In his Introduction to *The Age of Bede*, D.H. Farmer writes that more than any other figure in Anglo-Saxon England, the life and writings of Bede, “bring to life…the rich and contrasting age” that was eighth century England. Perhaps it is for this reason that Bede held such prominence in England’s history and culture that continues to this day. A.H. Thompson, in introducing the historical Bede states that “even during his lifetime his reputation had spread far beyond the frontiers of Britain, and St. Boniface likened his death to the extinction of a brightly burning light.” The Venerable Bede, known as the “Father of English History” and even (by a German historian) the “Father of all the Middle Ages” died in 735, at a time when much of Europe was still trying to cope with the political and cultural vacuum left after the fall of Rome. However, the eighth century Northumbrian Saint’s legacy would be as integral a part of Medieval European society as the four Fathers of the Western Church.

Thus, it is not that the impact that Bede had on the English and on the citizens of the continent lasted for centuries following his death that is debated by most scholars. Most research on Bede instead seeks to analyze the substance of his lasting influence on England and the European continent, with most emphasis placed on the corpus from which he drew his authority and inspiration—The Classical or the Christian. It is these contrasting influences, both so prevalent in Bede’s own life that he so well illustrated in his life and works. It is accepted that Bede’s importance to Medieval society was shared between the fields of religion and culture, but it can be derived from research that while Bede was as much a child of the Classical corpus as eighth century England had seen, it was his religion that he considered to be the ultimate source of his authority. Bede’s deep-hearted convictions are inherently articulated in his life, and his ultimate loyalty to faith alone will continuously be made manifest through his works.

Classical roots in Anglo-Saxon England, though nearly destroyed with establishment of Anglo-Saxon control of Great Britain in the mid-fifth century, ran deep, but existed despite the fact that one must search in order to find them. Probably the most healthy of these surviving Classical centers, at least in the early parts of the Anglo-Saxon conquest of England, was not in England at all, but in Ireland. In light of the collapse of Roman rule in England, many fled the
advancing pagans by moving Westward into Ireland. Here the Celtic church adopted a model of asceticism reminiscent of that of the East, and the first ascetic schools were established. Here students could study “various disciplines of the liberal arts and ‘profane studies,’” either by the training of Irish monks or continental rhetors. By the sixth century these Irish and Welsh monasteries had become important centers of study; here Classical curriculum, though limited, comprised an essential element of monastic education with ecclesiastical computus as well as Latin grammar and rhetoric (learned by study of the antique authors) included in the corpus. According to Riche, “not having to combat the dangers of Graeco-Roman paganism, they [the Irish] could use the profane authors with less reticence than other monks.”

It was not until the seventh century that the root of Classicism began to be nurtured again in Anglo-Saxon England. For since the fourth century, “sacred learning and some knowledge of the liberal arts were to be found in the British Church, but racial hostility, embittered by defeat, kept the Britons from intercourse with their conquerors.” During the seventh century, however, in Southern England Roman missionaries helped re-establish the Christian faith and form their own schools in the region. One such school at Kent, Bede records, became quite apt in the area of Roman chant. However, while Christian schools took root, they did so in numbers too small, and many Anglo-Saxons still went “to seek the way of sanctity” in Gaul and to the east.

It was in Northern England that some of the most prominent Christian schools would be established. The creation of these centers was brought about primarily by the presence of Irish missionaries in the region who brought with them many aspects of Irish study into the English schools. These Irish centers were well-organized and tended to be more receptive to literary culture and (as part of that corpus) the studies of grammar, poetry, computus, and exegesis. English monks would soon adopt the practice of decorating their manuscripts with combined Celtic and Eastern motifs, again reflecting another conflict in English culture during this time period: the growing liturgical controversy that existed between Ireland and Rome.

The English kingdom of Northumbria would also take part in the growing revival of education taking place on the “island where learning flourished.” However, unlike the schools and monasteries of Northern England, Northumbria had become part of the cultural sphere of the Romans, who would influence monastic and educational life there—as opposed to the Irish. A unique development that occurred during this period is that, “whenever English princes and aristocrats wanted their children to be educated, they confided them to the monasteries, without intending them to become monks.” This in addition to the

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increased level of education in portions of the lay population would bring about
the birth of a type of education that was already very “medieval.”

It is out of this environment that developed “the Renaissance of the sev-
enth and eighth centuries.” By the seventh century, monastic and Episcopal
schools in England had transformed themselves into intellectual and artistic cen-
ters. With this transformation the first elements of a renaissance began to
appear, the forerunner of the great Carolingian renewal. Renascences in artistic
sculpture, canon law, and literary form all reflected the development of a new
generation of educated, or lettered, men. In addition, this new generation had
been freed from the burden of material servitude by the influx of riches into
monastic communities (via the education and advancement of aristocratic poster-
ity), which allowed them to devote more time to study. Money also facilitated a
growth in travel, and soon political borders no longer hindered contacts between
Christians in England and Christians in the East. This catholic connection fur-
thered the intellectual and artistic renewal that characterized England’s seventh
and eighth centuries. The acquisition of art for the monastery at Jarrow and
books for its library also resulted from the increase in travel, financed by the
growing wealth of the English Church.

The revival of Latin and Classical culture in seventh and eighth century
England was distinct in each area that it affected. The birth-place of the so called
Anglo-Saxon Renaissance was Kent, where the two teachers Theodore and
Hadrian, “as skilled in secular literature as in ecclesiastical,” were first welcomed
by the English. Theodore brought with him books that enabled him to organize
instruction around the disciplines of metrics, astronomy, ecclesiastical arith-
metic, medicine, exegesis, and Greek (first taught in an ecclesiastical school in
Kent). Riche notes, however, that “the implementation of Hellenic culture into
Kent was neither profound nor durable.” Hadrian, who accompanied
Theodore to Kent and eventually came to teach at Canterbury, taught meter,
chant, calculation, astronomy, and Roman Law. One of his students, Aldhelm,
would eventually prove to be the vessel by which the Anglo-Saxon Renaissance
was spread to the kingdom of Wessex.

The Classical revival that occurred in Wessex was dominated by the fig-
ure of Aldhelm, whose Classical training and education was extensive and
unique. He once recorded that in teaching the art of meter to the Germanic
peoples of Europe that he fulfilled the role of Virgil, who was responsible for
introducing Greek poetry into Rome. Aldhelm also recorded his displeasure
towards the tendency of those seeking education to look towards Ireland, “as if
this green and fertile Britain were lacking Greek and Roman masters to explain
the difficult problems.” Despite Aldhelm’s strong feelings of English similari-

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ties to Rome, the Anglo-Saxon Renaissance would prove to be its weakest in Wessex. The influence of the Irish there required missionary service, and because so much time was invested in this type of commitment, there was no time for the magnitude of study required to produce someone of Bede’s caliber.

It was in Northumbria that the Renaissance of the Anglo-Saxons came to be most recognized, most specifically in the works of Bede and in the abbey schools of Wearmouth and Jarrow. The new abbeys were quick to develop, and eventually superceded the Irish monasteries, for even the architecture of the two Northumbrian abbeys had been carefully chosen to represent the architecture popular in France and the rest of the continent at the time. Bede’s *The Age of Bede* records that “Benedict crossed the sea to France to look for masons to build him a stone church in the Roman style he had always loved so much. [He then] saw to it that what could not be obtained at home was shipped from abroad…the ornaments and images he could not find in France he sought out in Rome.”

Another atypical attribute of the Wearmouth abbey is that it was not under The Rule of St. Benedict, and because of this, monks were allowed to spend significantly more hours in study. Bede asserted that his chief pleasures at Wearmouth were in learning, teaching, and writing, and that while he observed the disciplines of the rule, he still had time to devote to these passions. His works would prove, in effect, to “bear the stamp of the Roman atmosphere into which he was born,” and out of which he was educated.

While the Anglo-Saxon “Renaissance” was essential in that it prepared the way not only for the education of Bede, but also for creating an environment in which his intellect would be appreciated, many consider its limitations too numerous to warrant the use of the word “Renaissance.” The fact that a rediscovery of studies (and in particular the *artes liberales*) occurred is hard to refute; however, many scholars bring to light the inhibitions that existed in adopting antique education. Many argue that Aldhelm alone enumerated the liberal arts in their true form, but even then added the subjects of astronomy, mechanics, and medicine to the quadrivium. His study on the qualities of the number seven (coupled with a few remarks made by Bede that he borrowed from the Fathers) represent the only works and studies in mathematics that existed outside the bounds of ecclesiastical arithmetic—a limit to the knowledge of science as the ancients knew it. Musical knowledge and study was also determined to be weak, with only one work on the subject remaining, Bede’s *De Musica*. In addition, the study of grammar was also limited in that rhetoric and dialectic were overshadowed by grammar alone, illustrating a lack of concern for speculative questions in favor of teaching merely practical applications. Thomson sums up well this period in saying that “[they], with rare exceptions, did not drink inspiration from

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the Classics at the fountain head, but at such streams as trickled, generally thin and muddy.”

He asserts that instead of viewing themselves in a different age than the greats of Classical Greece and Rome that the Anglo-Saxons saw themselves living in a continuation of that time period. “The prestige of Latin is boundless” he claims, “but it is not the great Latin classics that are read and imitated; the favorite Latin authors of the Middle Ages themselves belong to the Middle Ages.”

The question still remains, however, of whether or not Bede himself was a product of Classical education, and whether or not he advocated the education by means of the antique curriculum. The arguments for and against Bede as a child of paideia and advocate of the classical curriculum involve: the subjects and contents of all of his major works, his documented statements regarding the Classics and secular learning, and other evidence presented by scholars in the field. The most practical proof for those on both sides of this argument is analysis of the works that Bede produced, and a determination of his views expressed in regards to the subject of each one.

Bede’s most well known work, is undoubtedly his *History of the English Church and People*, one of the singular most important historical works in the history of England. Perhaps as telling as anything regarding this work is the author’s own stated purpose for its creation. Bede writes:

“For if history records good things of man, the thoughtful hearer is encouraged to imitate what is good: or if it records evil or wicked men, the good, religious listener or reader is encouraged to avoid all that is sinful and perverse, and to follow what he knows to be good and pleasing to God.”

Bede proposes that the study of history in itself is of moral and practical value to those who study it, much like the fictional histories of Homer and other Classical poets. He later explains that he has followed, “the laws of history,” in order to create something “for the instruction of posterity.” In addition to these statements the content of Bede’s *Ecclesiastical History* can also provide insight into the author’s views of pagan education. Book I, Chapter I contains both natural history and geology, and (in addition) anthropology and astronomy. But while he includes scientific analysis and asserts the moral value of history, Thomson points out that Bede’s work did not require the consultation of classical authorities. He writes, “[Bede] draws to some extent upon them, especially Pliny, but it does not amount to much...nor is his style formed upon Classical models.” So while, *A History of the English Church and People* does include classical qualities, they seem to be native to Bede (probably instilled in him during his early education) and not acquired by direct study of the Classics.

Just as important to consider in analyzing the role of Classical education in the life and writings of Bede as his history is his textbook, *De Arte Metrica*. As
are all of his works, *De Arte Metrica* is clear and understandable; so much so that linguist and historian Robert Palmer claims that Bede’s work is more sound on certain grammatical concepts than the Classical examples he uses to illustrate many of his points.\(^31\) In analyzing the same work, Ruby Davis published a list of thirty-two definitive works that she believed Bede to have cited or at least been familiar with. This list ranged from Donatus, Pompeus, and Sergius to Virgil, the Greek grammarians, Lucretius, and Arator.\(^32\) In his thesis *The Knowledge of Greek in England in the Middle Ages* George Robert Stephen reveals that Bede, cited as quoting Homer in the textbook, knew Greek well; however Bede’s knowledge of Greek is a heavily contested point.\(^33\) Davis and Stephen seem to agree that Bede knew considerable amounts of Latin, but Riche asserts that it is only in Latin paraphrases of Greek grammarians that Bede can translate and understand the meaning during these instances.\(^34\) Regardless of the importance of the Greek in *De Arte Metrica*, one of the most important parts of the source is in dealing with the Latin letters comprising many of his paraphrases and quotations. Apparently, Palmer claims, Bede uses the alphabet of his time when translating, and asserts that Bede, in doing so, might have been trying to adapt the pagan Latin alphabet to the Christian alphabet.\(^35\)

In general a majority of Bede’s works shared the similar characteristic of being modified in interests of the Christian church’s “agenda,” just as did many other works published in the day. Riche writes that some simply thought that the works of the fourth and fifth century were too complicated and thus adopted their own legal works to the public.\(^36\) Bede however, makes it clear that he simply does not trust pagan or secular literature because of its threat to God’s truth. Bede gives several analogies representing his philosophy towards Classical or pagan literature. The most famous is probably his rose analogy, in which the secular letters are the thorns that surround the rose. Along those same lines he compared the danger of the bee’s stinger to the danger of being deceived by pagan literature. Rhetoric and dialectic were both feared because they were the weapons of heretics and philosophers. Riche even records the possibility that Theodore was called philosopher only because of his great learning and knowledge of Greek.\(^37\)

What of the fact that every one of Bede’s works was written in Latin? Interestingly, Thomson explains that “the very fact that he wrote in Latin was rather a hindrance than a help towards clearly apprehending the differences between their ideas and his own.”\(^38\) In doing so, Thomson argues that Bede in particular cannot be a “Renaissance figure” during the Anglo-Saxon period because he did not see himself as being in a different age. There is, however, no doubt that he was a student of the educational heritage of Classical Rome:

“Bede’s greatest delight was in the study of Scriptures, and his guiding
principle was that the glory of God is the chief end of man. His knowledge of languages and literature all helped in the mystery of interpretation; the rules of prosody and accentuation enabled the psalter to be sung correctly in the divine service. Astronomy and the computus were needed in order that the right festival days might be kept. He studied ecclesiastical controversies that his pupils might be grounded in the right faith and he wrote history that man might see the wonderous things that God had wrought.  

While classical education had its value in the eyes of Bede, the value of paganism and antique culture was only means by which he could achieve that which was always his ultimate goal: to draw near to God. Leclercq would describe this relationship by establishing that all who work with Scripture do so under the following premise: “that grammar is a necessary introduction to it. Since Scripture is a book, one must know how to read it, and learn how to read it just as one learns how to read any other book.”

The Greek and Roman models for education are all clearly articulated in Leach’s *The Schools of Medieval England*. The Ancient Greek model illustrates that until Macedonian Greater Greece that there were no organized schools, as of modern schools, only paid tutors in the fields of mathematics, physics, law, philosophy, and music. The foci of Roman education, conducted in the same later-Greek method and model was to “fit a boy for public life, as advocate or statesman, and generally both, and this was done by training him for public speaking.” Careful analysis of both the Greek and Roman educational systems reveals that several common threads of Anglo-Saxon monastic education begia in the secular education of the ancient societies; however, the English schools of the eighth century used a model that was unique to the time period and location. Irish, Roman, and numerous other influences melded together to create an English phenomenon that became the education of the English monastic school.

“Long before Bede’s birth, Gregory the Great had once described the English as a people who lived in a corner of the world and who until lately had put their trust in the worship of sticks and stones. Bede himself had a deep sense of remotefullness from the centre of things.” In a way, Bede and Gregory were both right, England’s isolation prevented it from being influenced in the ways that other European countries were by the ancient civilizations of the continent. However, in the Anglo-Saxon monastic revival of Classically based education and Latin grammar, sheer distance from the once city of Rome did not hinder the explosion of Latin literary culture. While the revival of learning was not sufficient enough to warrant the use of the word “Renaissance” in context, there is no denying that the milestones of the Anglo-Saxon revival were some of the
many on which the watershed Italian Renaissance had its beginnings. One such element was the work and life of Bede, an author, historian, and scholar known in both his lifetime and after his death, as being a student who commanded the respect of those both Christian and pagan alike. “Primarily a teacher in his own day,” Bede helped accelerate England into the later Medieval renascences, in which it would play a significant role.43
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Bede (/ˈbiːd/; Old English: Bǣda, Bǣða; 672/3 – 26 May 735), also known as Saint Bede, The Venerable Bede, and Bede the Venerable (Latin: Beda Venerabilis), was an English Benedictine monk at the monastery of St. Peter and its companion monastery of St. Paul in the Kingdom of Northumbria of the Angles (contemporarily Monkwearmouth–Jarrow Abbey in Tyne and Wear, England). Saint Bede the Venerable, Anglo-Saxon theologian, historian, and chronologist. He is best known for his historical writings that document the conversion to Christianity of the Anglo-Saxon tribes. The method of dating events from the time of Christ’s birth came into general use through his works. Articles from Britannica Encyclopedias for elementary and high school students. Bede the Venerable - Student Encyclopedia (Ages 11 and up). WRITTEN BY. The Editors of Encyclopaedia Britannica. Encyclopaedia Britannica's editors oversee subject areas in which they have extensive knowledge, whether from years of experience gained by working on that content or via study for an advanced degree. See Article History. The Venerable Bede. by Ben Johnson. It is possible that the inventor of the concept of the English was actually Pope Gregory the Great, when around 580 noticing fair haired slaves for sale in an Italian marketplace he was told that they were Angles: “Not Angels, but angels” was said to be his reply. Whether this story is true or not, what is known is that in 596 AD Pope Gregory dispatched a Roman mission of 40 monks headed by Augustine, the prior to the Benedictine monastery of St. Andrew in Rome, to convert these pagan angels with dirty faces to Roman Christianity. Although the inhabitants Saint Bede, or Venerable Bede as he was known as, was an English monk, scholar, author and a teacher who is known to be the greatest Anglo-Saxon scholar. He was one of the few saints who enjoyed an honourable status even during his lifetime. Well versed, Bede wrote extensively, his works being categorized into grammatical and scientific works, scriptural commentary, and historical and biographical works. Saint Bede was born in Monkton, Durham. According to the information provided in the autobiographical chapter of his work Historia ecclesiastica, he was born on 672 AD. It is believed that he belonged to a noble family. When Bede turned seven, he was sent to St. Benedict Biscop, who had founded the Monastery of St Peter at Monkwearmouth, to be educated by the latter. Venerable Bede. Father of English History. Memorial. Spiritual student of the founder, Saint Benedict Biscop. Ordained a priest in 702 by Saint John of Beverley. Bede was considered the most learned man of his day. He worked as both teacher and author, writing about history, rhetoric, mathematics, music, astronomy, poetry, grammar, philosophy, hagiography, homiletics, and Bible commentary. On Tuesday before the feast of the Ascension, Bede’s breathing became labored and a slight swelling appeared in his legs. Nevertheless, he gave us instruction all day long and dictated cheerfully the whole time. It seemed to us, however, that he knew very well that his end was near, and so he spent the whole night giving thanks to God.