ΠΡΩΤΟΘΡΟΝΟΣ: ΦΡΟΜ ΠΑΓΑΝ ΤΟ ΧΡΙΣΤΙΑΝ

My attention was first drawn to the word πρωτόθρονος, in the context of an anonymous fourteenth-century verse-chronicle, 'Η "Αλωσις τῆς Κωνσταντινουπόλεως. Line 7 of this chronicle reads: Ερρίκος κύρις ἡτέρος Παύλου τοῦ πρωτόθρονου, where the author refers to Hugh of St. Paul, the crusader, who played a significant role in the Fourth Crusade (1204). Noteworthy in this line is the author’s cryptic substitution of πρωτόθρονος for "Saint Paul". In line 694 of the same poem we find: "τοῦ πρωτόθρονου καὶ στεφάνον Πέτρου τοῦ κορυφαίου," this time πρωτόθρονος in direct application to St. Peter.

I intend to discuss briefly the changing role of the word πρωτόθρονος from its pagan to its Christian context.

The term πρωτόθρονος was already in use with pagan associations in Hellenistic times: Callimachus (c. 310 B.C.) in his hymn to Artemis, refers to the goddess as: "Χήσιας Ἱμβρασίη πρωτόθρονος" (Lady of Chesion and of Imbrasus, throned in the highest).3 Artemis was worshipped in Ephesus, where the goddess had a throne cut out from rock on Mt. Coressus: "τοῦ βήματος τῆς πρωτοθρωνίης καλωμένης 'Αρτεμίδος."3

After the birth of Christ, πρωτόθρονος was used in pagan literature side by side with Christian writings.4 Nonnos, in his Dionysiaca (composed probably before 500 A.D.),5 makes the goddess Hera the πρωτόθρονος: "Μήτερ Ἔνυαλίοιο Διός πρωτόθρονον νύμφη" (Mother Enyalios, bride first enthroned of Zeus).6 This period also saw the works of Colluthus of Lycopolis, the epic poet, whose only surviving work, "The Rape of Helen", the epic poet, whose only surviving work, "The Rape of Helen", contains πρωτόθρονον, again applied to the goddess Hera: "τεῖνα κομμάντη πρωτόθρονος ὀπασεν "Ἡη" (Such lordship did Hera who hath the foremost throne, offer to bestow).8

However, the pagan influence over πρωτόθρονος gave way to that of the Christian, and the application of the word by Christians, as reference to both Saints Peter and Paul, probably finds its original Christian association in

2. Callimachus, Hymns and Epigrams, line 228, pp. 80–81 (Loeb).
4. See G. W. H. Lampe, Patristic Greek Lexicon, 1861–68, p. 1199, citing St. John Chrysostom, (Patriarch of Constantinople, 398–404), who uses the term πρωτόθρονον in his serm. pascha., p. 110 (spurious works)—in the sense of Chief Bishop. Cf. also the reference of πρωτόθρονος to Kodonatos (fourth century) by the ninth century Chronicle of Theophanes (discussed later in this paper).
8. Ibid., line 154, pp. 522–533.
Christ's address to his disciples: “ο τάν καθίση δ υίός τοι ἀνθρώπου ἐπὶ
θρόνου δόξης αὐτοῦ, καθίσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους κρίνοντες
τὰς διάδοχα φυλὰς τοῦ Ἰσραήλ” (Math. XIX, 28) and “καὶ καθίσεσθε ἐπὶ
θρόνους κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ” (St. Luke XXII, 30). 9

By the fourth century, St. Peter was commemorated with St. Paul, on a
special feast-day (29 June). This feast-day of the two leaders (κορυφαίοι),
Peter (of the Jews) and Paul (of the Gentiles), is still annually celebrated in
honour of the two Saints by the Orthodox, Catholic and Anglican Churches.
Evidence of Saints Peter and Paul referred to as πρωτόθρονοι is found in a
hymn of praise (ἀπολύτικιον), 10 sung in the special Liturgical Mass of the
Greek Orthodox Church to commemorate the feast-day of both the Saints.
The following extracts from hymns of praise taken from the ‘Ωμολόγιον τὸ
Μέγα' 11 attest the significance of the word in this context:

(a) ‘Ἀπολύτικιον. Ἡχος δ’. Οἱ τῶν Ἀποστόλων πρωτόθρονοι, καὶ τῆς
οἰκουμένης Διδάσκαλοι, τῷ Δεσπότῃ τῶν διῶν πρεσβύεσται, εἰρήνη
τῆς οἰκουμένης δωρησάσθαι, καὶ ταῖς νυχτές ἡμῶν τὸ μέλλον ἔλεος.

(b) “Ετερον. Ἡχος γ’. Θείας πίστεως.
Θεοὶ κήρυκες, τῆς εὐσεβείας, κρήνη δι-
κρονος, θεογνωσίας, καὶ δογμάτων οὐρανιῶν
ἐκφάντορος, Πέτρε καὶ Παύλες σαφῶς ἀνεδει-
χθην, ὡς Ἀποστόλων τῶν θείων πρωτόθρονοι.
Ἀλλ' αἵτησασθε, σωτήριον ἡμῖν ἐλλαμψιν, καὶ
λύτρωσιν παθῶν καὶ μέγα ἔλεος.

A Byzantine poem of the ninth century written by an anonymous monk
on the dedication of a church to St. Barnabas 12 contains the word πρωτοθρόνοις:

Σοι ναόν ἐξήγειρα τόνδε, Βαρνάβα,
ναῷ θεοῦ πέλοντι Βαρνάβας ἔξονος,
σοί τῷ μαθητεύοντι τοῖς πρωτοθρόνοις,
διαδάσκαλοι κρατοῦντι πνεύμα τῶν πύλας,
5 κινοῦντι τὴν σύμπασαν ὀφρύος λόγῳ,
(lines 1–5)

9. These two N.T. references were pointed out to me by the Rev. V. I. Falconer S.J. (University of Rhodesia).
for the development of Byantine hymnography (fifth-eighth centuries). For a discussion on the
τροπαία, ἀπολύτικια and κοντάκια, see pp. 171 ff.; for the development of the κανών, see
pp. 198 ff.
12. 'Εἰς τὸ ναόν . . . τοῦ 'Αγίου Βαρνάβα' in R. Browning, Studies on Byzantine History,
On πρωτόθρονος (line 3), R. Browning comments vaguely: 'apparently of the Apostles, a usage for which I find no parallel. Mrs. Karlin-Hayter suggests tentatively that this may be a reference to the legend of Barnabas as συνέκδημος Πέτρου and Peter as evangelizer of Cappadocia.' In my opinion πρωτόθρονος in this poem refers to Saints Peter and Paul, and Mrs. Karlin-Hayter's suggestion of συνέκδημος Πέτρου constitutes a parallel with the reference to St. Paul as evidenced in the ἀπολυτίκιον to Saint Barnabas: "Ἀπόστολον τόν μέγαν τὸν τοῦ θείου Παύλου συνέκδημον".

Theodore the Studite (9th century), when recalled from exile, in his letter of gratitude to the Byzantine Emperor, Michael I Rangabé (811-813), quotes Peter as the πρωτόθρονος of the Church of Rome: "ἡ κορυφαιότητα τῶν ἐκκλησιῶν τοῦ θεοῦ Ἡσίου Πέτρου πρωτόθρονος." Traditionally Peter was the first Bishop of Rome and on this parallel we find the term πρωτόθρονος applied in the sense of first or senior bishop. Theophanes, in his Chronographia, compiled about 810-814, makes the following reference to Κόδωνατος, metropolitan of Τυρη: "οἳ Ἀντιοχείς χειροτονήσαντες ... τὸν λεγόμενον Κωδώνατον ἐν Καλανθίων εἰς τύρων πρωτόθρονον Ἀντιοχείας μετεθρόνισαν." E. A. Sophocles interprets the meaning of πρωτόθρονος in this context as 'first bishop in the diocese of Antioch next to the bishop of the city of Antioch itself'.

Leo Grammaticus, a chronicler of the eleventh century, writes about the brother of emperor Leo VI, Stephanos, who was installed Patriarch of Constantinople: "χειροτονεῖται πατριάρχης ὑπὸ Θεοφάνους τοῦ πρωτόθρονος καὶ λοιπῶν ἀρχιερέων". The same evidence is given by Zonaras (12th Century): "Στέφανον προφυλακόστα ... καὶ ... ὑπὸ τοῦ πρωτόθρονου κεχειροτόνητο τοῦ τοῦ πρωτόθρονος". The function of the πρωτόθρονος is evidenced in this instance as one who had the seniority to ordain bishops. Migne's interpretation, 'primae post patriarcham sedis', seems to be correct. In fact, πρωτόθρονος had the meaning of the episcopal throne over which presided one who had the seniority to ordain bishops, i.e. ἀυτοδικαίως Μητροπολίτης ἡ πρῶτος.

Finally, a list of authors in whose works the word πρωτόθρονος appears in the sense of 'primas' (chief bishop), is cited in Du Cange's Glossarium.

13. Ibid., p. 315. 14. Μέγας Ἰερός Συνέκδημος, Ἡγος Δ., p. 904. 15. Theodorus Studita, cpp. 2, 86: Migne, P.G. 99, col. 13328. 16. T. Ware: The Orthodox Church, p. 35. Many Orthodox theologians accept that all bishops are successors to Peter.
To resume, the word 'πρωτόθρονος' played a significant and a diverse role throughout many centuries: it was associated with the pagan deities Artemis and Hera, later with the Apostles Peter and Paul. It acquired the meaning of Chief Bishop, also of bishop with seniority to ordain other bishops, and it acted as a cryptic substitution for the term 'St. Paul'—in one instance at least. Finally, 'πρωτόθρονος', though obsolete, still to this day lays claim to its role of significance: it appears in the Liturgy of the Greek Orthodox Church, every 29th June, in honour and commemoration of Saints Peter and Paul: οἱ τῶν ἀποστόλων πρωτόθρονοι.23

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TRANSPERSONAL PSYCHOLOGY: ITS IMPLICATIONS FOR THE STUDY OF ANTiquITY

This report aims to set out, as briefly as possible, those findings in the field of transpersonal psychology which appear to have important implications for the study of Graeco-Roman antiquity. Its basic contention is that the dominant psychological conventional wisdom, involving psychoanalysis, learning theory and operant conditioning, does not provide adequate models—frameworks of reference for explanation of transcendental phenomena described by the writers of antiquity. For these phenomena, transpersonal psychology and, in particular, work on bioelectronics, offers major new interpretative insights. The following account will indicate what transpersonal psychology is, and should show something of its promise for those who study antiquity.1 Work in five areas of bioelectronics will be reviewed.

First, the right-brain hemisphere and the left-brain hemisphere have been shown to function differently.2 The left brain (which controls the right side of the body) functions in a logical, analytical way; it is rational, sequential and linear; it controls virtually all language, certainly all abstract, propositional languaging. In our culture, if an adult has a stroke which affects the left brain, s/he will likely never talk properly again. The right brain (controlling the left

1. Possibly the most influential work in defining this subfield has been R. E. Ornstein, The Psychology of Consciousness, W. H. Freeman, 1972. C. Tart sets out what is scientifically known, in PSE: Scientific Studies of the Psychic Realm, Dutton, 1977. For the new (holographic) model of mind which is emerging, see M. Ferguson, 'Karl Pibram's Changing Reality', Human Behavior 7(5), 1978, 28–33.

2. For a survey of work done on this topic, see Human Behavior 5(6), 1976, 16–35; see further Ornstein, 'The Split and the Whole Brain', Human Nature 1(5), 1978, 76–83, and Brain/Mind Bulletin 2(23), 1977, 1–2
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