§1 One portion of the Old West Frisian text Thet Autentica Riocht, a treatise consisting of extracts from Roman and canon law, is headed – in the Codex Aysma version (see footnote 1) – Tiaen teken sinter inda lichama onzes hera godes. In Jelle Brouwer’s edition, the text of the ninth of these ten signs in the Host reads as follows (1941: 72, section 97p):

U. That IX, that god al swens mei in also manigha logum wassa.
A. Dyo nijoghende is dat god meij al yons wassa in alle logem.¹

In his unpublished transcription of Codex Unia, Dirk Boutkan agreed with Brouwer in reading ‹swens› in U.²

Buma, Gerbenzon and Tragter-Schubert translate the Aysma text as: “Das neunte ist, dass Gott gleichzeitig an allen Orten sein kann.” (1993: 279). The focus of this note is the phrase rendered “gleichzeitig”: al swens, respectively al yons.

§2 Brouwer has a long discussion of U al swens in his commentary (1941: 213; largely following Buitenrust Hettema 1888: 3-5). Brouwer starts from the Codex Aysma reading al yons and details the attestation of this phrase, also spelled al jowns and al yens. Formally, he notes the spread of spellings for “evening” in Old West Frisian as a parallel: these include evend, ewend, iouwen, io(u)nd, showing the sound-change seen in the Frisian place-name Ljouwert (compare the Dutch name of the city: Leeuwarden; for a

¹ U refers to the Codex Unia, folio 74b; while A denotes the Codex Aysma, page 119, since published in its entirety by Buma, Gerbenzon and Tragter-Schubert (1993: 278, section 390. Their transcription differs slightly from Brouwer’s at the beginning: Dyo nyoghende is, dat God mey …).
² I am grateful to Anne Popkema for giving me access to the transcription of Boutkan. In the manuscript, there is a deletion between Brouwer’s al and swens. Boutkan’s footnote 1498 to his transcription al swens indicates that he thought the deleted words read swes mei.
discuss (/cf. Dyk 2007/) as well as the loss of -w- before a consonant. Brouwer also cites Middle Dutch aleffens “tegelijk (at the same time, simultaneously)”, which supplies the key to the meaning. Buma, Gerbenzon and Tragter-Schubert translate the other instances of the phrase in Aysma as “zugleich”: sections 44 and 113. Likewise, Overdiep and Tjessinga translate the form allijons (al Lyons in one manuscript) as “tegelijk” in their edition of De rechtsomgang van Franekeradeel (1950: 27, section 77; and 28, section 84).

Towards the end of his note, Brouwer wonders: ‘is al swens een verschrijving voor “al ewens”? ’ (1941: 213). In similar vein, the dictionary of Old Frisian by Hofmann-Popkema, under the entry alevenes (2008: 10a) cites the spelling alewens followed by a question mark. Anne Popkema informs me that this refers to the locus in the Unia version of Thet Autentica Rijocht and is put forward as an emendation of what Hofmann, following Brouwer’s edition, took to be al swens.

§3 There is no need for emendation, however, as the Codex Unia reading actually is ‹al ewens›. I use angle brackets to indicate graphs.

The ‹e›-shape at the beginning of ‹ewens› on 74b is a minor variant in Junius’s Late Court hand (mixed cursiva anglicana and secretary) in this section of the manuscript, but a similar example nearby is the initial ‹e› of ‹een› at end of line, two lines down. An even closer resemblance is provided by the ‹e› of ‹seck› at the beginning of Thet Autentica Rijocht on folio 69a (second line of the text); presumably, no one would propose reading ‹ssck›? Compare also folio 71b line 10, the first ‹en›. See the illustrations.

---

3. Compare also the form oniown, found in the phrase oniown tzyse “reach a decision with an uneven number of participants” in the Jurisprudentia Frisica in Codex Roorda, which is findable in Hofmann–Popkema under the headword uneven, unioun (2008: 530b). I am grateful to Bram Jagersma, University of Leiden, for supplying the reading.

4. Compare also the Dutch adverb tevens, teffens (< te even[s]) “at the same time”. I am not aware of an equivalent to aleffens in (Middle) Low German.

5. The dictionary lacks the spellings al yons and al yens of Codex Aysma.

6. I think, too, that the first deleted word (cf. footnote 2) is ‹ewes›. Presumably, Juius crossed it through because it lacked the ‹n›, so he wrote it again. It would be gratifying to think that he did not choose to add an abbreviation mark to ‹ewes› because he was faithfully copying his exemplar…
It is true that some word-initial ‹s›-forms are very like the initial character of ‹ewens› – for example, the one in ‹Sint› at beginning of the fourth line from the end of 70a – but these all are capital letters at the beginning of sentences. 7

7. I am grateful for advice and encouragement to Prof. Michelle Brown of the Institute of English Studies at the School of Advanced Studies, University of London, and Prof. Henry Woudhuysen, University College London, who both confirm my reading. I would also like to express my thanks to the editors of Us Wurk.
REFERENCES