

DATE: February 6, 2021. Revised February 10, 2021.
TO: Marilyn Verigin
FROM: Jonathan J. Kalmakoff
SUBJECT: Your Ozerov Ancestry

INTRODUCTION

As an expression of my sincere gratitude for your friendship and support, I would like to provide you with information on the history of your Ozerov ancestry. The following is a detailed account of your family between 1760 and 1937.

The story of the Ozerov family illustrates the rich spiritual and cultural heritage of the Doukhobors. Your forbears were Russian peasants, sober and industrious tillers of the soil. They were distinguished by their devout faith, sturdiness of character and moral courage. Iconoclasts, they challenged the established beliefs and institutions of Church and State. The life events of early generations in Russia were characterized by remarkable hardship and endurance. The biographies of Ozerovs who immigrated to Canada reflect the desire to seek a better life, free from persecution. Following the creed of "toil and peaceful life", their lives exemplified the pioneer spirit of early settlers on the Prairies. Their contribution to the Canadian multicultural mosaic is truly significant.

Having reviewed the available historical records from the Russian State Historical Archives, Odessa State Archives, State Archives of Georgia, State Archives of Azerbaijan, Armenian National Archives, Library and Archives Canada and the Saskatchewan Archives Board, I would advise as follows:

RESEARCH ANALYSIS

Origins

1. The family surname Ozerov (Озероv) is derived from *ozero* (озерo), the Russian term for 'lake'. We may reasonably presume that an early ancestor lived or worked at, or was otherwise associated with, a lake at the time the surname was adopted by the family in the 17th or 18th century Russia.
2. It is not known precisely where the Ozerov family originated in the late 18th century as such records have not yet been located. Based on circumstantial evidence, it is highly likely the family originated from one of three South Russian regions: Pavlograd *uezd* ('district'), Ekaterinoslav *guberniya* ('province'); Kharkov *uezd*, Sloboda-Ukraine *guberniya*; or else Spasskoye *uezd*, Penza *guberniya* as the 19th century villages the Ozerovs lived in were overwhelmingly settled by Doukhobors from these regions.
3. The Ozerovs almost certainly belonged to the *gosudarstvennye krestiane* or 'state peasant' class. In contrast to serfs, state peasants were personally free and lived on

public lands, paying taxes to the state treasury. They were very common in the South Russia and the vast majority of Doukhobors originated from this class.

4. It is not known precisely when the Ozerov family adopted the Doukhobor faith. However, we may reasonably presume that it took place during the 1750 to 1775 period. It was during this period that Doukhobor teachers were actively preaching the Doukhobor faith among the peasantry of Ekaterinoslav, Sloboda-Ukraine and Penza, converting many to the new faith.
5. During the reigns of Catherine the Great (1762-1796) and son Paul I (1796-1801) the Doukhobors of South Russia were severely persecuted. Many were tortured, imprisoned and exiled. It is unknown whether the Ozerov family suffered for their faith or if they quietly and humbly practiced it in secret, escaping the repressions.

The Molochnaya

6. In March 1801, Alexander I ascended the Russian throne. One of his first acts within days of becoming Tsar was to pardon those Doukhobors who were persecuted and exiled for their faith. By February of 1802, he issued a *ukase* ('edict') permitting groups of Doukhobors to resettle along the Molochnaya River in Melitopol *uezd*, Tavia *guberniya*. This watershed was known as *Molochnye Vody*, commonly translated as 'Milky Waters' but better translated as the 'Waters of the Molochnaya'.

There, the Doukhobors were permitted to live together, isolated from the Orthodox population and unmolested by authorities. Each Doukhobor was allotted 15 *desyatinas* (40 acres) of state land, an interest-free loan of 100 *rubles*, repayable over 20 years, and a five-year exemption from state taxes. In the years that followed, many groups of Doukhobors were resettled there.

7. Following the Emperor's decree, Doukhobors from across the Russian Empire began petitioning local authorities requesting resettlement to *Molochnye Vody*. At this time, Ilarion Ozerov (b. abt. 1760) and his three sons Isai (b. abt. 1780), Onufrei (b. 1784) and Nester (b. 1790) announced themselves to be Doukhobors and were granted permission to resettle there. Note that Ilarion was your great-great-great-great-great-grandfather and his son Isai your great-great-great-great-grandfather. They are your earliest recorded ancestors.
8. Upon their arrival, the Ozerovs settled in the village of Spasskoye on the mid reaches of the Molochnaya River (present-day Spas'ke village, Melitopol *rayon* ('district'), Zaporozh'e *oblast* ('region'), Ukraine. For the next four decades, they tilled the fertile river basin, grew crops and kept pastures, gardens and orchards. They also maintained herds of cattle and flocks of sheep. Through their first-rate farming methods, sobriety and tireless industry, they became materially prosperous. Ilarion and son Isai eventually died there.
9. In 1825, the reactionary Nicholas I ascended the Russian throne. Under his repressive policies, those professing the Doukhobor faith were subject to renewed persecution. Branding them an 'especially pernicious sect', Nicholas urged their forced assimilation through military conscription, restricted movement, prohibition of gatherings and Orthodox missionary activity. Beginning in 1830, Doukhobors not

already living at Molochnye Vody were prohibited from relocating there, and were instead sent to the *Zakavkaz* ('Transcaucasian') region.

The Caucasus

10. By February 1839, increasing land pressure at *Molochnye Vody* among Orthodox Russians envious of the rich Doukhobor land allotments, along with unsubstantiated allegations of Doukhobor crimes (i.e. harbouring escaped serfs and military deserters and committing murders) culminated in Tsar Nicholas issuing a *ukase* ordering all Molochnaya Doukhobors who did not convert to Orthodoxy to be deported to the Caucasus. This was only communicated to the Doukhobors in January 1841.

The *ukase* stated that the Doukhobors could sell their movable property or take it with them; for fixed property, houses and gardens, they would be given compensation according to a government valuation. However, the exiles were given precious little time to dispose of their property, which was sold at distress prices to unscrupulous buyers who took advantage of their situation.

11. The Doukhobors were thus faced with a terrible choice - renounce the faith of their fathers and keep their land, homes and material property acquired through decades of toil, or maintain their spiritual convictions and choose exile to unknown lands and almost certain death. A minority of 248 Doukhobors chose to convert and remain. They included the household of Onufrei Ilarionovich Ozerov in 1844. The majority of 4,992 Doukhobors affirmed their faith and were deported to the Caucasus in five parties between 1841 and 1845. They included the household of Nester Ilarionovich Ozerov in 1842 and that of Egor Isaevich Ozerov in 1844.

12. In May of 1844, the household of Egor Isaevich Ozerov was listed among the fourth party of Doukhobor exiles to the Caucasus. The family appears as follows:

Egor Isaevich	head	36
Fekla	wife	31
Stepan	son	17
Vasily	son	13
Aleksei	son	8
Petr	son	2
Anna	daughter	15
Marfa	daughter	5
Anastasia	daughter	4

Note that in 1844, Egor Isaevich and his wife Fekla had 4 sons and 3 daughters living in their household. They are your great-great-great-grandparents. Their son Petr Egorovich, in turn, is your great-great-grandfather.

13. The 900-mile journey by horse and wagon took over 70 days to complete. The settlers journeyed in large groups; adults walked the entire distance, while children rode in wagons. They were escorted by military detachments. Nights were spent in crowded, squalid way stations. Dried bread or hardtack known as *sukhari* had to be eaten, the water supply was often inadequate, and disease frequently struck the settlers while on the road. Families were transformed during those months: mothers gave birth, some settlers died, some fell in love, livestock perished or, as the only

available food, was consumed. Some settlers underwent a change of heart about resettlement and took the only action that would let them return to their original homes: conversion to Orthodoxy. Most, however, remained firm in their faith. By the time the settlers arrived in the Caucasus, they were exhausted, ragged and starving.

14. Upon their arrival in the Caucasus in autumn 1844, the family of Egor Isaevich Ozerov first settled in the village of Spasskoye in Akhalkalaki *uezd*, Tiflis *guberniya* (present-day Ninotsminda *rayon*, Republic of Georgia) where his uncle Nestor Ilarionovich and family arrived two years prior. The soil in these mountain highlands was rocky and barren and the climate cold and wet. Unaccustomed to the harsh conditions, the exiles suffered famine and destitution due to repeated crop failures.
15. By 1847, Egor Isaevich Ozerov resettled with his family to Elisavetpol *uezd* and *guberniya* (modern Gedabay region, Azerbaijan), seeking more favourable climatic and soil conditions for agriculture, their main livelihood.
16. In Elisavetpol, the Ozerov family settled in the village of Slavyanka. There, in the fertile and temperate mountain lowlands along the Gyzyk Chai River, they engaged in livestock raising, subsistence agriculture, market gardening, bee-keeping, milling, trading and keeping horse-drawn wagon transports for hire (cartage).
17. The Ozerov family appears in Slavyanka village in the 1853 tax register taken by Tsarist authorities. They are listed as follows:

Egor Isaevich	48	head	
Vasily	20	son	
Aleksei	15	son	
Petr	11	son	
Stepan	24	step-son	(Gerasimov)
Vasily	3	step-grandson	
Ivan	1	step-grandson	

Note that in 1853, Stepan appears not as a son but as step-son with the surname Gerasimov. Evidently, his mother Fekla (your great-great-great-grandmother) was first married to a Gerasimov prior to remarrying Egor Isaevich Ozerov (your great-great-great-grandfather). Note also that only the male household members appear by name in the listings. However, records indicate that Egor Isaevich had 7 males and 4 females living in his household at this time; presumably his wife, daughters and daughters-in-law.

18. The household of Egor Isaevich Ozerov also appears in Slavyanka village in the 1860 tax register as follows:

Egor Isaevich	head	65
Petr	son	20
Marfa	Petr's wife	20
Semyon	Petr's son	2

Note that women appear by name for the first time in 1860. Note also that Egor Isaevich's wife Fekla does not appear and was presumably deceased by this time. Also note that his son Petr Egorovich (your great-great-grandfather) was married to

Marfa Semyonovna Popova (your great-great-grandmother) by then and had one son. Finally, note that Egor Isaevich's sons Vasily and Aleksei Egorovich were living in their own households by this time and appear separately in the village listings.

19. The Egor Isaevich Ozerov household appears once again in Slavyanka village in the 1873 tax register and are listed as follows:

Egor Isaevich	78	head
Petr	33	son
Vasily Petrovich	12	grandson
Gavrila Petrovich	10	grandson
Fyodor Petrovich	8	grandson

Note also that by 1873, Petr Egorovich had three sons. His son Gavrila is your great-grandfather. In 1873, only the male household members are recorded by name. However, the records indicate Egor Isaevich had 5 males and 3 females in his household at the time; presumably his daughter-in-law and granddaughters.

20. During the Russo-Turkish War (1877-1878), the Doukhobors of Elisavetpol and Tiflis *guberniyas* contributed wagon transports to the Russian Army, transporting supplies and wounded soldiers to and from the front. They also billeted wounded Russian troops in their villages during the conflict. We may reasonably presume that the Ozerov family participated as carters during these events.

21. Following the end of the war, Elisavetpol and Tiflis Doukhobors were permitted to resettle in the newly-conquered region of Kars. The territory, with its fertile soil, lower elevation and moderate climate offered better conditions, more land for agriculture and improved lives. A large contingent of Doukhobors, particularly younger, land-poor families, subsequently resettled there.

22. Among the Doukhobors who took part in the mass resettlement to Kars in 1880 was the household of Petr Egorovich Ozerov, who appear in the settlers lists as follows:

Petr Egorovich	39	head
Vasily	18	son
Gavrila	16	son
Fyodor	14	son
Mikhailo	2	son

Note that in 1880, only male household members are listed by name. However, the records indicate 5 males and 2 females living in Petr's household at the time; presumably his wife and daughter. Note also that Petr's brothers Vasily and Aleksei and families also joined the resettlement and appear separately in the listings. Their father Egor Isaevich does not appear and was presumably deceased by 1880.

23. Upon their arrival, Petr Egorovich Ozerov and family settled in the village of Spasovka along the Kars River in Shuragel *uchastok* ('section'), Kars *okrug* ('district') and *oblast*. There, the Doukhobors planted trees, dug irrigation canals and created a lush oasis in contrast to the surrounding treeless, grassy countryside. They grew crops and vegetable and fruit gardens, built gristmills for milling wheat into grain and kept large flocks of sheep. Today it is the Turkish village of Şahnalar.

Renewed Persecution and Unrest

24. The 1880's and 1890's marked a period of intense strife and unrest within the Doukhobor movement. Following the death of Doukhobor leader Luker'ya Kalmykova in 1886, a major split occurred between those Doukhobors favouring her brother Mikhail Gubanov as successor and those favouring Petr Vasil'evich Verigin. Verigin's teachings emphasized a return to Doukhobor beliefs around pacifism, asceticism and communalism that had languished among Doukhobors for generations as they became materially prosperous.

The household of Petr Egorovich Ozerov, along with those of his brothers Vasily and Aleksei Egorovich in Spasovka, Kars sided with Verigin's group, which became known as the 'Large Party' of Doukhobors.

25. This period also saw the renewal of persecution by Tsarist authorities. In 1887, military service was introduced in the Caucasus, which was resisted among the Doukhobors of the Large Party from 1895 onward. Many young men asserted their pacifist beliefs by refusing to bear arms or perform military service. Fortunately, none of the young men in the household of Petr Egorovich Ozerov were called up for active or reserve duty in the army and thus escaped these persecutions.

26. On *Petrov Den* ('Peter's Day') on June 29, 1895, the household of Petr Egorovich Ozerov participated in the 'Burning of Arms' – a symbolic mass demonstration against violence, killing and war. It took place on a long, flat high plateau immediately north of their village, where all the Doukhobors of the district gathered annually to celebrate the holiday. Fortunately, they remained largely unharassed and unharmed by local authorities, unlike Doukhobors of other districts who suffered cruel and violent reprisals for holding this event.

Migration to Canada

27. By 1898, the situation of the Large Party of Doukhobors in the Caucasus had become intolerable and they actively sought refuge abroad. In 1898-1899, over 7,500 Doukhobors immigrated to Canada.

28. The Ozerov family sailed to Canada aboard the SS Lake Huron. This Beaver line steamship departed May 12, 1899, under Captain G.C. Evans, from the Russian port of Batumi on the Black Sea. It carried 2,286 Doukhobors from Kars region. Six died en route and two were born. After 25 days at sea, the vessel arrived at the port of Quebec on June 6, 1899. Due to smallpox, the ship and passengers underwent quarantine at Gross Isle for 27 days. On July 3 and 4, 1899, the passengers disembarked at Quebec.

Petr Egorovich and his sons Vasily, Gavrila, Fyodor and Petr and their families are listed in the ship passenger manifest as follows:

Petro	56
Vasily	35
Gavrila	33
Petro	16

Pelagea	29
Osip	1
Fedosia	30
Marfa	12
Maria	8
Nikolai	4
Gavrila	2
Fyodor	30
Arina	27
Aleksei	5
Agafia	3
Tatiana	63

Note that among the family members listed are Petr Egorovich (your great-great-grandfather), his son Gavrila and wife Arina (your great-grandparents), and their daughter Marfa (your grandmother). Note that Petr's wife Marfa (your great-great-grandmother) does not appear on the ship manifest and died sometime prior in Russia.

Prairie Communal Settlement

29. Upon arriving in Canada, the Ozeroff (as it came to be spelt) family settled in the village of Kirilovka near the south bank of the North Saskatchewan River west of present-day Langham. It was one of ten villages situated in the Saskatchewan Reserve, a block of 437,762 acres of homestead land reserved for the Doukhobors' exclusive use. It was a region of rolling prairie interspersed with small creeks and sloughs and scattered clumps of poplar and willow. The climate was good for agriculture and early summer frosts – fatal for crops – was virtually absent.
30. Although most villages in the Saskatchewan Reserve were of an individualistic bent, the village of Kirilovka organized itself communally from the outset, cultivating the land and harvesting the crops communally, having everything united and divided equally. The village functioned communally from 1899 to 1911.
31. The household of Petr Egorovich Ozeroff appears in Kirilovka in a special census taken by Department of Interior officials on December 31, 1900. Only Petr as head of household is listed by name. The household was recorded as not possessing any grain on hand but did have 21 sacks of potatoes.
32. Petr Egorovich Ozeroff and his family next appear in Kirilovka in the 1901 Canada Census taken on March 31, 1901 and are listed as follows:

Petro	head	1845	56
Petro	son	1883	18
Gavrila	head	1865	36
Arina	wife	1870	31
Marfa	daughter	1887	14
Maria	daughter	1889	12
Nikolai	son	1894	7
Gavrila	son	1896	5
Tatiana	daughter	1899	2

Fyodor	head	1869	32	
Arina	wife	1872	29	
Aleksei	son	1873	8	
Agafia	daughter	1896	5	
Anastasia	daughter	1900	1	
Tatiana	mother-in-law	1846	55	Kireev
Vasily	head	1864	37	
Pelagea	wife	1871	30	
Osip	son	1896	6	

At the time the census was taken, Petr Egorovich (your great-great-grandfather) was living with his son Gavriila Petrovich and wife Arina (nee Bedinova) - your great-grandparents - and their family and his son Petr Petrovich in the same household. His sons Fyodor and Vasily Petrovich were living in their own households with their families at the time.

33. Petr Egorovich Ozeroff's family again appear in Kirilovka in the special Doukhorob village census taken by Department of Interior officials in November of 1905. They are listed as follows:

Petro	60	father	
Gavrila	39	son*	
Marfa	18	daughter	
Maria	16	daughter	
Nikolai	11	son	
Gavrila	9	son	
Tatiana	7	daughter	
Arina	3	daughter	
Feodor	38	son*	
Arina	35	wife	
Aleksei	12	son	
Agafia	9	daughter	
Anastasia	6	daughter	
Semyon	5	son	
Mikhail	1	son	
Tatiana	65	grandmother	Kireev
Petro	24	father	
Anna	24	mother	
Petro	3	son	
Anna	1	daughter	
Vasily	42	father	
Pelagea	38	mother	
Asei	8	son	
Lukeria	3	daughter	
Maria	1	daughter	

Note that in 1905, Petr Egorovich was still living with son Gavriila Petrovich and family; his son Fyodor Petrovich and family also rejoined the household at this time; while his other sons Petr and Vasily Petrovich were living in their own households. Note also that Gavriila Petrovich's wife Arina (your great-grandmother) does not appear in the listings and was deceased by this time.

34. The household of Petr Egorovich and Gavriila Petrovich Ozeroff next appears in Kirilovka village in the Census of Northwest Provinces, taken on June 24, 1906. They are listed as follows:

Havreal	head	40
Martha	daughter	19
Maria	daughter	16
Nikoli	son	12
Havreal	son	10
Tatanna	daughter	7
Petrow	Father	66

Note that by 1906, some Russian names appear in anglicized or semi-anglicized form. Note also that in 1906, Marfa/Marfa (your grandmother) was still single and living in the household of her widowed father and grandfather. Finally, note that the households of Petr Egorovich's sons Fyodor, Petr and Vasily Petrovich were living in their own households in the village under separate listings.

35. I am unable to locate your Ozeroff family in the 1911 Canada Census taken on June 1, 1911. It is possible that they refused to be enumerated by census-takers as this was a not-uncommon occurrence among communalist Doukhobors.

36. Your Ozeroff and Vereschagin family members do, however, appear in Kirilovka in a Doukhobor village census taken by Department of Interior officials in July 1911.

- (a) Gavriilo appears in his own household as a 'Communalist' Doukhobor with four of his children as follows:

Gavriilo
 Maria
 Nickolai
 Gavriilo
 Tatiana

Note that the census lists names but not ages nor family relationships. Gavriila's brothers Fyodor, Vasily and Petr Petrovich and families also appear under separate household listings in the village as 'Communalist' Doukhobors.

- (b) By 1911, Gavriila's daughter Marfa (your grandmother) was married to Ivan Vereschagin (your grandfather) and they had one son John. At the time they were living in the village and classified as 'Independent' Doukhobors.

Iwan
 Marfa
 Iwan

Village Break-Up

37. For 12 years, the Doukhobors of Kirilovka were staunchly committed to communal life. However, by 1911-1913, the village was split between communalists and individualists. Those such as the brothers Gavril and Petr Petrovich Ozeroff and Ivan and Marfa Vereschagin chose to leave the village to live and farm on their individual homesteads as Independent Doukhobors. Others, such as the brothers Fyodor and Vasily Petrovich Ozeroff left the village and relocated to Ootischenia, British Columbia (and later Lundbreck, Alberta and Champion Creek, British Columbia respectively), with the Christian Community of Universal Brotherhood, as did Gavril's son Nikolai who settled in Brilliant. By 1914, the village was wholly abandoned

38. Your Ozeroff & Vereschagin family members next appear in the Langham district in the Census of Northwest Provinces, taken on June 1, 1916.

(a) The household of John and Martha Vereschagin appear on their homestead on the Southwest quarter of Section 10, Township 39, Range 8, West of the Third Meridian as follows:

John	head	30
Martha	wife	29
William	son	4
Peter	son	1

Note that in 1916 John and Martha had two sons living in their household. Their first son John is not listed and was presumably deceased by this time.

(b) The household of Gavril Ozeroff cannot be located in the census listings.

39. In 1918, your Ozeroff and Vereschagin family members appear in the Langham district in a special Census of Independent Doukhobors taken between September 15 and December 15, 1918.

(a) Gavril and his daughter Tatiana appear in the household of his nephew Alex F. Ozeroff on his homestead in the Langham district as follows:

Alex	26	1892
Havrila	63	1855
Tatiana G.	18	1900

Note that in 1918, Gavril's sons Nikolai and Gavril do not appear in the listings and were presumably deceased by this time. Gavril's brother Peter and family appear separately in the listings

(b) Gavril's daughter Martha and her husband John Vereschagin appear on their homestead in the Langham district as follows:

John	34	Dec. 28 1884
Martha G.	32	Oct. 16 1886

Wasy J.	6	Oct. 8	1912
Peter J.	4	Nov. 8	1914
Alex J.	1	June 20	1917

Note that by 1918, John and Martha had three sons, including your father Alex, living in their household.

40. Your Ozeroff & Vereschagin family members appear again in the Langham district in the Canada Census taken on June 1, 1921.

(a) The household of John and Martha Vereschagin appear on their homestead on SW10-39-8-W3 as follows:

John	head	39
Martha	wife	35
Bill	son	9
Peter	son	7
Alex	son	4
Harry	son	1

Note that by 1921, John and Martha had four sons living in their household.

(b) The household of Gavril Ozeroff cannot be located in the census listings.

41. Your Ozeroff & Vereschagin family members once again appear in the Langham district in the Census of Northwest Provinces taken on June 1, 1926.

(a) The household of John and Martha Vereschagin appear on their homestead on the SW10-39-8-W3 as follows:

John	head	40
Martha	wife	38
William	son	13
Peter	son	11
Alex	son	8
Harry	son	6
John	son	4
Henry	son	1
Anna	daughter	2

Note that by 1926, John and Martha had six sons and a daughter living in their household.

(b) The household of Gavril Ozeroff cannot be located in the census listings.

42. In 1930, the household of Gavril P. Ozeroff appears in the Watson district in a membership list of the Named Doukhobors of Canada (an umbrella organization uniting Independent and Community Doukhobors) compiled on December 10, 1930. Note that individual household members were not listed, however, there were 1 boy, 1 girl, two adult women and one adult male (Gavril) residing in the household at the time. Presumably the other household members were one of his daughters' family.

Note also that between 1928 and 1932, over a dozen Doukhobor families from the Langham district resettled to the Watson district.

The household of John and Martha Vereschagin in the Langham district do not appear in the 1930 membership list for the Named Doukhobors of Canada. Presumably they did not belong to this organization.

Summary

The over two hundred and fifty years of family history identified may be summarized as follows:

The Ozerov family of Doukhobors originated in southern Russia in the 18th century. They were free peasants belonging to the state peasant. In the early 1800s, they were permitted to resettle to the village of Spasskoye along the Molochnaya River in Melitopol *uezd*, Tavia *guberniya* (present-day Ukraine). In 1844, the family was exiled to the Caucasus, where they initially settled in the village of Spasskoye in Akhalkalaki *uezd*, Tiflis *guberniya* (present-day Georgia). In 1847, the family resettled to Slavyanka village in Elisavetpol *uezd* and *guberniya* (present-day Azerbaijan). In 1880, the family relocated to the village of Spasovka in Shuragel' *uchastok*, Kars *okrug* and *oblast* (present-day Turkey). In 1899, the Ozeroff family (as the name came to be spelt in Canada) immigrated to Canada, where they settled in the communal village of Kirilovka in the Langham district of Saskatchewan. In 1911-1913, some family members (including your own) took out individual homesteads in the vicinity as Independent Doukhobors while others resettled with the Christian Community of Universal Brotherhood to British Columbia and later Alberta where they lived and farmed communally. Today, most descendants reside in the provinces of Saskatchewan and British Columbia.

Based on the information identified, the following is an eight generation outline of your Ozerov family ancestry:

- 1 Ilarion Ozerov (c. 1760-bfr 1842)
- 2 Isai Ilarionovich Ozerov (c. 1785-bfr 1844)
- 3 Egor Isaevich Ozerov (1808-)
- + Fekla (1813-btw 1844-1860)
- 4 Petr Egorovich Ozerov (1842-)
- + Marfa Semyonovna Popova (1840-btw 1863-1899)
- 5 Gavriila Petrovich Ozeroff (1863-)
- + Arina (1870-btw 1901-1905)
- 6 Marfa G. Ozeroff (1885-1967)
- + John A. Vereschagin (Verishine) (1884-1969)
- 7 Alex J. Verishine (06.20.1917-11.22.2000)
- + Helen A. Maloff (10.01.1913-01.30.1993)
- 8 Marilyn Verishine (08.28.1940-)
- + Elmer Verigin (08.12.1940-)

Once again, I trust you will find the above information interesting, inspiring and useful. It is my pleasure to assist in documenting and discovering your Doukhobor family heritage.

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