



## Summary :

Andronikos was born in the early 13<sup>th</sup> century, probably in Paphlagonia. Under the Patriarch Manuel II (1243-1254) he was metropolitan of Sardis. He collaborated closely with the subsequent Patriarch Arsenios Autoreianos (1254-1260, 1261-1265), while he also put himself at the head of a number of his followers. In 1260 he resigned his metropolitan throne; he was assigned to it again in 1283 but was removed from his post in the following year. Andronikos died in the very late 13<sup>th</sup> century.

## Other Names

Athanasios

## Date and Place of Birth

early 13<sup>th</sup> century, probably Paphlagonia

## Date and Place of Death

late 13<sup>th</sup> century

## Main Role

metropolitan

### 1. Activity until 1259

Andronikos was born in the early 13<sup>th</sup> century, probably in [Paphlagonia](#). He was ordained at a young age and was already [metropolitan of Sardis](#) when Manuel II held the patriarchal throne (1243-1254). He is reported to have participated in two synods convened by Manuel II at [Nymphaion](#) (in the respective synodal documents he is referred to as [hypertimos](#) and [exarch](#) of [Lydia](#)). In 1253, during the negotiations between the [emperor of Nicaea, John III Vatatzes](#) (1222-1254), and the Roman Church over the union of the Churches, Andronikos was sent to Pope Innocent IV (1243-1254) as head of a delegation, which also included George Kleidas from [Cyzicus](#). In 1256 he participated in a council convened at Nymphaion by Patriarch [Arsenios Autoreianos](#) (1254-1260, 1261-1265).<sup>1</sup>

Andronikos collaborated closely with Arsenios and supported him during his dispute with Emperor [Michael VIII Palaiologos](#) (1259-1282).<sup>2</sup> Furthermore, when Michael VIII removed Arsenios from the patriarchal throne (1260), Andronikos went to Selymbria to find the emperor and requested that he retire to his birthplace in support of the dethroned patriarch. But his request was rejected, so he resigned his metropolitan see, became a monk under the name Athanasios and retired to the monastery of the Saviour in Selymbria.

### 2. The return of Andronikos to the metropolitan see

In 1261, when Arsenios was restored to the patriarchal throne, Andronikos asked to return to his see. But the members of the Synod firmly rejected his request. After Arsenios was removed for a second time (1265), Andronikos was exiled.

In 1282, the new Emperor [Andronikos II Palaiologos](#) (1282-1328) recalled him to Constantinople. When he returned from exile, Andronikos put himself at the head of a group of followers of the dethroned patriarch and became one of the spiritual leaders of the [Arsenite](#) movement. With the mediation of another leading figure of the movement and imperial cousin, John Tarchaneiotēs, the Arsenite leader remained in contact with the emperor and became one of the main participants in the negotiations over the lifting of the Arsenite schism. According to the historian [George Pachymeres](#), the former metropolitan aimed to ascend the patriarchal throne. However, in 1283 he assented to the election of [Gregory II of Cyprus](#) (1283-1289) as patriarch.

After Gregory II ascended the throne, Andronikos was restored to the metropolis of Sardis by imperial order and became the



emperor's confessor. In the same period, he actively participated in the council convened by Andronikos II at the church of [Theotokos of Blacherna](#) and countersigned the **Tomos** for the defrocking of the pro-Latin hierarchs.

By 1284, however, he seems to have fallen out of grace. Shortly after the council convened in [Adramyttion](#) for the lifting of the Arsenite schism (Apr. 8-9, 1284), Andronikos faced the accusations of his pupil Galaktion, who even blamed him for treacherous conduct against the emperor. Andronikos was taken to the ecclesiastic court convened in [Lampsakos](#) and was condemned for illegally assuming the metropolitan see, since he had been tonsured a monk; he was therefore pillorized and defrocked.<sup>3</sup>

There is no information about his activity later on. Some researchers identify him with the unnamed metropolitan of Sardis sent as an envoy to Peter II of Aragon, Spain, in 1281.<sup>4</sup> Andronikos died in the late 13<sup>th</sup> century.

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1. Γουναρίδης, Π., *Το κίνημα των Αρσενιατών (1261-1310). Ιδεολογικές διαμάχες την εποχή των πρώτων Παλαιολόγων* (Athens 1999), p. 236, dates the second removal of the patriarch to 1264.
  2. Michael VIII Palaiologos, who had become the regent of John IV (1254-1258), the legal heir to the throne of Nicaea and son of Theodore II Laskaris, usurped power and pursued his own ascension to the imperial throne. However, he was opposed by Patriarch Arsenios Autoreianos. When Michael VIII blinded John IV, the patriarch excommunicated him. The dispute between the two men concluded in 1265, when Arsenios was dethroned. See Γουναρίδης, Π., *Το κίνημα των Αρσενιατών (1261-1310). Ιδεολογικές διαμάχες την εποχή των πρώτων Παλαιολόγων* (Athens 1999), pp. 35-60.
  3. Γουναρίδης, Π., *Το κίνημα των Αρσενιατών (1261-1310). Ιδεολογικές διαμάχες την εποχή των πρώτων Παλαιολόγων* (Athens 1999), p. 143. See also Failler, A. (ed.), *Georges Pachymérés, Relations historiques II* (Corpus Fontium Historiae Byzantinae 24/3-4, Paris 1999), pp. 65-66.
  4. This view is also expressed by Dölger, F., *Regesten der Kaiserurkunden des Oströmischen Reiches von 565-1453* (München 1977), pp. 74-75, no. 2,059.

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	Συγκουτρής I., "Περί το σχίσμα των Αρσενιατών", <i>Ελληνικά</i> , 2, 1929, 267-332

## Glossary :

	<b>exarch</b>
	At the Byzantine ecclesiastical administration the exarch, from the 5 <sup>th</sup> century onwards, was the head of an ecclesiastical province and later became another title of the Ecumenical Patriarch, certifying that he was the head prelate within the jurisdiction of the Ecumenical Patriarchate. The office of exarch was abolished during the 6 <sup>th</sup> century, although exarchs were metropolitans or representatives of metropolitans who supervised the ecclesiastical provinces or the ecclesiastical and monastic foundations. During the late 14 <sup>th</sup> century as exarchs are referred the metropolitans who were located at ancient dioceses and supervised all the ecclesiastical sees and the charitable institutions of the ecclesiastical province and later the authorized representatives of the Patriarch (patriarchal exarchs).
	<b>hypertimos</b>
	A honorary title granted to metropolitans.
	<b>tomos</b>
	A term denoting the official ecclesiastical acts.

## Sources

Failler, A. (ed.), *Georges Pachymérés, Relations historiques 1-2* (Corpus Fontium Historiae Byzantinae 24/1-2, Paris 1984), pp. 143.18-145.4, 169.15-171.3, 355.17-357.6.

Failler, A. (ed.), *Georges Pachymérés, Relations historiques 3* (Corpus Fontium Historiae Byzantinae 24/3, Paris 1999), pp. 65.7-66.14.

## Quotations

George Pachymeres refers to the participation of Andronikos of Sardis in the conflict that broke out in 1259, when Michael Palaiologos ascended the throne:

Λόγοι γοῦν ἐγένοντο, καὶ διεφιλονείκουν· ὁ δὲ πατριάρχης ἐν ἀμηχανίᾳ ἦν καὶ οὐκ εἶχεν οἷς προστεθεῖη. Παρήρατο ἡ ἡμέρα, καὶ συμφωνεῖν οὐκ εἶχον. Μόλις οὖν καὶ μετὰ τὴν πολλὴν διαφιλονεικίαν οἱ ἀρχιερεῖς πάντες πλὴν τινῶν ὑποκλίνουσιν· ἦσαν δ' οὗτοι Ἀνδρόνικος ὁ τῶν Σάρδεων καὶ Μανουὴλ ὁ Θεσσαλονίκης, ὁ τοῦ πύκλῃν Ψαρῶς καὶ Δισύπατος. Ἄλλ' ὁ τῶν Σάρδεων, ἅμα τῶ τὸν πατριάρχῃν πεισθῆναι, καὶ αὐτὸς συνεπιείθετο, τὰ πολλὰ συμβαλλομένου τῇ καταθέσει τοῦ τῆς κατὰ τὴν Ὀρσειάδα Ἀδριανουπόλεως Γερμανοῦ, ἔτι δὲ Γρηγορίου Ἀγκύρας καὶ τοῦ Μελαγγεῖων Κωνσταντίνου· ὁ δὲ γ' Ἐφέσου Νικηφόρος, εὐλαβῆς ὢν ἀνὴρ καὶ τίμιος, οὐχ ὑπενόει τὸ ὑπορυττόμενον, ὡς ἐν ἀπλότῃτι ζῶν, καὶ εὐθὺς συνυπήγετο. Τοῦτ' ἔπασχον καὶ ἄλλοι πολλοί. Ὁ δὲ πατριάρχης ἔγνω μὲν ἀπατηθεῖς, οὐκ εἶχε δὲ ὅ τι πράττοι, πολλῆς τῆς ἀνάγκης περιστάσης.

Failler, A. (ed.), *Georges Pachymérés, Relations historiques 1* (CFHB 24/1, Paris 1984), pp. 143.18-145.4.

George Pachymeres recounts Andronikos's resigning his metropolitan throne (1260):

Ὁ δὲ Σάρδεων, σοφόν τι οἰόμενος πράττειν, εἰ μὴ τῶ βασιλεῖ διαμάχοιτο, τοῦ πατριαρχεύοντος ἀφιστάμενος, ἔγνω δι' ἄλλης ὁδοῦ ὑπελθεῖν τὸν κρατοῦντα. Καὶ δὴ, ἐπεὶ ὁ μὲν Φιλαδελφείας Ἰωαννίκιος κατὰ τὴν μονὴν τοῦ Σωτήρος ἱερούργει, τοῦ βασιλέως



προτρεψαμένου, ὁ δὲ βασιλεὺς παρῆν και ὁ Σάρδεων συμπαρῆν, προσελθὼν αὐτὸς βασιλεῖ, περὶ ἑαυτοῦ ὑπεμίμησκεν ὡς τὰ τῶν μοναχῶν ἀναληψόμενος ταῖς τοῦ Φιλαδελφείας χερσὶ. Καὶ ὅς –οὐδὲ γὰρ ἠγνόει τὸ τῆς γνώμης τοῦ λέγοντος ὑπουλον, ὡς ἔξοντός ποτε, εἰ αἰροῖτο, πρόφασιν τὴν τοῦ ἀνακτος παρουσίαν, ὡς βία τῆ ἐκείθεν λαβόντος τὸ σχῆμα· μηδὲ γὰρ θέλειν ἐκ προαιρέσεως– ἐκείνους μὲν και τί παθῶν διηρώτα μετασηματίζεσθαι βούλοιο και εἰς τί βλέπων τὸν ἡσύχιον και ἀπράγμονα βίον αἰροῖτο· πλὴν οὐδεὶς, ἔλεγεν, ὁ κωλύσων, εἰ οὕτω βούλεται. Ἐκείνους δὲ τὰς αἰτίας συνείροντος και τὴν τοῦ ὑπονοουμένου σκανδάλου δόξαν διὰ πολλῶν ἀναιροῦντος, ὁ βασιλεὺς διακόψας, ἐπεὶ και τὰ τῆς λειτουργίας ἤνυστο, προσέρχεται μὲν τῷ λειτουργήσαντι και σφραγίζεται, λαβὼν εἰς ἀγιασμόν και τὸ ἱερὸν κλάσμα, ἐκείνους δ' ἀφείς, παραυτίκα ἐξέρχεται τοῦ νεῶ, ὡς ὅ τι θέλοιεν, ἀπόντος ἐκείνου, πράξοντας. Ὁ δὲ και οὕτως προσέρχεται και τὸ σχῆμα δέχεται, Ἀθανάσιος ἀντ' Ἀνδρονίκου ὀνομασθεῖς.

Failler, A. (ed.), *Georges Pachymérés, Relations historiques 1* (CFHB 24/1, Paris 1984), pp. 169.15-171.3.

Andronikos's attempt to regain his see:

Τῶν δ' ἀρχιερέων, πλὴν τῶν προτέρων ἐκείνων, Μανουὴλ τε τοῦ Θεσσαλονίκης και τοῦ Σάρδεων Ἀνδρονίκου, οὐδεὶς ἄλλος ἦν ὁ σχιζόμενος. Τὸν δ' Ἀνδρόνικον, ὡς και κατὰ μοναχοὺς ἀποκαρεῖν, φθάσαντες εἵπομεν· ὄν και ἐπὶ τῆς αὐτοῦ πατριαρχίας Ἀρσένιος, εὐ εἰδὼς ὡς δι' ἐκείνου τὸ πρῶτον ἐξορισθέντα ὑπέδου τὰ μοναχῶν ἐξεπίτηδες, ἤθελεν ἀνορθοῦν, ἀποθέμενον εὐθέως τὰ ῥάκη, ἀλλ' οὐκ ἐξεγένετό οἱ εἰς τοῦτο και τοὺς ἱεράρχας συμπεῖθειν. Ἐπειδὴ γὰρ ἐκείνος, τότε τῷ πατριάρχῃ κατ' ἰδίαν κοινολογησάμενος, εὗρεν, εἰ μόνον θελήσοι και ἡ σύνοδος, κατανεύοντα, ἐξελεῖν ἐκείθεν, ἔγνω πείρα διδόναι τὸ πρᾶγμα. Καὶ δὴ κατὰ μίαν τῶν συνοδικῶν ἡμερῶν, συνεγνωκότος και τοῦ πατριάρχου, μανδύαν τε ἀρχιερατικὸν περιβάλλεται και ἐπὶ κεφαλῆς τὴν ἱεράν ἐπιτίθεται κίδαριν και, καθεσθεις ἔξω, καιρὸν ἐζήτηει συνελθεῖν τῆ συνόδῳ, τῷ πατριάρχῃ συνεδρευούσῃ. Ὡς δ' ἠγγέλλετο τῆ συνόδῳ τὰ περὶ τούτου περιμένοντος και ἀρχιερατικῶς ἐστολίσθαι ἐμάνθανον, δεινὰ ἐποιοῦν και οὐκ ἤθελον δέχεσθαι. Ὡς δὲ τις ἐκείνων και τὴν ἐπιστολὴν ἐνεφάνιζε τὴν ἐκείνου, ἐν ἣ ἐπέγραφεν ἑαυτὸν οἰκείας χερσὶν Ἀθανάσιον, αὐτίκα τῷ μὲν πατριάρχῃ τὴν τοῦ βοηθεῖν ὀρμὴν ἠμβλύσθαι και τὸ ὑπὲρ ἐκείνου θερμὸν ἐψύχθαι συνέβαινε, τῷ δ' ἀνακοπέντι καθυφεῖναι τῆς πείρας και ἀπραγμῶνως ἐντεῦθεν διάγειν.

Failler, A. (ed.), *Georges Pachymérés, Relations historiques 2* (CFHB 24/2, Paris 1984), pp. 355.17-357.6.

The defrocking of Andronikos of Sardis (1284), according to George Pachymeres:

Οὐ μὴν δὲ κατὰ Λάμψακον πρὸ τοῦ και ἡ δίκη ἐπὶ μήκιστον χρόνον ἀργὸς ἦν, ὡς εἶθιστο τὰ πολλὰ διαμέλλουσα, ἀλλὰ τῷ ἀρχηγῷ τῶν τοιούτων, τῷ ἀπὸ Σάρδεων, κὰν οὐ παρῆν πραττομένων, παλίμπους οὕσα ἐξ ὑπερτέρας περιέστη χειρὸς. και δὴ παρὰ μαθητοῦ αὐτοῦ τοῦ μοναχοῦ προσαγγέλλεται Γαλακτίωνος χειροῖς και φρονῶν και λέγων κατὰ βασιλέως. ὡς δὴ και ὑποπτειθεῖς τὰ μέγιστα πρὸς πολλὰ δίκαις καθοσιώσεως καθυπάγεται. τὸ δ' ἐντεῦθεν ἀπάσαις τε λοιδοροῖαις περιβληθεῖς και ἐλεγμοῖς τοῖς εἰκόσιν, ὅτι και μοναχὸς ὢν οὐκ ἔφριξεν ἀθετήσας τὸ σχῆμα και πρὸς τὸν τῶν ἀρχιερέων μεταπηδήσας βαθμόν, και τὰ δεινὰ παθῶν ἐκ πολλῶν, τέλος πυγμαῖς τε και ὠθισμοῖς ἀνάρπαστος γεγωνῶς ἔξω που τοῦ κοινου συνεδρίου παρέρριπται, ὅτε και ὁ Λαρόσιος Νικάνδρος τῆς Ἰωάννου χειροτονίας ὢν και διὰ τοῦτο παρ' ἐκείνου καθαιρεθεῖς, ἐκείσε παρῶν και γ' ἀτίμως ἐκείνους ἐκριφθέντα θεώμενος, λαβὼν μοναχικὸν ἐπιτύμβιον μεθ' ὅσου μυκτῆρος και χλευασμοῦ ἐπιτίθησιν. ὁ δὲ πρὸς τοῦτο μόνον ἐν ἑαυτῷ γεγωνῶς (τὰ γὰρ πλεῖστα ἔξω νοὸς ἦν) ἐρρίπτει τε παρευθὺς ἐπισχῶν τὴν καλύπτραν ἐκ σφενδονῶν, και ταῖς ὀξειαις βολαῖς τοῦ ἡλίου γυμνήν ἐδίδου καθυπακούειν τὴν κεφαλὴν. ὁ δὲ και αὐθις ἀναλαμβάνων ἐπετίθει, και αὐθις ἐκείνους ἀπέρριπτεν. και τοῦτο πολλάκις γεγωνῶς, γέλως ἤρετο παρὰ τῶν παρόντων και χλεύη και ἐπιτίμησις οὐ μικρά. οἱ δὲ γε προσεκτικώτεροι, ἀνάγοντες τὸν νοῦν πρὸς ἄπερ ἐκείνος ἐποῖει τοὺς ἀρχιερεῖς πρότερον, ὁμοίαις δίκαις ὑποβάλλουσαν ἐκείνους κατενόουν τὴν πρόνοιαν.

Failler, A. (ed.), *Georges Pachymérés, Relations historiques 3* (CFHB 24/3, Paris 1999), pp. 65.7-66.14.

## Chronological Table

early 13th c.: Andronikos is born, probably in Paphlagonia

1253: As metropolitan of Sardis, Andronikos is put at head of a delegation sent to Pope Innocent IV to discuss the union of the Churches

1256: Andronikos participates in a council at Nymphaion



1260: Andronikos resigns his metropolitan throne of Sardis. He becomes a monk and retires to the monastery of Christ Saviour in Selymbria, under the name Athanasios

1265: Andronikos is exiled

1282: Emperor Andronikos II Palaiologos recalls him from exile. Andronikos of Sardis is put himself at the head of a group of followers of the former Patriarch Arsenios Autoreianos

1283: He returns to the metropolis of Sardis

1284: Andronikos is accused of high treason; he is sentenced for breaking faith with monastic life and illegally assuming the metropolitan throne; he is dethroned

late 13th c.: Death of Andronikos