

Introduction to OSU Knowledge Bank Accounts of The Ukrainian Immigration To Columbus

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Ukrainians came to the United States in three separate immigrations. The first, starting around 1870 and continuing in uneven waves up to the Great Depression, was economic in character. The second, after WWII, was political; and the third and current one appears to be an exodus that is as much social as economic and can be seen now as a part of the rearrangement of people around the global economy. Few of the immigrants chose Columbus, Ohio, as their first destination; and those who did, did so by happenstance. As a result the Ukrainian community in Columbus is not only small but heterogeneous. And, if anything, it is more open to the inevitable changes that come its way than the larger communities who have more resources of their own to call upon with which to control the rate of assimilation.

From the narrow perspective of the Columbus immigration, the first immigrants were too few in number and too busy earning money that was often sent to the families left behind to leave a cohesive legacy of memories for their descendants to draw upon. And now that heritage is substantially lost. The second group focused on safeguarding their culture in central Ohio, and disseminating it amongst themselves and amongst other small and usually ethnic communities in the city and in the state. The third group, however, is still growing, and is in the process of finding its role in American society.

The stories of the last two groups of immigrants, to which this web site is dedicated, are part of the American dream and, as such, should be recorded. The purpose of this introduction is to provide a context to these stories, at least within the view prevailing at the start of their compilation. Of prime interest are the immigrants themselves: Who they are; and what made them come to America, one wave after the other. The answer requires a look backwards to the events that led them to abandon their country, family, and friends. And, though the events that brought about the second immigration are different from those that motivated the third, the dissatisfaction with their circumstances united them over the intervening years. In addition to this over-reaching point, it is important to mention the efforts the immigrants made to adapt to their new country. On the more technical side for this account, the translation and transliteration of Ukrainian names deserve special attention if only to standardize their spelling.

The principal characteristic of the last two immigrations is that the ages of the immigrants span the advent and dissolution of the Ukrainian Soviet Socialist Republic. The immigrants would have witnessed the extortion of their private property, the Great Famine, the purges of the thirties, the trials, the German invasion of WWII, the two Communist expansions into Western Ukraine with their rounds of trials, executions, and

condemnations to forced labor in the Gulag, then the forced repatriation and the retributions after WWII; and finally the dull mediocrity of the years after Stalin's death. This is the historical context. This context is encapsulated here in a broad chronology of key events that are well documented in history books. The purpose here is to put the immigrations into perspective and to understand what shaped the immigrants themselves. The principal players in this case were, besides the Ukrainians, the Soviets and the Germans. By Ukrainians I mean the people who lived on the territory that is now Ukraine or who consider themselves to be of Ukrainian ethnic origin. What has to be stressed in that historical context is the extraordinarily high toll on life taken during that period and to understand the immigrants it is necessary to understand the impact of this toll.

I cannot do justice to the sorrows or the despair that gnawed at the soul of the survivors. But the devastation at the national level would have been equally far-reaching: poverty, collapse of institutions, of leadership, of trust, and finally of initiative. In a period of seventeen years, from 1929 to 1946, a nation of 40 to 50 million people had lost over a third of its population. To stress this point I added to this introduction a table of 'excess' deaths derived by reputable historians in the West. During that time Ukraine had 13 to 15.5 million 'excess' deaths, that is, deaths in excess of those attributable to average mortality rates at the time. About a third of those deaths, those from the Great Famine, occurred in just over a single year. Few historians list the data in their entirety. They'll say that 6 to 8 million Ukrainians starved to death in the Great Famine engineered by Stalin or that 8 million died during WWII but it is only when the numbers are put together that the effect of the those seventeen years of agony can be fully gauged. In their totality, the data represent a stark testimony to Robert Conquest's "Reflections on a Ravaged Century" and anchor, as only statistics can, the conditions that led to the migrations, including the third immigration some thirty to fifty years later.

Seventeen years is not a long time. It is not even a generation. People would still remember vividly the faces and the names of the dead. And in a nation that lost over a third of its people, everyone was affected, regardless of religious or national or political affiliation. Their faith denied and their beliefs trampled, people became crippled and rudderless. In reaction to these events, not surprisingly, the determination to live under conditions that allowed individual choices and freedoms grew in importance and strength. And it is that determination that shaped the immigrants and explained their activities once in the United States.

The Immigrants

Background of the Second Immigration

The second immigration consisted largely of Refugees who found themselves in Austria or Germany in 1945 when Germany surrendered to the Allies. It is estimated [1,2] that, out of the 16 million foreigners, refugees, war prisoners, or slave laborers, there were some 2 to 3 million Ukrainians and they all sought the relative security of the American, British, and French zones. And of these 2 to 3 million, only about 200,000 found their

way to the West as Displaced Persons (DPs). The others were repatriated to the Soviet Union against their will or died in the process, thus again becoming victims of Stalin's resolve to subjugate all within his borders, this time under the Articles of the Yalta Agreements concluded with his Western Allies at the end of WWII.

The Ukrainian Refugees were mostly young adults whose education ranged from elementary school to college and in some instances graduate school and whose experiences encompassed everything from manual labor to professional responsibilities. Many had families with them.

They were predominantly from Western Ukraine, that is, from the territory that once belonged to the Austro-Hungarian Empire and that was subsequently governed by Poland, and then by the Soviets from 1939 until 1941 when the Nazis overtook the Soviets. There were some refugees from Central and Eastern Ukraine but, since they were at risk of repatriation under the Yalta Agreements, few admitted to it, many actually destroying the documents in their possession that would have placed them in any part of the Ukrainian Soviet Republic at any time before 1939.

Some of the refugees were 'ostarbeiter', that is, literally 'workers from the East' who had been either sent forcibly by the Nazis to Austria or Germany for hard labor, or who volunteered for it. A second, smaller, contingent consisted of people fleeing westward to escape the advancing Red Army and the Soviet Government that would follow, and hoping that the Soviets would be stopped by the American and the British Forces before they reached Poland proper, and then before they reached Czechoslovakia, and then before they reached Austria. At the core of their hopes was that belief that the western democracies would compel the Soviets in the name of freedom and justice to revert back to the August 1939 borders and help people from those lands establish similar democracies in Eastern Europe. But, whether 'ostarbeiter' or fugitive, the person who found himself in the no-man's land that was Germany and Austria in 1945, was not thinking of immigration, but only of avoiding the terror he knew was coming to his native country. Immigration became an option later, after the Yalta Agreements were promulgated.

A third contingent consisted of military personnel who had joined either General Anders Army or the Red Army and were captured as Prisoners of War by the Germans.

In Austria and in Germany, while waiting to be processed by immigration officials for admission to Western democracies, the Ukrainian Refugees organized themselves, first, politically to mount a protest against the threat of repatriation, and, second, to provide education to the young adults stranded and idled by circumstances beyond their control. In the DP camps they established schools, and in urban centers, mainly in Munich, they formed or revived institutions of higher learning [3].

Background of the Third Immigration

The third immigration started with the passage of the Refugee Act of 1980. The first families to come to Columbus came as Pentecostals to practice their religion freely. They found their niche among the Pentecostals in the area. But they were few in number. It was only after the dissolution of the Soviet Union that the third immigration started in earnest. The current on-going exodus from Ukraine includes now, internet brides, relatives of earlier immigrants, students and researchers or highly trained individuals who came on work visas and accepted permanent job offers, and even families who won Green Cards in lotto drawings.

Based on the 2000 census and the American Community Surveys, the number of immigrants born in Ukraine who immigrated to the United States between 2000 and 2005 was 58,000 [4] . Many of them consider Russian their native tongue. Statistics are not available for Columbus but, of those who associated themselves with Ukrainian organizations in the city, there were no more than 50 as of this writing.

The new arrivals come equipped with an education and a desire for better living standards that make them want to integrate into the New World. Their education reflects the goals of the Soviets during the Cold War: preponderance of science and technology in the curricula, and a high degree of specialization. For the most part that now serves them well in the job market though language is often a barrier, not only in jobs but also in broader social situations. Often their first social contacts are with other recent expatriates and with the extant Ukrainian community. And here there is a merging of two or three cultures, Ukrainian, Russian (since this was the premier culture in the Soviet Union), and American, where past histories, books, art, and tastes have to mingle.

As a result, the second and third waves of Ukrainian immigrants have cemented their relationships not on the basis of language or experiences, but on common ancestry, goals, and expectations for a better life. But their strongest link is their attitude towards freedom and self-determination.

It is interesting to note that the two immigrations did not necessarily share the same history. Western Ukraine was under Polish Administration after WWI. The rest of the Ukrainian ethnic territory, often called 'Great Ukraine' ('Velyka Ukraina') and sometimes in history books 'Eastern Ukraine' which included Central and Eastern Ukraine as opposed to Western Ukraine, was under tsarist control up to mid-WWI. As conditions under Nikolas II deteriorated and as the Bolsheviks gained the upper hand in the Communist Uprisings, Ukrainians tried to separate themselves from the Russian Revolution in 1917 by forming the 'Central Rada' (Rada means Council), an autonomous Republic, under Mykhailo Hrushevsky. People united behind Hrushevsky in the hope that they would get a better and fairer deal than with a Russian Administration. As an expression of confidence in their own ability to govern themselves, it was a brave and rational effort, though it proved futile since the struggles between the Bolsheviks, the

Mensheviks, and the Tsarists (White Russians) tuned into a civil war that swept all in front of it.

Within a year Ukrainians were embroiled in that War. Many of them took sides, some out of conviction and some out of self-interest. Whatever their motives, those who took the side of the communists were in sufficient numbers for the Communist Party in Ukraine to become viable. It was the first step in the eventual formation of the Soviet Union, and it resulted in the return to the centralization prevalent under the Tsars only more despotic as the shortcomings of communism turned into the failures and then into the atrocities of Stalinism. Propaganda was the main means of communication. It permeated all institutions at all levels of society and had no counterweight except from the condemned voices from the Gulag, the acronym for Glavnoe Upravlenie Lagerei (Principal Camps Administration), or some tales from a discredited grandmother in an isolated village. Yet, when all was said and done, it was the voices of the prisoners and the discredited grandmothers that the third immigration heard and decided that it could trust rather than its leaders, just as the second immigration had done when it decided to flee in advance of the Red Army. This is what they have in common.

Also in common, are the concerns for families and friends who are living in Ukraine. For practical purposes these concerns translate into assistance, financial or in kind, directly to the loved ones or indirectly to institutions. For the longer term they translate into attempts for a better schools for their children and definitively integration into their new environment.

Chronology of Events That Led to the Great Famine and WWII

Soviet Ukraine and Soviet Occupation of Western Ukraine

Following the rise of the communist supporters in 1917, the Ukrainian Soviet Socialist Republic was officially declared and formed on December 30, 1922 at the Tenth Congress of Soviets of the Soviet Russian Republic in Moscow which then became the First Congress of the USSR (Union of Soviet Socialist Republics). The Ukrainian lands that became part of the early Soviet Empire consisted of the greater part of the lands where most ethnic Ukrainians lived, and stretched west into the Volhynia and Podilia regions. The first order of business of the new Union was industrialization. The biggest and most visible of these enterprises was the building of the Dnieper Hydroelectric Station started in 1927.

The cost of industrialization was to be defrayed by the sale of grains on the foreign markets. That transaction involved the grains from farms that had been turned into collectives and also grains that were to be purchased from farms that were still privately owned. However, the price the State offered for the grains was only 1/8 of what they fetched in the local markets [5]. Not surprisingly, the State did not find many sellers. And this brings out the second order of business of the Union: the 'collectivization' of the land. Ukrainians, whose rural roots run deep and strong, resisted this policy in

overwhelming numbers, even those who at the onset of the Revolution had sympathized with the communist cause. However, their resistance was not strong enough to halt the process of expropriation of the farm lands. The State put into operation its own countermeasures. In 1929 Stalin ordered the extermination of the 'kurkuls' (rich private farmers, known as 'kulaks' in Russian) as a class, and then the confiscation of grain from all the peasants, including seed grain.

These orders resulted in the Terror-Famine, as Robert Conquest calls it, which ravaged the country. Millions died of starvation. The survivors, no matter what age they were, would have known the Great Famine was a tool designed to break the spirit of the peasants, which is to say the great majority of the population of Soviet Ukraine. And since the Great Famine was preceded and followed by purges, they may well have suspected an even more sinister intent to the tragedy: genocide.

There was no famine in Western Ukraine. In the 1930s the population of Western Ukraine consisted of Ukrainians, Poles and Jews. There were tensions between the groups, and there was violence, but on a small scale, mostly involving local factions though many of these skirmishes were sanctioned by various governments at different administrative levels. The main cause of the tensions between the Polish majority and those in the minority was access to higher education and to the higher-paid jobs that went with it. This was a serious problem that pitted one nationality against another but it could have been resolved over time, and it certainly was not on the scale of what was to come.

Stalin's Terror came to Western Ukraine after the signing of the Molotov-Ribbentrop Pact of Non-Aggression between Moscow and Berlin in August 1939. Having secured their western flank from German attacks, the Soviets made their first push west within days of signing the Pact, and arrived in Lviv in September. They stopped at the Curzon line, a line first proposed by a British diplomat in 1919, that served to demarcate Nazi-occupied Poland. In essence, the Soviet invasion of Western Ukraine coincided with the beginning of WWII.

The Red Army marching west did not encounter any resistance, and it was promptly followed by the NKVD (The People's Commissariat of Internal Affairs), a police organization. The Soviet pattern of trials, deportations, executions, and purges that had occurred in Eastern Ukraine was then repeated until the abrogation of the Pact in June 1941. As the Soviets fled from the attacking Germans they left a trail of massacres and laid waste to the fields, killed the farm animals and destroyed all industrial property – including the Dnieper Hydroelectric Station - leaving the local population at the total mercy of the Nazis.

Nazi Occupation

The Nazis entered Lviv, which had been the capital of Western Ukraine until the fall of Poland to the Nazis, at the start of the summer in 1941, in a blitzkrieg of Panzers, motor cars, and motorcycles, and continued east. That occupation lasted until the Soviet

counter-offensive. What the Nazis wanted from Ukraine were its resources: food stuff, raw materials, and brute man power to fill out jobs that were beneath the Superior Race. Hitler envisaged Ukraine as potential German colony for Germans. For that purpose, edicts were issued to eradicate the Jews and then to control the Ukrainians. To control the Ukrainian population, the Nazis devised a program of reprisals, requisitions, and forced labor. They closed the schools above the fourth grade because they decided that further education for the ‘‘untermenschen’’, (the sub-humans as they called the Slavs), was unnecessary. People who resisted the edicts were hung, and hostages were shot. Incidentally, the Nazis saw to it that the Dnieper Hydroelectric Station returned to operation as soon as possible. Other than loss of life, the damage sustained during by the Nazi occupation is difficult to assess for it was wide-ranging but some statistics have been tabulated. Writing in ‘Ukraine, a Concise Encyclopedia’ p.883 Volume 1, V. Holubnychy estimates the number of people deported from Ukraine to Germany as ‘ostarbeiter’ at 3,000,000 [6]. All told, the level of brutality during the Nazi occupation was equivalent to that displayed by the Soviets.

However, in spite of this, Ukrainians found it easier to deal with a conqueror who believed he was of a superior race than with one who believed he was creating the superior state. They believed that their greater enemy was the Soviet Union, and they were ready to fight that enemy even without military experience or resources.

When the Germans, after their defeat in Stalingrad in January 1943 at the hands of the Red Army proposed the formation of the Galicia Division in April 1943, the Ukrainians agreed to it. The principal Ukrainian stipulation was that the Division would be only used to fight the Soviets. The Division saw action at the battle of Brody in July 1944 against the Red Army and in the fall against Soviet partisans in Slovakia. Many of the fugitive immigrants were convinced that the fight at the city of Brody gave them a few days respite in their flight from the Soviets.

With the defeat at Stalingrad, the Nazis’ belief that they were the Superior Race no longer held. They permitted the slow re-opening of schools but supplies of food and raw materials tightened and forced labor conscriptions increased. However those measures did not prevent more defeats, and the Ukrainian population came to the conclusion that they were in for a return of the Red Army and Soviet Rule. The ‘superior race’ was yielding to the ‘superior state’. As the Germans retreated they blew up the Dnieper Hydroelectric Station.

The population was subjected to more brutality. In Kiev, there were almost 1 million people at the end of the 1930’s; at the end of the war there were only 181,000 left.

The return of the Soviets to Western Ukraine meant general conscription into the Red Army for all able-bodied men and the return to Terror for the rest of the population. To avoid the expected spate of executions and deportations, people who could then gathered their families and as much of their belongings as they could carry, and fled West. In this they were joined by millions from other countries who faced the same prospects. They

became Refugees before realizing what tremendous forces were at play in the last months of the war that would make that status permanent.

The New Borders of the Soviet Union and Repatriation

By 1945 the Grand Alliance saw its task in Europe completed and sealed its victory with the Yalta Agreements and the Potsdam Declaration. The borders of the Soviet Union were officially expanded up to the Curzon line with Ukraine, Belarus, and Lithuania firmly in the Soviet camp while Poland, Rumania, Czechoslovakia, Bulgaria, Hungary, and East Germany were considered to be in the Soviet sphere of influence, a euphemism that did not fool anybody, particularly as the Berlin corridor revealed Stalin's intransigence in this matter. The only safe place for the Refugees was with the Western Allies but, there too, they were at risk from the Agreements and the Declaration.

For Ukrainian Refugees the most important clause of the Yalta Agreements was Article 1 because it dealt with the repatriation of Soviet nationals.

Under that Article 'All Soviet citizens liberated by the forces operating under United States command' were to be 'handed over to the Soviet authorities'. The Soviet Union considered their citizens who had ended up in Germany or Austria as traitors to the Motherland because they had fled, had 'served' Germany as 'ostarbeiter', or had been taken as prisoners of war. That meant that not only would the Refugees again face the Terror but they would also face the retributions that the Soviet Union meted out to 'traitors'.

However, not all Ukrainian Refugees were affected by the Article because the Western Allies argued that the first Soviet invasion did not turn Ukrainians into Soviet citizens. And, this is why Eastern Ukrainians who were Soviet citizens denied their Soviet origins and destroyed their documents. They all sought the status of Displaced Persons (DPs) that carried with it the promise of immigration to Western Democracies. But even with this caveat to the Agreements, the great majority of refugees were repatriated.

Repatriation could only be achieved with the use of force. Soviet patrols trawled the DP camps searching for 'traitors'. The American and British military personnel co-operated up to 1946 even though they were aware of the consequences of their actions since they code-named the process 'Operation Keelhaul'. Eyewitnesses reported that many of those caught in the trawling nets committed suicide rather than return to their homeland.

The Soviet Union WWII victory gave the refugees a sense of disillusion and isolation. It seemed to many that, while condemning outright the deeds and policies of the Third Reich, the Agreements forged by the Allies sanctioned the deeds and policies of the Soviet State so that as the Nazi regime publicly crumbled in shame, the Soviet Union, malevolent, corrupt from the inside, and awash in as many bodies and lies, gained strength and legitimacy. To put it succinctly, a conquest had become a moral victory.

In spite of that disillusionment, when the United States opened its doors to the Refugees with the passage of the 'Displaced Persons Act' in 1948, they came in droves. Their faith in the freedom and the riches of the Western Democracies was not shaken. What the Ukrainian Refugees sought was stability and permanence in their endeavors, and perhaps a little time for their wounds to heal.

In the United States

About 80,000 Ukrainian DPs entered the United States between 1947 and 1951 [7].

To be admitted the DPs needed a sponsor who would loan them the money for the voyage and would guarantee housing and employment. They were destitute when they arrived. They did not speak the language of the country, they knew little of its culture or traditions. They preferred to settle in large urban centers where they immediately started to look for work to support themselves and their families and repay the cost of their voyage. They were not fussy about jobs but took any that were available. They could not have done it without help. Myron Kuropas [8] makes the point indirectly when he lists the civic and religious organizations, of Ukrainian background, that stepped forward in that hour of need. These were the organizations set up by the First Immigration.

And so the Second Immigration spent the first few years earning money for the essentials of which they had been deprived for so long: food, clothes, or shelter. But even then, the essentials included education which had seemed an unobtainable goal for so many under the Polish Administration and under the German occupation.

From the very moment they settled in the United States they sent their children to school, high school, and university. They organized themselves into societies that supported education and Youth Programs, and Saturday Morning School. Beyond that, they built Churches, and Savings and Loan institutions. Once a modicum standard of living had been reached, they united on a national level to fund, in particular, a Ukrainian Studies Center at Harvard University. That Center was paid for by the careful savings from weekly salaries of thousands of DPs. Now that the second and third generation of the DP immigrants have made their mark in the American economy there are also individual endowments in several Universities, but it is the small savers who provided and still provide the impetus for establishing a tradition of scholarship.

In Columbus the Second Immigration focused its activities around two centers: a Cultural center and a Religious one.

The cultural center, the Ukrainian Cultural Association of Ohio, was formed in the late 1970s. Among its first and most important activities was a Saturday morning school to teach Ukrainian language, history, and literature to the new generation of young Ukrainian Americans. However, that program ended when the students grew up. The second most important activity for the Association was in assisting the Ohio Supreme Court foster relations between the judiciary branches of Ohio and Ukraine. Ohio's Chief

Justice Thomas Moyer initiated the relations after the emergence of Ukraine as an independent country. His initiative was welcomed by the Association and in Ukraine, and flourished for over a decade when it gave way to the federal 'Rule-of-Law' program. The assistance consisted mainly of helping with translation non-legal and providing hospitality to visiting advocates and judges. Members of the Association also contribute money to private schools in Ukraine, to museums, and to the publication of cultural and historical manuals. They promote archival efforts to safeguard their heritage and they support lectures and seminars, often in conjunction with the Slavic Department at the Ohio State University. They host Ukrainian visitors who come on US Government Study programs. And in this respect they are a microcosm of the larger Ukrainian Diaspora in the United States.

The second center is the only Byzantine Rite Catholic church in Columbus: the Saint John Chrysostom Church. This Church offers religious rites to people who are predominantly of Eastern European background. And though it is a Catholic Church many Ukrainian Orthodox attend its liturgy. And whether Catholic or Orthodox, they find solace in reciting the Church Slavonic prayers that are still part of their traditions.

The Third Immigration has now increased the ranks of both organizations.

Technically savvy yet ambivalent about the value of individual voices in historical accounts, the new comers are often surprised to discover the effort immigrants to the United States in general make to record their experiences. In many ways it is a comfortable discovery for it recognizes the value of immigrants to America. But it is also a challenging discovery for it requires them to take advantage of all the opportunities that come their way. This is not propaganda. This is real, just as real as when they first came to the conclusion that it was cool to wear jeans in the streets of Kyiv.

It is too soon to say that their past will spur them to investigate it. But perhaps their past will inspire them to add their own brand of beauty, vigor, and freedom to American culture. That is still an open question and that is where the Knowledge Bank comes in.

The stories of the immigrants are the reality checks to their dreams. And no matter what form they take, they will be a legacy for future generations. They should be heard.

Knowledge Bank, The Ohio State University

That chapter is still being written, and it is being written at the OSU Knowledge Bank in recognition of the relationships that have been formed in the past four decades with the University. Ohio State University was the University of choice for many of the children of the immigrants who had settled, not only in Columbus but other places in Ohio. It has been a host University for numerous professional exchanges between students and professors from Ukraine, and it has catered to the interests of the Ukrainian community with lectures, seminars, films, and music programs.

When completed, the Depository at the OSU Knowledge Bank will include accounts from the second and third wave of immigrants and the documents and photographs that accompanied them. With time, the stories will constitute a legacy for the Ukrainian community in Columbus and for the city itself.

Statistics – Excess Deaths: 1929 - 1946

In tabulating the ‘excess deaths’ that occurred during the twentieth century in what is now Ukraine, I start with the liquidation of the kurkuls [9,10] that preceded the Great Famine and end with the repatriation after WWII. The Great Famine is known as Holodomor in Ukraine. It is the central event that shaped and explained all others. It was not the first famine in Soviet Ukraine. It was an artificial famine engineered for a political purpose. The 1932 harvest had not been outstanding, but sufficient to feed the nation. There was famine because the grains were confiscated, and foodstuff became the means to subjugate the population. The liquidation of the agricultural land owners that preceded it is important as a signal of Stalin’s ruthless intentions. In the table below I call the liquidation dekurkulization though it is often referred as dekulakization from its Russian origins. I end in 1946 because data, already sketchy, become so unreliable that the few historians and demographers who have done any investigations into the after effects of repatriation hesitate to use it.

The estimates of deaths from the Holodomor range from 5 to 7 million people [10,11]. There were several purges after the Holodomor. The general purges that went on after the Holodomor were directed principally against the members of the Communist Party in the USSR but more specifically against the communist Party of Ukraine (CPU) to prevent a nationalistic reaction to the famine and to punish those who failed to get the necessary grain procurements. Subtelny notes that the CPU lost over 100,000 members in 1933 alone. However there are no data to indicate how many were executed. And the Great Purge of 1937-38 targeted the whole Soviet Union where thousands were executed and millions were sent to labor camps. Again Ukraine was hard-hit, prompting Nikita Khrushchev to say that the CPU “had been purged spotless”. Estimates of deaths from this later purge cannot be made but I use 10,000 for it is the number of bodies found in the mass grave of the city of Vinnytsia [12]. This number must suffice until better estimates become available.

The second main source of casualties during those seventeen years was WWII.

The death toll in the Soviet Union during WWII has been estimated at 27 million, and that is a figure that includes civilian as well as military casualties. The nationalities

involved were Belorussian, Estonian, Jewish, Latvian, Lithuanian, Russian and Ukrainian, and Polish in Galicia. Of these, the toll on Ukrainians was the heaviest with 8 million deaths, a preponderance of which was civilian. These numbers have been derived by Norman Davies [13].

All the figures I use are direct quotes from well-documented sources. They are not complete and thus the totals that I quote are on the conservative side. For particular events for which data are not available but where circumstantial evidence is strong I simply make an entry for the event and state that there are no data. However, that is not to say that scholarship has been lacking. For instance, Marta Dyczok reports that 5.35 million people were processed by the Soviet Repatriation Commission by 1946 and, of these, 1.65 million were Ukrainian [14]. And here, she is careful to note that not all Ukrainians were processed by the Soviet Repatriation Commission. Furthermore, she estimates that only half of these reported were at risk, either as re-conscripted personnel or sent to special camps or work battalions. As for the other half, they returned to their place of origin, or to some place assigned to them and then were often subjected to deportation to hard labor or were denied work all together. Dyczok quotes Ukrainian historian M. Buhai to prove that there were massive deportations from western Ukraine, and quotes Soviet historian Victor Zemskov to show that in the years 1945-1947 there was an increase of Ukrainians in the Gulag. But this is as far as the data allow us to go.

Conclusion

The stories of the immigrants go beyond the statistics. In Columbus, there are very few immigrants left who would have witnessed the Holodomor and the purges. They would have been young children at the time and their memories, as is usually the case with children's memories, might have been vivid but perhaps not quite reliable as facts go. However, as feelings go, that legacy would have been inculcated for life and transmitted to future generations.

The stories are composed of small facts, feelings, reactions, gestures that add details to the big picture for which we can only be grateful. And one of the details in this summary is about the Dnieper Hydroelectric Station. It has been rebuilt and was restarted in 1950. Its capacity has also been expanded to service the growing population of the cities of Zaporizhia, Kkryvy Rih, and Dnipropetrovsk.

Deaths between 1929 and 1946 – 17 years

	Low Estimates (in millions)	Higher Estimates (in millions)
Deaths from Dekurkulization 1929-1932	.3	.5

Great Famine 1932-1933 (Holodomor)	5	7
Purges 1933-1936	No data	No data
Great Purge 1937-1938	No data	.01
WWII	8	8
Deaths due to Repatriation	No data	No data
Total	13.3	15.51

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[14] Marta Dyczok, Professor History and Political Science, Western University of Ontario, "The Grand Alliance and Ukrainian Refugees", 2000, (ISBN 0-312-23192-x) p. 167

Notes On Names and Transliterations

When immigrants moved from one country to the next, their names, surnames and first names, and the names of places, were often changed to suit the language of the new country, often by the immigration officials.

The usual path of immigration for the DPs from Western Ukraine, was Poland, then Romania or Czechoslovakia, then Austria or Germany, and then France or Belgium or any of the English speaking countries or South America. Some Ukrainians from the East might have escaped through Georgia or even Azerbaijan and the Caucasus to reach Asia or even Africa. The majority of immigrants in Columbus took the western route through Poland.

That meant that the sounds couched in the Cyrillic alphabet were transposed into the Polish Latin alphabet. As the two languages share the same Slavic roots, the pronunciation of the words remained true to the original. However, subsequent changes were based not on the original but on the Polish spelling. The result is somewhat erratic. And it is common for two brothers to end up with surnames that are similar in sound only. And with that it is not always possible to retrace the family names.

To add to the confusion, Slavic languages change the endings of words to indicate their positions in a sentence and whether they are singular or plural, feminine, masculine, or neuter. For listings of names the nominative case is usually the accepted form.

The first names and surnames in this catalogue are those given by the immigrants. Usually they correspond to the last version of the documents they received if those documents are in the Latin alphabet. Otherwise, we will use the modified Library of

Congress transliteration system. However an attempt will be made to include as many versions as there are official documents.

As for the names of places, in Ukraine or in Poland or Russia, the spelling given here will correspond to the document or, absent any document, to the common usage and to the standards established by the Getty Thesaurus of Geographic Names (http://www.getty.edu/research/conducting_research/vocabularies/tgn/). Our intents and constraints are noted in the home page of the site (<https://kb.osu.edu/dspace/handle/1811/36653>).