areas.
4) In the feudal system, land was the basis of wealth and power. Those with more land were considered to be more wealthy and powerful.
5) Feudalism brought social stability, order, and structure to the Middle Ages.
II) MANORIALISM

1) During the Middle Ages, most people lived on manors (areas of land owned by a noble). Each manor had homes, farmland, artisans, water, and serfs (peasants that could not leave the land and who performed farm labor for the noble). Since each manor was mostly self-sufficient (provided for its own needs), trade decreased during the Middle Ages.
Immediately Charles (French king) having consulted with them, sent Franco, Archbishop of Rouen, to Rollo, Duke of the [Viking] Pagans. Coming to him he began to speak with mild words. "Most exalted and distinguished of dukes, will you quarrel with the Franks as long as you live? Will you always wage war on them? What will be of you when you are seized by death? Whence creature are you? Do you think you are God? Are you not a man formed from flesh? Are you not dust and ashes and food for worms? Remember what you are and will be and by whose judgment you will be condemned. You will experience Hell I think, and no longer injure anyone by your wars. If you are willing to become a Christian you will be able to enjoy peace in the present and the future and to dwell in this world with great riches. Charles, a long-suffering king, persuaded by the counsel of his men, is willing to give you this coastal province, that you and Halstigno have grievously ravaged. He will also give you his daughter, Gisela, for a wife in order that peace and concord and a firm, stable and continuous friendship may endure for all time between you and him..."

At the agreed time Charles and Rollo came together at the place that had been decided on. . . . Looking on Rollo, the invader of France, the Franks said to one another, "This duke who has fought such battles against the warriors of this realm is a man of great power and great courage and prowess and good counsel and great energy too." Then, persuaded by the words of the Frankish, Rollo put his hands between the hands of the king, a thing which his father and grandfather and great-grandfather had never done; and so the king gave his daughter Gisela in marriage to the duc and conferred on him the agreed lands from the River Epte to the sea as his property in hereditary right, together with all Brittany from which he could...

2. Granting Feudalism (Landed Estates) (Seventh Century)

Those who from their early youth have served us or our parents faithfully are justly rewarded by the gifts of our munificence. Know therefore that we have granted to that illustrious man (name), with greatest good will, the land called (name), situated in the county of (name), with all its possessions and extent, in full as it was formerly held by him or by our treasury. Therefore by the present charter, which we command to be observed forever, we decree that the said (name) shall possess the villa of (name), as has been said, in its entirety, with lands, houses, buildings, inhabitants, slaves, woods, pastures, meadows, streams, mills, and all its appendances and belongings, and with all the subjects of the royal treasury who dwell on the lands, and he shall hold it forever with full immunity from the entrance of any public official for the purpose of exacting the royal portion of the tolls from cases arising there to the extent finally that he shall have, hold, and possess it in full ownership, no one having the right to expect its transfer, and with the right of leaving it to his successors or to anyone whom he desires, and to do with it whatever else he wishes.
4. Fulbert, Bishop of Chartres, on Feudal Obligations (1020)

To William most glorious duke of the Aquitanians, bishop Fulbert the favor of his prayers.

Asked to write something concerning the form of fealty, I have noted briefly for you on the authority of the books the things which follow. He who swears fealty to his lord ought always to have these six things in memory; what is harmless, safe, honorable, useful, easy, practicable. Harmless, that is to say that he should not be injurious to his lord in his body; safe, that he should not be injurious to him in his secrets or in the defenses through which he is able to be secure; honorable, that he should not be injurious to him in his justice or in matters that pertain to his honor; useful, that he should not be injurious to him in his possessions; easy or practicable, that that good which his lord is able to do easily, he make not difficult, nor that which is practicable he make impossible to him.

However, that the faithful vassal should avoid these injuries is proper, but not for this does he deserve his holding; for it is not sufficient to abstain from evil, unless what is good is done also. It remains, therefore, that in the same six things mentioned above he should faithfully counsel and aid his lord, if he wishes to be looked upon as worthy of his benefice and to be safe concerning the fealty which he has sworn.

The lord also ought to act toward his faithful vassal reciprocally in all these things. And if he does not do this he will be justly considered guilty of bad faith, just as the former, if he should be detected in the avoidance of or the doing of or the consenting to them, would be perfidious and perjured.

5. Lords and Vassals (816)

If anyone shall wish to leave his lord (seniorem), and is able to prove against him one of these crimes, that is, in the first place, if the lord has wished to reduce him unjustly into servitude; in the second place, if he has taken counsel against his life; in the third place, if the lord has committed adultery with the wife of his vassal; in the fourth place, if he has wilfully attacked him with a drawn sword; in the fifth place, if the lord has been able to bring defence to his vassal after he has commended his hands to him, and has not done so; it is allowed to the vassal to leave him. If the lord has perpetrated anything against the vassal in these five points it is allowed the vassal to leave him.

QUESTIONS

1. What basic characteristics of feudalism emerge from the European materials? What did lords and vassals fain from feudal tie? What were the respective obligations?
2. In what ways is it clear that vassals, though required to be loyal to their lords, were basically in the same social class and not to be treated as social inferiors?
3. What conditions account for the emergence of such a system in Western Europe?
4. Are their remnants of feudalism in the western world today? If so where and how?
5. What are the differences between feudal and modern ideas of limited government?
CONCLUDING JOURNAL ENTRY

Why did manorialism and feudalism lead to a lack of intellectual development?
AIM: HOW DID THE MIDDLE AGES SHAPE EUROPEAN HISTORY?
Did the Catholic Church exert a positive influence on life in medieval Europe?
b. THE CATHOLIC CHURCH: POLITICAL AND SPIRITUAL POWER.
1. Catholic Church after 500 C.E. was the single example of firm organization.
2. Pope lead a hierarchy based upon the Roman imperial model: appointed bishops, regulated doctrine, and sponsored missionary activity. The conversion of Germanic kings, such as Clovis of the Franks around 496, demonstrated the spiritual and political power of the church. It also developed the monastic movement.
3. Monasteries had both spiritual & secular functions: promoted Christian unity, served as examples of holy life, improved cultivation techniques, stressed productive work, and preserved the heritage of Greco-Roman culture.
Clergy in the Roman Catholic Church

**Pope** The pope was the spiritual and political leader of the Church.

**Cardinals and Bishops** Cardinals helped the pope run the Church. The bishops ran the dioceses, areas with several churches.

**Priests** Priests ran individual churches and administered the sacraments—including communion, matrimony, and baptism—to most Catholics.

**Monks and Nuns** Monks and nuns lived in isolated communities. They learned to read Latin, grew their own food, and copied and translated religious texts.

**Skillbuilder**
Interpreting Visuals
What differences do you see among the groups on this chart?
The Pacata Hibernia Map of Cork (thought to date from around 1600 AD) is one of the earliest known attempts to illustrate Cork's urban structure. The city walls are approximately one mile in circumference and it is estimated that Cork city had a population of 3,000 at this time.
A Medieval Monk’s Day

Summer Schedule

Sleeping
Eating
Work
Church Service
Meditation & Reading

Winter Schedule
1 am - 2 am In church for first services.

3 am Back to bed for a few more hours’ sleep.

6 am Get up and wash. Prayers in church.

7 am Breakfast: bread, cheese, ale or cider.

7.30 am - 9 am At work in the monastery garden.

9 am Back in church for hymns and prayers.

10 am Main meal: fish, bread, eggs, vegetables

10.30 am - 12 noon Clean buildings.

12 noon In church for midday services.

1 pm - 6 pm More work, writing or studying.

6 pm In church for evening service.

6.30 pm Supper (soup), followed by quiet rest and relaxation. Guests often came to talk to the monks, or just to drink and play music.

8.00 pm Back in church again for the final service of the day.

8.30 pm Bed in dormitory shared with the other monks.
In the mountains of Mourne, up twisted old bends, past blackberry brambles and ancient wood glens, there stood a tall tower—a circle of stone—where holy men lived, wearing simple brown robes, filling simple brown books, eating simple brown bread, and saying their prayers by their simple brown beds.

They all looked alike, they all seemed the same, except for the brother they called Theophane.