

**Abstract (in English):**

This diploma thesis focuses on the early Carolingian hagiographic production and its role in the Carolingians' rise to power. Two main issues are explored. Firstly, the influence of the hagiographic production on the rise of the Carolingians in the Frankish Empire and on the dynastic coup of 751 is examined. Secondly, the portrayal of the Carolingian expansion into Friesland and Bavaria in the hagiographical writings is analyzed and the legitimizing role that these writings may have played in the Carolingian politics is explored.

After a terminological and methodological introduction, the political development of the Frankish Empire is summarized, with an emphasis on the rise of the Carolingians. This account is accompanied by an overview of the development of the Latin hagiographical tradition in the Frankish Empire, with particular reference to the facts that are further explored in the thesis, such as the transformation of the missionary ideal, the image of a noble saint, and the depiction of the cooperation between a saint and a ruler.

In the third chapter, the historiographical debate on the Germanic royal sacrality and the phenomenon of noble saints is discussed in detail, and possible uses of its concepts are illustrated. These are then applied to the examples of the Carolingians' saints, in particular St. Arnulf of Metz and St. Gertrude of Nivelles. The thesis demonstrates that these were legitimizing saints and the promotion of their cult was a political affair. Their purpose was to sanctify the family, to elevate it above the rest of the Frankish nobility, and thus to bring it closer to the royal sacrality of the ruling Merovingian dynasty. The hagiographic writings that reflect this development played a crucial role in this process.

Chapter four then traces the reflection of the early Carolingian expansion in hagiographical writings beyond the Frankish Empire, using Friesland and Bavaria as examples, and a possible role of these writings in the legitimizing Carolingian campaigns. In the case of Bavaria, the thesis proves that the authors of the individual writings constructed the image of the Bavarian paganism that justified the Anglo-Saxon missionary activity in the area and the penetration of the Carolingian influence. This activity had a direct impact on the political history of the Bavarian duchy in the case of the founding of the bishopric of Eichstätt, whose foundation was vindicated precisely by the presence of supposed pagans.