

7.1 – Events leading up to the sack of Rome (408-411)

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Socrates	Sozomen	Theodoret
408 – Anthemius rules as Regent		
<p>7.1.1 After the death of Arcadius on the first of May, during the consulate of Bassus and Philip, his brother Honorius still governed the Western parts of the empire. But the administration of the East was placed on his son Theodosius the Younger, who was only eight years old. Therefore, the management of public affairs was entrusted to Anthemius, the Praetorian prefect,</p> <p>7.1.2 He was a grandson of the Philip who, in the reign of Constantius, ejected Paul from the see of Constantinople and established Macedonius in his place.</p> <p>7.1.3 By his directions Constantinople was surrounded with high walls. He was esteemed and actually was the most prudent man of his time. He seldom did anything unwisely, but consulted with the most judicious of his friends regarding all practical matters. He consulted especially with Troilus the sophist, who, while excelling in philosophical achievements, was equal to Anthemius himself in political wisdom. Therefore, almost all things were done with the approval of Troilus.</p>		
The piety of Pulcheria		
	<p>9.1.2 It appears to me that it was the design of God to show by the events of this period that piety alone is sufficient for the salvation of princes and that, without piety, armies, a powerful empire, and every other resource, are of no avail. The Divine Power which is the guardian of the universe, foresaw that the emperor would be distinguished by his piety, and therefore determined that Pulcheria, his sister, should be the protector of him and of his government.</p> <p>9.1.3 The princess was not even fifteen years old, but had received a mind wise and divine above her years. She devoted her virginity to God first and instructed her sisters in the same course of life. To avoid all cause of jealousy and intrigue, she permitted no man to enter her palace.</p>	

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	<p>9.1.4 In confirmation of her resolution, she took God, the priests, and all the subjects of the Roman empire as witnesses to her self-dedication. In token of her virginity and the headship of her brother, she consecrated a holy table with a remarkable fabric, very beautiful to see, made of gold and precious stones in the church of Constantinople.</p> <p>9.1.5 She inscribed these things on the front of the table, so that it would be obvious to all. After quietly taking up the care of the state, she governed the Roman empire excellently and with great orderliness. She planned her laws so well that the affairs to be carried out were quickly decreed and completed. She was able to write and to converse with perfect accuracy in Greek and Latin.</p> <p>9.1.6 She carried out all affairs in the name of her brother and devoted great attention to bringing him up as a prince in the best possible way and with information that was suitable to his years. She had him taught by the most skilled men in horsemanship, the practice of arms, and in letters.</p> <p>9.1.7 But he was systematically taught by his sister to be orderly and princely in his manners. She showed him how to gather up his robes, how to take a seat, and how to walk. She trained him to restrain laughter, to assume a mild or a formidable aspect as the occasion might require, and to inquire into the cases of those who came before him with petitions with grace. But she strove chiefly to lead him into piety and to pray continuously.</p> <p>9.1.8 She taught him to visit the church regularly and to honor the houses of prayer with gifts and treasures. She inspired him with reverence for priests and other good men, and for those who, in accordance with the law of Christianity, had devoted themselves to philosophy.</p> <p>9.1.9 She zealously and wisely worked so that religion would not be endangered by the innovation of false dogmas. That new heresies have not prevailed in our times, we find to be due to her especially, as we shall subsequently see.</p> <p>9.1.10 With how much fear she worshiped God, how many magnificent houses of prayer she built, and how many hostelries and monastic communities she established, it would take long for anyone to say. She also arranged for the</p>	

Socrates	Sozomen	Theodoret
	<p>expenses for their perpetual support and the provision for the members.</p> <p>9.1.11 If anyone desires to examine the truth of the matter itself, not being convinced by my words, he will learn that these matters are not falsely described by me for my own favor. He need only investigate the testimonial documents written up by the stewards of her house and inquire from the true records whether the facts agree with my history.</p> <p>9.1.12 If these proofs alone do not satisfy him so as to make him believe, let God himself persuade him. For he had her in favor completely and in all places on account of her conduct; He heard her prayer readily and frequently directed beforehand the things which ought to be done. Such indications of Divine love are not conferred upon men unless they have merited them by their works.</p> <p>9.3.1 It is said that God frequently, in many other cases, revealed what was about to happen to the princess, and that most events occurred as witnesses of the Divine love to her and her sisters. They all pursue the same mode of life: they are diligent about the priests and the houses of prayer and are generous to needy strangers and the poor.</p> <p>9.3.2 These sisters generally take their meals and walks together and pass their days and their nights in company, singing the praises of God. As is the custom with exemplary women, they employ themselves in weaving and in similar occupations. Although princesses, born and educated in palaces, they avoid levity and idleness, which they think unworthy of any who profess virginity, and so they remove such laziness far from their own life.</p> <p>9.3.3 For this reason, the mercy of God is shown and is conquering on behalf of their house: for He increases the emperor in years and government and every conspiracy and war concocted against him has been overthrown of itself.</p> <p>9.1.13 But I willingly pass over for the present the many separate manifestations of Divine favor that were granted to the sister of the emperor as proofs that she was loved of God, lest anybody should blame me for having set out to do other things, and yet had turned to the use of praises. One incident</p>	

Socrates	Sozomen	Theodoret
	relating to her seems, however, so fitting in itself and to my ecclesiastical history, and so evident a demonstration of her love for God, that I will relate it here, although it happened some time afterwards. It is as follows: — ¹	
Atticus, Bishop of Constantinople		
<p>7.2.1 When Theodosius the emperor was eight years old, Atticus was in the third year of his presidency over the church at Constantinople. [409] He was a man, as we mentioned before, distinguished for his learning, piety, and discretion alike. Therefore, the churches under his episcopate flourished greatly.</p> <p>7.2.2 For he not only united those of ‘the household of faith,’ but he also incited the admiration of the heretics by his prudence, whom he by no means desired to harass. But if he was occasionally obliged to frighten them, he soon afterward exhibited mildness and calm toward them.</p> <p>7.2.3 Nor, indeed, did he neglect his studies. He carefully labored in reading the writings of the ancients and often spent whole nights in the task. Thus, he could not be confused by the reasonings of the philosophers and the deceptive subtleties of the sophists.</p> <p>7.2.4 Besides this he was affable and entertaining in conversation and always ready to sympathize with the afflicted. In a word, to sum up his excellence in the apostle’s words, ‘He was made all things to all men.’ [1 Cor 9:22]</p> <p>7.2.5 While he was a presbyter, he had been accustomed, after composing his sermons, to commit them to memory, and then recite them in the church.</p> <p>7.2.6 But by diligent application he acquired confidence and his instruction was improvised and eloquent.</p> <p>7.2.7 His discourses however were not such as to be received with much applause by his hearers, nor to deserve to be committed to writing.</p> <p>7.2.8 Let these particulars regarding his talents, intelligence, and manners suffice. We must now proceed to relate those things that are worthy of record, which happened in his time.</p>		

¹ Please note that Sozomen here introduces a narrative which takes place while Proclus was bishop in Constantinople; ergo, it is recorded in Harmony 7.4, page 949.

Socrates	Sozomen	Theodoret
The Bishops Theodosius and Agapetus		
<p>7.3.1 A certain Theodosius was bishop of Synada in Phrygia Pacata; he violently persecuted the heretics in that province—there was a great number of them—but especially those of the Macedonian sect. He drove them out, not only from the city, but also out of the country.</p> <p>7.3.2 He did not pursue this course on account of any precedent in the orthodox church, nor from a desire to propagate the true faith. But, being enslaved by the love of filthy wealth, he was compelled by his avaricious motive to amass money by extorting it from the heretics.</p> <p>7.3.3 To this end he made all sorts of attempts on the Macedonians, putting arms into the hands of his clergy and employing innumerable stratagies against them. Nor did he refrain from delivering them up to the secular tribunals. But he especially frustrated their bishop, whose name was Agapetus.</p> <p>7.3.4 Finding that the governors of the province were not invested with sufficient authority to punish heretics according to his wish, he went to Constantinople and petitioned for edicts of a more stringent nature from the Praetorian prefect.</p> <p>7.3.5 While Theodosius was absent on this business, Agapetus who, as I have said, presided over the Macedonian sect, came to a wise and prudent conclusion.</p> <p>7.3.6 Communicating with his clergy, he called all the people under his guidance together, and persuaded them to embrace the ‘homoousian’ faith.</p> <p>7.3.7 When they acquiesced to this proposition, he proceeded immediately to the church, attended not only by his own adherents, but by the whole body of the people.</p> <p>7.3.8 There, having offered prayer, he took possession of the episcopal chair in which Theodosius was accustomed to seat himself.</p> <p>7.3.9 From then on, he preached the doctrine of consubstantiality, reuniting the people and making himself master of the churches in the diocese of Synada.</p> <p>7.3.10 Soon after these events, Theodosius returned to Synada, bringing with him extended powers from the prefect. Knowing nothing of what had taken place, he</p>		

Socrates	Sozomen	Theodoret
<p>proceeded to the church just as he was. Finding himself unanimously expelled, he again traveled to Constantinople;</p> <p>7.3.11 Upon his arrival there he complained to Atticus, the bishop, of the treatment he had met with, and the manner in which he had been deprived of his bishopric.</p> <p>7.3.12 Atticus, perceiving that this movement had been advantageous for the church, consoled Theodosius as well as he could and recommended that he embrace a retired life with a contented mind and thus sacrifice his own private interests to the public good.</p> <p>7.3.13 He then wrote to Agapetus, authorizing him to retain the episcopate, and telling him not to worry about being molested because of Theodosius' grievance.</p> <p>7.4.1a This was one important improvement in the circumstances of the Church, which happened during the administration of Atticus.</p>		
Atticus performs a miraculous healing		
<p>7.4.1b Nor, were these times without evidence of miracles and healings.</p> <p>7.4.2 A certain Jew, a paralytic who had been confined to his bed for many years, had resorted to every sort of medical skill as well as the prayers of his Jewish brethren. But because none of these had healed him, at last he resorted to Christian baptism, trusting in it as the only true remedy to be used.</p> <p>7.4.3 When Atticus the bishop was informed of his wishes, he instructed him in the first principles of Christian truth. Having preached to him to hope in Christ, he directed that he should be brought in his bed to the font.</p> <p>7.4.4 The paralytic Jew receiving baptism with a sincere faith and as soon as he was taken out of the baptismal font, he found himself perfectly cured of his disease and continued to enjoy sound health afterwards.</p> <p>7.4.5 Even in our times, Christ permitted this miraculous power to be revealed. The fame of it caused many heathens to believe and be baptized. But the Jews, although they zealously "demand signs," [1 Cor 1:22] were not convinced to embrace the faith, even by the signs which actually took place.</p>		

Socrates	Sozomen	Theodoret
7.4.6 Such blessings were thus conferred by Christ upon men.		
c. 408 – Bishops of Antioch and Rome		
<p>7.9.1 During this period upon the death of Flavian Porphyry received the episcopate of Antioch, and after him Alexander was set over that church.</p> <p>7.9.2 But at Rome, Damasus having held that bishopric eighteen years Siricius succeeded him; and Siricius having presided there fifteen years, Anastasius held sway over the church for three years; after Anastasius Innocent [was promoted to the same see]. He was the first persecutor of the Novatians at Rome, and many of their churches he took away.</p>		
408 – Truce with Persia and the Death of Stilicho		
	<p>9.4.1a Although the Persians had prepared to take up arms, they were forced to agree to a truce with the Romans for a hundred years.</p> <p>9.4.1b Stilicho, the general of the troops of Honorius, was suspected of conspiring to proclaim his son Eucherius emperor of the East, and was, as a result, slain by the army at Ravenna.</p> <p>9.4.2 Previously, while Arcadius was still living, he had developed bitter feelings towards his officers and was therefore compelled to bring the two empires into conflict. He caused Alaric, the leader of the Goths, to secure the office of general of the Romans and advised him to seize Illyria.</p> <p>9.4.3 After sending Jovian, the appointed prefect, ahead, he agreed to join him shortly with Roman troops and place its subjects under the rule of Honorius.</p> <p>9.4.4 Alaric left the barbarous region bordering on Dalmatia and Pannonia, where he had been dwelling, and marched at the head of his soldiery to Epirus. After remaining for some time in that country, he retreated to Italy, without having accomplished anything. For he was about to migrate according to the agreement, but he was stopped by the letters of Honorius.</p>	

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	<p>9.4.5 After the death of Arcadius, Honorius planned a journey to Constantinople on behalf of his nephew, in order to appoint officers faithful to his security and empire, for he held his nephew in the place of his son and he feared what the boy might suffer on account of his youth, since he would be exposed to plots</p> <p>9.4.6 But when Honorius was on the very point of setting out on this journey, Stilicho dissuaded him from his plan by proving to him that his presence was required in Italy to repress the schemes of Constantine, who sought to possess himself of the sovereign power at Aries. Stilicho then took the scepter which the Romans call Labarum and obtained some letters from the emperor, with which he set out, at the head of four legions, to carry out war in the East.</p> <p>9.4.7 But a report had been spread that he had conspired against the emperor and had formed a plot with those in power to raise his son to the throne. Therefore, the troops rose up in sedition and slew the praetorian prefect of Italy and of Gaul, the military commanders, and the chief officers of the court.</p> <p>9.4.8 Stilicho himself was slain by the soldiers at Ravenna. He had attained almost absolute power and all men, so to speak, whether Romans or barbarians, were under his control. Thus, perished Stilicho, on a suspicion of conspiring against the emperors. Eucherius, his son, was also slain.</p>	
Conflict with the Huns		
	<p>9.5.1 About the same time the Huns, who were camped in Thrace, retreated disgracefully and left many of their number although they had neither been attacked nor pursued. Uldis, the leader of the barbarous tribes who dwell near the Ister, crossed that river at the head of a large army and encamped on the frontiers of Thrace.</p> <p>9.5.2 He took possession of a city of Moesia, called Castra Martis, by treachery and made incursions from there into the rest of Thrace. He insolently refused to enter into terms of alliance with the Romans. The prefect of the Thracian soldiers made propositions of peace to him, but he replied by pointing to the sun and declaring that it would be easy for him, if he desired to do so, to subjugate every region of the earth that is illuminated by it.</p>	

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	<p>9.5.3 But while Uldis was uttering these kinds of threats and was ordering as large a tribute as he pleased, stating that on this condition could peace be established with the Romans or the war would continue—when affairs were so helpless, God gave visible proof of special favor towards the present reign.</p> <p>9.5.4 For, shortly afterwards, the immediate attendants and the leaders of the tribes of Uldis were discussing the Roman form of government, the philanthropy of the emperor, and his prompt and liberal rewards for the best and good men. It was not without God that they professed admiration for these points which they discussed and therefore seceded to the Romans. They joined the Roman camps with the troops placed under them.</p> <p>9.5.5 Finding himself abandoned, Uldis escaped with difficulty to the opposite bank of the river. Many of his troops were slain. Among others, the whole barbarous tribe called the Sciri were slain. This tribe had been very numerous before falling into this misfortune. Some of them were killed and others were taken prisoners, conveyed in chains to Constantinople.</p> <p>9.5.6 The governors were of opinion that they would probably make a revolution, if they were allowed to remain together. Therefore, some of them were sold at a low price, while others were given away as slaves for presents, on the condition that they would never be permitted to return to Constantinople, or to Europe, but would be separated from the places familiar to them by the sea.</p> <p>9.5.7 A number of these were not sold. Instead they were ordered to settle in different places. I have seen many in Bithynia, near Mount Olympus, living apart from one another and cultivating the hills and valleys of that region.</p>	
408 – History of Alaric		
	<p>9.6.1 In this way the Eastern Empire was preserved from the evils of war and governed with high order contrary to all expectations, for its ruler was still young. In the meantime, the Western Empire fell prey to disorders, because many tyrants arose.</p>	

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	<p>9.6.2 After the death of Stilicho, Alaric, the leader of the Goths, sent an embassy to Honorius to treat of peace, but without avail. He advanced to Rome, and laid siege to it. By posting a large army of barbarians on the banks of the Tiber, he effectively prevented the transportation of provisions into the city from Portus.</p> <p>9.6.3 After the siege had lasted some time and fearful ravages had been made in the city by famine and pestilence, many of the slaves and most of the barbarians by race who lived within the walls deserted to Alaric. Those among the senators who still adhered to pagan superstition proposed to offer sacrifices in the Capitol and the other temples.</p> <p>9.6.4 Certain Tuscans, who were summoned by the prefect of the city, promised to drive out the barbarians with thunder and lightning. They boasted of having performed a similar exploit at Larnia, a city of Tuscany, which Alaric had passed by for Rome, and had not taken.</p> <p>9.6.5 The event, however, proved that no advantage could be derived from these people for the city. All sensible people were aware that the calamities which this siege brought upon the Romans were indications of Divine wrath sent to chastise them for their luxury, their debauchery, and their manifold acts of injustice towards each other, as well as towards strangers.</p>	
<p>7.10.8 It is said that as he was advancing towards Rome, a pious monk asked him not to commit such atrocities and to no longer to rejoice in slaughter and blood.</p> <p>7.10.9 Alaric replied, "I am not going on this course of my own will, but there is a something that irresistibly impels me daily, saying, 'Proceed to Rome, and desolate that city.'"</p>	<p>9.6.6 It is said that, when Alaric was marching against Rome, a good monk of Italy pleaded with him to spare the city and not to become the author of so many calamities. Alaric, in reply, assured him that he did not feel disposed to commence the siege, but that some unyielding influence compelled and commanded him to go against Rome; this he eventually did.</p>	
	<p>9.6.7 While he was besieging the city, the inhabitants presented many gifts to him, and for some time he raised the siege, when the Romans agreed to persuade the emperor to enter into a treaty of peace with him.</p>	
Negotiations with Alaric		
	<p>9.7.1 Although ambassadors were dispatched to negotiate peace, the enemies of Alaric at the court of the emperor diligently guarded against the conclusion of any treaty with him. But after this, when an embassy had been sent to him</p>	

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	<p>by Innocent, bishop of Rome, and Alaric was summoned by a letter of the emperor, he went to the city of Ariminum, which is two hundred and ten stadia from Ravenna.</p> <p>9.7.2 He encamped beyond the walls of the city and Jovius, the prefect of Italy, held a conference with him and conveyed his demands to the emperor. One of these was that he might be appointed by an edict to the generalship of the cavalry and infantry.</p> <p>9.7.3 The emperor gave full power to Jovius to grant Alaric as much money and provision as he might desire, but refused to confer this dignity upon him. Imprudently, Jovius awaited the messenger from the palace in the camp of Alaric and commanded that the decision of the emperor be read in the presence of all the barbarians.</p> <p>9.7.4 On finding that this dignity was denied him, Alaric was enraged at the result and ordered the trumpets to be sounded and marched towards Rome. Jovius, apprehensive of being suspected by the emperor of siding with Alaric, committed a still greater act of imprudence by taking an oath on the safety of the emperor and compelling the principal officers to swear that they would never consent to any terms of peace with Alaric.</p> <p>9.7.5 The barbarian chief, however, soon after changed his mind and sent word he did not desire any post of dignity, but was willing to act as an ally of the Romans, provided that they would grant him a certain quantity of corn and some territory of secondary importance to them, in which he might establish himself.</p>	
409 - Rebellion of Attalus		
<p>7.10.5 Moreover, Alaric in mockery of the imperial dignity, proclaimed one Attalus emperor, whom he ordered to be attended with all the insignia of sovereignty on one day and to be exhibited like a slave on the next.</p>	<p>9.8.1 After sending some bishops as ambassadors on two different occasions, to treat on this subject, but without effect, Alaric returned to Rome, and besieged the city. He took possession of one part of Portus, and compelled the Romans to recognize Attalus, then prefect of the city, as their king.</p>	
	<p>9.8.2 When Romans had been nominated for the other offices, Alaric was appointed general of the cavalry and infantry, and Ataulphus, the brother of his wife, was raised to the command of the force called the domestic cavalry. Attalus assembled the senators, and addressed them in a long</p>	

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	<p>and very elaborate discourse, in which he promised to restore the ancient customs of the senate, and also to bring Egypt and the other Eastern provinces under the sway of Italy.</p> <p>9.8.3 Such was the boastfulness of a man who was not destined to bear the name of sovereign during the space of a single year. He was deceived by some diviners, who assured him that he would be able to conquer Africa without a battle. He disobeyed Alaric, who urged him to send a moderate force to Carthage to slay the officers of Honorius, in case they attempted any resistance. He also refused to follow the counsels of John, to whom he had given the command of the royal cohorts about his own person. He advised Attalus to entrust Constans, when he departed for Libya, with a document which they call an edict, as though sent by Honorius, by which Heraclean might be dispossessed of office. He had been entrusted with the rule of the soldiers in Africa.</p> <p>9.8.4 Had this artifice been used, it probably would have proved successful, for the designs of Attalus were unknown in Libya. But as soon as Constans had set sail for Carthage, according to the advice of the diviners, Attalus was so weak in mind that he did not think it doubtful, but believed that the Africans would be his subjects, according to the prediction of the diviners, and marched at the head of his army towards Ravenna.</p> <p>9.8.5 When it was announced that Attalus had reached Ariminum, with an army composed partly of Roman and partly of barbarian troops, Honorius wrote to him to acknowledge him as emperor and instructed the highest officers of his court to wait upon him and offer him a share in the empire. Attalus, however, refused to share power with another and sent word that Honorius should choose an island or any spot of ground that he pleased for his private residence, and that he would be allowed every imperial service.</p> <p>9.8.6 The affairs of Honorius were reduced to so critical a condition that ships were kept in readiness to convey him, if it were necessary, to his nephew. But an army of four thousand men which had started from the west arrived unexpectedly during the night at Ravenna. Honorius fortified</p>	

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	<p>the walls of the city with these reinforcements, for he thought that the native troops were inclined to treachery.</p> <p>9.8.7 In the meantime Heraclean had put Constans to death and had ranged troops along the ports and coasts of Africa to hinder the merchant vessels from going to Rome. When, as a consequence, a famine seized the Romans, they sent a delegation to Attalus about it.</p> <p>9.8.8 Because he was at a loss about what measures to adopt, he returned to Rome to consult the senate. The famine was so grievous that chestnuts were used by the people in place of corn, and some people were suspected of eating human flesh. Alaric advised that five hundred barbarians should be sent to Africa against Heraclean, but the senators and Attalus objected that Africa ought not to be entrusted to barbarians.</p> <p>9.8.9 It then became evident to Alaric that God disapproved of the rule of Attalus. Finding that it would be futile to labor for a matter which was beyond his power, and after receiving certain pledges, he agreed with Honorius to deprive Attalus of his sovereignty.</p> <p>9.8.10 All the parties concerned assembled together outside the walls of the city and Attalus threw aside the symbols of imperial power. His officers also threw aside their girdles and Honorius granted pardon to all for these events. Each was to hold the honor and office which he had first had.</p> <p>9.8.11 Attalus and his son retired with Alaric, for he thought his life would not be in safety if he continued to dwell among the Romans.</p>	
409 – Rebellion of Constantine III against Honorius		
	<p>9.11.1 During this period many tyrants rebelled against Honorius in the Western government. Some fell upon one another, while others were apprehended in a marvelous way and so showed that the Divine love toward Honorius was not ordinary.</p> <p>9.11.2 The soldiers in Britain were the first to rise up in sedition, and they proclaimed Mark as tyrant. Afterwards, however, they slew Mark, and proclaimed Gratian. Four months later they killed Gratian, and elected Constantine in</p>	

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	<p>his place, imagining that, on account of his name, he would be able to reduce the empire firmly under his authority.</p> <p>9.11.3 For no other reason than this, several other people of the same name were elected to the tyranny. Constantine passed over from Britain to Bononia, a maritime city of Gaul and after inducing all the troops in Gaul and Aquitania to follow his cause, he reduced the inhabitants of the regions extending to the mountains which divide Italy from Gaul and which the Romans have named the Cottian Alps, to obedience.</p> <p>9.11.4 He then sent his oldest son, Constans, whom he had already nominated Caesar and whom he afterwards proclaimed emperor, into Spain. Constans, after making himself master of this province and appointing his own governors over it, commanded that Didymus and Verinian relatives of Honorius, should be bound with chains and brought before him. Didymus and Verinian had at first differed among themselves, but they reconciled, when they found themselves in the same danger. They combined their forces, which consisted chiefly of armed peasants and slaves and attacked Lusitania together, slaying many of the soldiers sent by the tyrant to capture them.</p>	
410 – Rome is sacked by Alaric		
	<p>9.9.1 The failure which had followed the designs of Attalus was a source of deep displeasure for the pagans and Christians of the Arian heresy. The pagans had inferred from Attalus' known preferences and early education, that he would openly maintain their superstitions and restore their ancient temples, their festivals, and their altars. The Arians imagined that, as soon as he found his reign firmly established, Attalus would reinstate them in the rule over the churches which they had enjoyed during the reigns of Constantius and of Valens, for he had been baptized by Sigesarius, bishop of the Goths, to the satisfaction of Alaric and the Arian party.</p> <p>9.9.2 Soon after, Alaric stationed himself among the Alps, about sixty stadia from Ravenna, and held a conference with the emperor concerning the conclusion of a peace.</p> <p>9.9.3 Saros, a barbarian by birth, and highly practiced in the art of war, had only about three hundred men with him,</p>	

Socrates	Sozomen	Theodoret
	<p>but all were well-disposed and most efficient. He was suspicious of Alaric on account of their former animosity and reasoned that a treaty between the Romans and Goths would be of no advantage to him. Suddenly advancing with his own troops, he slew some of the barbarians.</p>	
<p>7.10.1 About this same time it happened that Rome was taken by the barbarians. A certain Alaric, a barbarian who had been an ally of the Romans and had served as an ally with the emperor Theodosius in the war against the usurper Eugenius, had been honored with Roman dignities and was unable to bear his good fortune.</p> <p>7.10.2 He did not choose to assume imperial authority, but retired from Constantinople and went into the West. Arriving at Illyricum, he immediately laid waste to the whole country.</p> <p>7.10.3 However, as he marched, the Thessalians opposed him at the mouths of the river Peneus, from which there is a pass over Mount Pindus to Nicopolis in Epirus. Coming to an engagement, the Thessalians killed about three thousand of his men.</p> <p>7.10.4 After this the barbarians that were with him destroying everything in their way and at last took Rome itself, which they pillaged, burning the most of the magnificent structures and other admirable works of art it contained. The money and valuable articles they plundered and divided among themselves. Many of the principal senators they put to death on a variety of pretexts.</p> <p>7.10.6 After these achievements he made a speedy retreat, for a report had reached him that the emperor Theodosius had sent an army to fight him.</p> <p>7.10.7 This report was not false, for the imperial forces were actually on their way. But Alaric, not waiting for the realization of the rumor, departed swiftly and escaped.</p> <p>7.10.10 Such was the career of this person.</p>	<p>9.9.4 Impelled by rage and terror at this incident, Alaric retraced his steps, and returned to Rome, and took it by treachery. He permitted each of his followers to seize as much of the wealth of the Romans as he was able and to plunder all the houses. But, on account of respect for the Apostle Peter, he commanded that the large and very spacious church erected around his tomb should be an asylum.</p> <p>9.9.5 This was the only cause which prevented the entire demolition of Rome. Those who were saved, and they were many, rebuilt the city.</p>	
A modest Roman lady		
	<p>9.10.1 It is obvious that the capture of so great a city as Rome must have been attended with many remarkable circumstances. I shall, therefore, now narrate such events as seem worthy of a place in ecclesiastical history. I shall recount a pious action performed by a barbarian and record</p>	

Socrates	Sozomen	Theodoret
	<p>the bravery of a Roman lady for the preservation of her chastity. The barbarian and the lady were both Christians, but not of the same doctrine: the former was an Arian, and the latter a zealous follower of the Nicene doctrines.</p> <p>9.10.2 A young man of Alaric's soldiers saw this very beautiful woman and was enamored by her loveliness and tried to drag her into intercourse. But she drew back and exerted herself, so that she would not suffer defilement. He drew his sword and threatened to slay her, but he was restrained by the passion which he had for her and merely inflicted a slight wound on her neck.</p> <p>9.10.3 The blood flowed in abundance and she offered her neck to the sword, for she preferred to die in her chastity than to survive, after having consorted lawfully with a husband, and then to be attempted by another man.</p> <p>9.10.4 When the barbarian repeated his purpose, and followed it with more fearful threats, he accomplished nothing further. Struck with wonder at her chastity, he conducted her to the church of Peter the apostle and gave six pieces of gold to the officers who were guarding the church for her support and commanded them to keep her for her husband.</p>	
411 – Downfall of Constantine III		
	<p>9.12.1 The troops of Constans were shortly afterwards strengthened by reinforcements and Didymus and Verinian, with their wives, were taken prisoners, and were eventually put to death. Their brothers, Theodosiolus and Lagodius, who were living in other provinces, fled the country. The former escaped to Italy, to the Emperor Honorius, while the latter fled to the East, to Theodosius.</p> <p>9.12.2 After these events, Constans posted a guard of his own soldiers for the road to Spain and returned to his father, for he did not permit the Spaniards to act as guard, a privilege for which they had petitioned, according to the ancient custom.</p> <p>9.12.3 This precaution was probably the cause of the ruin of the country, for when Constantine was deprived of his power, the barbarous races of the Vandals, Suevi, and Alani grew confident, conquered the road, took possession of many</p>	

Socrates	Sozomen	Theodoret
	<p>forts and cities in Spain and Gaul, and arrested the officers of the tyrant.</p> <p>9.12.4 In the meantime, Constantine, who still thought that matters would go according to his plan, proclaimed his son emperor instead of Caesar and decided to take Italy. With this view, he crossed the Cottian Alps and entered Liverona, a city of Liguria.</p> <p>9.12.5 He was about to cross the Po when he was forced to retrace his steps, being informed of the death of Alavicus. This Alavicus was the commander of the troops of Honorius and was suspected of conspiring to place the entire Western government under the domination of Constantine. He was slain when returning from a procession, in which, according to custom, it was his office to march in advance of the emperor. Immediately after this the emperor descended from horseback and publicly returned thanks to God for having delivered him from one who had openly conspired against him.</p> <p>9.12.6 Constantine fled and seized Aries, and Constans, his son, hastened from Spain, and sought refuge in the same city.</p> <p>9.12.7 On the decline of the power of Constantine, the Vandals, Suevi, and Alani eagerly took the Pyrenees, for they heard that it was a prosperous and abundant region. And since those who had been entrusted by Constans with the guard of the passage had neglected their duty, the invaders went into Spain.</p>	
411 - Death of Gerontius		
	<p>9.13.1 Meanwhile Gerontius, the most efficient of Constantine's generals, became his enemy. Believing that Maximus, his intimate friend, was well qualified for the tyranny, he invested him with the imperial robe, and permitted him to reside in Tarracona. Gerontius then marched against Constantine, and took care to put Constans, the son of Constantine, to death at Vienna.</p> <p>9.13.2 As soon as Constantine heard of the Maximus' rebellion, he sent one of his generals, named Edovicus, beyond the Rhine, to levy an army of Franks and Alemanni and he sent his son Constans to guard Vienna and the neighboring towns.</p>	

Socrates	Sozomen	Theodoret
	<p>9.13.3 Gerontius then advanced upon Aries and laid siege to it, but, when the army of Honorius had marched against the tyrant, under the command of Constantius, the father of Valentinian who subsequently became emperor of Rome, Gerontius retreated swiftly with a few soldiers, for the greater part of his troops deserted to the army of Constantius.</p> <p>9.13.4 The Spanish soldiers began to despise Gerontius, because he retreated and they plotted how to slay him. They gathered in close ranks and attacked his house at night. But he, with his friend Alanus and a few servants, ascended to the top of the house and killed no less than three hundred soldiers with their arrows. When the stock of arrows was exhausted, the servants made their escape by letting themselves down secretly from the building.</p> <p>9.13.5 Gerontius, although he might have been saved in a similar fashion, did not do so, because he was restrained by his affection for Nonnichia, his wife. At daybreak of the next day, the soldiers cast fire into the house. When he saw that there was no hope of safety left, he cut off the head of his companion, Alanus, in compliance with his wish.</p> <p>9.13.6 After this, his own wife lamented and with tears pressed herself with the sword, pleading to die by the hand of her husband before she should be subjected to others and to receive this last gift from him.</p> <p>9.13.7 And this woman showed herself worthy of her religion by her courage, for she was a Christian and she died mercifully. She handed down to time a record of herself, too strong to ignore. Gerontius then struck himself with his sword three times, but perceiving that he had not received a mortal wound, he drew his dagger, which he wore at his side, and plunged it into his heart.</p>	
411 – Defeat of Edovicus		
	<p>9.14.1 Although the city of Aries was closely besieged by the army of Honorius, Constantine still resisted the siege, because he was told that Edovicus was near with many allies. This frightened the generals of Honorius immeasurably. Then they decided to return to Italy and to carry on the war there. When they had united on this plan, they were told Edovicus was in close proximity, so they crossed the river Rhone.</p>	

Socrates	Sozomen	Theodoret
	<p>9.14.2 Constantius, who commanded the infantry, quietly awaited the approach of the enemy, while Ulphilas, Constantius' fellow-general, remained close by in order to ambush with his cavalry. The enemy passed by the army of Ulphilas and was about to engage with Constantius' troops, when a signal was given and Ulphilas suddenly appeared and assaulted the enemy from the rear. Their flight was immediate. Some escaped, some were slain, while others threw down their arms, asked for pardon, and were spared.</p> <p>9.14.3 Edovicus mounted his horse and fled to the lands of one Ecdicius, a landed proprietor, for whom he had done some important service previously. He imagined that he was a friend because of this. Ecdicius, however, struck off his head and presented it to the generals of Honorius, in the hope of receiving some great reward and honor.</p> <p>9.14.4 Constantius, on receiving the head, proclaimed that public thanks were due to Ecdicius for the deeds of Ulphilas. But when Ecdicius was eager to accompany him he commanded him to depart, for he did not consider the companionship of a malicious host to be good for himself or the army. And the man who had dared to commit the most unholy murder of a friend and a guest who was in an unfortunate situation, —this man went away, as the proverb says, gaping with emptiness.</p>	
411 – Death of Constantine III		
	<p>9.15.1 After this victory, the troops of Honorius again laid siege to the city. When Constantine heard of the death of Edovicus he cast aside his purple robe and imperial ornaments and went to the church, where he caused himself to be ordained as presbyter.</p> <p>9.15.2 Those within the walls, when they had first received oaths, opened the gates and their lives were spared. From that period the whole province returned to its allegiance to Honorius and has since been obedient to the rulers he appointed.</p> <p>9.15.3 Constantine, with his son Julian, was sent into Italy, but he was waylaid and killed. Not long afterwards Jovianus and Maximus, the tyrants above mentioned, Saros, and many others who had conspired against Honorius, were unexpectedly slain.</p>	

