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GREEK ΒΑΣΙ-ΛΕΥΣ.

IN analyzing *βασι-λεύς* for composition I start in the most obvious way with *βασι-* (from *gwm-ti-*) in the sense of 'gang' (1° 'uia'; 2° 'caterua'), while *-λεύς* must be a root-noun from **lěw-s*, and is perhaps immediately cognate with Skr. *lu-nāti* 'caedit'.¹ This analysis makes *βασι-λεύς* mean something like 'uiam-muniens,' i.e. a sort of 'ponti-fex.' I think more particularly of the sacrificial leader, the *Ἀρχων βασι-λεύς*, the *Rex Sacrificulus*, who, while he may have been concerned with the making of ways on earth, also made paths for man to the gods. But this aside, he who 'blazed the trail,' who 'loosed' or 'solved' (the problem of) the 'ways,' was 'explorer, guide, leader,' i.e. 'dux.'

But suppose that *βασι-* here means 'caterua,' then *-λεύς* should mean 'leader.' Can we justify a root *lěw-* 'ducere'? A root *lěy-* 'ire,' expanded by a determinant *-t-* and with the factitive sense of 'ducere,'² is found in Eng. *leads* 'ducit,' Germ. *leiten*; and by the same token Cretic *ἐ-λεύ-θω* (in *ἐπηλεύσαν* 'tulerunt') 'fero' may be derived from a root *lěw-dh-*, with determinant *-dh-* and a factitive sense (as compared with *ἐλεύσομαι* 'ueniam') that has passed from 'ducere' to 'ferre,' though the sense of 'ducere' is approximately valid for the Gortynian laws, where the object is a living creature, a 'child.' Still, had the sense passed from 'ducere aliquem' to 'ducere aliquam rem,' an original sense of 'ducere' is allowable, cf. *ἄγει* 'leads,' but also 'brings, fetches.' That in *lěw-dh-* *dh* is a determinant may be felt the more because of Homeric *νεήλυνδες* 'aduenae,' with determinant *d*.

The parallelism of *lěy-t-* and *lěw-dh-* in the sense of 'ire; ducere' is perhaps attested in the *ἐλεύθερος*-sept, if *ἐλεύθερος* means 'moving,' or rather 'solutus,' as opposed to 'uinctus,' cf. *ἐλεύθερον ἡμῶν* in Homer = *λύσεως ἡμέρα*. The Greek lexicographers seem to have interpreted *ἐλεύθερος* of the freedom of motion (cf. ap. Prellwitz, s.v.). Phonetically it seems impossible (see further below) to derive Lat. *liber* from *lew-dh-*, but I derive it from *lěy-dh-*, as

¹ The root *lěw-* 'caedere' is not different, *pace* Walde, *Wtb.* s.v. *luo*, from the root set down for Lith. *lidutis* 'aufhören.' Any Englishman knows the use of *cuts* for 'forsakes, abandons, leaves.' Examples of this semantic change, and on to 'ceases,' in *AJP.* 26, 396; 405.

² Cf. Germ. *zieht*, intrans. = 'mouetur, it'; but trans. = 'ducit.' With a somewhat different turn of the factitive sense, the Sanskrit root *r* as set down by Whitney means 'go; send.' The German *föhren* is a factitive to Eng. *fares*; also cf. Germ. *senden* (cf. Kluge, *Wtb.*).

German *ledig* from *lěy-t-*, and define all three of the words, *ἐλεύθερος*, *liber* and *ledig*, by 'solutus.' For a pair of parallel roots *lěw-* and *lěy-* defined by 'nachlassen' see Walde s.vv. *lassus*, *lenis*, *luo*, but the original sense was 'to cut loose from,' i.e. 'caedere' (see in general Fay, AJP. 26, 172), cf. *λύει* 'looses.' But the sense of 'going,' the notion of freedom of motion, cannot be excluded from the development of this group, for the sense of 'ire' arises too often with verbs meaning 'caedere' to be called in question (see examples in AJP. 26, 198).

The feminine form *βασι-λῖς* may also be explained as a compound, -*λιδ-* being from a root with -*d-*, *lěy-d-*, while *βασί-λισσα* exhibits a *posterius* possibly from -*lit-yā*: *lěy-t-* 'leiten.'

But let us look further now to justify the assumption that the root *lěw-* 'τέμνειν' is found extended in Greek *ἐ-λεν-θ-*¹ in the sense of 'ire; ducere'; and that in *βασι-λεύς* the unextended root-noun means 'dux.' This group of meanings seems also attested for a root *rũ-* (weak stage), represented in Lat. *ru-trum* 'digging tool' (cf. *τέμνων γῆν*) under conditions in which **lutrum* might have originated proethnically by dissimilation. Further cf. Latin *ruit* 'properat' (verb of motion): *ὀ-ρού-ει* (same meaning), Av. *aurvant-* 'celer.' With the original sense of 'digs,' *ὀρύσσει*, cf. *λήιον* 'seges' with *λ.*²

The sense of 'ducere' is found in Homeric *ἐ-ρύ-ειν*, with half as many and quite as cogent cases against digamma (*F-*) as for it (see Monro, *Homeric Gram.*,² p. 362). I interpret the cases with *F-* as due to composition with the preposition **σF-*: Lith. *sù* (cf. *σύ-ν*) 'cum.' Thus there are two stems to reckon with, *eru-(s)-* and *sw-eru-(s)-*, 'ducere' and 'conducere.' From the preposition *sw* we may explain, as I am doing in another connection, not a few cases of 'roots' with 'movable' *s-* and *w-*. Thus the middle form *ἐρυ-σθαι* 'seruare' may be a specialization of (*σF-*)*ερύ-ειν* 'ducere' ('retten' from 'mit-ziehen'). It curiously happens that if we write (*sw-*) *erw-*, as the 'root' appears before vowels, we can connect *seruare* with *ἐρυ-σθαι* and, if we assume dissimilative loss now of the first and now of the second *w*, *ὀράειν*, rough breathing included, is connectible with (*ob-*)*seruare*, and *ὀῤῥος* (for **ὀῤῥος*) 'Hüter' with Av. *haurvaiti* 'hat acht, schützt'; cf. Av. *haraiti*=*haurvaiti* directly with Homeric *ὀρουνται* 'custodiunt.' Thus the root *wer-* in Eng. *war-den* is a legitimate reduction of (*s*)*w-er(w)-* 'mitziehen; retten'=seruare; custodire.' For the sense of *ὀράειν* 'obseruare' (: *seruare*) cf. Eng. *beholds*: *holds*, O.Eng. *cēpan* 'to observe, notice, attend, keep' (=seruare).

I would now challenge the correctness of the phonetic process imagined by Brugmann (*Gr.* I² §102) to exhibit, exempli gratia, how the *ī* of *liber* arose, viz: [*leuβ*], *loüβ-*, *leiβ-*, *lib*. This phonetic privilege, first imagined by

¹ Cf. Homeric *ἐ-λύσθη* 'caesus est; cecidit,' *ἐλυσθεις* 'caesus; cāsus' (see on *caedit*: *cadit*, Fay, AJP. 26, 397).

² Offence need not be taken because of the lack of differentiation of the kinds of cutting, cf.

our daily use of *chops*= 'splits, cuts, breaks,' but in *chops cotton*= 'hoes'; and note the wide fission of meaning in French *couper*, which started with the sense of 'a buffet.'

Parodi (ap. Brugmann, l.c.) is supported by the following instances wherein *ǣ* fluctuates with *ɛ* when preceded by a labial (including *l*), if also followed by one.

(a) *lǣbet* | *lɛbet*. For me, this fluctuation is due to the production of *ü* from *u* in the syllable after the accent, e.g., in *pér-lübet*, *quám-libet*, etc.; cf. *bīgae* from *bi-yigae*, *bi-yugae* (*bi-ǣigae*, *bi-ǣugae*); *inclutus* | *inclitus*.

(b) *fimus*. For the originality of *i* see Walde, s.v. Or is *fimus* a Roman syllable inversion for dialectic **mifos*: Skr. *mīḍha-m* 'stercus,' cf. *mih-* 'dunst'? This sept shows alternation of *ǣh* with *gh*, cf. *meghá-s* 'cloud' whence derived the senses of 'dark; to sleep' (pace Uhlenbeck, s.v. *meghá-s*). In this shift of *m-f* to *f-m* *fumus* 'smoke' would have played a part.

(c) *liber* 'bark': *delubrum* 'dicebant fustem delibratum, hoc est decortiatum, quem uenerabantur pro deo' (Paulus-Festus, p. 51 de P.). This is an explanation of *delūbrum*, and the redactors of the *Thesaurus* very properly do not enter the word *delūbrum*, but cite this passage under *dēlūbrum*. If there is a basis of fact for the excerpt of Paulus the fact is that a *delubrum* was originally a *βέρας*, a deus ligneus, a totem,¹ and it may be that *dēlūbrum* first meant 'statua' and afterwards 'statuae locus.' Then it is from *dē-lū-dhro-m* 'de-sectum.' But *liber* of the 'bast' or 'inner bark' is from *li-dhro-s*, and meant, or may have meant, 'sich anschmiegend,' thus belonging with the *λίον*-sept. I once compared Germ. *leder* with *liber* (AJP. 26, 191), but this is only possible if *lē(y)-* 'caedere' had a reduced grade *le-*. Perhaps *leder* is from *le[p]-tro-*: *λοπός* 'peel' (of an onion), but in *λοπός δέρματος* of split leather.

(d) *clipeus* | *clupeus*. With Froehde I regard *clipeus* as cognate with O.Norse *hlif* 'shield.' Liuius Andronicus the schoolmaster may be responsible for the spelling *clupeus*, having in mind passages like *σάκος εὐρὺ καλύψας* (P 132), *πρόσθεν δὲ σάκος στέρνοιο καλύψας* (X 313). We must not forget to hunt for the trail of the Greek schoolmaster in even the earliest variants of Latin orthography. The form *calíptra* for *καλύπτρα* represents in transcription the fashion that pronounced *cignus* (cf. Ital. *cecero*, ap. Lindsay, *Lat. Lang.*, p. 36) for *cygnus*.

(e) *lumpā* | *limpa*. The spelling with *i* cannot be dissociated from *limpidus* and ultimately *liquidus*.

After having passed in review all the alleged cases for the production of *i* from *u* in the syllables *lúb-*, (c)*lúp-*, *fúm-*, *lump-* I do not find a single probable case of the phonetic change inferred by Parodi and Brugmann, and I cannot believe that *liber* derives from *lewdhero-*, but rather conclude that it is from the root *lēy-dh-*. In view of O.Lat. *loebertatem* (*loebesum*) we must write an *o*-grade start-form *loydhero-* (*loydhes-*). I interpret the name of the wine god *Liber* (Sabine *Lebasius*) as 'releaser,' cf. his Greek name of *Λυαῖος*. The

¹ In the exhibit of totem poles from Alaska at the Columbian Exposition in St. Louis I was greatly struck by the resemblance of the head on

the top of one of these poles, some thirty feet in height, to the type of the Jupiter of Otricoli.

Sabine form *Lebasius* (Seruius), if not a bad reading for *Lefasius*, presents a Latinized *b* for *f*, unless in the absence of evidence to the contrary we conclude that in the Sabine dialect interior *-f-* (from *-dh-*) yielded *-b-*.

To return at the end to *βασι-λεύς*, perhaps the root-noun *-lēws* originally meant 'looser, releaser' (cf. *λυτήρ* 'deliverer; arbitrator'), and thus *βασι-λεύς* = 'cateruam- (secedentem-) resoluens.' This definition brings *-λεύς* very close to *λύει* in meaning.

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