

The Theodosian dynasty was a Roman family that rose to eminence in the waning days of the Roman Empire.

See Article History Alternative Titles: Flavius Theodosius, Theodosius the Great Theodosius I, byname Theodosius the Great, in full Flavius Theodosius, born January 11, ce, Cauca, Gallaecia [now Coca, Spain]â€”died January 17, , Mediolanum [now Milan , Italy] , Roman emperor of the East â€” and then sole emperor of both East and West â€” , who, in vigorous suppression of paganism and Arianism , established the creed of the Council of Nicaea as the universal norm for Christian orthodoxy and directed the convening of the second general council at Constantinople to clarify the formula. Background and youth Theodosius was born in the province of Gallaecia in northwestern Spain. His grandparents, like his parents, were probably already Christians. Theodosius, who grew up in Spain, did not receive an extensive education but was intellectually open-minded and acquired a special interest in the study of history. As a military commander in Moesia , a Roman province on the lower Danube, he defeated the Sarmatians in When his father was sentenced to death and executed as a result of political intrigues by enemies at court, Theodosius withdrew to his Spanish estates. At the end of , he married Aelia Flaccilla, also a Spaniard. His first son, the future emperor Arcadius, was born in , and his daughter Pulcheria in Immediately after the catastrophic defeat of the emperor Valens , who perished at the hands of the Visigoths and other barbarians on August 9, , near Adrianople, the emperor Gratian unexpectedly summoned Theodosius to his court. When Theodosius had once again proved his military ability by a victory over the Sarmatians, Gratian proclaimed him co-emperor on January 19, His dominion was to be the Eastern part of the empire, including the provinces of Dacia present-day Romania and Macedonia, which had been especially infiltrated by barbarians in the preceding few years. Early years as emperor In and Theodosius resided chiefly in Thessalonica. Military unpreparedness could not be overcome by conscription alone, which applied only to certain classes. Theodosius therefore directed that large numbers of Teutons , who had been barred from military service, be accepted by the army. By , however, when foreigners had already intermingled extensively with the rest of the army, both among the troops and in all ranks of the officer corps, Theodosius did no more than many of his predecessors to encourage this process. Recognizing that the barbarians, who had invaded the provinces as early as , could no longer be expelled by force and that he could count on Gratian for only limited assistance, Theodosius sought new possibilities for coexistence. This resulted in the friendly reception of the Visigoth Athanaric in and the conclusion of a treaty of alliance, or foedus, with the main body of the Visigoths in the fall of The Goths, who pledged themselves to lending military assistance, were assigned territory for settlement between the lower Danube and the Balkan mountains. Under this novel arrangement, an entire people was settled on imperial soil while retaining its autonomy. Theodosius may have hoped that the Goths would become integrated , as had a group of Goths who had settled near Nicopolis in Moesia circa ; their leader, Bishop Ulfilas, undertook missionary work among the parties to the foedus of Some historians have regarded Theodosius as biased in favour of the Goths. He has even been accused of having contributed decisively, through the treaty of , to the downfall of Rome. Yet, it should be noted that the policy of that treaty, which was undertaken in the justified expectation of raising Roman military strength and recultivating tracts of wasteland, by no means became customary. Instead, the emperor took strict measures against further invasions by Teutonic bands and did not permit any doubts to arise as to Roman claims of superiority over the barbarians. Theodosius himself, the first emperor who did not assume the title of pontifex maximus supreme guardian of the old Roman cults , believed in the Nicene Creed, despite his baptism only after a serious illness in the fall of Out of political as well as religious motives, he energetically undertook to bring about unity of faith within the empire. His position was improved by the fact that during the followers of the Nicene Creed gained ground, whereupon Theodosius on February 28, , without consulting the ecclesiastical authorities, issued an edict prescribing a creed that was to be binding on all subjects. Only persons who believed in the consubstantiality of God the Father, Son, and Holy Spirit were henceforth to be considered Catholic Christians, a designation that here appears for the first time in a document. There is no doubt that the principle of religious intolerance was proclaimed in this edict. When

assessing the edict, however, which should not be viewed simply as an isolated measure it must be remembered that to the Christians Theodosius was emperor by the grace of God. While thus committed to defend the true faith, he by no means carried out his stated intention by force. The creed, prescribed in , was again defined at the beginning of and ecclesiastically sanctioned, as it were, by a church council summoned to Constantinople by Theodosius in the summer of That gathering is considered the second ecumenical council. The *Symbolum Nicaeno-Constantinopolitanum* i. There is no ground, however, for speaking of a rigidly organized imperial church controlled by the emperor. The period when Theodosius stayed mainly in Constantinople , dating from the end of to , is that to which most of his measures to improve the capital may be attributed. It is unclear, however, to what extent the emperor encouraged the flowering of art and literature in his time. The middle years In Maximus , a Spaniard who had been proclaimed emperor by the troops in Britain, asserted himself as ruler in the Western provinces *praefectura Galliarum*. Suspicions that Theodosius was in collusion with the usurper and thus implicated in the death of Emperor Gratian in August are unfounded. Yet, when Maximus invaded Italy in and Valentinian was forced to flee to Thessalonica, Theodosius soon decided upon countermeasures. Long-standing negotiations with the Persians over the division of power in Armenia had resulted in a treaty that was to become the basis for a long period of peace on the eastern border. By July the enemy was defeated. When Maximus surrendered at the end of August, he was branded as a usurper, but his followers were generally treated with leniency. By remaining in Italy until the spring of , where he resided mostly in Milan, Theodosius emphasized his claim to supreme authority throughout the empire. In he visited Rome, where, accompanied by his four-year-old son Honorius, he made a triumphant entry. In Milan, Theodosius found in Bishop Ambrose an ecclesiastic who was intent upon cooperating effectively with the emperor and even upon forming a friendship with him, although Ambrose pointed out to Theodosius the limits of the power of temporal rulers more clearly than had others. A new conflict arose in when, following the murder of one of his generals in Thessalonica, Theodosius issued an order for brutal retaliation. It was rescinded too late, so that a horrible massacre resulted among the population there. After a prolonged hesitation, Theodosius complied with the order and was readmitted to communion at Christmas His penance should not be construed as a victory of the church over the emperor but only as a demonstration of the power of atonement over the penitent sinner. While maintaining an entirely friendly attitude toward the church, Theodosius still took care in his legislation to see that the material interests of the state were sacrificed only to a very limited extent to church or clergy. In addition, Theodosius decided to enforce more strongly against the pagans the religious policy he had pursued since In February he prohibited sacrifices and the visiting of temples. Up to that time, he had basically tolerated the pagans and had entrusted adherents of the old cults with the highest offices. Quarrels between his second wife, Galla, and his son Arcadius , as well as his own view of the Eastern capital as the centre of the empire, prompted Theodosius to move his residence back to Constantinople, where he arrived in November Arbogast treacherously proclaimed as emperor of the West a former rhetoric teacher, Eugenius , who had close connections with the pagan aristocracy of the Senate. On November 8, , he made his edicts of more stringent by completely prohibiting the worship of the pagan gods. He left no further doubts as to his position when he elevated his son Honorius to Augustus in January and thereby demonstrated that he would no longer tolerate any emperor other than himself and his sons. Because he still refrained from military action, his enemies occupied Italy in the spring of Led by Nicomachus Flavianus, the forces striving to preserve the pagan cults gathered around Eugenius. The now inevitable struggle for power was thus at the same time a struggle that would decide whether pagan religions would once again be tolerated within the empire alongside Christianity. Theodosius did not set out from Constantinople until May As in , he made his way toward the Danube and then the Sava with his powerful army. Arcadius, who had been given the right to promulgate laws independently, was supposed to direct the government in the East. Theodosius first met the enemy at the Frigidus River on the eastern border of Italy. Following the deaths of Eugenius, Arbogast, and Nicomachus Flavianus, Theodosius showed himself lenient and strove to achieve the settlement between opposing forces that was necessary to strengthen imperial unity. Probably as a result of the exertion of the campaign, Theodosius fell ill. He went to Milan, where he summoned Honorius in order to present him formally as Augustus of the West. Because Theodosius had

appeared to recover, his death in January was generally unexpected. On his deathbed he had entrusted Stilicho, promoted to generalissimo after the victory at the Frigidus, with the care of his two sons. Yet, all too soon it was to become apparent that Theodosius had not chosen his advisers with sufficient care and that the men who were guiding the sickly Arcadius were unwilling to cooperate with Stilicho, who remained loyal to the dynasty.

2: Theodosius I 'The Great' Emperor of Rome + Galla Empress of Rome

The Dynasty of Theodosius Or Eighty Years Struggle With the Barbarians by Thomas Hodgkin. Imperial Rome by Gustav Friedrich Hertzberg. Vol. 5. Rome and the Making of.

Theodosius I Theodosius I was granted rule of the Eastern Roman provinces by the previous Emperor, Gratian of the Valentinian dynasty, due to Gratian having inherited the entire Empire from his predecessor Valens in 373. Gratian would continue to rule the Western Roman Empire until 383. After the deaths of Gratian and his successor Valentinian II, Theodosius became the last emperor to rule over both the eastern and the western halves of the Roman Empire. Theodosius is also remembered for making a series of decrees, see Edict of Thessalonica, that essentially codified Nicene Christianity as the official state church of the Roman Empire. With the death of Theodosius in 395, the Roman Empire was divided once more between his two sons. Arcadius, the older son, inherited the East and the imperial capital of Constantinople and Honorius inherited the West. Arcadius was a weak ruler, dominated by a series of advisors as he was more concerned with appearing to be a pious Christian than he was with political and military matters. The first such advisor, Rufinus, engendered intense competition with the advisor of Western Emperor Honorius, the romanized vandal magister militum Flavius Stilicho, who might have had him assassinated in AD 395. Theodosius II, [edit] Main article: Praetorian Prefect Anthemius continued to act as advisor and the de facto ruler and the Theodosian land walls of Constantinople was completed during his rule. The older sister of Theodosius, Pulcheria, was proclaimed Augusta empress and became regent in AD 392. Though the regency ended in 395 and Theodosius became Augustus himself, Pulcheria remained a strong influence within the government. Influenced by Pulcheria and fuelled by an increasing interest in Christianity, Theodosius went to war against the Sassanid Empire in the early 390s as they were persecuting Christians. He was forced to allow a stalemate however, as the Huns were marching on Constantinople. The wars with the Huns were usually composed of Hunnic raids being followed by significant payments by the Eastern Empire so that the Huns would remain at peace with the Romans. Theodosius died in 395 as the result of a riding accident and was succeeded by Marcian, husband of his sister Pulcheria, as Eastern Emperor. Marcian would reverse many of the actions taken by Theodosius II, particularly in terms of treaties with the Huns and in religious affairs. Marcian also personally launched expeditions across the Danube into the Hunnic heartland, winning significant victories against them. The actions of Marcian, combined with famine in Italy, forced Attila to retreat back to the Hungarian plains where he would die in 453. After the death of Attila, Marcian would settle many formerly Hunnic vassal tribes within Eastern Roman lands as foederati, taking advantage of the fall of the Hunnic empire. He would be succeeded by Leo I, the first Emperor of the Leonid dynasty.

3: Theodosian Dynasty - Livius

*The dynasty of Theodosius; or, Eighty years' struggle with the Barbarians [Thomas Hodgkin] on www.enganchecubano.com *FREE* shipping on qualifying offers. This book was originally published prior to , and represents a reproduction of an important historical work.*

The literary sources of the period are not as complete or even as accurate as those of the early Empire. As a result there are controversies surrounding several Late Antique imperial burials, including some of the Theodosian Dynasty 1. Some of these problems can be solved or at least viewed differently with a re-examination of the evidence. Theodosius I, the founder of the dynasty, died of illness on 17 January in Milan 2. After the corpse had lain in state for forty days, a memorial service was held in which Bishop Ambrose delivered an eulogy, the text of which has survived: Most sources agree that the body was then taken to Constantinople where it was interred in the Mausoleum of Constantine at the Apostoleion on 9 November of the same year 3. The only general studies of imperial burials in this period are R. Both deal only with rulers in the East and omit the western branch of the dynasty. SruN, *Histoire du Bas-Empire*, ed. Palanque, I Paris, , ; F. Ambrose Oxford, , ; A. Lrpporo, *Theodosius der Grosse und seine Zeit*, 2nd ed. Munich, , ; GutllnNo, "Destin6e", The only differing scenario is given in one of the redactions of Hydatius which states that Theodosius "was buried in the church of San Lorenzo Milan" 5. While it is certain that Theodosius was buried in Constantinople what may be implied in this text is the place where the corpse had lain in state and where the oration was delivered 6. Yet, did Theodosius always intend to be buried in the imperial mausoleum of the capital? Recently, a different viewpoint was offered by Charalampos Bouras who suggested that the octagonal structure in the palace at Thessaloniki may have been built by Theodosius as his mausoleum 7. Bouras points out that the emperor resided for a period of about two years in the city and at one point during his stay was apparently near death. Although the suggestion is intriguing, it does have its problems. First the octagon does not fit the typology of Christian imperial mausolea, almost all of which were attached to a church 8. Edessa, 39 ; John Nrruou, "On the Octagon see M. Nea Prospatheia anopopastoseos", *Arch.* The only exception to this rule would be the mausoleum at Centelles, which was a converted room of a country villa. It may have been the tomb of the emperor M. It is extremely unlikely that the piously Christian Theodosius would have contemplated burial in a building containing such decoration. Finally, there is no indication in any of the evidence, literary or archaeological, that Theodosius had anything to do with the construction of the octagon or that he even thought of being buried anywhere other than in Constantinople. At the death of Theodosius the empire was divided between his two sons, with Arcadius ruling the east from Constantinople, Honorius the west from first Milan, then Ravenna. A new pattern of imperial burials was to follow. Arcadius followed the tradition of imperial entombment at the Apostoleion but built a separate funerary structure at the church, the so-called "South Stoa", a cruciform building attached to the south transept of the church. Her Constans I d. All imperial mausolea mentioned here will be discussed in the book. Henry, I, ; *Chron.* Arcadius died from illness on 1 May 1te;. He, too, was entombed in the "South Stoa", but in a separate sarcophagus of porphyry 7. Their son, Theodosius II died from injuries incurred when he fell off a horse while hunting on 28 July near Constantinople 1tt;. Joining his parents in death, his body was interred in a porphyry sarcophagus in the "South Stoa" 1tl. At times it has been claimed that he was buried in St. IV idus Octobris", is given in the *Chron.* This belief is based on Theodorus Lector, 1. The word may be translated as "a place for putting corpses in, a grave, or a tomb", and might possibly refer to the "stoa" rather than to the sarcophagus. For his burial in the "South Stoa" see also Cronnxus, I, p. Downey, List C, 38 ; List R, *The Chronicon Altinate*, p. Among those claiming that Theodosius II was buried at St. Dr Rossr, "Sepolcro di S. She wur brrtied in an "imperial tomb" at the church of St. Stephen which she had built 1zz;. The monument has not been discovered. This domed, circular building was attached to the south transept of the Constantinian St. Known also as Santa Petronilla, the mausoleum survived until the 16th century when it was torn down to make way for the new, enlarged St. The sarcophagus had been 3, 141 ; L. *Notes sur la topographie de Rome au Moyen Age*", Mil. Rome, 22, ; S. Rrvorne, *I-ombardic Aihitecture*, rev. Oxford, , 89; B. Pietro, quoted in K. Fnev, "Zvr

Baugeschichte des St. Mitteilungen aus der Revendissima Fabbrica di S. Herculani, found in G. Gnrvern y Descrizione della basilica antica di ,S. Pietro in Vaticano, Cod. Reto Niggel, Codices vaticani selecti Inside, the body of the empress was dressed in cloth of gold and over sixty precious objects of gold, silver and jewels had been placed inside, two of them bearing inscriptions with the names of the imperial couple. Maria had died sometime in the period and her early death perhaps led Honorius to build the mausoleum at this time 2a. Following the death of Maria, Honorius married her sister, Thermantia, who was before long repudiated by him and died shortly after in 1zs;. Her repudiation notwithstanding, she may have also been buried in the imperial mausoleum at St. Honorius died of edema in August in either Rome or Ravenna Paul the Deacon, who wrote in the seventh century della cittd di Roma Venice, ; [trs. Cerrati, ST, 26 Rome, 1914 , ; Flaminio Vacce, Memorie di varie antichitd trovate in diversi luoghi della cittd di Romo,63 [written], in F. NanDrNr, Roma antica,4th ed. Nibby, IV Rome, , pt. Oosl Galla Placidia Augusta. A Biographical Essay Chicago, , , gives the date as "probably in ". Her death was known in Con- stantinople by 30 July Pasch. The suggestion is based on the fact that one of the earliest reports of the discovery, that of Bullingerus, states clearly that two bodies were found in the sarcophagus. The amount of gold cloth found in the sarcophagus also leads to the conclusion that there were more than one burial in the tomb. Chabot, II, 10, who give M. It also seems likely that he would have been buried in the imperial tomb near his wife. There are differing accounts about the place of her burial. A more commonly held view is that she was buried in the cruciform mausoleum at Ravenna which now bears her name The earliest literary source which places her burial there seems to be that of the ninth-century writer, Agnellus 32 , but as Testi-Rasponi points out, the text in question the place of death as Rome. Tranoy, 1127 ; Chronica Gallica, p. A fourteenth-century source, RRvNelous, Tiactalus, ed. Muratori, RIS, I, pt. Lorenzo in Milano", Notizie dal Chiostro del monastero maggiore, fasc. Lewts, "San Lorenzo Revisited: A Theodosian Palace Church at Milan", Journal of the Society of Architectural Historions, 32 , , on , , believes that Galla buitt it as her mausoleum but was buried elsewhere. Her burial there is accepted by GntsnSou, "Tombs", 37 ; and J. It is more likely that she was buried at Rome in the imperial mausoleum, as befitting her rank of Augusta and because her first son, Theodosius [III], had been reburied there shortly before her death 1: This child was the offspring of her first husband, the Visigoth Ataulph, and had originally been buried in a church near Barcelona: It is more than likely that Galla Placidia would have buried her son in a place where she was contemplating her own burial One corollary bit of evidence may be found in an overlooked account of the discovery in of an imperial burial in Santa Petronilla. On 27 June of that year it was reported in Viterbo that while a grave was being dug two days previously in Santa Petronilla " The bodies inside were covered with gold cloth, the gold weighing 16 pounds. The bodies were obviously not those of Constantine and one of his sons , a fact that allows other inter- pretations. Indeed, given the sparse information contained in this account, it is not even certain that the adult was even a male. The only child known to have been buried in the mausoleum was the son of Galla and it does not seem farfetched to believe that the Augusta would have wanted to be buried with her first- born son. Local tradition at Ravenna claims that he was buried there in the so-called "Mausoleum of Galla Placidia" but this is based on nothing more than the false assumption that his wife was also buried there al. The last member of the dynasty, Valentinian III met a violent death in

4: The Dynasty of Theodosius

The Eastern Roman Empire was ruled by the Theodosian dynasty from , the accession of Theodosius I, to , the death of
www.enganchecubano.com rule of the Theodosian dynasty saw the final East-West division of the Roman Empire,
between Arcadius and Honorius in

The influence of the Roman Empire has been widespread and profound, perhaps more so than that of any other empire or civilization. Rome laid the foundation for many of the institutions and ideas in the modern Western world, including the common political and legal systems. Roman ruins can still be found in distant England, and Roman aqueducts still bring fresh drinking water to modern Rome. Other legacies of the Roman Empire include concrete, pizza, sports arenas, and many English words. *Empire of Ancient Rome, Revised Edition* opens with a brief summary of the Roman Empire and provides an account of the world and geographic area in the years leading up to the empire. Cambridge University Press Format Available: This two-volume work examines Byzantine history from the division of the empire in to Apsimar and his party sailed directly to Constantinople, and anchored at Sycae. For a time Leontius held out, but his enemies succeeded in bribing certain officers who possessed keys of the gates to admit them near the palace of Blachernae. When the soldiers obtained admission they stripped the inhabitants of their goods and plundered their houses. It was an unfortunate year for the citizens of Constantinople. They had hardly recovered from a deadly plague which had ravaged the city for four months, when they were forced to submit to violence and pillage at the hands of the troops who were paid to defend them. We shall see this occurrence repeated before many years have elapsed. His writings, known for a readability combined with a scholarly depth, include *History of Greece* and *Idea of Progress*. The division of the late Roman Empire into two theoretically cooperating parts by the brothers Valentinian and Valens in deeply influenced many aspects of government in each of the divisions. Although the imperial policies during this well-documented and formative period are generally understood to have been driven by the religious and ideological aims of the emperors, R. Malcolm Errington argues that the emperors were actually much more pragmatic in their decision making than has previously been assumed. The division of responsibilities between the emperors inevitably encouraged separate developments and allowed locally varying and often changing imperial attitudes toward different forms of religious belief. Errington demonstrates that the main stimulus for action in this period nearly always came from below the level of the imperial government, and not from an imperial initiative. Extending the theory of Fergus Millar into the later empire, Errington argues that the emperors were fundamentally reactive to regionally supplied information, as Millar has asserted was the case for the High Empire. Thus, despite significant structural changes, the empire remained broadly traditional in its operations.

5: Valentinian to the End

The dynasty of Theodosius; or, Eighty years' struggle with the Barbarians Item Preview [remove-circle](#) [Share](#) or [Embed This Item](#).

Every measure designed to crush and stamp out non-Christian belief met with renewed resistance, disaffection from the imperial cause and civil commotion. Yet the fanatical intolerance rampaged on, with increasingly more severe rescripts from the imperial court. The campaign to wipe out heterodox opinion realized its zenith with the reign of Theodosius I late in the 4th century. Ultimately the dynasty of Theodosius presided over the dismemberment of the Roman Empire in the West. While a Caligula or a Nero could unleash murder and mayhem on his family and entourage, Theodosius criminalized and punished a large part of the population of the whole empire, of which his treatment of Thessalonica is one notable example. In the tumult, Botheric, the garrison commander, died. Enraged, Theodosius ordered his Gothic mercenaries to massacre spectators who happened to be trapped in the circus. In consequence of sedition there, the anger of the Emperor rose to the highest pitch, and he gratified his vindictive desire for vengeance by unsheathing the sword most unjustly and tyrannically against all, slaying the innocent and guilty alike. It is said seven thousand perished without any forms of law, and without even having judicial sentence passed upon them; but that, like ears of wheat in the time of harvest, they were alike cut down. Draconian laws now could be energetically enforced. The fall of empire in the west was an acceptable price for the triumph of the Church of Christ. Theodosius had, in his privileged youth, been military governor of Moesia. It was a reign almost cut short. After falling dangerously ill in the late summer of in Thessalonica Theodosius was baptised by the local Catholic Bishop, Acholius. Unfortunately for the fate of civilization, thereafter Theodosius was more concerned with religious correctness than with the safety of the empire which now fell into his hands. He did so at the head of his army and with an entourage of Spaniards, determined to bring the capital of the Roman world – the "seat and fortress of Arianism" Gibbon – into the camp of Catholic Trinitarianism. In Constantinople, hitherto, all shades of theological subtleties had contended, a consequence, perhaps, of the still lingering tradition among the Greeks of philosophical speculation. But that tradition was soon to be extinguished. With troops deployed within the church of St Sophia itself, and undeterred by hostile crowds, the Arian patriarch Demophilus was deposed and the suitably "orthodox" Gregory of Nazianzus installed. Yet he lasted barely a month, to be replaced as Patriarch by a praetor not even baptised at the time of his appointment! The new bishop, the undistinguished Nectarius, held the job for the next years, the catspaw of the emperor. In January Theodosius issued the first of fifteen edicts directed against heretics and pagans. Over the course of the next fourteen years, the master of the Roman world, chosen by God, sanctioned the destruction of non-Christian temples and sanctuaries; the burning of heterodox writings; and the exile or execution of recalcitrant polytheists and all who refused to believe, or at least to profess, the truth. Though never entirely eliminated, sectarian Christians lost possession of their churches and were forbidden even to assemble together. In May Theodosius summoned one hundred and fifty bishops from the eastern provinces to the capital, resolved on the final extirpation of Arianism and every other sectarianism within the Christian camp. The canons issued in July from this First Council of Constantinople aka Second Ecumenical Council condemned all unorthodox beliefs as heresy. A particular target were the followers of Macedonius otherwise known as "semi-Arians", who balked at the promotion of the Holy Spirit as a third god in the peculiar Catholic trinitarian godhead. For its compliance to the Catholic cause, the see of Constantinople was promoted to "second in honour to Rome, as the New Rome", much to the chagrin of old Rome and its ally, Alexandria. The great number of these laws, several of which are repeated, prove that they were not everywhere carried out. Allard, Christianity and the Roman Empire, p Even harmless household gods were proscribed. Once engorged on the wealth of the pagan world, the Church, in an act of sublime cynicism, moved rapidly to reintroduce the rituals and practices it had so assiduously extirpated. Indeed, when the Gothic King Athanaric died in he was honoured with a state funeral in Constantinople. Unlike most Roman citizens, however, the Goths were armed and ignored Roman law with impunity. Barbarianisation of the army went hand-in-hand with the enfeeblement of the legions. Starved of funds which

Theodosius instead directed into the church to support a growing army of parasitic clergy, the demoralised troops were forced into part-time farming to feed themselves. As such, they lacked the pan-continental mobility of an earlier age. In such circumstances the tight discipline and continual drill which had allowed the Romans to defeat every barbarian enemy from the Scottish highlands to the Syrian desert had to be abandoned. For the eastern front, Theodosius adopted a cowardly policy of ceding four fifths of Roman Armenia to the Persians. The bishop, wary of the rival Arian Christianity, widespread in the east and among the Gothic tribesmen, wrote a tract clarifying the new doctrine of the Trinity for the guidance and edification of the young prince. It was ostensibly on behalf of Valentinian II, Theodosius used his mercenaries to bring to an end the reign of Maximus using an army mainly composed of Goths, Huns and Alans at the battle of Aquileia. The battle of the Frigidus River 6 September, on the border of Italy and Slovenia, proved to be the last serious attempt of the senatorial class to resist the Christianisation of the empire. Fighting at the head of 20,000 barbarians on the side of Theodosius was the Gothic chieftain Alaric, who sixteen years later would sack Rome itself. Ambrose famously brought Theodosius to heel and "penitence" over the massacre in Thessalonica, an incident carefully written up by Christian scribes to give maximum credit to the Church. The creation of saints and miracles now became a staple weapon in the Christian armoury. In a notable incident, Ambrose, to his horror, learnt that the emperor had ordered Christian arsonists to rebuild a destroyed synagogue. Theodosius maintained an imperial court in both Milan and Constantinople. The year was the last in which a single monarch ruled the Roman world. Yet with Ambrose as the Grey Eminence that "unity" merely amplified the insidious influence of the Catholic bishop. The prison of the late Roman world now became dark and forbidding.

Theodosian Dynasty: Roman imperial dynasty, ruling the empire from until Silver disk with Theodosius I and his sons Honorius and Arcadius The dynasty was founded in by Theodosius I, the son of a famous commander and a well-known general himself.

A dynasty founded by Valentinian I in AD lasted until the middle of the next century. Throughout the period, Rome was in constant conflict with barbarians on the borders. Vast quantities of low value bronze coins were produced by over a dozen different mints scattered across the Empire. As before, this is not a catalog of available coins but simply a display of some of the most common types and rulers. During this period, even more than before, coins were issued by several rulers sharing power. Coins shown here for one ruler and one mint usually can be found from other people and other places. Styles and organization of mintmarks vary greatly from time to time and place to place. Our samples can not claim any degree of completeness but should give an idea of what might be found. This site attempts to show a variety of coins and point out why they are interesting to collectors. I claim no expertise in the coins of this period. Since these coins are often available to beginning collectors, this page is offered as a basic resource. If you are a specialist in these coins and see something that I stated improperly, please write. Rare rulers and types are omitted altogether. Denomination names are not understood for this period. Therefore the coins shown here will be described using the AE1-AE4 scale explained on my denominations page. Realizing his need for help with this new task, Valentinian immediately appointed his brother Valens as co-emperor and gave him the eastern half of the Empire. Some show a soldier holding a standard labarum bearing the Christian symbol chi-rho. Larger bronze coins are more scarce. The reverse fields often show letters or symbols that identify the period of issue. Special thanks go to the visitor of this list who pointed out my error on the mint ID of this coin. Partial legends often make separating the coins of the brothers difficult. Some help is offered by the need to use smaller letters to fit in the longer name of Valentinian. Neither was first made Caesar as would have been the practice in earlier days. Actual rule was in the hands of Valens until his death in AD. Both boys lived long enough to assume normal duties but they were particularly reliant on the help of advisors. Their coins are a bit more varied and interesting than those of their father and uncle. Please remember that most coin types were issued for more than one ruler so you should not be surprised to find your Gratian having the reverse shown for my Valentinian or vice-versa. During this period, it was considered a higher honor to have the obverse legend broken in the middle rather than in a continuous arc. Coins of Gratian showing the break right and left were struck after the death of Valentinian I; coins of Valentinian II with a break date after the death of Gratian. The long legend on our right Valentinian II example leaves little room for a break but it is there. Someone please tell me why the broken legend was an honor???? The answer was found in the person of Theodosius I, the greatest general of the day, who was appointed Augustus of the East. Soon Gratian was killed by the usurper Magnus Maximus. Theodosius decided to accept the fact of his new, self appointed, colleague. Maximus proved unsatisfied with his position in Gaul and took Rome from Valentinian. Only then, Theodosius moved to eliminate the usurper. Valentinian II was restored to power in Rome where he soon was murdered by his advisor, the German Arbogast. Theodosius defeated Arbogast, killed his puppet Emperor Eugenius and became ruler of the entire Empire. For the last time all Rome answered to one head. The coins of Theodosius and Magnus Maximus follow the familiar patterns of the dynasty of Valentinian. Most of his coins are somewhat rugged in appearance. Of the coins shown on this page, only his AE4 has any claim to rarity. Its miserable appearance still allows it to show up in junk lots. The left Theodosius was illustrated in the Numismatist magazine for October No mention was made there of the misspelled legend or the fact that a headless victory steers the boat. The political situation of the day almost makes this seem appropriate. Germans of the Arrian faith were prevented by public opinion from being Emperor in their own name. As a result they exercised power through Orthodox puppet emperors. More variety in coinage appears during this period but the emphasis of victory and military types remains. As before, the divided obverse legends began with the death of their father. Most interesting is the Honorius second from the right showing the three

emperors then current. The small one in the center is Theodosius II, the one year old son of Arcadius. The miserable AE4 on the extreme right shows how low the standards of workmanship had dropped by this time. Things would get worse. Have you seen my Leo I page? All three show Salus drawing a chi-rho on a shield. The Eudoxia right shows the hand of God reaching down to place a wreath on the obverse portrait. Note that both women rated the honor of the divided obverse legend. Perhaps you will have noticed the lack of coverage of gold coins on this website. By the end of the fourth century A. The bronzes are certainly miserable enough to be found in junk boxes but most that have enough detail to be identified soon are removed and priced as high end items. Our examples are relatively well detailed and are about the only common coins of the later period. The other Theodosius is more normal but still above average for the period. Coins of the dynasty of Valentinian and Theodosius make up a significant part of the small size bronzes sold as uncleaned, unpicked lots. The examples shown here do not include the rare issues of usurpers or minor family members but will include most of the coins of this period encountered by the beginner. Counting all the minor varieties and mintmarks, there are thousands of coins available to the specialist. Some minor varieties are quite rare but low demand makes most reasonably priced. The exception to this is the high price asked for almost anything from the later years of Rome in the West. While this is not a period I have studied in depth, I hope this survey proves useful to beginning collectors.

7: Theodosius I | Roman emperor | www.enganchecubano.com

burial places of the theodosian dynasty year (4). The only differing scenario is given in one of the redactions of Hydatius which states that Theodosius "was buried in the church of San Lorenzo (Milan)" (5).

8: Profile for Emperor: Theodosius I

The Late Empire Back to RNG Mainpage The Dynasty of Valentinianus I Valentinianus I (AD), Soldius. Valens, brother of Valentinianus (AD), Siliqua.

9: Valentinian & Theodosius

Theodosius I: Theodosius I, Roman emperor of the East () and then sole emperor of both East and West (), who, in vigorous suppression of paganism and Arianism, established the creed of the Council of Nicaea () as the universal norm for Christian orthodoxy and directed the convening of the second.

Apache the Long Ride Home Value engineering: analysis and methodology The conscious universethe scientific truth of psychic phenomena Cambridge and its contribution to medicine Disney felt doll The New Territories and its future The War Department Physical Training Manual Certified estimating professional study guide To amend the National Defense Act Bandmasters. Evaluating climate change and development Robert Picciotto Military construction authorization, fiscal year 1970. State insurance regulation Managing Change in Volunteer Organizations United methodist hymn book The AmFAR AIDS handbook Frameworks Genesis Lingering impressions : does ADHD matter in the long term? The Medieval Super-Companies Binge drinking Britain? Reconciling sovereignty with responsibility : a basis for humanitarian action Francis Deng. The Voice of the Blues Constitutionalism and democratisation in Kenya, 1945-2007 Betty Crocker Ultimate Cake Mix Cookbook New perspectives in immunopathogenesis, diagnosis, and treatment of Devics neuromyelitis optica Roberto B Physics for future presidents the science behind the headlines Jettisoning the critical Sissajig And Other Surprises Silver samsung chromebook manual The Therapeutic Alliance (Workshop Series of the American Psychoanalytic Association) Great baseball card hunt Unable to print adobe uments Healing Planet Earth Quick truths in quaint texts. Apostles of Denial Parties with Pizazz Life as the outcome. A true test of faith The Harvey Grey Mystery Series Interlude: Time and life in the Quarter 2005, A fresh start : moving to Michigan