

*The following are fragments from historical documents pertaining to the name Patrikios. Ideally there should be a linkage between the fragments besides their chronological order but alas this may be an unattainable goal.*

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### NAME

In Greek *ὁ πατρίκιος* and in Latin *patricius* each mean “patrician.” Both are derived from the word “father,” *πατέρας* and *pater* respectively and in turn from the Sanskrit root “*πά*” to nourish, to protect.

(Liddell-Scott *Greek-English Lexicon*; C. Lewis *Latin Dictionary*)

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### TITLE

In Rome the *patricii* were the oldest families from the time of the kings and regarded as the nobility of Rome. From the time of Emperor Constantine (AD 306-337), the name *πατρίκιος* / *patrikios* changed significance and became the title of a person high in office at the court (e.g. *Patricius Vicus Romae*).



**Ring of Leontios, AD 990–1030, Metropolitan Museum of Art**

"Lord, help Leontios, *patrikios* and count of the God-guarded Opsikion."

In Kefalonia during Byzantine times there is reference to Giorgios, *patrikios strategos*, and to anonymous nobles with the titles “*patrikios kai strategos*.” Another reference is to Vardanis, son of the *patrikios* Nikiforos, who came from Armenia and was exiled to Kefalonia by Tiberius III where he remained three years (AD 702-705). When he returned to Constantinople he dethroned Justinian II and became emperor Vardanis-Filippikos.

(Giorgios N. Moschopoulos. *Istoria tis Kefalonias*. Tomos Protos. Athena, 1985, 53 & 51)

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Vardanis may be related to Vardas whose brother was Basil I, Emperor of Macedonia, and their grandfather was Prince of Armenia. Vardas had a great-grandson Basil Skleros *Patrikios*, whose mother-in-law was Argyropoulos *Patrikios* (circa AD 1033).

(<http://homepage.ntlworld.com/cilialacorte/263.html>)

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## ORIGINS

It is said that the Patrikios family came from Methoni (Peloponissos), counted in the list of the privileged, arrived in Kefalonia in the 13<sup>th</sup> century (on another page Tsitselis writes 15<sup>th</sup> century, p. 259) and perhaps founded the village of Patrikata which was their first settlement or fief bestowed upon them.

(Ilias A. Tsitselis, *Kefalliniaka Symmikta*: Tomos Protos, Athenas: Paraskeva Leoni, 1904, 518)

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## 15<sup>th</sup> CENTURY

### GIANNOULIS PATRIKIOS

At the end of the year 1500 a joint Spanish and Venetian fleet sought to free the Kastro Agios Giorgios in Kefalonia of its Turkish occupiers who had settled there in 1484. Giannoulis Patrikios along with his sons Antonios and Petros played a significant role in the relief of the siege of the Kastro. The family of Patrikios was later rewarded for their role in enabling the Spaniards and Venetians to capture the Kastro and free Kefalonia from the Turks. In a ducal order dated 14 March 1503, the Doge Loredan instructed the Provveditor of Cefalonia, Alvise Salamon, to assign the old fief of Nikolas Chartoulári to the Patrikios family. It is assumed that the Patrikios Giannoulatos branch is descended from this Giannoulis.

(Ilias A. Tsitselis, *Kefalliniaka Symmikta*. Tomos Protos, Athenas: Paraskeva Leoni, 1904, 516-18; G. N. Sathas. *Documents Inédits relatifs à L'Histoire de la Grece au Moyen Age*. Paris: Maisonneuve et C. Editeurs, 1883, 155-56)

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## 16<sup>th</sup> CENTURY

### ANTONIO & ANGIELIN PATRICCHIO

In a Venetian document dated 10 August 1582 it is recorded that Antonio and Angielin Patrichio “tou pote Gianulo” sought 12 campi that had belonged to their ancestors.

(G. S. Ploumidis. *Aitimata kai Pragmatikotites ton Ellinon tis Venetokratias*. Ioannina, 1985, Volume 1, 240)

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## 17<sup>th</sup> CENTURY

### THE PATRIKIOI OF ASSOS, KEFALONIA

In the Catalog of Tax Payers of the Fort and Town of Assos, prepared by the Venetian authorities and dated 9 June 1682, the Patrikioi had the second largest family members (18) after the Antipas family (25).

The individual Patrikioi listed in the Catalog are as follows:

Anastasis tou Narou; Antipas tou Kosma; Andrias; Gerolumos tou Anastasi; Danias tou Fragkisou & brother Linardo ; Kouris Anastasis; Maris tou Antonelou; Miskis Giannis; Nikolos tou pote Alexi; Pantouvis Dimitris; Stathis; Christoforos; Alexi; Andria (widow); Apostoli (widow); Diochari Dimitri (widow); Kosma (widow); Kouri Foteini; Mpampia Tzani (widow); Nastou (widow); Foteini (widow).

The monastery of the hilltop monastery of Theotokou Paliochersou near the village of Patrikata in Kefalonia was founded probably in 1618. A number of Patrikii served as igoumenos (abbot): Filotheos (1618 & 1651), Makarios (1661), Agapios Grizanis (1734), Ioannikios (1735), and Kallinikos (1741). On 3 February 1651, Filotheos Patrikios as igoumenos signed a contract agreeing to the merger of the monastery with that of Agios Ioannis at Krionerios. The merged monasteries appear to have been dissolved in 1887.

In a will by Giorgios Patrikios of Assos dated 13 November 1668 he specifically states that he wishes to leave his affairs in order before departing for the war in Crete to assist the Venetians against the Turks.

(Giorgios N. Moschopoulos. *Enas Katalogos Forologoumenon tou Frouriou kai tis Polis tis Asou*. Kefalliniaka Chronika, Tomos 1, Argostoli, 1976, 130-143; Ilias A. Tsitselis, *Kefalliniaka Symmikta*. Tomos Defteros, Athenas: Mina Mytidi, 1960, 378; Giorgios N. Moschopoulos. *Istoria tis Kefalonias*. Tomos Protos. Athena, 1985, 90)

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## 19<sup>th</sup> CENTURY

### THE PATRIKIOI OF KEFALONIA

The following wills are documented for the period 1801-1911:

FIRST NAME	FATHER'S NAME	PLACE	DATE
Antzouletos	Spyros	Fiscardo	8 June 1833
Vasilis	Spyridon	Lavonikes	2 August 1893
Kostandinos	Panagis	Argostoli	5 June 1911
Spyros	Toumazos	Basilikades	30 April 1833
Stamatis	Panagis	Matzoukata	28 May 1873

(Giorgios N. Moschopoulos. *Diathikes*. Tomos 2 M-Ω. Athena: 1993)

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### THE “LIBRO D’ORO” OF ITHAKA

The “Libro d’oro della Patrizia ... del’ isola di Thiaci,” is a document in Italian that lists the families of the nobility (“patrizie famiglie”) of Ithaka. The first edition was dated 17 August 1803 and the second 28 May 1804 and in neither does the name Patrikios appear. However, in an undated list found in May 1958 the name G. Patrikios (1 branch) appears. [Nikos S. Vlassopoulos]

(Eleni G. Griva. *To “Libro d’oro tis Ithakis.”* Argostoli, 1997, 21)

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### THE GREEK REVOLUTION

A George Patrikios, probably a sailor, apparently participated in the declaration of the revolution in Patras.

(P. Kokkinis. *Istorian tis Ellinikis Epanastaseos*. Tefchos 2: Kapodistrias and Russian politics)

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### PATRIKIOS AS AUTHOR OR PRINTER

Antonios (printer in Smyrni): Book by Pavlos Gaita, 1835

Michael N. (paid for the printing): Book on French philology by John Minotis & book on Constantinople by Andrew Papadopoulos-Vrettos, 1845  
Ioannis. Self-published booklet on the history of the war of 1897 at "Grimpodou," 1900

(Emile Legrand. *Bibliographie Ioniene*. Paris: Leroux, 1910, 2 volumes)

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## PATRIKIOS AS A FIRST NAME

### *MONK PATRIKIOS*

During the 8<sup>th</sup> century the surroundings of Jerusalem were subjected to frequent incursions by the Saracens. On Great Thursday, 20 March, the Saracens descended upon the Monastery of Saint Sava and began to beat up the monks. Those remaining alive were driven into the church, so as to learn from them under torture where any treasure might be hidden. The monastery was surrounded so that no one could save themselves by fleeing. Inside a nearby cave located in the monastery enclosure the monk Patrikios in a whisper said to the brethren huddled with him: "Fear not, I alone on your behalf will emerge and meet my death, meanwhile sit ye and pray." The Saracens questioned whether there was anyone else in the cave, and the monk answered that he was alone. They led him off to the monastery church, where those yet alive awaited their fate. The Saracens demanded of them a ransom of 4,000 gold pieces and the sacred vessels. The monks were not able to give such a ransom. Then they led them into the cave and in front of the entrance to the cave they set a bonfire, on which they piled up dung, so as to suffocate the imprisoned with the poisonous fumes. In the cave perished eighteen men, among which were the monks John and Patrikios. Those remaining alive the Saracens continued to torture, but getting nothing out of them, they finally left the monastery.

Later in the night on Great Friday the monks hidden in the hills returned to the monastery where they took up the bodies of the murdered monastic fathers to the church and in grief buried them there.

The martyrdom of the monks of the Monastery of St. Savas is commemorated in the Greek Orthodox Church every March 20.

[http://www.oca.org/pages/orth\\_chri/Feasts-and-Saints/March/Mar-20.html#1](http://www.oca.org/pages/orth_chri/Feasts-and-Saints/March/Mar-20.html#1)

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### *SAINT PATRIKIOS*

Saint Patrikios lived during the 1<sup>st</sup> century AD and was bishop of the city of Prussa in Bythnia (Asia Minor). He openly and boldly preached the teachings of Christ the Saviour and denounced the error of the pagans. For this he was taken together with the three presbyters -- Akakios, Menander and Polienos, and led for interrogation to the governor of the city, Julius. At the time Julius was on journey for treatment at hot-springs, and he gave orders to bring along after him also the Christian bishop with the presbyters, bound in iron chains. Having washed in the hot-springs, Julius offered sacrifice to his gods and, summoning Saint Patrikios and the other prisoners, he demanded them to offer sacrifice to the pagan gods, threatening punishments in case of refusal.

Saint Patrikios replied to this: "I am a Christian and I worship the One True God, Jesus Christ, Who hath created the heavens and the earth and these warm springs for the benefit of all mankind." On the command of Julius they threw the saint into the hot spring, and with firm faith the martyr prayed for help: "Lord, Jesus Christ, help me, Thy servant", -- and he remained unharmed. In a rage of impotence Julius gave orders to cut off the head of Saint Patrikios and his three presbyters.

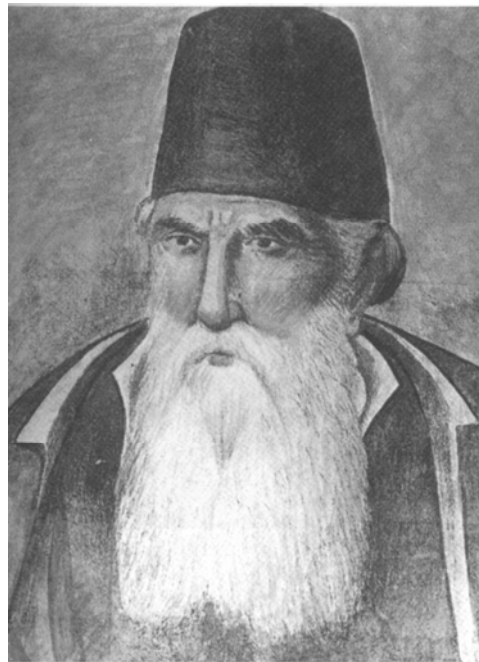
The martyrdom of Saint Patrikios and the presbyters is commemorated in the Greek Orthodox Church every May 19.

<http://www.stlukeorthodox.com/html/iconography/theresurrectionofchrist.cfm>



## PAPOULAKIS

Ioannis Patrikios (1786-1868) was born at Kalyvia near Stavros in Ithaka. As a young boy his intolerant and strict stepmother made his life difficult. He eventually left home and boarded a ship captained by Giorgios Vrettos-Hatzis. At Chalkidiki he found his way to the monastery of Vatopethi on Mount Athos where he became a monk with the name Ioachim. With the outbreak of the Greek Revolution in 1821 he became very involved in freeing the Greek people from the Turkish occupation. At the end of the Revolution he returned to Ithaka where he lived in solitude, taught, and founded the church of Agia Varvara in Stavros. His popularity with the local population led them to call him Papoulaki. Approximately 130 years after his death the Patriarchy and Archdiocese proclaimed him a Saint or Holy (Όσιος). On the 23 May, 1998 his remains were removed and placed in a crypt at the church of Agia Varvara.



Portrait in the monastery of Kathara

(Andreas L. Anagnostatos. *Istorika kai Laografika Analekta tis Ithakis: Thriskeftiki Zoi*. Ekdoseis Spyros Dendrinou, 1993, 111)

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A far more detailed biography, *Blessed Joachim: the Ithacan*, was authored by Konstantinos P. Kanellos in Greek and printed in 2000. It was translated and published in English in 2011. A summary of the book can be found at

[www.patricios.us/Papoulakis](http://www.patricios.us/Papoulakis)

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