Greek Place Names in The Charter of Foundation of the Abbey of Tihany[1]

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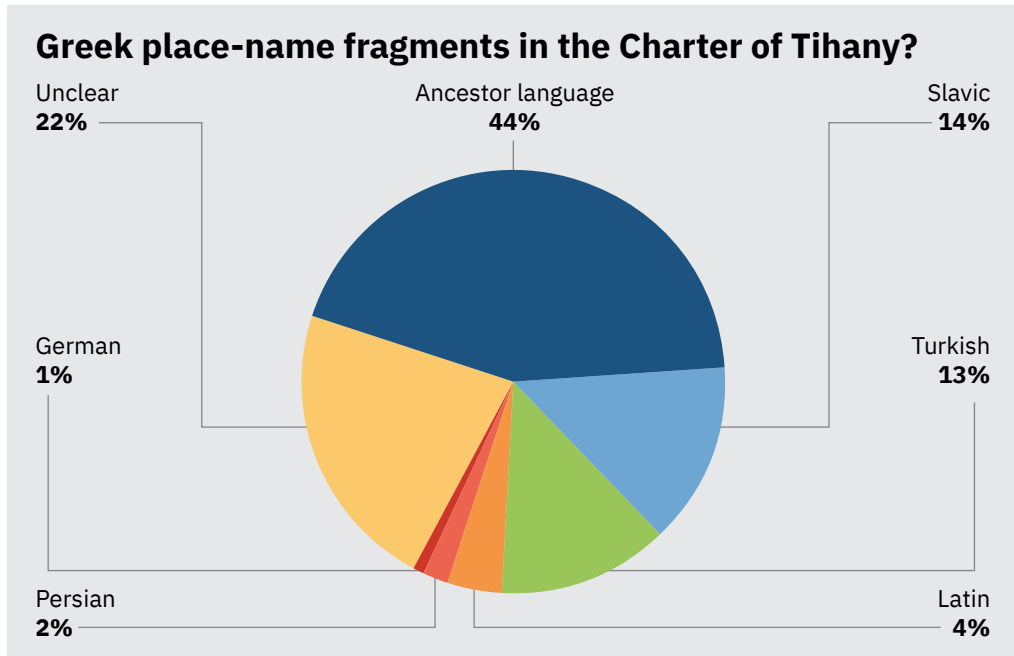*Eötvös Loránd University, Budapest, Hungary*

ABSTRACT

The exploration of the direct Greek (Byzantine)–Hungarian linguistic relations is a long-standing debt of Hungarian historical linguistic research. In linguistic studies on Hungarian place names sparsely mentioned in the charter of foundation of the Abbey of Tihany (1055), the possibility of Greek etymologies has hardly been taken into consideration so far. This paper starts from the archeologically supported assumption that Byzantine Greek monks lived in the Tihany Peninsula in the eleventh century. This is witnessed by two place names occurring in contemporary documents. One of these is *p&ra* 'Petra', localizable near the Abbey of Tihany, and the other is *tichon* 'Tihany' itself. The Greek origin of *Petra* is supported by the fact, established by archaeological research, that the place it refers to was a monastery hewn into a living rock, founded by Greek monks and constructed according to their customs. In addition, the place chosen (an island) and the name (monasteries called Petra 'rock-cavity' can be found elsewhere in the period) both suggest rather a Greek, than a Slavic foundation. This assumption is further supported by ecclesiastical and legal historical evidence. The name *Tihany,* assumed earlier to be of Slavic origin and directly derived from a personal name and ultimately from the word *ticho* 'silence', was merely connected to the family of names like *Tihomir, Tihoslav* by folk etymology. In fact, it is the participle of the Greek verb *τυγχάνω,* turned into a personal name. In the Eastern Church, St. Tychon of Cyprus († 425), the Bishop of Amathus was especially revered; his active missionary work, he may have made him particularly suitable to become the patron of a monastery founded by Greek (or Greek and Slavic) monks.

KEYWORDS: etymology, place names of Greek origin, *petra, tichon,* The charter of foundation of the Abbey of Tihany.

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1. Introduction

Hungarian historical linguistics and historical onomatology research has so far paid relatively little attention to linguistic consequences of Byzantine–Hungarian contacts.[2] It is no wonder that earlier research did not take into account the possibility of Greek etymology of place names in the earliest surviving document containing fragments in Hungarian, the charter of foundation of the Abbey of Tihany.

Greek place-name fragments in the Charter of Tihany?

Unclear **22%**   Ancestor language **44%**   Slavic **14%**

German **1%**

Turkish **13%**

Persian **2%**

Latin **4%**

This charter of foundation is a document of utmost importance from the point of view of research on the early stages of the Hungarian language. The diagram shows the etymological provenance of place names occurring in it, based on Géza Bárczi's comprehensive studies (1951). Later work (by Zelliger 2005 and by Hoffmann 2010) did not reveal substantial divergence from this overall pattern. In my paper, I wish to argue that two of the place names occurring in the charter of foundation of the Abbey of Tihany are of Byzantine Greek origin. My approach will be interdisciplinary in character: in addition to traditional methods of historical linguistic research, I will also rely on relevant results of other historical disciplines.

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2   Notable exceptions are Loránd Benkő's related studies (2003: 9–19, 2009: 99–121).

2. The place name *p&ra* in the charter of foundation of Tihany

On the island of Tihany (note that the present-day peninsula was an island at the time) "there is a place known as *petra*" (Szentgyörgyi 2014: 58). This place name used to be taken, albeit not with certainty, to be the Latin translation of a Hungarian place name (Erdélyi 1908: 11, 127; Bárczi 1951: 13–14; Bolla–Rottler 1967: 18, 20; Érszegi 1993: 5, 2004: 5, 2007: 57) or of a place name based on a Hungarian personal name (cf. ÓmOlv 20; Zelliger 2005: 22; Hoffmann 2007: 17, 2010: 56).

However, translation into Latin (of an item meaning 'stone' or 'cliff') is rather unlikely. The construction *qui vocatur* served the insertion of non-Latin expressions into medieval charters (See more about this: Hoffmann 2010: 53; Szentgyörgyi 2008: 257–258). On the other hand, why should the king present the monastery with a stone or a cliff on the island of Tihany? And even if this is a place called just that, its mention is still unjustified given that an earlier part of the text clearly stated that everything on the island belongs to the monastery (except for the vineyards). The assumption that this word goes back to a Hungarian personal name, on the other hand, is unlikely due to the fact that it is never mentioned again; and separate mention of a particular place on the island remains a problem.

It was a historian, Miklós Komjáthy, who first raised the idea that the place name should be traced back to the Greek word πέτρα. Note that the word only means 'cave in the rocks' or 'cavern' in Greek, and that the peninsula has a place that fits that description: it is an assembly of rooms hollowed out of the tuffites, known as 'Cave Dwellings' (1955: 35, 38; cf. and: Komáromi 2007: 218).

In order to be able to assume a (Byzantine) Greek etymology of the place name occurring in the charter of foundation, we need to fulfil three criteria: 1. this type of place-naming should exist in (Middle) Greek; 2. the name should originally come from speakers of Greek; and 3. the separate mention of this place on the island of Tihany (where according to the charter, everything is the property of the monastery anyway) should have a function.

2.1. Πέτρα as a self-contained place name can be found in several places of present-day Greece. (Similarly, a number of other languages also have place names meaning 'stone' or containing an element meaning 'stone'.) I will mention just a few examples. The mountain rising above the Amvrakikos or Ambracian Gulf and also the little settlement belonging to the village of Drimos in Wester Greece. The place called Πέτρα, similarly to several others in Greece, got its name after the cliff rising over the sea. The town on the northern shore of the island of Lesbos also bears this name. The town, founded in the early seventeenth century, got its name after a cliff near the seashore, on the top of which a church dedicated to the Blessed Virgin Mary was built. The same name has been given on the island of Patmos to a section of the seashore and the beach there. The motivation is clear in each case: the

present-day place names go back to the common noun πέτρα 'high-rising cliff, rock'. (More examples in: Szentgyörgyi 2010a: 299–300.)

In ancient times, too, several places (mainly towns or villages) were called *Petra* as a result of Greek place name giving (perhaps translation). The motivation can be found in several cases. Sometimes, just like in the case of recent place names, the basis of the name is a high-rise hill, rock, or cliff.   1. Town in the vicinity of Argolis (Herodotus mentions, destroyed); 2. Small town next to Elis (already Pausanias mentions it as destroyed); 3. Town in ancient Thracia or Macedonia (Mentioned by Livius, probably today's Πέτρα, north-east of the Olympus); 4. Plateau in Illyria (mentioned by Caesar, south of the Greek–Latin linguistic border, a Greek name, today the plateau called Shkam in Albania, south of the valley of Shkumbin, south-east of Tirana); 5. Town in Magna Graecia (today's Petralia Sottana in Sicily); 6. Settlement in Magna Graecia (near Segesta, destroyed); 7. Citadel in Sogdiana, the land of the Meds (Curtius Rufus, in today's Uzbekistan, destroyed); 8. A fortress on the River Indus in Northern India (Mentioned by Diodoros, Curtius Rufus, Arrianos and Athenaios, in today's Northern Pakistan, the Pīr-Sar mountains; the place was identified by Aurél Stein); 9. Edom (Idumaea), later the capital of the Nabatea (Sela) (today: *Petra*, ruined city in Vadi-Musa ['Moses' Valley'], in south-western Jordan). (Sources: BibliaiLex, ÓkoriLex, PallasLex, PWRE, RévaiLex)

Other, typically late place names outside Greece carried the motif of a dwelling place hollowed out of the rocks. 1. Magna Graecia: Petralia Sottana – a cavern used as dwelling place (from Palaeolithic–Neolithic times); 2. Sogdiana: Petra, destroyed – Oxyartes' citadel hollowed out in a rock; 3. Sela, the capital of Edom, today the ruined city of Petra – Buildings (homes, temples, other public spaces) and tombs hollowed out in a rock.] (Cf. BibliaiLex., MNlex., ÓkoriLex. *Petra;* in details: Szentgyörgyi 2010a: 300).

In the vicinity of the Sicilian town *Petra* (today's *Petralia Sottana*), archaeologists explored a cave used as a dwelling place in Palaeolithic–Neolithic times. Similar caves include *Petra* in the ancient province of Sogdiana, the citadel of Oxyartes who rebelled against Alexander the Great, and a fortress built in the rocky mountains of Aornos, in Northern India, by Alexander the Great himself. The capital of Edom, later that of the Nabatea (Petra, South-Western Jordan), is found in a narrow rocky valley. Most of its buildings (homes, temples, other public spaces) and tombs were hollowed out of a rock wall. Under Byzantine rule, one of the most imposing buildings of the town situated on top of a hill and hollowed out of rock, which may have originally been a tomb of Rabbel the Second, a Nabatean king who died in 106 AD, was taken over by hermits, and later by monks. Hence its present name: 'Cloister'. Monks kept on living here until 663, the Arab invasion.

This type of name giving was also carried on in the Middle Greek (Byzantine) period; for instance, 1. the town of *Bathys*, founded by Ancient Greeks, was called *Petra* in the time of Justinian, named after the fortress he had built. This is today's *Batumi*, in Georgia. 2. A Byzantine fortress on top of a huge rock, in today's Western Turkey: *Plateia Petra* 'wide rock'.

It is worth noting, on the other hand, that in the Byzantine era, a number of monasteries were also called *Petra*: 1. A monastery erected in honour of Saint John the Baptist at the Northwest of Constantinople (Byzantium). The motivation behind the name *Petra* might have been the giant stonewall and the strength. It became the model of Byzantine monasticism in the 8th century as well as the center of the fight agains iconoclasm. Its days of glory were in 1200; at this time supposedly 200 monks lived here. The monastery operated until 1453, the occupation of Byzantium. (cf. ODB *Petra Monastery*); 2. A monastery for nuns in South-Eastern Thessaly, today: Ajos Joanis (Arbel–Hamilton–Jacoby 1989: 106; cf. Dölger–Wirth 1977: 116, 132); 3. In the monastery town *Athos*, founded in the tenth century, another name of the Dionysiu Monastery was *Nea Petra*; 4. One of the monasteries within the gigantic town of monasteries in the North-Western edge of the Thessalian Plain *(Meteora)* also used to be called *Petra*. Hermits started to settle here in the early ninth century AD. They took shelter in caverns, hollows and slits of the rocks. These rocks containing cave dwellings were called *lithos* 'stone' or *petra* 'cliff' by the hermits. It was much later, in the fourteenth century, that Saint Athanasius moved here from the Athos, and started building the Great Meteoron on top of the "Wide Rock". He also gave the place a new name: *meteoron* 'floating high', 'suspended in the air'. In his wake, other monasteries were built on the top of other rocks, and the monks started to live in them, rather than in the cave dwellings of the earlier hermits (Stournaras 1990: 8–10; Provatakis 1991: 17–18, 29). Additional places: 1. the 13th century Monastery of Simonos Petra, literally Simon's Rock (Greek: Μονή Σίμωνος Πέτρας or Σιμωνόπετρα) in the monastic state of Mount Athos was built on the top of the rock (Cf. Vacalopoulos 1973). 2. Moni Petras is a Monastery in Karditsa in the Central Greece Region.

Name giving in the Byzantine era appears to be a continuation of that of late antiquity: 'cave in the rocks, dwelling place hollowed out of rock' became the primary meaning. Memories of several monks' dwellings called *Petra* survived from the Middle Greek age. A shared feature of these monasteries was that they were built in lonely places, especially on the top of rocks, or were assemblies of monks' cells hollowed out of the rocks themselves, and this is also the motivation for their names. Given that the official names of Greek monasteries were the names of their titles (patron saints), as in the case of the monasteries of Athos or the Meteora, or they were referred to by the names of their builders (*Dionysiu* in Athos, *Varlaam* in the Meteora as well as *Studion* in Constantinople), the word *Petra* itself must have been used as a common noun (meaning 'rock, cave in the rock' → 'monastery') and it probably never turned into a proper noun in the strict sense (for instance, in *Athos*, another name of the Dionysiu Monastery was *Nea Petra* 'New Monastery').

In sum, the first criterion for a Greek etymology of the name *Petra* as occurring in the charter of foundation of Tihany is now fulfilled: this type of place naming did exist in (Middle) Greek.

2.2. The historical conditions of founding a Greek monastery on the island of Tihany were given in two cases. In Byzantium, even before the conquest, the goal was to win and convert Hungarians. The conversion of the settled Hungarians in the Carpathian Basin was advocated by Emperor Konstantinos Porphyrogennetos himself; in 951 the Byzantine patriarch Theophylaktos consecrated the monk Hierotheos as the bishop of Hungary (Turkia). With this, the construction of the Hungarian church organisation could begin. Since the Greek language was not suitable for conveying the Christian faith among the Hungarians, and a part of the Hungarians who lived in symbiosis with the Slavs already mastered more or less the Slavic language, the conversion might have started with Slavic interpreters (Györffy 1983: 47–48), presumably with Greek-Slavic bilingual priests. Hence it's not surprising, and can even be documented, that there were some monasteries (e.g. Szávaszentdemeter) where Greek, Slavic and Hungarian monks lived together (Theiner 1: 668; cf. Moravcsik 1938: 420–421; Györffy 1983: 48.; H. Tóth, 1999. 823; Érszegi 1975: 9; Györffy 1983: 46–49, 67–68; KMTLex *bizánci–magyar kapcsolatok;* MKatLex *görög térítés Magyarországon;* Róna-Tas 1999: 819; Török 1990: 28; Szentgyörgyi 2010a: 304–305). The task of conversion might have fallen primarily on the monks, so it can be assumed that in the earliest times in Hungary there were several Greek monasteries. : the already mentioned Szávaszentdemeter; in Marosvár ("Achtum ... constituens in eodem abbatem cum monachis *grecis iuxta ordinem et ritum ipsorum.*" Vita S. Gerardi [The Legend of St Gerhard]: MonArp 215. [Achtum (Ajtony) ... putting an abbot there, with *Greek* monks, *according to their laws and ceremonies.*]), Oroszlános (after the death of Ajtony); in (Duna) Pentele (1238 "insula Danubii", 1263: "monasterium Sancti Panthaleonis de Insula", 1329 "ubi begine sive *moniales grecales* condam commorabantur" Gy 2: 400); in the Veszprém valley (before 1001); in Visegrád (1051); as well as the hermits' colony in Zebegény (about all this in details: Moravcsik 1938; Török 1990: 47–48; Komjáthy 1955: 40–41; Szentgyörgyi 2010a: 304–305, 2012). The fact that it were Greek orthodox monks who originally lived in Tihany, in the cells hollowed out of rocks that are today called *Barátlakások* – although it was also well known (cf. Fuxhoffer 1858–1860, 1: 173; Rómer 1868: 138–141) and has been confirmed beyond reasonable doubt by 20th century archaeological research: traces of an iconostas (Cholnoky 1935: 38; cf. Csemegi 1948) can be seen in the largest cave used as a church. In the wake of early Byzantine evangelization attempts , or even earlier , Greek monks may have arrived at Tihany, and given the name πέτρα to their own monks' dwelling consisting of rooms hollowed out of rocks, a name which in Greek simply means 'cave in the rocks', or in Byzantine Greek this type of monastic residence. It is remarkable that *petra* as a Greek loanword also appears in the Coptic language (besides the general 'rock' meaning) (Förster 2002: 642; cf. Szentgyörgyi 2015: 295).

On the other hand, another possibility is that King Andrew the First, coming home from Kiev in 1046, founded a Greek monastery here (as in Visegrád), and later transferred it to the Benedictines in 1055. (Let me note in passing that it was roughly at the same time that Andrew Peshchersky [that is, Andrew the Cave Dweller], coming from the Mount

Athos, founded a monastery in Kiev in 1051. It should also be noted that this monastery also had a name that can be derived from a Greek common noun: *lavra*. The Greek word λαύρα 'passage, corridor' was converted into the name of the monastery in Kiev. The motivation was following: the centre of the monastery was connected to the frontal caves by underground passages or corridors.) In the mid-11th century, the Kiev monastery was still very new, and most of the monks and higher priests were still Greek. Thus, the community that perhaps came to Tihany from Kiev may have been a continued the Greek monks' traditions, and it is not difficult to assume that the name of their new home was given in accordance with Greek (Byzantine) name giving traditions, and that the place was given a Greek name. (In details: Szentgyörgyi 2010a: 302–303.)

2.3. The fact that the place was mentioned in the document can be understood on the basis of the Holy Rule of St Benedict. The regulations were written for "beginners" (coenobites), living in the community of monks (cf. RB chapter 1. and 73.). "Advanced" disciples (anchorites, hermits), on the other hand, "taught by long monastic practice", were allowed to engage in "single combat in the desert" (cf. RB chapter 1.). These monks, "going forth from the rank of their brethren", did not necessarily go very far from the monastery; normally they kept in touch with it. The interpretation of "the desert" was increasingly an internal, mental, spiritual one. Similar hermitages existed elsewhere in Hungary (cf. PRT 10: 133–134) and all over Europe (PRT 1: 184, 252, 312, 542–543). For the purposes of such hermitage, the abandoned caves in the rocks of the Orthodox monks who had lived there earlier would have been a perfect choice. This role of the cave dwellings is behind the special reference made to them in the text of the charter of foundation.

A later name for the same place is *Oroszkő*. Although this name seems to mean 'Russian stone', I don't consider it utterly impossible that the first component *orosz* hides another Greek relict: the Greek word *oros* 'mountain'. Compare an alternative name of Mount Athos: Byzantine Greek *Hagion Oros*, Modern Greek *Agion Oros* 'Holy Mountain'. This name has its parallels in Western European monasticism. In Hungary, we have names like *Pannonhalma*: *Sacer Mons Pannoniae,* 'the Holy Mountain of Pannonia', and *Tihany* in medieval charters: *in monte tichon.* If we accept this possibility, the combination of *oros* 'mountain', a geographical common noun of Greek origin, with Hungarian *kő* 'stone, rock' is a tautological compound whose first component may have acquired a folk etymological interpretation ('Russian') or – if the Greek common noun lost its semantic transparency prior to the coining of the compound name – folk etymology may have had a share in the process of compounding.

3. The place name *tichon* in the charter of foundation of Tihany

3. My discussion of the Greek etymology of the place name *Petra* would surely seem to be more well-founded if there were other place names of similar Greek origin in the early Hungarian material of place names. In addition to *Pentele* (from the name of Saint Pantaleon), mentioned earlier, and to *Thapeon*, known from the charter of foundation of the diocese of Pécs (about these: Szentgyörgyi 2010b: 63–65), both of which are apparently of Greek provenance, we in fact find a place name of Greek etymon in the charter of foundation of the Abbey of Tihany itself. And this is none other than the name of the island where the Greek monks made their home called *Petra*: the name *Tihany* itself.

3.1. In the wake of János Melich's work, the interpretation that the place name *Tihany* derives from a Slavic personal name has become generally accepted. With respect to the etymology of the Slavic personal name concerned, Melich mentions two possibilities: it comes either 1. from the Slavic adjective *tichъ* 'silent' *(tihъ ~ tichъ + oń)* or 2. from truncated names like *Tichomir, Tichoslav,* etc., with the hypocoristic derivational suffix *-oń (Tichomir, Tichoslav → Tich[o] + oń)*. (See: Melich 1903: 331, 1903–1905. 1/2: 129, 1915–1917: 342.)[3] We have to add that in Slavic languages and dialects *-ń* final names are exceedingly rare, therefore in order to maintain this explanation, we would have to assume a "pan-Slavic" process of word final depalatalization, a move not without the difficulties. Given that a *ń* > *n* depalatalization process is generally not characteristic of Slavic languages, it is rather problematic to consider *[tiχoń]* to be the source of names of the form *[tiχon] ~ [t'iχon]*, widely in use in various Slavic languages.

3.2. The Orthodox Church venerates a number of *Saint Tikhon*s. Even the twentieth century gave a saint of that name to the Russian church: Saint Tikhon (†1925), the patriarch of Moscow. He chose this name after the perhaps most well-known and most popular Saint Tikhon of the history of the Russian church: Saint Tikhon of Zadonsk (†1783), the Bishop of Voronezh. His original name was Timofey Savelyevich Sokolov (Тимофей Савельевич Соколов). The new name indicates that Tikhon of Zadonsk was a monk. (In the Orthodox Church, bishops are normally monks for canonical reasons.) Tikhon of Zadonsk could have chosen his monastic name after a number of earlier Russian saints: from earlier periods we mention Venerable Monk Tikhon of Solovki (†?), St. Tikhon of Kaluga (†1492), St. Tikhon of Lukhov (†1503), Blessed Monk Tikhon of Turukhan (†1682), St. Tikhon of Krestogorsk (†17th–18th century). However, we know from his biography that he took his name after his

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3   This derivation was adopted by later research history: Kniezsa 1938: 429; Bárczi 1951: 13; FNESz *Hernádtihany, Tihany;* Zelliger 2005: 22; Fehértói 2006: 168–169; Hoffmann 2007: 8–10, 2010: 43–46.

ancient model, Saint Tychon of Cyprus, because of his devotion to the propagation of the faith (cf. Usener 1907).

For our purposes here, this means that saints with the name *Tikhon* had existed well before the Slavs were converted to Christianity, that is, the name is not of Slavic origin. The change Τύχων > Tikhon is explained by the sound change known as *itacism* (Gyóni 1943: 165–166).

3.3. Saint Tychon of Cyprus (Ἅγιος Τύχων, †425), the Bishop of Amathus, became famous for his endeavours of propagating Christianity. He ruined pagan temples, he destroyed antique sculptures, and so on. Some of his miraculous deeds were associated with the cultivation of grain crops or with vine-growing (cf. Τσολακιδη 2001: 545; PWRE *Tychon* 3).

The name Τύχων must have been widespread among early Christians; it was used, somewhat earlier, by the Bishop of Tamassos, another Cypriot, a participant of the General Council of Constantinople in 381 AD, too (PWRE *Tychon* 2).

The name itself, however, dates back much earlier than fourth-to-fifth-century Greek Christianity. The male counterpart of *Tyché*, the well-known Ancient Greek goddess of fate, was *Tychōn,* a less well-known, phallic deity or demon, an escort of Aphrodite and Priapus (cf. Βερεττας 1997: 449; Kerényi 1977: 101; PWRE *Tychon* 1).

The name itself derives from the Greek verb τυγχάνω (in particular, it is its masculine active aorist participial form). The Greek participle τυχών means ʿ(who has) reached the goal; (who has) hit the mark', and hence 'successful; lucky; happy'. (In this meaning it can be drawn parallel with the latin *Felix* and the old Hungarian *Bódog* ['happy'] personal names.)

The name, then, became popular among Slavic people and was subsequently given folk etymological names such as *Tichomil*, *Tichomir*, *Tichoslav.* On the other hand, it has its own Greek family of names, some of which also survived in Latin. The Latinate version *Tycho* (cf. e.g. Tycho [de] Brahe [1546–1601], Danish astronomer) also attests to a Greek origin, compare Greek *Platōn* ~ Latin *Plato*; Greek *Apollōn* ~ Latin *Apollo*; Greek *Leōn* ~ Latin *Leo,* and so on. In sum, the name *Tichon* is much earlier than the time when the Slavs were converted to Christianity, a fact that is also included in leading etymological dictionaries of Slavic names (Дојчиновић 2002: 65; Hanks–Hardcastle–Hodges 2006: 383; Илчев 1969: 485; Петровский 1984: 209; Reven 2003: 102; Šimundić 1988: 339; Тихонов–Бояринова–Рыжкова 1995: 332; Vasmer 1953–1958. 3: 109; etc.).

3.4. In Hungary, children of Hungarian nationality cannot take this name but it can be found in the collection of names of the book titled "Magyarországi nemzetiségi és etnikai kisebbségek utónévkönyve" [Name book of Hungarian national and ethnic minorities] as a registrable name also in Hungary. The book also gives the etymology of the first names. Reposted as a name of Greek origin [!] beside the allonyms *Tichon, Tihin, Tihon* we find the following etymologies: ʿhappy' (Ruthenian), 'lucky, successful' (Serbian), 'lucky' (Ukrainian). (S. Dávid 2004: 622–623, 734–735, 952–953.)

3.5. To summarize: the name *Tichon* may have referred originally to the title (patron saint) of a Greek monastery founded on this island of Lake Balaton. Political considerations in Byzantium in the 10th century may have led to the choice of the (missionary) saint as the patron of a monastery founded by Greek monks but located quite far from Byzantium. If King Andrew is assumed to be the actual founder, the same can be said of his attitude towards the eleventh-century "Hungarian paganism", in particular, the rebellion lead by Vata.

The "official" Greek name of the monastery, taking all relevant analogies into consideration, must have been Ἅγιος Τύχων 'Saint Tichon', while *petra* 'cave (dwelling) in the rocks' → 'monastery' may have been used as a common noun referring to the home of the monks.

The reference of the name *Tichon*, originally a patrocinium, must have been metonymically extended to the whole island. Also metonymically, the place name was later used to refer to the Benedictine monastery both as a building and as an institution (as in 1251: *Abbas de Tichon* 'the Abbot of Tihany' F. 4/2: 115). In the late Middle Ages, the castle was also named the same (as in 1321: *Castellanus de Tykon* 'Warden of the Castle of Tihany' Cs. 3: 17), and eventually *Tihany* also became the name of the settlement surrounding the Abbey. ∎

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KIVONAT

Görög helynevek a Tihanyi alapítólevélben

A közvetlen görög (bizánci)–magyar nyelvi kapcsolatok feltárása régi adóssága a magyar nyelvtörténeti kutatásnak. A Tihanyi alapítólevél (1055) magyar helynévi szórványainak tanulmányozása során a görög etimológiák lehetősége ez idáig szinte soha nem merült fel. Jelen írás abból a régészetileg alátámasztott feltételezésből indul ki, hogy a 11. század folyamán bizánci görög szerzetesek éltek a Tihanyi-félszigeten. Két név is erről tanúskodik a korabeli dokumentumokban. Az egyik a Tihanyi Apátság közelében megtalálható *p&ra* 'Petra', a másik maga *tichon*, azaz 'Tihany'. *Petra* görög származását alátámasztja az a – régészek által megállapított – tény, hogy maga a hely egy sziklába vájt monostor volt, amelyet a görög szerzetesek alapítottak és szokásaiknak megfelelően építettek. Ezen túl a hely kiválasztása (egy sziget) és a név (*Petra* 'sziklaüreg' nevű kolostorok máshol is megtalálhatók a korszakban) egyaránt inkább görög, mint szláv alapításra utalnak. Ezt a feltevést egyház- és jogtörténeti bizonyítékok is alátámasztják. – A *Tihany* név, melyet a korábbi kutatás szláv eredetűnek feltételezett (közvetlenül egy személynévre, illetve végső soron a 'csend' jelentésű szláv *ticho* szóra vezették vissza), csupán népetimológia alapján kapcsolódott a *Tihomir, Tihoslav* családnevekhez. Valójában a görög τυγχάνω ige személynévként is előforduló aoristos participiuma. A keleti egyházban Ciprusi Szent Tichon († 425), Amathaus püspöke különösen nagy tiszteletnek örvendett; aktív missziós munkájának köszönhetően kifejezetten alkalmasnak bizonyult arra, hogy patrónusa legyen egy görög (vagy görög és szláv) szerzetesek által alapított monostornak.

KULCSSZAVAK: etimológia, görög eredetű helynevek, *petra*, *tichon*, A tihanyi apátság alapítólevele.