

Teach Yourself Old Romanian (for Missionaries)? Transliteration, Phonetic Transcription, and Interdialectal Translation in the *Evangeliarium Illyiense* (ca. 1750)

How did a native Hungarian speaker born at the end of the 17th or the very beginning of the 18th century, learn (Old) Romanian for missionary purposes? How did he acquire his knowledge of the Cyrillic script needed to read printed texts in Old Romanian? What can the way in which he transliterated / transcribed the same texts into Latin script, using graphic solutions imported from Hungarian (his L1), tell us about the experience of similar bilingual and biscriptural individuals in Transylvania in the first half of the 18th century? How does such a bilingual speaker cope with the challenge of translating complex texts into Romanian (his L2), when his linguistic competence is clearly insufficient?

I will try to provide answers to these questions with the help of the *Evangeliarium Illyiense*, a manuscript miscellany copied ca. 1750 for the liturgical and pastoral use of the newly-founded Roman Catholic parish of Ilia in southern Transylvania. The unknown copyist, a Hungarian Franciscan friar who had learned a southern Transylvanian variety of Romanian somewhere in an area between Sibiu and Făgăraș, produced a unique, yet hitherto unstudied, source (both in its extent and in its makeup) for understanding the dynamics of Hungarian-Romanian bilingualism and Cyrillic-Latin biscripturalism. The manuscript contains Gospel readings and Psalms copied from the 1688 Orthodox Bible printed in Bucharest (transliterated into Latin script) as well as original translations of liturgical, ritual, and pastoral material made by the copyist from Western Catholic sources.

I intend to argue that this material provides a unique opportunity to study the ways in which a bilingual speaker could rely on conventional systematic phoneme-grapheme equivalences when transliterating Romanian from Cyrillic into Latin script, the extent to which his own competence in a regional variety of Romanian motivated him to use interpretative phonetic transcription in rendering a dialectally hybrid printed text, and his ability to intervene in it by interdialectal translation. I will also discuss several examples of analogical morphological formations that occur in the texts translated by the Franciscan copyist, in order to illustrate how he tried to adapt his insufficient knowledge of Romanian to the challenging task of translating (rather than just copying) a highly complex text.

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