REFERENCE DICTIONARY OF UKRAINIAN NAMES

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REFERENCE DICTIONARY OF
UKRAINIAN
NAMES

With pronunciation and etymology

English - Ukrainian
Ukrainian - English

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REFERENCE DICTIONARY OF UKRAINIAN NAMES
ENGLISH – UKRAINIAN and UKRAINIAN – ENGLISH
PREFACE

GENESIS AND METAMORPHOSES OF UKRAINIAN NAMES IN TIME AND SPACE

The origin of Ukrainian names is lost in the misty abyss of ancient times, going back to the Proto-Indo-European era.

The pre-Christian names used to be either characteristic or wishful. Characteristic names revealed the specifics of people's behavior, character, appearance, as well as remarkable circumstances related to them. For example, *Semak* (*Seventh*) – the seventh child in the family, *Malusha* (*Little One*) – a girl that is not too tall, *Nosal* (*Nosed*) – a boy with a big nose, *Nesmiiana* (*Non-laughing*) – a gloomy girl, etc.

Pre-Christian wishful names were given in the hope to control the fate of the people. For instance, to scare away evil, children were given names derived from dangerous predatory animals (*Wolf*, *Bear*), while the names of *Shchasny* (*Happy*) or *Rozumnyk* (*Smart*) were supposed to make them happy or smart respectively. The same goal was pursued by compound names, whose elements indicated the desired characteristics of their bearers (*Dobroslav* (good + glory) – "let him glorify the good", *Vseliub* (all + love) – "let everyone love him", *Dzvenyslava* (*ring + glory*) – "let her glory ring", *Liudmyla* (*people + like*) – "let people like her").

Unlike other pagans (e.g. Greeks or Romans), the names of the proto-Ukrainians were not associated with any pagan gods, i.e. they were of a household rather than religious nature. Some researchers (Beley 2010) explain it by the fact that in Ukraine, before the introduction of Christianity as the state religion (in 988), local beliefs had not matured enough to transform into a generally accepted pagan doctrine.

For a time, the names remained semantically transparent, as they all were of Slavic origin. However, starting from the ninth century, the first Varangians started coming to Rus bringing along their names (though certain authors (Skliarenko 2006) consider them to be of the Celtic origin). Some of them (*Hlib, Ihor, Oleh, Olha*) have survived to this day.

The toponym "Rus" originally denoted the triangle between Kyiv, Pereiaslav and Chernihiv (Hrushevskyi 1907), and later was extended to the entire territory subject to the Grand Kniaz (King) of Kyiv, which in its heyday (XI-XII centuries) stretched from the Baltic to the Black Sea. Rus used to have close contacts with European states. For example, in the XI century, the daughter of Volodymyr the Great, Dobrohniva, was the Queen of Poland; the daughters of Yaroslav the Wise – Anna, Anastasia and Yelyzaveta (Olisava) – were the Queens of France, Hungary, and Norway and Denmark respectively, while his granddaughter Marharyta was the Queen of Scotland.

The colonization, and hence Christianization, of the northern territories (later – the Rostov-Suzdal principality, from which modern Russia is believed to have originated) began in the XII century. The local population belonged to Finnish tribes (Moksha, Meria, Muroma, etc.) who spoke their own languages. Christianization of Rus was carried out through the Bible translated by the Bulgarian missionaries Cyril and Methodius (860) into the Old Bulgarian (Church Slavonic) language that was used for religious purposes and in official communication. As the local (non-Slavic) languages did not affect the use of Church Slavonic, it ultimately resulted in the formation of a new language that served as a basis for contemporary Russian. The influence of Ugro-Finnish languages on the modern Russian language is felt only in pronunciation and toponyms (*Moscow* – still water, *Vologda* – white city). On the other hand, the share of Old Bulgarian (Church Slavonic) lexemes is about half of the vocabulary of Russian (Filkova 1974; Lotte 1982; Krysin 2004), unlike Ukrainian, which developed on a vernacular basis.

As a result, there have developed significant differences between Ukrainian and Russian. Contrary to popular belief, these two languages are not the closest Slavic counterparts. According to research (Tyshchenko 2012), out of 82 specific features of Ukrainian phonetics and grammar, only 11 coincide with Russian, while the rate of coincidence with Belarusian amounts to 29, Czech and Slovak – 23, Polish – 22, etc. Similarly, in terms of vocabulary, Ukrainian is closest to Belarusian – 84%, lexical similarity to Polish is 70%, to Slovak – 68%, and to Russian – only 62%. On the other hand, the lexical similarity of Russian to modern Bulgarian is 73%.

The worship in the Ukrainian lands was conducted in the Ukrainian language, as evidenced by the early Ukrainian translations of the Gospels used in the church service, e.g. the Ostromyr Gospel (1057), the Kyiv Psalter (1397), the Peresopnytsia Gospel (1560). At the same time, in Moscovia, the service was conducted only in the Old Bulgarian (Church Slavonic) language. For a while, it had little effect on the Ukrainian church, since its metropolitan (archbishop) was subordinate directly to Constantinople. However, in 1721, the Muscovite Tsar (King) Peter I declared himself emperor, latinized the name Rus (Russia) and appropriated it to the newly created empire. Since then, Ukrainians, in order to distinguish themselves from the inhabitants of the former Moscovia, increasingly began calling their land *Ukraine*, although this name had been used long before (it is first mentioned in the Kyiv Chronicle of 1187).

Peter I abolished the institution of metropolitanate, having initiated the Holy Synod as part of the government, which took over the entire management of church affairs. It started the total pressure on Ukrainian culture, language and church. Two tsarist decrees of 1863 and 1876 banned the use of the Ukrainian language in official communication, printing, education and worship. It significantly limited the possibilities of preserving Ukrainian church identity, including its influence on naming the newborns.

The adoption of Christianity as the state religion brought a massive wave of foreign (Old Hebrew, Greek, Latin) names. According to some authors (Nikonov 1969; Maitan and Povazhai 1998; Chuchka 2004), it caused the fierce struggle of the church (since it was a clergyman who gave the names to the children at their baptism) with pre-Christian (Slavic in origin) names. As a result, the latter were pushed to the periphery of use.

However, other authors (Beley 2010), challenge this theory, offering a number of supporting arguments. In their view, the registers of pre-Christian names, on the one hand, and Christian names, on the other, practically did not compete with each other, because they were completely different in nature.

A pre-Christian name was chosen by parents and did not differ from the rest of the vocabulary, i.e. it had a transparent semantics and therefore – a powerful characterizing potential. In addition, there could be a wide range of motives in choosing a pre-Christian name, the name itself could be changed throughout life, and it was mainly used in oral communication.

On the other hand, it was not the parents, but the priest who gave the Christian name and its foreignness was obvious, i.e. due to the ambiguity of its semantics, it could not realize the wishful function. The only motive for the Christian name's assignment was to provide the child with a heavenly protector, and its functioning was carried out mainly in the written communication.

The asymmetry of the two registers is seen by some authors (Beley 2010) as a guarantee of their parallel use basing on the opposition of "unofficial (pre-Christian)" versus "official (Christian)" names. This assumption is corroborated by historical facts. The Grand Kniaz (King) *Volodymyr* of Kyiv was baptized with the Christian name *Vasyl*, and his son *Yaroslav the Wise* had the Christian name of *Heorhii*. This double-name custom did not apply exclusively to nobility or immediately after the introduction of Christianity, but also to common people and in later periods. In the following centuries, we come across the formulations like

Allexander cum in domo olim Nyezgoda (*Alexander*, or domestically *Nyezgoda*) or *Iohannes dictus Russok* (*Iohannes* also named as *Russok*) (Beley 2010).

Christian names were not brought to the Ukrainian terrain directly from Byzantium. They arrived there indirectly through the Bible translated by the Bulgarian missionaries Cyril and Methodius. In Bulgaria, Christianity, as a state religion, was introduced more than a hundred years earlier (863). Thus, Christian names had already been partially slavonized there, before they even reached the Kyivan lands, where their adaptation continued within a range of variations. Thus, the ancient Greek [*Theódōros*] turned into *Hvedur*, *Hvedir*, *Vedir*, *Pedir*, *Fedur* or *Fedir*, where only the latter form has survived till now. The need to adapt the new names to the phonetic structure of the Ukrainian language brought about appropriate changes, such as replacing the initial *a-* with *o-* (*Aleksii* – **O***leksii*), deleting it (*Atanas* – *Tanas*), or replacing the initial *e-* with *o-* (*Elena* – **O***lena*). Frequent morphological changes caused numerous variations, as, for example, in the case of the ancient Greek [*Geōrgos*], which was rendered as *Heorhii*, *Yehor* or *Yurii*, the variants that have developed into separate names later. Some foreign names were literally translated from the source language. For example, the Ukrainian names *Vira* (faith), *Nadiia* (hope) and *Liubov* (love) are actually calques of the corresponding Greek names, which denote the three divine virtues.

Over the centuries, the system of Christian names, through their adaptation and use, has become an integral part of Ukrainian spiritual culture. The church monopoly on the choice of name had gradually weakened, and after the adoption of the Law on the separation of church and state (1919), it finally declined.

However, the development of the Ukrainian names' register based on the national culture was complicated by the absence of their own state, the division of the Ukrainian ethnic areas between several states, and, in some cases, even the prohibition of the Ukrainian language. In the 19th century, the national intellectual

elite chose the folk tradition as the basis of the Ukrainian literary language, as well as the Ukrainian onomasticon.

As a result, the forms *Oleksandr* and *Oleksii* substituted the church-approved *Alexander* and *Alexei*, for example. Ukrainian writers, especially Taras Shevchenko, had a significant influence on the development of the Ukrainian names' system. Ukrainian philologists joined their efforts by compiling the first dictionaries of the Ukrainian language (Biletskyi-Nosenko 1830-1840; Zapara 1849; Hrinchenko 1909; Ohienko 1924). However, since the Ukrainian lands were divided between several states, it was impossible to compile a unified Ukrainian register of names or even develop its uniform criteria.

It became possible only after the Second World War, when most Ukrainian territories were united within the Ukrainian Soviet Socialist Republic. The year 1956 saw the publication of the first register of Ukrainian official names (Dziatkivska, Levchenko and Skrypnyk 1956). With minor changes, including the authors' composition, it was reprinted four more times (1961, 1967, 1972, 1976). In 1986, the Potebnia Institute of Linguistics (National Academy of Sciences of Ukraine) brought out its expanded version (Skrypnyk and Dziatkivska 1986), which was reprinted (with some changes) in 2005. In the same year, the Institute of the Ukrainian Language of the National Academy of Sciences of Ukraine printed their own Dictionary of Ukrainian Names (Triiniak 2005).

Onomastic studies allowed to develop the criteria for including names into the relevant register basing on the degree of their formality. According to the available research (Beley 2010), these criteria include at least three parameters: structural (compliance with the norms of the literary language), emotional-evaluative (absence of emotional-evaluative connotations) and pan-national (prevalence among all Ukrainians, regardless of their residence and social status).

The period when Ukraine used to be part of the Soviet Union was characterized by the pressure of communist ideology and attempts to introduce

new names associated with its leaders (e.g. *Vladlen* from Russian **Vladimir Lenin,** *Ninel* from **Lenin** spelled backwards) and the realia of the time (*Traktor*, *Elektrofikatsia*, etc.). It was accompanied by the intensification of russification through the so-called "rapprochement of the Russian and Ukrainian languages", specifically, by forcibly introducing archaic Old Slavic names such as *Aksenia* or *Afanasiy*, whose structure is closer to Russian than Ukrainian (compare the Ukrainian *Oksana* or *Opanas*). Russification was also promoted by the popularization of Russian diminutives, such as *Vierka* (instead of the Ukrainian *Virka* or *Virtsia*), as well as the removal from the official register of the well-accepted literary variants, such as *Lukash*, *Natalka* or *Odarka*).

These factors caused significant and systemic deformations in the Ukrainian names' register, which, however, managed to survive. In some authors' opinion (Beley 2010), it happened due to the non-conformism of the vast majority of Ukrainians, the conservatism of the Ukrainian village and the efforts of the national intellectual elite.

Ukraine's independence (1991) and the changes in the cultural and political conditions of the abovementioned register's functioning resulted in its radical transformation.

First, in the late 1980s and early 1990s, it was completely decommunized – Ukrainians (even supporters of the communist idea) stopped giving their children names associated with the communist ideology. The policy of regaining national spiritual values and granting Ukrainian the status of the state language, created favorable preconditions for the popularization of Ukrainian names. On the other hand, the liberalization of national legislation regulating the granting and functioning of personal names has also brought along some problems. They are primarily related to the impact of the neighboring countries' languages and the globalization processes. The global expansion of names (mainly of Germanic and Romance origin) occurs principally through pop culture, cinema, the Internet, etc. Until recently, there used to be a tremendous pressure on the part of Russian

pop culture and Russian-language media, but after to the annexation of Ukrainian territories by Russia in 2014 and the large-scale invasion of Russian troops into Ukraine in 2022, Russian influence in Ukraine has dropped to a minimum.

In addition to documentary (passport) names, the register includes diminutives (informal names) that are characterized by significant individual variability.

The variability phenomenon, which is inherent in documentary names as well, manifests itself in various aspects. The main phonetic and morphological variations include: alternation of vowel sounds (*Yefrem – Okhrim*; *Moses – Musii*); alternation of consonant sounds (*Pheodosia – Teodozia*; *Stephan – Stepan*); ommision of the beginning or the end of the name (*Glykeria – Lykera*, *Arseniy – Arsen*); Ukrainian-specific language forms in *-a, -o, -ko, -ash, -osh* (*Oleksii – Oleksa*, *Lavr – Lavro*, *Lev – Levko*, *Luka – Lukash*, *Yerofii – Yarosh*). The variability of female documentary names is most often provided for by the endings *-ia* and *a* (*-ya*): (*Nataliia – Natalia*, *Paraskoviia – Paraska*) (Skrypnyk and Dziatkivska 2005).

Within different periods, the popularity of names in Ukraine has fluctuated within a certain range. For example, in the XVII-XVIII centuries, children were often given such names as *Hryhorii, Petro, Vasyl, Fedir, Simon, Panas, Yevdokiia, Anna, Priska, Maria*. At the end of the XVII century, there was a tendency to choose the historical names related to ancient Kyiv kings and queens – *Olha, Volodymyr, Yaroslav, Sviatoslav*. In the XIX century, the most popular girls' names used to be *Maria, Maryna, Anna, Anastasiia, Kateryna, Vira*, *Nadiia* and *Khrystyna*, while the boys were frequently called *Ivan, Petro, Vasyl, Mykhailo*, *Oleksa, Pavlo* and *Matvii*. At the end of the XX century, the most widespread names were *Tetiana, Nadiia, Olena, Nataliia, Mykola, Volodymyr* and Serhii, while at the beginning of the XXI century – *Anna, Sofia, Maria, Victoria, Dariia, Veronika, Polina, Artem, Oleksandr, Maksym, Bohdan, Nazar* and *Dmytro*.

Today, more than two million Ukrainian women have the name of *Maria*, 1.7 million – *Anna* and 1.7 million – *Valentyna*, followed by *Olha*, *Halyna*, *Tetiana* and *Nadiia* – over 1 million each. Among men, the most common names in Ukraine are *Mykola* (1.9 million), *Volodymyr* (1.7 million) and *Oleksandr* (1.6 million), followed by *Ivan, Vasyl* and *Serhiy* (1 million each).

According to the available research (Skrypnyk and Dziatkivska 2005), the Ukrainians' motives for choosing names for their children fall into a number of categories. One of them is the family tradition, when children are named after their father, grandfather, mother, grandmother, etc. Another reason is honoring prominent personalities, e.g. *Yaroslav* (in tribute to the Kyiv king Yaroslav the Wise) or *Roksolana* – to respect a Ukrainian woman (wife of the Turkish Sultan Suleiman I), who played a significant role in the political life of Turkey in the XVI century, and became popular due to the historical novel and the TV serial. An important consideration, especially when choosing a name for a girl, is its euphoniousness – most popular female names have sonorous sounds (*Alla, Hanna, Olha, Yulia*). There is also a revived interest to historical Old Slavic compound names with -*myr*, -*slav*, etc. components (*Zlatomyra* – gold + peace, *Bronyslav* – defend + glory).

Thus, despite globalization, there are obvious positive changes in the revival of Ukrainian traditions. The popularity of Christian symbolic names, such as *Borys*, *Kyrylo*, *Oleksii*, has noticeably increased. When choosing a child's name, more and more parents rely on the ancient Christian tradition of giving a name in accordance with the church calendar. For example, according to archival data (Beley 2010), the majority of boys named *Andrew* or *Mykola* were born in December, when the church celebrates the days of Apostle Andrew the First-Called (December 13) and Nicholas the Wonderworker (December 19). The liberalization of Ukrainian legislation has also contributed to an increase in the proportion of names of non-Ukrainian origin, especially in regions bordering other countries, such as Hungary (*Laszlo, Ilona*), Romania (*Vasile, Mirela*),

Slovakia (*Shtefan*, *Ivana*), Poland (*Tomasz*, *Jadwiga*), etc. This meets the high standards of the European Charter for Regional or Minority Languages and testifies to the democratic nature of the Ukrainian state.

THE PURPOSE OF THE DICTIONARY

The issue of the Ukrainian first names in the anthroponymic space of the European Union is quite extensive and comprises many questions. Therefore, this Reference Dictionary can be useful for linguists-researchers, translators, teachers, etc. It also aims to partially satisfy the interest in Ukraine, its history and culture, which is observed in the Western world in connection with the heroic resistance of Ukrainians to the Russian aggression. In addition to purely cultural, this dictionary can also meet a number of practical needs related to the influx of Ukrainian refugees to Europe and America and the need to solve their problems, which may require the execution of various documents, where the correct spelling of names is important.

In total, around 7.9 million Ukrainians who fled the full-scale Russian invasion of Ukraine in 2022 were registered across Europe. Refugees had a right to a residence permit, enter the labor market, and enroll children in educational institutions. At the beginning of the school year 2022/2023, about half a million Ukrainian children were enrolled in education systems in the EU. Prior to it, at the end of 2021, Ukrainian citizenship was the third most common non-EU citizenship for the total number of residence permits within Member States (Eurostat, November 2022). A significant increase in the number of Ukrainians abroad automatically entails an increase in the volume of interpersonal formal and informal communication, which also requires the ability to correctly spell and pronounce Ukrainian names.

No scholar would argue with the thesis that personal names are core components of identities. However, consistently mispronouncing a student's name can impact learning motivation and sense of belonging, according to new

research by Nottingham Trent University (Pilcher and Deakin-Smith 2022). Not only the students but everybody sees pronunciation of names as an issue of respect, equality, and inclusivity, and appreciated any efforts to try to say her/his name correctly. We see that it is important for Ukrainian refugees' sense of belonging to Europe and Western World to properly pronounce their name. The present Dictionary aims to sensitise people to be aware of this and helps them to improve their skills. It may be used to produce all kinds of guides and recommendations for centralised policies on name pronunciation.

The Dictionary does not claim to be an exhaustive description or scientific analysis of all Ukrainian names. Based on the corpus compiled with Nomograph (knowledge graph) and the most authoritative dictionaries of names published in Ukraine (*see the list of sources*), it contains the most common names in official use today, regardless of their origin. The Dictionary also includes those documentary names that are rarely used nowadays for naming newborns, but are still found in the older generation, especially in patronymic forms, or have become the basis of many surnames. Additionally, it reflects the colloquial fund of Ukrainian names. Taking into account the normative orientation of the Dictionary, it does not include the dialectal regional variations, derogatory and rude variants or nicknames.

MONDONOMO NOMOGRAPH AS ONOMASTIC KNOWLEDGE GRAPH

In modern onomastic lexicography there is an increasing awareness that dictionaries should be corpus-based. In multilingual lexicography related to the Ukrainian proper names only few corpora exist and none of the larger corpora have been thoroughly transcribed and analysed for dictionary production. This gap is going to be filled by the project presented here. A technology enabling the computer to understand and process the names people use, named entity processing technology, is considered fundamental among the technologies necessary to further expand computer applications, because it will optimize the

man-machine interface. To make good use of current names processing technology, the Mondonomo is developing Nomograph, the onomastic knowledge graph, which is able to accurately understand named entities data in high volume to compile corpora for large-scale dictionaries, registers, indexes, charts, and/or encyclopedias.

Mondonomo has been building a Nomograph knowledge graph, the most extensive database of proper names that includes various semantic relations among names and their features in an iterative process. Each iteration starts with data gathering and includes different language processing steps such as data cleaning, named entity recognition (NER), language and entity classification, data labelling, and machine learning of various name understanding models. An initial dataset consisted of more than 41 Tb of data from 618 different sources from multiple publicly available datasets, both unstructured like C4 Multilingual dataset or scanned phone dictionaries and structured like Wikidata or VIAF.

In order to comply with privacy protection, all personal data are anonymised to the greatest extent, and only statistical data are kept. After the fifth iteration, at the end of the year 2022, Nomograph contained almost 200 million different name forms in 6000 name/script/country combinations and over 3 billion data points (name features and relationships among names). IT department estimates that the knowledge graph covers almost 98% of human names in most living languages. In cooperation with renowned linguists worldwide, Mondonomo is constantly improving the completeness and precession of Nomograph and building new AI models for different aspects of proper name understanding.

THE STRUCTURE OF THE DICTIONARY

The Dictionary consists of a preface, an explanation of its tasks, structure and eight parts.

The preface gives a brief overview of the history of Ukraine, its connection with the development of the Ukrainian names' system and the factors that influenced it.

The explanation of the dictionary's objectives and structure provides a description of each part, including the rules for reading Ukrainian names in transcription.

Since the English language does not have a developed system of gender endings, and in many cases, it is difficult to distinguish masculine names from feminine ones, each of Parts 1-8 is divided into two sections, one of which contains men's and the other – women's names.

Part 1 provides an alphabetical list of documentary (passport) Ukrainian names complete with their spelling in English, pronunciation, meaning and origin. This part may be useful when preparing documents, for example, by lawyers or government officials.

In Part 2, the same names are grouped by origin. This classification can be convenient for researchers, in particular those who study the sources of onomasticon formation in different languages, etc.

Part 3 presents an alphabetical inventory of documentary (passport) Ukrainian names with their diminutive counterparts, their spelling in English and their pronunciation. This part may be useful for informal communication with Ukrainians.

Part 4 contains an alphabetical list of Ukrainian diminutives with their spelling in English and pronunciation, as well as correspondence of each of them to documentary (passport) names. This part may be necessary if there is a need to establish the documentary (passport) name of Ukrainians when only their diminutive names are known.

Parts 5 and 6 comprise alphabetical English-Ukrainian (part 5) and Ukrainian-English (part 6) corpora of documentary (passport) names, while parts 7 and 8 provide alphabetical English-Ukrainian (part 7) and Ukrainian-English

(part 8) lists of diminutives with their pronunciation in English. Those parts make it easy to quickly find the desired name and its correspondence in another language for the possible further clarification of the necessary information in other parts of the dictionary.

It should be noted that Ukrainian has a developed system of diminutive suffixes, which provides more opportunities for individual creativity, and therefore it is impossible to present all possible forms of diminutives.

TRANSLITERATION OF NAMES IN THE DICTIONARY

The actual issue of Ukrainian first names is even more complicated because Cyrillic is used in the Ukrainian language, while most official EU languages are written in the Latin script (with two minor exceptions like Greek and Bulgarian). The rules of the EU orthography providing the principles to transliterate the Ukrainian proper names, written in Cyrillic, vary from one country to another. Transcriptions are often based on the monolingual grapheme-phoneme correspondences.

The transliteration of Ukrainian names in the dictionary is carried out in accordance with the official rules adopted by the Decree of the Cabinet of Ministers of Ukraine "On adjustment of transliteration of the Ukrainian alphabet into Latin characters" of January 27, 2010. N 55 (Decree of the Cabinet of Ministers), which are used by all state bodies when issuing official documents (passports, certificates, etc.).

PRONUNCIATION OF NAMES

The pronunciation of foreign words is usually transmitted by phonetic transcription using a phonetic alphabet, the most accurate of which is the International Phonetic Alphabet – IPA, which includes about 160 characters. However, its use requires special training, and since this dictionary is designed

for a wide range of users unfamiliar with the features of the mentioned alphabet, it applies a simplified approach, partly based on the principles of Pronunciation respelling (Pronunciation respelling), such as the ARPABET system (ARPABET), and partly intuitive.

In our dictionary, the vowels *a, e, o, i* are closed with a mute h to: first, avoid the open syllable, where the vowels change their pronunciation, and second, provide the required pronunciation. Native speakers of English easily recognize the English interjections *ah, eh, oh*, which are read accordingly, and the combination *ih* is read (like [ɪ] in IPA, or at least similar) in analogy with the three ones mentioned. The Ukrainian vowels "і" and "y" are rendered by the English "ee" and "oo", respectively. Since the existing rules for transliteration of Ukrainian names (Decree of the Cabinet of Ministers) do not provide for the softening of consonants, it is also not transmitted when transcribing names. The stressed syllable is marked with capital letters. The consonants, as well as the division into syllables, are transmitted mostly traditionally, except when a random combination of letters may cause changes in reading (and therefore pronunciation) – in such cases, a single letter may be separated into a separate syllable. If the sound of a syllable happens to coincide with an existing English word, that word is used (e.g., the sound [ai] is rendered by the word "eye).

The following is a table of sound correspondences in rendering names in the pair "Ukrainian – English". One of its specifics is the absence of the hard [г] in Ukrainian documentary names. Thus, the Ukrainian sound [г] is always transmitted as [h], and the letter [g] is not used at all. The letter "щ" is also practically absent. Iotted sounds ("є","ї","я") are rendered as a combination of "y" and the corresponding vowel ("є" = *yeh*; "ї" = *yee*; "я" = *yah*), except for the vowel "ю", whose sound form happens to coincide with that of the English pronoun *you*, which is used to render its pronunciation in English.

In this table the first column contains a letter of the Ukrainian alphabet, then comes its suggested correspondence in the transcription, then an example of

the phonetic transmission of a concrete Ukrainian name is given, the name itself in the Ukrainian spelling and its transmission in the Latin alphabet according to rules effective in the Ukrainian legislation (Decree of the Cabinet of Ministers).

Approximated table of rendering Ukrainian names pronunciation
for native speakers of English

Vowels

а	**ah** AH-l-lah (Алла – Alla)	ї	**yee** YEE-v-hah (Ївга – Yivha)
е	**eh** EH-l-lah (Елла –Ella)	о	**oh** OH-l-hah (Ольга – Olha)
є	**yeh** yeh-v-HEH-n (Євген – Yevhen)	у	**oo** OOS-tyah (Устя – Ustia)
и	**ih** pih-LIH-p (Пилип – Pylyp)	ю	**you** YOU-lee-yah (Юлія – Yuliia)
і	**ee** ee-VAH-n (Іван - Ivan)	я	**yah** YAH-nah (Яна – Yana)

Consonants

б	**b** Boh-r-IH-s (Борис – Borys)	р	**r** Rah-YEE-sah (Раїса –Raisa)
в	**v** VEEK-toh-r (Віктор – Viktor)	с	**s** Sweet-LAH-nah (Світлана – Svitlana)
г	**h** HAH-n-nah (Ганна – Hanna)	п	**p** Poh-LEE-nah (Поліна – Polina)
ґ	**g** (this letter is not used in Ukrainian documentary names)	т	**t** Tah-MAH-rah (Тамара – Tamara)
д	**d** Dah-RIH-nah (Дарина – Daryna)	ф	**f** FEH-k-lah (Фекла – Fekla)
ж	**zh** ZHAH-n-nah (Жанна – Zhanna)	х	**kh** KHEEV-ryah (Хівря– Khivria)
з	**z** ZOH-yah (Зоя – Zoia)	ц	**ts** Tsvee-TAH-nah (Цвітана – Tsvitana)
й	**y** YOH-sih-p (Йосип – Yosyp)	ч	**ch** Chess-LAH-vah (Чеслава – Cheslava)
к	**k** Kah-teh-RIH-na (Катерина – Kateryna)	ш	**sh** SAH-shah (Саша – Sasha)
л	**l** LEH-syah (Леся – Lesia)	щ	**shch** Shchah-stih-BOH-h (Щастибог – Shchastyboh)
м	**m** MAH-r-tah (Марта – Marta)	ь	Is not indicated
н	**n** NEE-nah (Ніна – Nina)		

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LIST OF ABBREVIATIONS

abbr. – abbreviated	old engl. – Old English
arab. – Arabian	old germ. – Old Germanic
aram. – Aramaic	old. hebr. – Old Hebrew
celt. – Celtic	old. ind. – Old Indian
copt. – Coptic	old-scand. – Old Scandinavian

cz. – Czech	old up. germ. – Old Upper German
egypt. – Egyptian	pers. – Persian
engl. – English	rus. – Russian
fr. – French	sansk. – Sanskrit
germ. – German(ic)	serb. – Serbian
georg. – Georgian	slav. – Slavic
gr. – Greek	thrac. – Thracian
hun. – Hungarian	sp. – Spanish
ital. – Italian	rus. – Russian
lat. – Latin	scan. – Scandinavian
mong. – Mongolian	turk. – Turkic
new – neologisms	ukr. – Ukrainian

UKRAINIAN ALPHABET

Аа, Бб, Вв, Гг, Ґґ, Дд, Ее, Єє, Жж, Зз, Ии, Іі, Її, Йй, Кк, Лл, Мм, Нн, Оо, Пп, Рр, Сс, Тт, Уу, Фф, Хх, Цц, Чч, Шш, Щщ, Ьь, Юю, Яя.

ENGLISH ALPHABET

Aa, Bb, Cc, Dd, Ee, Ff, Gg, Hh, Ii, Jj, Kk, Ll, Mm, Nn, Oo, Pp, Qq, Rr, Ss, Tt, Uu, Vv, Ww, Xx, Yy, Zz

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