

# Swiss Crypto-Jews: A Deeper Look

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## ABSTRACT

This study examines the genetic ancestry of a closed, endogamous population of Swiss-Anabaptist descendants in North America, with particular attention to evidence of Jewish heritage that is absent from traditional ecclesiastical and migration records. Building on earlier research identifying Crypto-Jewish ancestry within a single Swiss-Anabaptist family, this paper expands the analysis to 23 interrelated individuals descended from Swiss emigrants (ca. 1720 - 1780). Using a multi-layered genetic methodology - including autosomal admixture analysis (MyHeritage and GEDmatch Dodecad V3), population-sharing algorithms, SNP frequency analysis, uniparental haplogroup profiling (Y-DNA and mtDNA), and forensic STR-based ethnicity testing (DNA Consultants), this study identifies consistent and recurrent genetic signals associated with Jewish populations.

Across all analytical platforms, participants exhibit elevated frequencies of Ashkenazi, Sephardic, Mizrahi, Caucasian, and North African Jewish markers, alongside Levantine-associated Y-chromosome and mitochondrial haplogroups uncommon in non-Jewish European populations. Two population-informative SNPs (rs2814778 and rs41310927), known to occur at increased frequencies in Jewish communities, were shared across the sample. Autosomal results indicate that, on average, participants possess a majority non-Northern European ancestry, with substantial Mediterranean, West Asian, and Southwest Asian contributions most usually associated with Jewish populations.

Historical contextualization situates these findings within the social marginalization of Anabaptists in early modern Switzerland, where paupers, itinerants, religious non-conformists, Jews, converted Jews, Romani, and Jewish populations intersected. The convergence of genetic evidence and social history supports the conclusion that significant Jewish ancestry entered Swiss-Anabaptist communities prior to emigration to America and was subsequently preserved and amplified through strict endogamy. These findings challenge assumptions of genetic homogeneity within Swiss-Anabaptist populations and underscore the value of genetic data in reconstructing hidden or suppressed ancestries beyond the limits of documentary history.

## **Keywords**

Swiss-Anabaptists; Crypto-Jewish ancestry; Genetic genealogy; Endogamy; Jewish diaspora; Ashkenazi Jews; Sephardic Jews; Mizrahi Jews; Levantine haplogroups; Autosomal DNA; Y-DNA; mtDNA; SNP analysis; STR markers; GEDmatch Dodecad V3; Hidden ancestry; Religious non-conformists; Early modern Switzerland; Population genetics

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## **CHAPTER 1: ORIGINS OF 23 SWISS-ANABAPTISTS INDIVIDUALS.**

In my earlier work, “Swiss Crypto-Jews” I explored the Crypto-Jewish ancestry of my Swiss immigrant ancestors, many of whom were Anabaptists in Switzerland and remained Anabaptist in America. Once in America, they married amongst themselves, never marrying outsiders. Due to endogamous marriage, from a DNA/genetic standpoint, we became living artifacts of a people who once lived in Switzerland and immigrated to America.

That same work established that within at least one American Swiss-Anabaptist family, their Swiss origins were not so Swiss. I like to use the term “Swiss not Swiss”. They immigrated FROM Switzerland, but their DNA indicated they were not so Swiss.

In this paper, I will take a closer look at this “Swiss not Swiss” ancestry. I decided to expand the search from one family group to a collection of family groups. Here I will look 23 additional descendants of Swiss Anabaptist immigrants. The focus would be, were other Swiss-Anabaptists descendants “Swiss not Swiss”? As all these families are interrelated, there was a great likelihood that other descendants would be equally “Swiss not Swiss”. But the analysis of 23 additional decedents would confirm this.

### **Group History**

When you look at the ancestors of this group of Swiss Anabaptist descendants, within a certain time frame, it would appear their religion put them on the outside of 18<sup>th</sup> century mainstream Swiss society. And that would be true. But there is evidence that they were on the outside of Swiss society before their Anabaptist status made them social outcasts.

In the 17<sup>th</sup> century, Anabaptists were not legally barred from land ownership, but their status as religious dissidents made it impossible in practice. (Foreigners were barred from land ownership.) In the first instance, the ability to purchase land was dependent on things anabaptists did not do: child baptism, state church membership, swearing of oaths, and state parish participation. If they possessed land, continued land ownership was dependent on state church membership, child baptism, state church attendance, and participation in parish activities. Thus, if they held land, and

became Anabaptist, it was stripped from them. In addition, Anabaptist children were barred from inheriting land from their parents. Once disposed of their land, they were intermittently denied residency in most cantons. They were made into an itinerant people.

In the 17<sup>th</sup> century, the founding fathers and mothers of this Swiss Anabaptist group were put on the outside of Swiss society because of their manner of worship. In addition to this, our immigrant ancestors were classed by the Swiss as, as “paupers, squatters, and non-conformers”. Current research indicates they may have been made landless by their choice of religion or they may never have had land to lose.

Some of our ancestors were actually convicted of being “paupers, squatters, and non-conformers”! The founding fathers and mothers of this group were convicted of these “offenses”. These three words had a different meaning in the 17<sup>th</sup> century than they do today. As such, it would pay to revisit what a “pauper, squatter, and non-conformist” meant in the time they were called as such.

## **Paupers**

The paupers were not necessarily who you might think. My research reveals our paupers were often tradesmen of various sorts. My pauper ancestors were bakers, barrel makers, blacksmiths, carpenters, leatherworkers, glass makers, glaziers, hedge and scabbard makers, joiners, knife makers, pot makers and pot menders, goldsmiths, locksmiths, masons, menders, millers, peddlers, resin scrapers, ropemakers, shoemakers, tanners, tailors, tilers, turners, wagon makers, weavers, horse dealers, and wheelwrights. They were neither peasants nor aristocrat. They were a third class: craftsmen. They never had land.

One could question why people with skills were paupers? The answer is pretty simple. They were paid poorly and taxed heavily. Because they did not earn enough money to collect capital, when there was no income, there was no food. If a weaver died and left a wife and children behind, the whole family became paupers. The Swiss Aristocracies taxation system kept tradesmen paupers.

In Bern, Zürich, Basel, Luzern, Appenzell, Fribourg, Vaud, and elsewhere, the aristocrats taxed these tradesmen heavily, leaving them with little to survive on. They had no chance to rise above poverty because they were harvested of virtually all their profits. The aristocracy enacted offensive laws that cemented the pauper’s position in society. They could only attend markets after the

aristocrats had done their shopping. They were not allowed to walk under arcades which provided shelter from the elements. These are small examples, but it shows how even on a basic level, this group of people were seen as “other” and treated as such.

People were made paupers by the system in which they lived. They were tradesmen, basket weavers, pot makers and menders, horse traders and so forth. They were the “working paupers”.

An interesting side note: after interviewing many of the cousins who participated in this study, one humorous observation emerged. We all make things. We don't play games; we make things. It might be baskets, furniture, or household items. To this day, more than 400 years later, we are the makers of things. And on a business level, we are self-employed and make businesses out of nothing.

## **Squatters**

This is an interesting term. When we think of squatters, we think of people who move into a vacant home and stay without permission. In the context of my Swiss ancestors, the meaning is different. There were three kinds of squatters.

In one sense, squatter meant “foreigner”, people who did not belong to the place in which they lived. They were squatting in Switzerland. No matter how long they may have resided there, they were squatting. Our ancestors' names often told the story. One of our family names is Welsch (Johan Michael Welsch, 1721-1789). In 17<sup>th</sup> century Swiss-German, Welsch meant outsider, non-German speaker, foreign laborer, and sometimes itinerant populations from Romance-speaking lands. It had connotations including untrustworthy, culturally inferior, and alien. Another family name, Gallati, comes from a town in Romania of the same name. Another family name, Nagy, is a common name in Hungary. These three ancestors are examples of one type of squatter in my family tree, foreigners not seen as Swiss by the Swiss.

It should be remembered that residence in a canton or town, even long term, did not remove your squatting status. Throughout Europe, including Switzerland, Jews and Gypsies that lived continuously in the same town or city or region, from the seventh century until the 19<sup>th</sup> century, were seen as squatters, foreigners taking up space they were not entitled to occupy. Jews were not granted citizenship in Switzerland until January 1866! Gypsies' presence in Switzerland was illegal

until 1972. Indeed, the Swiss police maintained a “Gypsy register” of Romani, Sinti and Jenish individuals until the 1990s.

They were squatters in the sense that they were foreign, no matter how long they lived in Switzerland. My earlier report indicated the family had Ashkenazi-Jewish, Sephardic-Jewish, Italian-Jewish, Turkish, Georgian, and Gypsy ancestry so many of my ancestors were considered “squatters” on this basis.

The Anabaptists, once removed from their land, lived in caravans and parked where and when they could. They worked as craftsmen, sometimes selling their goods at markets, sometimes selling their goods where they camped. They, too, became squatters, but not of the foreign variety.

Within our family tree, we have another group of squatters. The Jenish. Another, older group of landless, itinerant living people. When the Jenish began living a nomadic existence is unclear, but they had been at it long enough that they were recognized as a distinct ethnic group in the 18<sup>th</sup> century. When indigenous people were forced onto the road, they undertook professions they could do living on the road; seasonal agricultural labor, wood carving, cheese making, wheel making, pot making and mending, knife making and sharpening, basket making, carpentry and music making.

Our ancestors were squatters of several varieties.

## **Non-conformers**

This is a rather wide category because it included a wide variety of people. The non-conformers of 18<sup>th</sup>-century Switzerland were either social non-conformers, religious non-conformers, or both. Examples of social non-conformers would include revolutionaries, “witches” (usually women who stepped out of line), Gypsies and Jenish.

Religious non-conformers would include those that participated in unsanctioned religions, meaning not Catholic, not Protestant. These were the Anabaptists, Waldensians, Brethren and Jews. If you fell into any one of these five groups of “non-conformers”, you had a bullseye target on your back. The Swiss had a novel hypothesis: one could torture, burn, or drown the non-conformer out of a person. Members of our family tree fall into all five categories and many met

their death having the non-conformer drowned out of them. True, if you were dead, you no longer “suffered” from non-conformance.

## **Paupers, Squatters, and Non-Conformers in My Family Tree**

My family tree contains paupers (all varieties), squatters (all varieties) and non-conformers (all varieties). While the Anabaptists one sees in America appear to be very much a homogenous group, their origins are anything but homogenous. Paupers, squatters, and non-conformers joined the family tree and became part of the American-Swiss Anabaptist community.

In taking a closer look for Jewish ancestry amongst this group, I decided to widen the search both by including more individuals (participants) and by looking at other groups who joined the family tree and may have contributed to their Jewish ancestry. Recent research conducted by the author revealed European Gypsy communities often have Jewish ancestry. There are Gypsies in the family tree. The Jewish people’s language is a mix of Swiss German, Yiddish, Hebrew, Sinti-Romani and French. Their language, and recent DNA studies, suggests they, too, have Jewish ancestry. There is Jewish in our family tree. Our Jewish ancestry may have come from multiple sources.

## **A Word About Segregation**

Our ancestors were not welcome in general society in Switzerland and were considered “other”. It was equally true that even while living in Switzerland they had no interest in mixing with those THEY deemed “other”.

Among the Swiss Anabaptists of the 16<sup>th</sup> and 17<sup>th</sup> centuries, many of whom later became the Amish and Mennonites in North America, self-exclusion functioned as both a theological conviction and a practical strategy for survival.

Rooted in a radical reading of the Testament, especially the call to be a “separate” and disciplined community of believers, Anabaptists viewed the church not as a territorial institution encompassing all citizens, but as a voluntary body of voluntarily baptized adults bound by covenant and choice.

This ecclesiology required visible moral and social boundaries. Practices such as refusing to swear oaths, declining military service, avoiding state offices, and limiting table fellowship with non-

members were expressions of the principle of *Gelassenheit* (yieldedness and submission to God and the community).

The *Meidung* (ban or shunning), formalized in documents like the Dordrecht Confession (1632), reinforced internal discipline and underscored the importance of “purity” being practiced by members of the community. There were many practices that kept our ancestors apart from general society. Eating with non-community members could lead to shunning or in severe cases of interacting with “outsiders”, banishment. That said, “others” could join the community. But, in doing so, they cut ties with their old life and the people in it.

In the Swiss context, where Anabaptists faced imprisonment, property confiscation, and execution, self-exclusion became intertwined with their identity. When many migrated to Pennsylvania in the eighteenth century, these patterns of boundary maintenance persisted. They evolved into the distinctive Amish and Mennonite practices of regulated and limited social interaction with outsiders and communal discipline. They continue their commitment to a being a people “set apart” from the surrounding world to this day.

So, while it’s true, they were seen as “other”, and faced discrimination for being other, it is also true they saw people outside their community as “other”.

### **Note: This Report Only Applies to the Descendants of Swiss Anabaptists**

Before going any further, something must be said regarding a distinction between the Swiss-Anabaptists who immigrated to Colonial America and the Dutch-German Anabaptists who immigrated into Eastern Europe. (Russian Anabaptists). These two groups are unrelated genetically. This report only is only applicable to those of Swiss-Anabaptists origin, Mennonite or Amish.

The distinction is especially important as some Dutch-German Anabaptists who became “Russian Mennonites” later became Nazi sympathizers, Nazis, and in some cases became Nazi war criminals. It’s important to note that Nazi collaboration varied by person, place and time and not all Russian Mennonites were complicit with Nazi war crimes; it is equally important to not minimize the complicity of many.

## **Looking for Sources of Jewish ancestry Amongst Swiss Anabaptists**

In my previous work, “Swiss Crypto-Jews,” it was established that one family from the American Swiss-Anabaptists community (Winkler-Schar) were Swiss Crypto-Jews. The family was endogamous, that is they married amongst themselves, in Switzerland and in America. As such, they brought their Jewish ancestry with them from Switzerland and maintained it in America.

The Haplogroups for the founding fathers of this one family were identified. These men were found to carry haplogroups commonly found amongst Jewish populations, E, G, J1, J2, Q, and Jewish-associated R. In addition to carrying haplogroups that are often Jewish, these founding fathers for this one family and their descendants were found to have male haplogroup matches to modern Jews.

## Winkler-Schar Ancestor Matches to Modern Jewish Persons

<b>Haplogroup E-M35</b>	
Blankenberg Gnaegi	Ashkenazi men
Schar	Ashkenazi and Sephardic men
<b>Haplogroup G-M201</b>	
Beyeler	Ashkenazi men
Gerber	Ashkenazi and Sephardic men
<b>Haplogroups I-M223</b>	
Joder	Ashkenazi men
Klopfenstein	Ashkenazi and Sephardic men
Leuenberger	Ashkenazi men
<b>Haplogroup J-M172</b>	
Neucommett	Ashkenazi men
Oesch Schrag	Ashkenazi and Sephardic men
<b>Haplogroup L-M20</b>	
Gut	Ashkenazi men
<b>Haplogroup Q-M242</b>	
Jagi	Ashkenazi men
<b>Haplogroup R-M269</b>	
Erb Hochstettler Schnebeli Winkler	Sephardic men

Thus, in the previous work, “Swiss Crypto Jews”, one family was found to have significant DNA contributions from both Ashkenazi and Sephardic-Jewish communities. To see if this finding was more widespread than one family, 23 individuals related to the original family, and members of the greater American-Swiss Anabaptist community, were invited to participate in this study.

The study would evaluate the autosomal DNA of 23 individuals descending from Swiss-Anabaptist communities using tools such as MyHeritage DNA tests, GEDmatch Genetic Calculators, DNA Consultants Forensic Genetic Genealogy, and Family Tree DNA haplogroup studies. The investigation included uncovering Jewish heritage through autosomal DNA, SNP analysis, admixture proportions and uniparental haplogroup studies, and haplogroup study.

## **CHAPTER 2: MYHERITAGE ANCESTRY DNA TESTS AND GEDMATCH DODECAD V3 DNA CALCULATOR CALCULATIONS**

### **MyHeritage**

MyHeritage provides users with an autosomal DNA report on their ancestral origins. This relates to the first 22 chromosomes found in a person's DNA. In addition to this, MyHeritage offers two additional ways to look at ancestry. One feature is an ancient ancestry facility that establishes links between the person being tested and established ancient populations through DNA sampling of archeological sites. Using the ancient ancestry report feature, members of this group were found to have medieval Jewish ancestors, buried in both the 11<sup>th</sup> century Norwich, England, Jewish cemetery and the 12<sup>th</sup> century Erfurt, Germany, Jewish cemetery. This demonstrated that the group were connected to the Medieval Jewish world.

MyHeritage provides its users with a long list of DNA matches. You can sort your DNA matches by region. When sorted by region, all participants had Jewish relatives living in Israel. In other words, relatives living as Jews today.

**Alphabetized Surname List of the Anabaptist Groups DNA Relatives Living in Israel**

Abeshitz	Bar-Nov	Erlich	Hoffman	Pollak
Abney	Barakhman	Eshel	Horowitz	Rabinowitz
Abraham	Baral	Ezekiel	Israeli	Robinson
Abramovich	Baron	Fadlon	Jacobs	Rosenberg
Abruken	Barsul	Feingold	Joffa	Rubinstein
Adler	Bauer	Feldman	Jozwik	Safir
Afek	Beinish	Finkelstein	Kaegi	Schapiro
Ahimeir	Belkin	Fisher	Kagan	Schmid
Akimov	Ben Hur	Frankel	Katz	Scholl
Alkan	Ben Zvi	Freedman	Keller	Schwartz
Aloni	Ben-Ami	Freidman	Klein	Segal
Alter	Berger	Furmansky	Koreve	Shalev
Ancier	Bialowas	Gabbai	Kornfeld	Shamir
Angel	Blum	Gal	Kuhn	Shapiro
Antebi	Blumenthal	Gantman	Kutter	Shiferstein
Apelbaum	Boguslavsky	Geffen	Lang	Singer
Appel	Braverman	Gerber	Laufer	Sparti
Appelbom	Breitman	Goeldi	Leach	Stein
Ardenbaum	Burstein	Goldman	Lehman	Strauss
Argo	Cohen	Goldstein	Lerner	Suissa
Arieli	Danieli	Golub	Levin	Tenenbaum
Arnon	David	Gottlieb	Levy	Tuby
Aronowitz	Diamant	Grin	Liebling	Ursillo
Ashkenazi	Dorfman	Grunbaum	Mandel	Vakshi
Atalya	Durst	Gutmann	Miller	Walser
Atzmon	Dzialowska	Halperin	Nagel	Wegmuller
Auerbach	Ebner	Hangartner	Nehemias	Weiss
Avinoam	Ehrenberg	Harel	Neumann	Wenger
Avraham	Eichner	Harris	Omer	Wexler
Bakal	Elias	Hausner	Orlov	Zilberstein
Balicki	ElisabethL	Heller	Ostrowska	Zuckerman
Bar	Ephraim	Henkin	Pasternak	

Thus, amongst the 23 American-Swiss Anabaptist participants, all had DNA relatives living as Jews, in Medieval Europe and modern Israel.

### ***GEDmatch Dodecad V3***

Next, participants raw DNA files were uploaded into the Dodecad V3 Calculator. The results can be found below.

As the founders of this group immigrated from Northern Europe (Switzerland) to America, one would expect the group to be predominantly Northern European in ancestry. This is not the case. While Northern European ancestry does factor heavily into their deeper ancestry, they are a slight majority (55%) Non-Northern European descent.

Uploading raw MyHeritage DNA files of the 23 participants in this study into the admixture feature of Dodecad V3 gives us a window into this group of 23 individuals' deeper ancestry. On average, this group is 45% Western European and 55% Non-Western European.

#### **Ethnicity Chart: Average Ethnic Proportions for the Group**

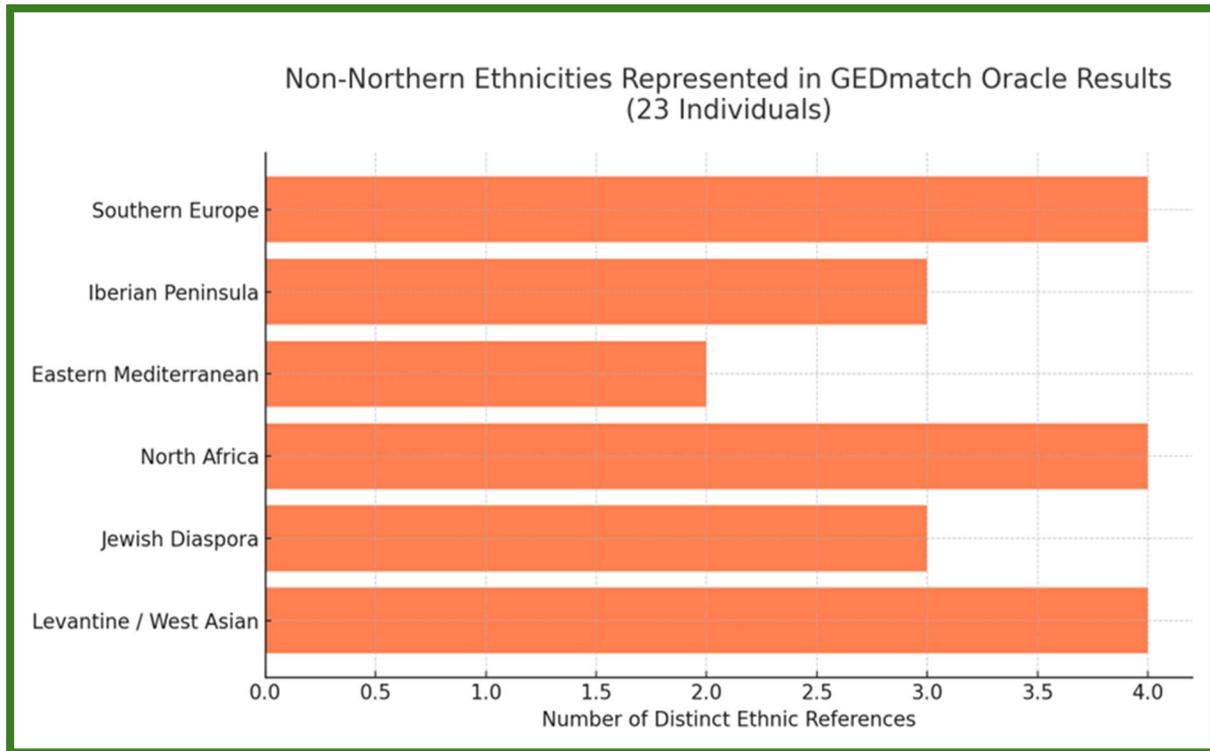
<b>Population Group</b>	<b>Average Percentage (%)</b>
<b>West European</b>	45.41
<b>Mediterranean</b>	23.54
<b>West Asian</b>	9.17
<b>East European</b>	10.35
<b>Southwest Asian</b>	2.59
<b>Palaeo African</b>	0.49
<b>Northwest African</b>	1.13
<b>Northeast Asian</b>	0.33

Non-Northern European Ethnicity Summary

Using the Single, Two, Three, and Four-Population Sharing modes, the non-European ancestry of the 23 individuals was examined. The following highlights the non-Northern ethnicities identified in the GEDmatch Oracle results. These were then extracted and grouped by regional ancestry patterns.

Non-Northern European Regional Ancestry Patterns

<b><i>Iberian Peninsula:</i></b>	<b><i>Portuguese Spaniards Sephardic_Jews</i></b>
<b><i>Southern European:</i></b>	<b><i>Tuscan Sicilian Central_Italian Greek</i></b>
<b><i>Jewish Diaspora:</i></b>	<b><i>Ashkenazi Jews Sephardic_Jews Morocco_Jews Sicilian_Jews Georgian Jews Iranian Jews</i></b>
<b><i>Eastern Mediterranean:</i></b>	<b><i>Greek Cypriots</i></b>
<b><i>North Africa:</i></b>	<b><i>Morocco_Jews Mozabite Egypt Libya</i></b>
<b><i>Levantine/West Asian:</i></b>	<b><i>Druze Bedouin Jordanians Palestinian</i></b>



Analysis of the participants' DNA reveals a wide array of non-Northern ancestries, prominently featuring Mediterranean, Jewish, and North African components. In some instances, there are direct connections to Jewish communities, i.e., Sephardic Jews. In other instances, there are connections to the Jewish-allied communities. As an example, Sephardic Jews often have North African and Iberian ancestry. The frequency of Jewish and Jewish-allied ancestries across all Oracle layers underscores the Jewish ancestry amongst this group of Swiss-Anabaptists.

### Summary of the Dodecad V3 results

Drawing on data from GEDmatch Oracle tools (including single, two, three, and four-population sharing modes), as well as average admixture proportions and population comparison statistics, we see consistent and diverse genetic markers indicative of Jewish heritage.

#### 1. Admixture Proportions

- ◆ The average admixture results across the group reveal significant representation from regions historically associated with Jewish populations:

- ◆ West Asian (9.17%) and Southwest Asian (2.59%): These components are common in Jewish populations, reflecting Levantine roots.
- ◆ Mediterranean (23.54%): Frequently observed in Sephardic Jews and other Jewish diaspora communities.
- ◆ Palaeo-African (0.49%) and Northwest African (1.13%): Suggesting North African Jewish input, such as Moroccan or Algerian Jews.
- ◆ East European (10.35%): Correlates with Ashkenazi-Jewish ancestry prevalent in Central and Eastern Europe.

## 2. Single Population Sharing Evidence

The Single Population Sharing results showed matches with Jewish populations or populations known to suggest Jewish ancestry:

- ◆ Sephardic Jews (Behar)
- ◆ Ashkenazi Jews
- ◆ Moroccan Jews
- ◆ Tuscan and Sicilian (representing the time when in the Roman age, male Israelite slaves married Italian, often Tuscan women.)
- ◆ Portuguese and Spaniards (regions central to Sephardic-Jewish history)

These results support a blend of Sephardic, Ashkenazi, and possibly ancient Italian-Jewish ancestry.

## 3. Multi-Population Sharing (2-, 3-, 4 population mode)

In this mode, admixtures are predicted. In the Oracle models using multiple population approximations, the Jewish components become even more apparent:

### 2-Population:

Models regularly pair European populations with Jewish ones, e.g., 78.6% Northern European + 21.4% Sephardic\_Jews (Behar)

### 3 and 4-Population Sharing:

Recurrent inclusion of:

- ◆ Sephardic Jews
- ◆ Ashkenazi Jews
- ◆ Moroccan/North African Jews
- ◆ Sicilian and Greek Jews
- ◆ Caucasian Jews (Mountain Jews, Georgian Jews, Azari Jews)
- ◆ Cypriots and Tuscans which can be proxies for ancient Jewish populations.

***Jewish Ancestry Across Swiss Anabaptist Group Extracted with Dodecad V3***

Using the Dodecad V3 calculator, the resulting autosomal DNA admixture results and population matches, the group all showed significant Jewish ancestry. The strength of their Jewish ancestry was not the same, in some families was stronger for some than in others.

*Very Strong Evidence of Jewish Ancestry*

Smucker

Herschberger

*Strong Evidence of Jewish Ancestry*

Schar  
Schar  
Fisher

Schar  
Zook  
Overholtzer

Schar  
Fisher  
Riehl

*Moderate evidence of Jewish Ancestry*

Smucker  
Garber  
Fisher

Lapp  
Zook  
Glick

Lapp  
Zook  
Winkler

The recurrence of Jewish matches (Ashkenazi, Sephardic, Mizrahi, Caucasian) in a consistent manner among multiple individuals suggests common Jewish ancestors, likely when the group was synthesized in Europe generations in the past. Their Jewish heritage has been retained across time through endogamous marriage.

The collective genetic profile of this group, viewed through the Dodecad V3 calculator, strongly suggests a genetic backbone of Jewish ancestry. The evidence includes direct population matches (e.g., Sephardic Jews), and indirect indicators (e.g., North African/Mediterranean admixture). Across all Oracle analysis tools, there was a consistent presence of Jewish populations from around the Jewish diaspora. These results support the theory that these 23 Swiss-Anabaptists descend from Jewish ancestors. Their genetic heritage has been preserved through isolation and intermarriage.

This basic research indicated the group, like the related Winkler-Schar family, had Jewish ancestry.

GEDmatch also offers a DNA relative matching function. When used to identify Jewish relatives, many matches were found. Below listed are the Jewish matches harvested from the One -to -Many Full Version family finder feature of GEDmatch.

Alpin	Fogoly	Krupkin	Russi
Barko	Fridman	Kuan	Sassoon
Batchko	Fourens	Laskin	Schadick
Berman	Frackt	Lasnitzki	Shaffer
Blauman	Frackt	Lessnick	Shor
Blumer	Frankel	Lieberman	Silbiger
Blumgart	Frederick	Lopez	Souza Colella
Bronstein	Garmisa	Luntz	Sugar
Bronster	Gatzman	Mattson	Taylor
Brynes	Goldstein	Millman	Tiras
Brynes	Goldstein	Oksman	Trawinski
Carrey	Greenfield	Perry	Vapnek
Christophe-	Heller	Perry	Waarbroek
Dymock	Hertzler	Pfeiffer	Wielandt
Cohen	Hilario Reyes	Pinski	Weidy
Davidson	Hollander	Potler	Weinstock
De La Vara	Ioffe	Pratt	Weiss-Turner
Dreyer	Isaacs	Putnam	Werner
Ebbs	Libowitz	Raleigh	Wexler
Feinberg	Joens	Roguznicki	

Collected from multiple platforms, the most common surnames of modern people living as Jews, who are direct DNA matches to the 23 Anabaptist participants are:

Cohen                      Frankel                      Goldstein                      Heller                      Wexel

### **In summary of Autosomal DNA analysis**

Analyzing autosomal DNA, collected from 23 Swiss Anabaptists descendants, reveals inclusion of Jewish ancestry at some point in time. As the group has been endogamous, since they arrive in America in the 18<sup>th</sup> century, this would have happened in Europe.

If one compares the non-Northern European ancestry of the group of 23 individuals, to a group of Ashkenazi Jews whose parents were related to each other, one can see further evidence of this Jewish connection. And, based on the fact the group is 55% Non-northern European, they would be effectively 55% Jewish in ancestry.

**Table 1. Admixture of Swiss Anabaptists Compared to Ashkenazi Jews with related parents.**

<b>Ethnicity Component</b>	<b>Adjusted Swiss Anabaptists (%)</b>	<b>Four Individuals Average (%)</b>
Mediterranean	55.33	32.88
West Asian	18.93	22.48
East European	18.86	7.13
Southwest Asian	4.41	13.71
Northwest African	1.50	3.19
Northeast Asian	0.26	1.34
Southeast Asian	0.21	0.95
South Asian	0.24	—
East African	0.13	1.56
Palaeo-African	0.09	0.09
Neo-African	0.04	0.78

The Ashkenazi reference group displays a characteristic Eastern Mediterranean profile: Mediterranean (32.88%), West Asian (22.48%), Southwest Asian (13.71%), and moderate European components. This configuration aligns with the well-documented Levantine–

Southern European formation of Ashkenazi Jewry during the Roman and early medieval periods.

The average Swiss Anabaptist profile, with the West European layer is analytically isolated, reveals ancestry reorganized into a Mediterranean-centered structure (55.33%) accompanied by substantial West Asian (18.93%) and East European (18.86%) components. This adjusted structure closely parallels the Ashkenazi compositional pattern, particularly in its Mediterranean–West Asian axis.

First, the Mediterranean component in the Swiss sample exceeds 55%, a level unusually high for purely Northern or Alpine European populations.

Second, the presence of nearly 19% West Asian ancestry in the adjusted Swiss profile is difficult to attribute solely to general European population structure. West Asian signals in Central Europe are usually modest and derive from ancient Neolithic farmer ancestry, but they rarely persist at this magnitude absent more recent Eastern Mediterranean input.

Third, the East European component (18.86%) aligns with regions historically associated with Ashkenazi expansion. The geographic overlap between Swiss Anabaptist origins (Swiss–South German regions) and medieval Ashkenazi settlement zones increases the plausibility of gene flow between Jewish populations and the group that would become Swiss Anabaptists.

Historically, Jewish communities were present in Swiss and South German territories from the Roman period through the late medieval era. Although expulsions occurred intermittently, evidence indicates repeated returns, trade interactions, and intercommunal contact. The Reformation period—during which Anabaptism emerged—coincided with social upheaval, religious dissent, and population displacement. In such contexts, religious conversion, assimilation, or intermarriage would explain the ancestry transfer.

Moreover, Anabaptist theology itself, emphasizing adult baptism, covenant community, separation from state authority, and disciplined communal identity, has occasionally been noted by historians for structural parallels with similar aspects of Jewish communal

organization. While cultural similarity does not imply biological descent, they shared way of being is more than a coincidence.

Taken together, the data suggest that the Swiss Anabaptist population contains a substantial Jewish ancestral layer embedded within a broader West European framework.

## CHAPTER 3: UNIQUE JEWISH SNPS FOUND IN 23 SWISS-ANABAPTISTS

A SNP (Single Nucleotide Polymorphism) is a tiny DNA change on your DNA strand. These tiny changes have been identified in certain groups of people by scientists. Say a group of villagers in a remote mountain in Morocco are tested, and as all the villagers are related to some extent, scientists would look for SNPs unique to that group of people. Those SNPs would become a genetic signature for that group. As more groups of people are studied genetically, more group affiliated SNPs are added to the list of SNPs associated with distinct peoples. These little changes in the DNA can be used by scientist as cultural identifiers, helping genetic genealogists trace deep ancestry, population origins, and ancient family lines.

Tracing the genetic ancestry of isolated populations can illuminate subtle migratory and admixture events otherwise invisible to historical documentation. This study reveals all participants shared two specific single nucleotide polymorphisms: **rs2814778** in the *ACKR1* gene and **rs41310927** in the *ASPM* gene. These SNPs are known markers associated with Jewish populations, including Yemenite and Ashkenazi communities, as supported by recent population genomics research.

The *rs2814778* SNP involves the C allele, commonly referred to as the Duffy-null variant, and is typically found in high frequencies among Yemenite-Jewish individuals. This variant has been linked not only to malaria resistance in African populations but also occurs at notable frequencies in some Middle Eastern Jewish groups. Meanwhile, *rs41310927* (T allele), a polymorphism in the *ASPM* gene associated with cerebral cortical development, is found in elevated frequencies among Ashkenazi and broader Middle Eastern populations.

The *ASPM* variant, *rs41310927*, is especially common in Jewish populations, particularly Ashkenazi Jews, consistent with founder effects observed in endogamous Middle Eastern-derived groups. In contrast, *rs2814778* in the *ACKR1* gene reflects African-derived ancestry and appears in Jewish populations only where North African or Near Eastern admixture is present. Both are present amongst the 23 Anabaptists tested.

This finding suggests a complex Jewish gene flow into the founder populations of the individuals from this interrelated family. The allelic distribution across the 23 provides proof of a valid genetic connection to European Jewish communities.

In conclusion, reference is made to large-scale allele frequency studies that have mapped the distribution of *rs41310927*, confirming its specificity to Ashkenazi Jews compared to European non-Jewish populations. Given the rarity of this SNP in general European datasets (e.g., gnomAD), its recurrence in this group of 23 individuals adds credence to the hypothesis that some founders of this group were of Jewish ancestry.

Future studies using genome-wide ancestry informative markers (AIMs) and admixture analysis could provide more robust evidence. Haplotype phasing, mitochondrial DNA, and Y-chromosome haplogroup analysis could further validate these preliminary findings and uncover the likely timeline and origin of this ancestral contribution.

## **CHAPTER 4: JEWISH HAPLOGROUPS OF THE SWISS-ANABAPTISTS**

Haplogroups refer to the sex chromosomes a person inherits from their parents. Men inherit an X chromosome from their mother and a Y from their father. Women inherit an X chromosome from their mother and a X chromosome from their father.

Male chromosomes pass from father to son unchanged. My male haplogroup is E-M35, my father is E-M35, and our male ancestor who lived 1000 years ago was E-M35.

Women inherit their sex chromosomes a little differently. Unlike the Y chromosome, which fathers pass unchanged to sons, women inherit one intact X chromosome from their father, and it is identical to her father's X chromosome. It passes unchanged. The other X she inherits from her mother is a mosaic or recombined X formed from her two X chromosomes.

Through global DNA research, different ethnic groups haplogroups have been identified. So, if you know your haplogroup, you can trace from whence it came.

As an example, my basic male haplogroup is E-M35. If you go a little deeper, you can become more specific. Research has revealed my more specific male haplogroup is E-M123. Scientists have discovered this about E-M123.

### **E-M123**

- ◆ Origin: Levant
- ◆ Found at elevated frequencies among:
  - ◇ Jewish populations (especially Ashkenazi, Sephardic, Mizrahi)
  - ◇ Levantine populations
  - ◇ Often interpreted as an ancient Near Eastern / Israel

So, knowing my male haplogroup, I can know about my families' earliest origins. My earliest known male ancestor was Levantine and Jewish.

When I examined the Crypto-Jewish origins of my Swiss ancestors, it became clear many of my male and female ancestors carried haplogroups usually associated with Jewish

populations. To gain a better understanding of the Jewish ancestry of this group of 23 Swiss-Anabaptists, both maternal (mtDNA) and paternal (Y-DNA) from Swiss-Anabaptists were examined.

Datasets of Swiss-Anabaptists haplogroups, both Y-DNA (1146 men) and mtDNA (702 women), were extracted from FTDNA haplogroup Groups and examined for evidence of Jewish ancestry, Ashkenazi, Sephardic, Mizrahi, and Caucasian-Jewish were included.

## **Levantine Haplogroups**

The Swiss-Anabaptists carry a significant percentage of Levantine Haplogroups. Levantine ancestry is a signal of Jewish ancestry. The presence of Levantine haplogroups in a population, particularly Y-DNA lineages such as J1, J2, G, E-M34, and T, and mtDNA lineages like J1c, T2, N1b, and M1 are of Jewish historical significance. These haplogroups are widely documented among ancient and modern Jewish communities, especially those with roots in the Levant. Haplogroups J1 and J2, for instance, are common among Cohanim and Levite lines, reflecting deep patrilineal continuity from the ancient Israelites to present-day Jews. Similarly, mtDNA haplogroups such as K1a1b1a, N1b, and HV1 are well-represented among Ashkenazi, Sephardic and Mizrahi Jews, connecting Jewish maternal lines to the broader Eastern Mediterranean gene pool.

Their appearance in a culturally European, endogamous group like the Swiss-Anabaptist descended population suggests ancestral links to Jewish or Levantine populations. These markers provide compelling genetic evidence that Jewish and Near Eastern ancestry played a role in the foundational genetic makeup of this closed community.

### ***Levantine Haplogroups found in Swiss Anabaptist Women***

Of the 702 women in the sampling of Swiss-Anabaptist women, Levantine haplogroups were identified. The Levantine-associated haplogroups identified in this group of women include the following:

J1c subclades:

J1C1, J1C1B, J1C1B1, J1C1B1A, J1C2, J1C2C2, J1C2F, J1C2R, J1C3, J1C3B, J1C3E1, J1C4, J1C5A1, J1C7A and J1C8A, often associated with Cohen modal haplotype, Arabian and Levantine populations.

T2 and subclades:

T2, T2A1A, T2A1B1A, T2B, T2B1, T2B2B, T2B3E, T2B4, T2B4-T152C1, T2B5A, T2B6B, T2B7A2, T2B7A3, T2B13, T2B13A, T2B17A, T2B24, T2B24A, T2B33, T2B35, T2C1D1A, T2E, T2F1A1, T2J1 (T haplogroups, found in Iraq, Syria, Levantine Jews, and commonly found in Iranian and Iraqi Jews.)

Other key Levantine haplogroups:

HV1, M1, N1B1A5

***Levantine Haplogroups found Amongst Swiss Anabaptist Men***

Of 1146 Swiss-Anabaptists men, Levantine haplogroups were identified.

Haplogroups Identified (Levantine-associated)

G haplogroups (common among Jews, Caucasus, Levant)

G-M201, G-L13, G-L42, G-L1263, G-CTS7357, G-Z727, G-Z36163, G-Z36165  
G-Z44143, G-Z44658, G-PF6868, G-BY199033, G-BY48104, G-FT183112, G-FT230796, G-FT71321, G-FTA7404, G-FTA9076, G-S21083, G-S2808

These G haplogroups are commonly associated with Caucasian Jews (Mountain Jews) and occasionally Levantine Arabs and Jews

J haplogroups (classic Levantine markers)

J-M172 (J2) – prevalent among Jews, Lebanese, Syrians, and Iraqis

J-M267 (J1) – often associated with Cohen modal haplotype, Arabian and Levantine populations.

T haplogroups (found in Iraq, Syria, Levantine Jews)

T-M70, T-FGC40334, T-Y21017, T-Y44900

These lineages are less common, but appear among Iraqi and Persian Jews, as well as some Eastern Mediterranean groups.

The presence of these Levantine haplogroups in 1146 Swiss-Anabaptist men and 702 Swiss-Anabaptist women reflect maternal and paternal lineages with known connections to populations in the Eastern Mediterranean and Levant, including ancient Jewish, Phoenician, and broader Near Eastern ancestry.

It would pay to look at how this group compares to Jewish groups whose haplogroups have been identified. This is more specific than Levantine.

### ***Jewish Haplogroups***

Amongst the 1146 male self-identified Swiss-Anabaptists, and the 702 female self-identified Swiss-Anabaptists, some shared Y-DNA haplogroups that are commonly associated with Jewish populations. This included Ashkenazi, Sephardic, Mizrahi and Caucasian Jews.

### ***Jewish Haplogroups found in Swiss-Anabaptist-descended women.***

The following haplogroups, considered indicative of Jewish ancestry, were found amongst the 702 Swiss-Anabaptist women:

J, J1c, J1c3  
 T2, T2e  
 Y - H6a1b, H7, H11, H13a1a1  
 N1b  
 W1  
 U5b1  
 K1a1b1a  
 U6, M1, L2a1, HV1b, R0a

Using only well-documented Jewish haplogroups, women in this group carry Jewish maternal ancestry. Indeed, analysis supports a robust presence of Jewish maternal ancestry. The inclusion of rare H subclades such as H6a1b and H13a1a1 is consistent with published research on Ashkenazi and Sephardic-Jewish mtDNA.

### ***Jewish Haplogroups found in Swiss-Anabaptist-descended men.***

The following haplogroups, considered indicative of Jewish ancestry, were found amongst the 1146 Swiss-Anabaptist men:

J, J1, J-M267, J-P58

J2, J-M172, J-Z429  
E-M121, E-M34, E-M35, E-CTS, E-BY  
Q-M378, Q-BZ3900  
R1a-M582  
G, G2, G-M201

The presence of these haplogroups suggests that a proportion of male ancestors in these Swiss-Anabaptist descended populations had Jewish origins.

In order of number of matches to Jewish haplogroups, from greatest number of matches to least number of matches, was as follows.

1. Ashkenazi-Jewish
2. Sephardic-Jewish
3. Mizrahi-Jewish
4. Caucasian-Jewish.

The findings suggest a complex and diverse Jewish genetic heritage within Swiss-Anabaptist-descended populations. All major Jewish ancestry categories Ashkenazi, Sephardic, Mizrahi and Caucasian, are represented in both paternal and maternal lines, to varying degrees. These indicators suggest diverse Jewish migration into this Swiss ethnic minority.

## **CHAPTER 5: DNA CONSULTANTS ANALYSIS OF 17 SWISS-ANABAPTISTS**

This section analyzes 17 individual DNA reports provided by DNA Consultants, focusing on autosomal short tandem repeat (STR) markers and their association with Jewish ancestry. The DNA Consultants' methodology employs a proprietary ethnic marker panel known as the Jewish DNA Fingerprint Plus test, which identifies four key Jewish-specific genetic indicators (JEWISH I–IV) and evaluates allele frequencies at multiple STR loci known to correlate with Jewish populations.

1. Jewish I: Ashkenazi or Sephardic-Jewish ancestry.
2. Jewish II: Strongest indicator, suggests endogamous marriage amongst Jews over the centuries.
3. Jewish III: Middle Eastern Jewish ancestor, commonly found in Sephardic Jews.
4. Jewish IV: Tartar/Khazar Jewish ancestry.

The goal of this section is to look for evidence of Jewish foundations for this Swiss-Anabaptist group. Individual genetic findings for families will be used to create a collective assessment of the presence of Jewish ancestry across the sample group.

### **Genetic Clustering of 17 Individuals Based on Jewish Lineage Markers**

#### ***Cluster 1 – Highly connected to Ashkenazi–Sephardic–Middle Eastern Jewish populations.***

These individuals exhibit strong connection across multiple Jewish lineages, with notable Khazar/Tatar presence in some cases:

Allgyer  
Smucker  
Stoltzfus  
Beiler Fisher  
Fisher Fisher  
King  
Fisher  
Glick  
Riehl  
Schar  
Overholtzer

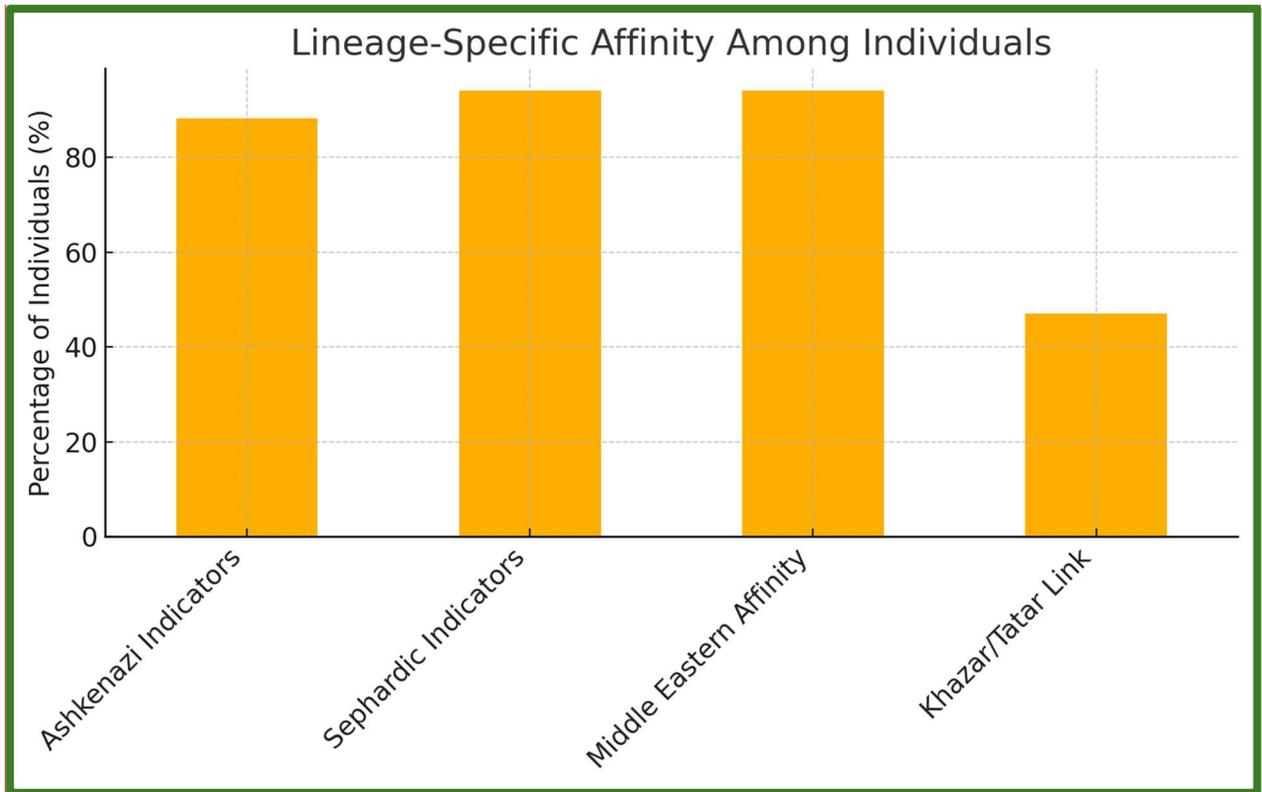
***Cluster 2 – Predominantly Sephardic-Middle Eastern Jewish Ancestry***

These individuals show high Middle Eastern and Sephardic-Jewish indicators with less Ashkenazi or Khazar indicators.

Garber  
Kauffman  
Lapp  
Lapp  
Eash

Looking for Jewish markers, across all 17 individuals, in order of occurrence, Jewish III was most common in the group (17/17), Jewish I was the second most common (14/17), Jewish IV was the third most common (8/17), and Jewish II (7/17) the fourth most common.

The collective findings across the 17 reports provide compelling genetic evidence for widespread and diverse Jewish ancestry within the sample group. All individuals exhibit at least one Jewish STR marker, with several showing all four (JEWISH I–IV), pointing to admixture across Ashkenazi, Sephardic, Mizrahi and Khazar-associated lineages. The most commonly observed markers were JEWISH I and JEWISH III, indicating both general European-Jewish and Middle Eastern/ Sephardic origins, respectively. JEWISH II, the strongest Ashkenazi indicator, was detected in a majority of profiles, while JEWISH IV appeared less frequently but was notable in individuals with Eastern European or Central Asian.



Other findings included the following:

The group had a super abundance of Autosomal STR loci such as D13S317, D21S11, FGA, D7S820 and TH01. These alleles are associated with Jewish populations. There were also significant matches to Jewish, Israeli, Hungarian-Ashkenazim and Majorcan-Chueta populations. They demonstrated genetic affinity with populations from the Middle East and North Africa, consistent with known Jewish diasporic histories and migrations.

In sum, this group of Swiss-Anabaptists exhibits a multi-layered tapestry of Jewish ancestry, with genetic signals pointing to both ancient Middle Eastern roots and more recent European Jewish D lineages. The results underscore the utility of STR-based ethnic testing in illuminating complex ancestral patterns and affirming the genetic diversity within the global Jewish population.

The findings from this study contribute a novel perspective on the Jewish ancestry among Swiss-Anabaptists. While no known historical link exists in primary ecclesiastical or migration records, the genetic data tell a different story. Over 80% of the individuals in this

group exhibit markers (JEWISH I–III) that align with known Ashkenazi and Sephardic profiles, and a significant proportion also carry JEWISH IV, which is associated with Khazar or Tatar Jewish origin.

When viewed alongside published Y-DNA STR studies of historically well-documented Ashkenazi lineages like the Katzenellenbogen and Shapiro rabbinical families, a genetic continuity emerges. These lineages share core marker frequencies and autosomal STR motifs comparable to those found in this Anabaptist group. It is clear Jewish, Converso, Crypto-Jewish, or intermarried Jewish-European lineages migrated into the Swiss Anabaptist group in the late medieval and early modern periods.

This hypothesis is not merely speculative; it is supported by the structured clustering of STR markers across 17 profiles and high matches to Jewish megapopulations including Jewish diaspora communities such as the Chuetas of Majorca, Hungarian Ashkenazim and Israeli Jews. The reports provided by DNA Consultants confirm the Y-chromosome, mtDNA chromosome, and autosomal studies previously provided.

### **Conclusion Jewish DNA Studies**

The genetic analyses presented in this report offer compelling evidence for Jewish ancestry among Swiss-Anabaptist descended populations. Across 23 individuals, autosomal SNPs, admixture calculators and uniparental haplogroup distributions point consistently toward Ashkenazi and Sephardic-Jewish ancestry.

Notably, the Swiss-Anabaptist groups carry male and female haplogroups that fall within haplogroups historically linked to Levantine and later Jewish populations found in the Levant, Europe, and the Caucasus.

This study reveals that the Jewish ancestry of these Swiss-Anabaptists is not singular but instead indicates Jewish ancestry from the known Jewish world, including Jewish India (Cochin Jews, Bene Israel, Kerala), Central Asian Jewish ancestry (Uzbeki-Jewish), Western Asian (Iranian-Jewish, Iraqi-Jewish), Caucasian (Georgian Mountain Jews, Azerbaijani Jews), African Jews (Moroccan Jews, Algerian Jews, etc.), and European Jews (Sephardic and Ashkenazi Jews).

These results suggest the presence of diverse Jewish individuals within the ancestral pool of Swiss-Anabaptists. The Jewish genetic legacy appears across multiple family clusters, strengthening the likelihood that this heritage was introduced generations ago and was retained through strict endogamy practiced by the Swiss-Anabaptists in Switzerland and in America. And due to the founder effect, it may have been not just maintained but amplified through generations of intermarriage.

## CHAPTER 6: POTENTIAL SOURCES OF JEWISH ANCESTRY

### A. Jews travelling with the Romans.

Augusta Raurica, a Roman trading post founded in 44 BC, was a thriving Roman provincial city on the Rhine, ideal for merchants, artisans, and travelling Jewish merchants. At a house near Basel, a bronze finger ring engraved with a menorah, shofar, and lulav and etrog was discovered. Dated to the 2<sup>nd</sup> or 3<sup>rd</sup> century CE, it appears this house was once the home of a Jewish merchant.

In 1986, archaeologists discovered a gold amulet capsule (called a phylactery case or tefillin capsule) in a Frankfurt, Germany, Roman villa dated to the 3<sup>rd</sup> or 4<sup>th</sup> century CE. Inside the capsule was a tiny silver scroll. It was located under the chin of the deceased (grave dated between 223–270 CE) and has been studied extensively in recent years using CT scans and imaging.

The 3<sup>rd</sup>-century Frankfurt phylactery contained Psalm 91. It may have belonged to a Jew or an early Jewish-Christian. Jewish phylacteries tended to contain several psalms and early Jewish-Christian phylacteries tended to contain one. Because the artifact had no overt Christian inscription, it could belong to either a Jew or a Christian Jew. The ambiguity itself is significant because it shows how closely intertwined Jewish and early Jewish-Christian practices still were in the Roman world. (Early Christians were Jewish or converts.)

All 23 participants have ancestors buried in ancient Roman cemeteries, the most telling is ancestors buried in the Gallo Roman ruins of Noricum (Ovilava), a northern trade center which communicated with other Roman trade centers.

#### ***Noricum (Ovilava / modern Wels, Austria):***

Noricum was an important provincial town in the Roman Empire, serving as a military and administrative hub along key trade routes connecting Italy with the Danube frontier. As the provincial capital of Noricum Ripense from the 2<sup>nd</sup> century CE onward, Ovilava hosted Roman legions, merchants, and craftsmen, making it a cosmopolitan settlement. Ovilava

sat on Danube trade/military corridors that connected directly to Intercisa, Aquincum, Carnuntum, Solva - towns with attested Jews.

Augusta Raurica, located just to the west of Noricum, where a menorah ring has recently been found, makes the presence of Jewish traders in Noricum even more likely.

Given Ovilava's strategic role on the north south trade axis, and with Jewish merchants known to be trading along that corridor, it is highly plausible that Jews were present there during the Roman period. Their likely roles would have been as merchants, artisans, or auxiliaries integrated into the mixed provincial society. Because the ancestors of this group of Swiss-Anabaptists are from this area in Europe, their Jewish ancestry could date back to Roman days.

Today, as ancient gravesites are found, the deceased are DNA sampled. As a result, we now have databases of the DNA of the ancient dead. We can now connect living people with their most ancient ancestors.

As a result of this knowledge, an interesting discovery was made regarding the 23 participants in this study. All have ancestors buried in the Swiss Roman burial sites. But in addition to this site, they have ancestors buried in all manner of Roman burial sites. This includes:

### ***Other Roman burial sites***

- Western European Crusader (Sidon)
- Early Medieval Iberian (Conimbiga)
- Early Medieval Iberian(L'esquerda)
- Medieval Iberian (Villa Magna)
- Medieval Iberian(Girona)
- Medieval Iberian (Rome)
- Romano-Briton
- Roman Iberian (Mirioico)
- Roman Pannonian
- Southwestern European Crusader(Sidon)
- Northern Ilyria (Croatia)
- South Ilyria (Georgia)

Several points should be made. Being buried in a Roman burial ground did not mean you were Roman. It meant you lived and died in a Roman settlement. You could be Roman, or

you could be a Jewish slave brought from Rome to that settlement, or a Jewish merchant who died while trading.

This pattern of burial sites strongly suggests that this family group had relatives who were moving around the Roman world. If you were Italian and had one match to one Roman burial site near the region where your family originates, it would be one thing. But having ancestors buried in so many Roman burial sites suggests something quite different: that the family descends from merchants who moved around the Roman world. Many of these merchant families were of Jewish origin.

### ***Roman Pannonian and Northern/South Ilyria (Croatia, Georgia)***

Jewish inscriptions and artifacts are documented in Pannonia (Intercisa, Aquincum, Carnuntum). This region sat on the Danube trade routes, and Jews were present as soldiers, traders and community leaders. Their presence is archaeologically attested.

### ***Roman Iberian (Mirioico) and Conimbriga (Portugal)***

Archaeological finds (lamp inscriptions, menorahs, epitaphs) show Jews in Roman Iberia by the late Empire. They participated in local trade networks and sometimes held civic roles.

### ***Romano-Briton***

There's no direct evidence of a synagogue in Roman Britain, but scholars point to Jewish traders in Londinium and possibly among soldiers along Hadrian's Wall. The lack of artifacts doesn't preclude a tiny, mobile presence.

### ***Western European Crusader (Sidon) & Southwestern European Crusader (Sidon)***

Sidon had a Jewish community since antiquity. By Crusader times, Jews lived under both Christian and Muslim rule, often in trading or artisan roles.

***Early Medieval Iberian (L'Esquerda, Girona, Villa Magna, Rome)***

Jews are documented in Visigothic Spain (before the 7<sup>th</sup>-century persecutions), and in Rome they were continuously present since antiquity. Girona and other Catalan cities later became major Jewish centers.

The ancestors of this group, found in Roman burial grounds, sit squarely on major Roman and medieval trade arteries:

1. The Danube Corridor (Pannonia–Ilyria–Noricum), where Jews are epigraphically attested.
2. The Iberian Peninsula, with Jewish presence from Roman to Visigothic to medieval times.
3. Rome and Sidon, both long-standing Jewish centers with documented communities.
4. The Roman West (Britain, Gaul, Switzerland), where scattered artifacts (menorah rings, inscriptions) show small groups of Jews active in trade and crafts.

In times even before the Romans, Jewish traders/travelling merchants were active in moving goods around the known world. During Roman times, this increased. Simply put, the Romans put in roads and made it easier to move goods.

Jewish merchants played a vital role in Roman international commerce, drawing on the strength of widespread diaspora communities across major ports such as Anglia, Germania, Alexandria, Antioch, Rome and the Red Sea harbors. Switzerland acted as a bridge between Northern Europe and Southern Europe, and by extension, the rest of the world. From the Roman days forward, Jewish migrated through the Swiss Alps heading north or south.

While there is no conclusive proof that the Jewish ancestry found in the participants in this study entered the community at such an early age, it is possible. In the first instance, they carry male and female haplogroups that indicate their ancient origins were in the Levant. In the second instance, members of the group are DNA matches to ancient Canaanites and Levantines. Lastly, their ancestors are buried along trade routes, throughout the Roman world, known to have been used by Jewish merchants. Therefore, their Jewish ancestry in Switzerland could be very old.

## **B. Medieval Jewish Ancestry**

The earliest documented Jewish communities in Switzerland emerged in the 13<sup>th</sup> century, particularly in cities such as Basel, Zürich, Lucerne and Schaffhausen, where Jews were primarily engaged in moneylending, trade and medicine. These communities lived under special protection charters granted by local rulers but were subject to heavy taxation and social restrictions.

During the Black Death (1348–1351), widespread panic and superstition led to violent scapegoating of Jews across Europe, and Switzerland was no exception. In Basel, the entire Jewish community, several hundred people, was rounded up and burned alive on January 9, 1349. This was one of the largest massacres of Jews during the plague years. The city then expelled all surviving Jews and demolished their synagogue and cemetery.

Similar atrocities occurred in Zürich, Bern, and other towns. These attacks were often fueled by false accusations that Jews had poisoned the wells. These pogroms led to the temporary eradication of Jewish life in many Swiss regions and forced survivors to convert or flee to more tolerant areas.

In Alsace, Switzerland, and the Rhineland, conversion may or may not have spared a Jew from the Black Plague-stirred mob. Just being from a Jewish background was enough to have your house burned and your life taken. A converted Jew lived in a precarious social limbo, never fully accepted as Christians, they were surrounded with suspicion and lived on the social periphery. But the Black Plague persecutions, when people had the choice of being burnt at the stake or converting, resulted in many Jews converting and entering into the general population. Though likely on the periphery of society.

Members of this community are DNA matches to Jews buried in the 11<sup>th</sup>-century Norwich, England Jewish cemetery and the 12<sup>th</sup>-century Erfurt, Germany Jewish cemetery. Thus, they have ancestors who were living as Jews in Medieval Europe before the Black Plague days.

## The Eberli Family

In “The Eberle called Grünenzwig”, by August Burckhardt, in *Basler Zeitschrift für Geschichte und Altertumskunde*, Volume IV, 1905, we read of Eberli, the Jew of Colmar. Eberli is a family name within the group of 23 participants. It would appear Eberli, the Jew of Colmar, was the progenitor of those that possess the name Eberli.

On January 9, 1349, approximately 600 Jewish men, women and children in Basel were burned alive in a specially constructed wooden house on an island in the Rhine. The city council banned Jews from settling in Basel for 200 years (until the 16<sup>th</sup> century). However, it turns out that the city could not manage without Jewish bankers, and Jews slowly started returning to Basel and Switzerland in general a short time thereafter.

*“Since 1362 there has been a strong immigration of Jews to Basel, which has lasted just over ten years. From now on, one family in particular comes to the fore, that of the Jew Eberli from Kolmar. The oldest surviving note about him states that on the Monday after St. Bartholomew's Day, i.e. August 29, 1362, "Eberli, the Jew of Colmer, his wip, kinde and gesinde" were admitted to the town for one year in exchange for 12 gulden; in 1363 he renewed his right of settlement for himself and his family for a further two years, again in exchange for 12 gulden, and his family for a further two years, again against payment of an umbrella fee of 12 guilders per year.*

*In 1365 the same Eberli and his son Mathis were accepted, both together with his wife and children, this time for five years, against payment of 20 guilders a year; in the same year Eberli's wife Sara, the widow of Kolmar, and her whole family were also accepted. In 1368, Eberli's daughter's husband Meyer and his wife and children were admitted for one year only, and finally in 1370 Aaron, Eberli's stepdaughter's husband, also with his wife and child, for five years. In 1370 the old Eberli from Kolmar is mentioned for the last time, in 1372 we hear only of Eberli's heirs; he had therefore died in the meantime. We learn all the more about his aforementioned son Mathis and his descendants, as well as other collateral*

*relatives who subsequently settled in Basel and very quickly acquired wealth, power and prestige here.”*

The Eberli, Eberle, Eberly, Eberlin family assimilated, and disappeared around Switzerland. What they became is unclear. One became a priest, so he absolutely converted. As for the others, they more than likely converted, but seem to have married other people like themselves, people of Jewish descent (Schlosser and Goldschmidt, etc.). As they lived in locations that banned Jews, they were not living explicitly Jewish lives.

But, the name Eberle was forever associated with Eberli, the Jew of Kolmar, and would have carried the taint of Jewish ancestry. They would have lived on the periphery of society, as converted Jews were never trusted.

Eberle is a common name in the Swiss-Anabaptist world and is found in the family trees of the participants of this study. The first Eberles arrived from Switzerland in Pennsylvania in 1750, and more would follow. Here are some Eberles, the ships they travelled on, and the years they arrived in Pennsylvania.

Eberli Heinrich James Goodwill.....	1727
Eberle Heinrich Samuel, Under age 16.....	1732
Eberle Heironimus Charming Polly.....	1737
Eberling Ludwig Paliena.....	1748
Eberle Johannes Dragon .....	1749
Eberlin Israel Nancy .....	1752
Eberle Hans Jacob St. Andrew.....	1752
Eberly Georg Michael Two Brothers .....	1752
Eberly Joh. Georg Bawley .....	1752
Eberle Jeremias St. Andrew .....	1752
Eberle Johan Georg St. Andrew.....	1752
Eberle Adam Brothers.....	1750
Eberle Georg Christoph Brothers.....	1753
Eberle Simon Good Hope .....	1753
Eberle Georg Ludwig Chance.....	1755
Eberly Joh. Jacob Crawford.....	1772
Eberle Friederich Montague .....	1773

The Swiss-Anabaptist Genealogical Association (SAGA) website lists 233 entries for Swiss-Anabaptists who carry the surname Eberle. Many descendants of Eberli, the Jew of Kolmar found their way into the Swiss Anabaptist community.

This would be one specific example of a Medieval German-Jewish family migrating into the Swiss landscape and ending up in the Swiss-Anabaptist movement. There were more. We just don't know their names or their stories. However, looking at Anabaptist surnames and the surnames of Jewish victims of the holocaust makes this clear.

## **Swiss-Anabaptists Surnames found Amongst Jewish Surnames of Holocaust Victims**

### **Anabaptist Surnames found amongst Jewish Holocaust Victims matches**

	<b>Exact Matches</b>	<b>Phonetic</b>
Aeschliman .....	-	2
Alben.....	4	801
Anthoni .....	2	697
Bachmann .....	583	2,770
Bachman .....	215	4,376
Beiler.....	40	886
Beyeler .....	6	496
Byler.....	-	281
Weiler .....	751	7,134
Berger.....	15,260	17,213
Bergman.....	2,218	10,229
Bergmann .....	2,307	6,617
Bhend .....	-	26
Bend .....	16	2,641
Blank.....	980	2,672
Blanke .....	25	1,376
Blankenberg .....	60	632
Blankenburg.....	22	203
Plank .....	64	1,738
Blaser .....	107	4,598
Blonier.....	-	1,440
Boren.....	25	1,659
Borne.....	36	635
Bowman .....	18	1,149

Brendli.....	4	611
Briker .....	19	415
Buchschacher .....	-	-
Buehler.....	7	1,868
Burcki.....	-	200
Buercki.....	-	260
Burkhalter .....	4	585
Burckhalter.....	-	473
Burghalter .....	-	511
Danner.....	47	1,797
De Hoff .....	-	18
DeHoff .....	1	16
Diener.....	359	1,001
Deiner.....	20	948
Eberhardt.....	208	1,279
Aeberhardt.....	-	405
Eberhard.....	99	1,233
Eberly .....	-	198
Eberley .....	-	328
Eichelmann .....	5	579
Eichelman .....	-	173
Engemann .....	12	1,185
Fisher.....	527	17,906
Fischer.....	14,547	16,907
Flückinger .....	2	47
Flickinger .....	6	64
Frey .....	1,296	2,171
Fridrych.....	15	2,266
Gerber .....	1,297	5,312
Gerig .....	8	316
Gingerich.....	-	12
Guengerich.....	-	3
Glatthard .....	-	50
Gnaegi.....	-	-
Gnägi.....	-	56
Knegi.....	-	19
Gorner .....	143	1,498
Götz.....	662	2,106
Graber .....	391	2,109
Grauwert .....	-	475

Griesser .....	19	505
Grill .....	212	1,708
Groh .....	100	2,317
Gysin .....	1	91
Hackman .....	39	1,070
Hackmann .....	40	1,644
Haesler .....	1	2,506
Halterin .....	-	896
Hass .....	731	8,250
Henderson .....	26	1,126
Henninger .....	19	354
Hermann .....	3,883	10,127
Herman .....	2,957	14,539
Hertzler .....	-	178
Hartzler .....	-	221
Hesster .....	-	447
Heybsen .....	-	298
Hite .....	3	431
Hofer .....	391	1,622
Holly .....	40	820
Hohli .....	-	114
Hölle .....	26	1,872
Holley .....	21	533
Hooley .....	-	40
Huser .....	22	4,029
Imhof .....	55	89
Jenni .....	3	280
Jung .....	1,208	4,259
Kauffman .....	32	14,091
Kauffmann .....	372	8,168
Kaufman .....	5,939	14,035
Kaufmann .....	7,660	14,076
King .....	116	2,979
Koenig .....	460	3,583
König .....	2,015	5,962
Kipfer .....	4	2,445
Knäbel .....	56	1,448
Kneüwbüler .....	-	2
Krebs .....	981	1,627
Kuepfer .....	3	2,245

Kurtz .....	518	3,126
Kurz.....	1,527	4,319
Laing .....	2	3,701
Lantz .....	11	674
Lapp .....	80	2,649
Lap .....	232	241
Leemann.....	22	3,899
Lehnherr .....	-	441
Lerche .....	28	491
Leuenberger .....	10	831
Lüthi.....	7	112
Luethi .....	-	8
Lyster.....	1	518
Marti.....	324	3,583
Martin.....	2,916	3,553
Mast.....	50	1,712
Mergerdt.....	-	85
Miller.....	3,201	8,285
Mueller .....	1,395	13,886
Müller.....	11,006	18,916
Mishler .....	4	1,048
Mischler .....	19	1,959
Mumelter.....	3	1,473
Nafziger.....	1	1,335
Neuenschwander .....	17	34
Nisley .....	-	41
Nüssli .....	3	26
Oppliger .....	-	156
Peter .....	988	2,410
Pfister .....	92	1,033
Probst .....	402	834
Räber.....	537	5,333
Ramseyer.....	5	66
Rangler.....	-	898
Ranigler.....	-	303
Räss .....	50	6,031
Rauch .....	1,049	3,184
Reichenbach.....	183	783
Rickenbach.....	-	294
Renna .....	8	246

Ringenspacher.....	-	-
Rohrbach.....	45	648
Rosenberger.....	1,033	1,732
Roth.....	9,552	11,743
Rottensteiner.....	7	352
Rubi.....	11	7,337
Ruch.....	41	3,314
Rupp.....	144	1,200
Schenk.....	639	1,343
Schertenlieb.....	-	6
Schilt.....	29	810
Schindler.....	1,979	2,338
Schuepbach.....	-	204
Schwimmer.....	841	1,197
Shanebeck.....	-	11
Schonbeck.....	23	1,625
Shönbeck.....	-	141
Sieber.....	177	4,081
Siber.....	20	3,506
Siever.....	5	722
Siegrist.....	18	74
Smucker.....	-	2,092
Schmocker.....	2	381
Schmucker.....	46	418
Smoker.....	-	121
Snider.....	10	671
Schnyder.....	3	471
Sommer.....	2,546	3,375
Souder.....	3	367
Sauter.....	69	798
Springen.....	-	1,938
Staffler.....	1	304
Stauffer.....	23	656
Stehli.....	9	212
Stahle.....	1	313
Stehly.....	1	51
Steinbruchel.....	-	293
Steiner.....	10,324	11,024
Stoltzfus.....	-	-

Steltzefuss .....	-	-
Steltzfuss .....	-	-
Stoltzfoos .....	-	-
Streit.....	284	468
Stucki .....	44	577
Studer .....	34	395
Swartzentruber .....	-	-
Schwartzentruber .....	-	2
Thommen .....	10	272
Trachsel.....	18	326
Ulrich .....	353	1,023
Wenter .....	28	6,975
Widmer.....	62	1,147
Willeme.....	4	353
Wisler .....	7	2,371
Wissler .....	2	598
Wolffenter .....	-	10
Worms .....	600	1,249
Yoder.....	-	573
Joder.....	2	686
Zimmerman.....	540	3,024
Zimmermann.....	1,736	2,774
Zook .....	1	243
Zug .....	32	32
Zuber.....	196	2,327
Zwahlen.....	11	873

\*This list was provided by Melvin Lapp.

## ***Conclusion***

There is no way to know when Jewish ancestry entered into the Swiss-Anabaptist community in Switzerland, it could date back to the Roman days, by way of Jewish merchants, or it could have been more recent with Medieval persecution.

Either way, DNA does not lie, and the descendants of the Swiss-Anabaptists that gave way to American Mennonites and Amish carry a significant amount of Jewish DNA. It is unlikely a coincidence that so many Jewish victims of the Holocaust share surnames with the Anabaptist community.

DNA testing of the 23 Swiss-Anabaptist descendants reveals a deep and unexpected layer of Jewish ancestry. There is the Roman possibility and the Medieval-forced converts. But the group carries Haplogroups E, J1, J2 and G, frequently linked to Sephardic and Mizrahi Jews, indicating additional influxes of Jewish ancestry from heretofore undetailed migrations.

## **C. Gypsy Communities as a source of Jewish Ancestry**

In early testing of descendants of Swiss-Anabaptists, a curious recurring theme appeared. This group had ancestry from the Indian sub-continent and in particular, (Kerala), South India. This translates into European Gypsy ancestry. At some time, Gypsy ancestry entered this community. This was surprising considering the assumed European homogeneity of the Swiss-Anabaptist community in America. However, the early Swiss Brethren attracted all manner of persons who lived on the outskirts of Swiss society, Gypsies included.

However, recent research by the author has revealed that many Gypsy communities carry a predominance of Jewish ancestry. To date, 250 Gypsies from seven communities (i.e., Germany, England, Spain, etc.) have been tested and the result has been the same. The individuals tested are predominantly of Jewish ancestry. They have Canaanite ancestry, Medieval-European Jewish ancestry, and DNA relatives who live in Israel as Jews. So, that would be ancient, medieval, and modern ties to the Jewish diaspora. Per our calculations, the many people who self-identify as European Gypsy or Roma are between 60%-90% Jewish ancestry.

Thus, some of the Jewish ancestry found in the 23 participants of this study could have entered the community by way of the movement of Northern European Gypsies into the community.

### ***MyHeritage/Dodecad V3 and DNA Consultants Results.***

In this section, the 23 related Swiss-Anabaptists' DNA was analyzed for elements of Gypsy ancestry. MyHeritage raw DNA in combination with the GEDmatch Dodecad V3 calculator and DNA Consultants reports were used to get a better handle on the Gypsy ancestry found within this community.

#### *Indian and Romani Population Matches for 23 Individuals*

Through autosomal DNA analysis and comparative population modeling, these individuals display consistent ancestral components linking them to both specific Indian populations, particularly Brahmin and Gujarati subgroups, and Romani populations across Central and Eastern Europe.

### ***General Findings for the Group***

#### *Admixture Patterns*

Across all 23 individuals, the admixture profiles consistently show elevated levels of Mediterranean (28-32%), West Asian (9-12%), Southwest Asian (3-5%), and East European (8-11%) components. These results align with previously documented ancestral profiles of Roma (Gypsy) populations, which reflect their east to west migration from India through Persia, the Caucasus and the Balkans into Europe. The presence of Northwest African components (0.8-1.4%) further supports South-to-North gene flow typical of other Roma migrations.

#### *Common STR Alleles*

Several STR loci and allele combinations recur throughout the group:

- ◆ TH01: 6, 9.3
- ◆ D2S1338: Allele 25
- ◆ D18S51: Alleles 16 or 17

These alleles have been frequently observed in Romani genetic studies and are considered markers of Eastern European or South Asian origin. The consistency of these markers across multiple family members indicates inheritance from several common Romani ancestors.

Oracle and Population Matching Results

GEDmatch Oracle results consistently show direct connections to Romani populations, and to populations with high Romani ancestry (Sephardic-Jewish, and Balkan populations).

The 23 participants were found to be matches to the following populations across multiple calculators.

- ◆ Romani (Slovakia, Romania, Hungary, North Macedonia)
- ◆ Sephardic Jews (Italy, Iberia)
- ◆ Southern and Central Europeans (Tuscans, Bulgarians, Croatians)

These patterns reflect the Romani diaspora and their intermarriage with Mediterranean and Balkan communities. Multi-population sharing models further confirmed this mixture. All members of this group had Romani admixture in their DNA profile.

Indian Population Matches

- ◆ Algyer: .....Brahmin\_UP, Gujarati\_Brahmin
- ◆ Esh: .....Gujarati, North\_India
- ◆ Fisher: .....Brahmin\_UP
- ◆ Fisher: .....Gujarati, Sindhi
- ◆ Fisher: .....Gujarati\_Brahmin
- ◆ Garber: .....South\_India, Gujarati\_Brahmin
- ◆ Glick: .....Gujarati, Brahmin\_UP
- ◆ Kauffman: .....Gujarati\_Brahmin
- ◆ King: .....Gujarati
- ◆ Lapp: .....Gujarati\_Brahmin, Sindhi
- ◆ Lapp: .....Gujarati
- ◆ Overholtzer: .....Gujarati\_Brahmin
- ◆ Schar: .....Gujarati\_Brahmin
- ◆ Smucker: .....Brahmin\_UP

Romani Population Matches

- ◆ Algyer: .....Romani\_Hungary
- ◆ Esh: .....Romani\_Slovakia

- ◆ Fisher: .....Romani\_Slovakia
- ◆ Fisher: ..... Romani\_North\_Macedonia
- ◆ Fisher: .....Romani\_Slovakia
- ◆ Garber: .....Romani\_Hungary
- ◆ Glick: .....Romani\_Romania
- ◆ Kauffman: .....Romani\_Hungary
- ◆ King: .....Romani\_Bulgaria
- ◆ Lapp: .....Romani\_Slovakia
- ◆ Lapp: .....Romani\_North\_Macedonia
- ◆ Overholtzer: .....Romani\_Hungary
- ◆ Schar: .....Romani\_Slovakia
- ◆ Smucker: .....Romani\_Hungary

The 23 Swiss-Anabaptists all reveal matches to the Romani people. In addition to Southern Indian matches, they have elevated percentages of West Asian, Mediterranean, and Southwest Asian components in their genetic admixture. These elements are always found in Romani populations.

The Indian population matches in this group include Brahmin\_UP and Gujarati\_Brahmin - upper caste groups known for distinct genetic profiles. These matches provide compelling evidence of ancestral roots in North and Western India, consistent with genomic studies tracing Romani origins to populations in these regions. Notably, research by Mendizabal, et al. (2012) and Kalaydjieva, et al. (2001), found strong autosomal correlations between modern European Roma and Indian communities such as Doma and scheduled castes from Uttar Pradesh and Gujarat.

On the European side, nearly all individuals match with Romani populations from Slovakia, Hungary, Romania, North Macedonia and Bulgaria. These regions represent key settlement areas for Romani communities.

Various members of this group of 23 Swiss-Anabaptists are DNA matches to Romani families from across including Europe; Hungary (Cikan, Gabor, Zacharias, Kovac, Markus, Varga, Nagy), German Sinti (Keller, Lehmann, Paul, Winter), Slovakian (Szabo, Kovacs, Horvath, Balogh, Farkas). These Romani families have been tested, and all are a minimum 60% Jewish ancestry.

The consistency and frequency of DNA matches between the 23 Swiss-Anabaptists and Romani populations, across multiple individuals strengthen the conclusion of foundational Romani ancestry.

### ***Haplogroup Analysis***

Studying the haplogroups of a group gives us a window into the earliest known ancestors of that group. Consistently, Anabaptist groups were shown to carry Y and mtDNA haplogroups associated with Indian and Romani groups.

#### ***mtDNA Evidence of Romani Ancestry (Conservative Criteria)***

First, we collected mitochondrial haplogroups commonly associated with Romani ancestry. This included only those haplogroups with strong, well-documented presence in Romani maternal lineages traced to South Asia and the Balkans.

Then I compared the mtDNA haplogroups of 702 Swiss-Anabaptist women with the well-established Romani haplogroups. Of the 702 Swiss-Anabaptist women, the with conservatively defined (strongly) Romani-associated haplogroups was 109. Thus, the percentage of Romani-associated haplogroups in the Swiss-Anabaptist population was 15.53%.

#### **Conservatively Defined Romani-Associated mtDNA Haplogroups found in Anabaptist women**

- ◆ H1
- ◆ H1A
- ◆ J1C3
- ◆ K1A1B
- ◆ M18
- ◆ M21
- ◆ M35
- ◆ M5
- ◆ M52
- ◆ M6
- ◆ U2
- ◆ U2A
- ◆ U2B
- ◆ U3

*mtDNA Evidence of Romani Ancestry (Broad Estimate)*

Taking a broader view, and using mitochondrial haplogroups often associated with Romani ancestry, we get a different result. The sample includes a wide range of haplogroups linked to South Asian, Balkan and Near Eastern maternal lineages found in Roma populations. Again, the number of Swiss-Anabaptists reviewed was 702. Using this broader criterion of Romani-associated haplogroups, 237 were found to carry these associated haplogroups. Thus, the estimated number of women with broadly defined Romani-associated haplogroups was 237, and the percentage of Romani-associated haplogroups in the population was 43.73%

Broadly Defined Romani-Associated mtDNA Haplogroups found in Swiss-Anabaptists

- ◆ H11
- ◆ H13
- ◆ H5
- ◆ H6
- ◆ HV
- ◆ HV1
- ◆ J1C
- ◆ J1C3
- ◆ K1
- ◆ K1A1B
- ◆ L2A1
- ◆ M
- ◆ M18
- ◆ M21
- ◆ M35
- ◆ M5
- ◆ M52
- ◆ N1
- ◆ N1B
- ◆ R0A
- ◆ T2
- ◆ T2B
- ◆ T2C
- ◆ T2- U2
- ◆ U3
- ◆ U2A
- ◆ U2B
- ◆ W
- ◆ W1

Y-DNA Evidence of Romani Ancestry

Next, I looked at the haplogroups of Swiss-Anabaptist men to see if they, too, carried Romani haplogroups. Of the 1146 Swiss-Anabaptist men, only 10, or 0.87% carried the associated haplogroups.

The following haplogroups are considered indicative of Romani paternal ancestry, particularly those found in South Asian and Balkan Romani populations:

- ◆ H-L901
- ◆ H-M82
- ◆ H1A
- ◆ H1A1A-M82
- ◆ J-M172
- ◆ J2A-M410
- ◆ R1A-Z2124
- ◆ R1A-Z93

*Y-DNA Evidence of Potential Romani Ancestry (Broad Criteria)*

Again, using a broader definition of Romani associated haplogroups, we checked the male Swiss-Anabaptist haplogroups for matches. Of the 1146 Swiss-Anabaptist men, only 27 carried Romani-associated haplogroups or 2.36%.

Broadly Defined Romani-Associated Y-DNA Haplogroups

- ◆ E-M123
- ◆ E-M78
- ◆ E1B1B1
- ◆ G2A
- ◆ H
- ◆ H-L901
- ◆ H-M82
- ◆ H1A
- ◆ H1A1A
- ◆ J-M172
- ◆ J2
- ◆ J2A
- ◆ J2B
- ◆ L
- ◆ L1
- ◆ L2
- ◆ R1A
- ◆ R1A-Z2124
- ◆ R1A-Z93
- ◆ R2

This group of Swiss-Anabaptist immigrants brought with them Romani ancestry. Based on 1848 persons who had haplogroup testing done, the results varied by sex. 15.53% of women carried haplogroups definitively identified as being Romani and 43.73% of the women carried Romani-associated haplogroups. Men, on the other hand, showed a much-reduced number of Romani haplogroups. Only 0.87% carried haplogroups clearly

associated with Romani and 2.36% carried haplogroups loosely associated with Romani populations.

### ***Summary***

Using autosomal DNA, this group of Swiss-Anabaptist displayed the genetic admixture found in Romani populations. Forensic DNA testing revealed all members of the group were STR matches to both Southern Indian and European Roma communities. Haplogroup testing revealed a link to Indian and Roma populations, although more women carried Roma haplogroups than men.

Therefore, it can be concluded that at some point in time, Roma entered the Swiss-Anabaptist community. As the ratio of women inheriting Roma haplogroups is 15% and men inherited 2%, it is likely Roma women joined the group at some unspecified period of time. As the Swiss-Anabaptist community has been a closed population since they arrived in America, practicing strict endogamy, the genetic inclusion Roma DNA would have had to have happened in Europe.

### ***Romani as a Source of Jewish Ancestry***

Early in the testing, using conventional MyHeritage testing and results, we noticed some Swiss-Anabaptist descendants carried between 1-4% Kerala, Indian ancestry. Upon closer inspection, it became clear this was Southern Indian Jewish ancestry was linked to the Cochin-Jewish population and the Bnei Israel Indian Jewish population.

The work of Cano and Schar revealed that of 76 Spanish Roma tested, all had DNA from Jewish India (Bnei Menashe, Cochin Jews, Bnei Israel).

In addition to Indian-Jewish DNA, Spanish Gypsies carried Central Asian Jewish DNA (Uzbeki), Western Asian Jewish DNA (Iraqi and Iranian), Caucasian-Jewish DNA (Georgia and Azarbaijan), North African Jewish (Libyan, Tunisian, Algerian, and Moroccan), and European Jewish DNA (Sephardic, Ashkenazi).

This finding is consistent with the 23 Swiss-Anabaptists in this study; various members in the group inherited diverse Jewish ethnicities. This mixed Jewish ancestry may be an artifact of Romani ancestry.

Here are some examples of the Jewish-Romani connections within the group.

**Algyer:** .....Number one world match was India (Vanniyar), and his number one megapopulation match was Romani. His second match was Jewish. This along with high matches for Jewish (Israeli) and Hungarian-Jewish demonstrates a fusion ancestry of Romani and Jewish.

**Hershberger:** .....Shows strong Southwest Asian and Western Asian ancestry with overlapping admixture signals to Armenian and Iranian-Jewish populations. These results are consistent with the Romani migration route through Mesopotamia.

**Fisher:** .....Exhibits admixture to Mediterranean and South Indian populations, and his population sharing results include Iberian Jews and populations from Turkey and Greece - indicative of a mixed Jewish and Romani ancestry.

**Riehl:** .....Top world match was to India (Balmiki) and India (Bihar) along with Jewish (Israeli), Hungarian Jewish (Ashkenazi), Mallorcan Jews and Romani. Intriguingly he was a match to Yemenite, and Yemenite Sanaa, both of which may refer to the Yemenite-Jewish founders of the Indian Jewish in India.

**Schar:** .....Displays notable South Indian components alongside matches to Sephardic Jews and Moroccan populations. This supports dual heritage from Indian Jews and later Western Mediterranean-Jewish lineages.

**Smucker:** .....Shows a number-one match to Slovaks, and an almost equal match to Slovakian Romani. Along with Israeli-Jewish, Hungarian-Jewish (Ashkenazi), and Mallorcan-Jewish, he displays Romani and Jewish ancestry.

**Zook:** .....Presents evidence of both Telugu and Velama Indian ancestry, as well as ties to Eastern Mediterranean

populations, suggesting a Cochin-Jewish heritage mixed with Middle Eastern-Jewish ancestry.

Going back to the recent work with the Spanish Roma, all participants in the Spanish study were 70% Jewish ancestry or higher. Members of this test group show evidence of Romani. Thus, Roma ancestry found in this group of 23 Swiss-Anabaptists is a likely source of some their Jewish ancestry.

## **23 SWISS ANABAPTISTS DESCENDANTS DNA MATCHES TO KNOWN LIVING ROMANI (GYPSY)**

Using the MyHeritage family finder facility, it was revealed that all 23 participants had living DNA relatives who self-identified as Roma or Gypsies. They fall into four classes, Hungarian Roma, Balkan Roma, Sinti (German, French, and Piedmont), and Mixed Roma. These relatives were on the 2<sup>nd</sup> to 5<sup>th</sup> cousin level. These designations (2<sup>nd</sup> cousins, 4<sup>th</sup> cousins) are somewhat complicated when you are dealing with two groups that practice strict endogamy. When your parents were cousins, and your grandparents were cousins, and your great grandparents were cousins, and you come from a community that marries as such, you may share a lot of DNA with people you are not related to by way of a conventional family tree. Be that such that it may, the 23 participants are cousins to Gypsy families bearing the names listed below.

### **Hungarian Roma**

Balog	Kiss
Baranyi	Kovari
Csabai	Lukacs
Csabi	Nemeti
Demeter	Olah
Gaborjani	Pap
Gajdos	Sarcozi
Horvath	Sipos
Kalo	Szabados

Szabo  
Szarvas

Vamosi  
Varga

## **Balkan Roma**

Atanasova  
Balyov  
Balyova  
Cukan  
Curinova  
Druzinic  
Dudova

Janosova  
Jovanovic  
Kucerova  
Kucharikova  
Ondrakova  
Radulovic  
Sarochova

## **German Sinti/French Manouche/Piedmont Sinti**

Berg  
Bischoff  
Brandt  
Braun  
Daniel  
Fischer  
Jakob  
Keller  
Kleiner  
Lang  
Paul  
Peter

Renner  
Richter  
Rose  
Schafer  
Steinbacher  
Wagner  
Weber  
Wegener  
Weiss  
Wilhelm  
Winkler  
Ziegler

## **Unclassified Roma**

Atilla  
Constantin  
Dimon  
Fabian  
Florica  
Hadja  
Jozsef  
Kajai  
Koca  
Kocis  
Koutsmanolaki  
Kovac  
Lazar  
Lotscher  
Madr  
Malek

Markus  
Nikola  
Nikolaos  
Novak  
Novotny  
Olle  
Raw  
Simon  
Szerb  
Tacattkiladze  
Zacharias  
Zacharovsky  
Zerfass  
Zsuzsahn

The Gypsy families to which this group of 23 participants were all related included the Balog, Horvath, Olah, Kalo, Szabo, Sarcozi, Sipos, and Varga families. These families, in a separate study, done by the author, have been established to be primarily of Jewish descent. So, the 23 Swiss Anabaptist descendants who participated in this study and the 100 or Slovakian Gypsies who participated in a different study, appear to share the same Jewish ancestry.

## **D: The Jenish people as another Source of Jewish Ancestry.**

### ***Introduction***

Genealogical research revealed that the 23 Swiss-Anabaptists in this group have ties to the Swiss Jenish community, and this may be another source of their Jewish ancestry.

The Jenish people, often referred pejoratively as the "White Gypsies" or Fahrende ("travelers") in Switzerland, Southern Germany and Northern France, represent one of the lesser known yet historically significant nomadic populations of Central Europe. Often marginalized and misunderstood, their roots, traditions, and identities have been shaped by centuries of exclusion, cultural adaptation, and resilience. Though often associated with the Romani, the Jenish are a distinct ethnic group. In Switzerland, their presence dates to at least the Late Middle Ages and continues today.

While firmly rooted in Southern Germany, Switzerland, and Alsatian life, their origin story is poorly understood. Jenish is a language and a people. The language can tell us a lot about the people. The short version is that Jenish, the language, is a mix of German, Yiddish, Hebrew and Sinti Roma. The longer version would be this.

The languages, Rottwelsch, Leukedeutsch, Western Yiddish, Swiss Sinti, and Jenish are interrelated languages (sociolects and ethnolects). They evolved in multilingual regions of Central Europe, particularly Switzerland, Germany, and Alsace, as adaptive tools among marginalized or itinerant populations.

Rottwelsch, a language formed from a mix of German, Yiddish, Romani, and other influences, was used by vagrants, beggars, and traveling tradesmen to conceal meaning from outsiders, especially law enforcement. Leukedeutsch, a less-documented language (argot) often associated with Jewish cattle dealers and traders in Switzerland, served a similar obfuscating function. The horse dealers could speak about the horse in question without fear of the buyer understanding what they were saying.

Western Yiddish, historically spoken by Ashkenazi Jews in German-speaking lands, carried sacred, cultural, and practical vocabulary, and was often peppered with Hebrew and Aramaic terms

unintelligible to non-Jews. Swiss Sinti, with its blend of Romani roots and regional linguistic borrowings, operated as a heritage language and code within this Romani group.

Finally, Jenish the language is the semi-secret language of itinerant Swiss communities combining elements of German, Romani, Yiddish, Hebrew, and Rottwelsch. This language functioned both as a cultural identifier (if you speak Jenish, you are Jenish) and as a linguistic shield. Jenish people could speak their language amid outsiders and evade understanding.

Language in the conventional sense is used to communicate. But, in groups of disenfranchised people it can be used to avoid being understood. Jenish, and other related languages, from Germany to France, were used by different oppressed ethnic groups to circumvent outsiders from understanding them. The poor, the itinerant workers, the travelling tradesmen, the Jews, the Sinti, and the Jenish all used languages which involved code switching, intentionally changing words up, to baffle “outsiders”.

I can say from my experience with my own Swiss-Anabaptist community, the behavior of using language to NOT be understood, is widespread. My community, when approached by an outsider, will flip to their language, “Pennsylvania Dutch,” as a means of not being understood. They will use language to speak amongst themselves and not be “heard” while in an outsiders midst. Jenish, the language, was and is used for the same purposes.

All that said, the Jenish people, have existed as a semi-nomadic group, in and around Switzerland, since perhaps as early as the 12<sup>th</sup> century. Though they are not accepted as Swiss by the Swiss, they have occupied that region for perhaps as long as 800 years. Historically, they worked as tradesmen, black smithing, basket weaving, horse trading, pot and pan making and mending, knife making and sharpening and seasonal agricultural workers.

As their language is a mix of Swiss German, Yiddish, Sinti Roma and French, one might expect their genetic ancestry to follow those lines. In a recent study of 10 self-identified French Jenish by the author, this was confirmed.

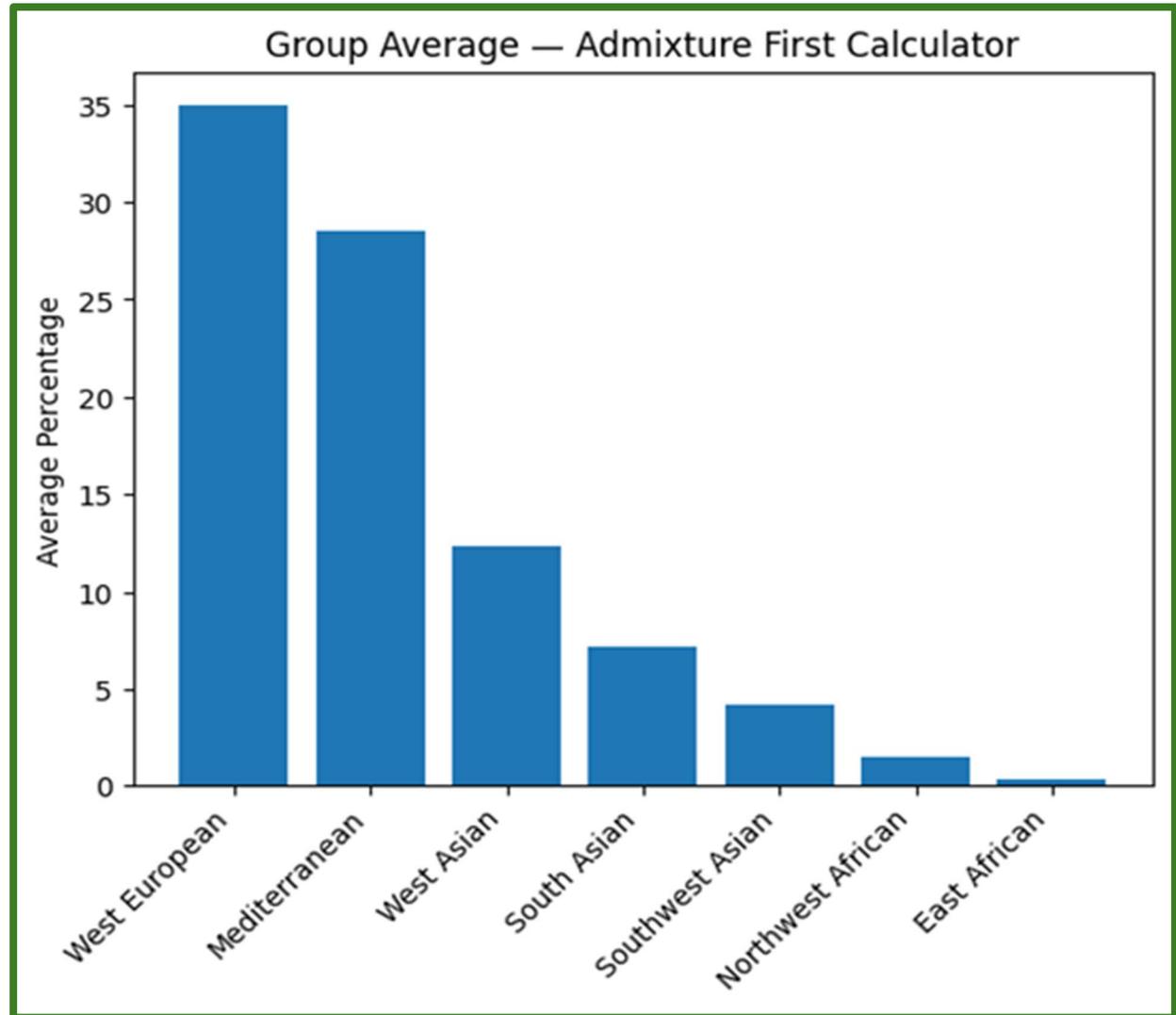
## **Ancestry Assessment Report for 10 European Born Jenish: A Group Analysis**

Ten self-identified Jenish individuals took ancestry DNA tests. Their raw DNA files were then uploaded to the GEDmatch Dodecad V3 Calculator.

It must be said, this is one interrelated group of Jenish. The Jenish people can be found living from Germany to the south of France. What is true for one community may or may not be true for another. Only further genetic testing on other groups will reveal how similar or different this and other communities of Jenish are.

Within this small group of Jenish, the average ancestry outcome looked like this:

Ancestry Component	Average (%)
West European	34.93%
Mediterranean	28.57%
West Asian	12.39%
South Asian	7.22%
Southwest Asian	4.17%
Northwest African	1.53%
East African	0.34%



These results indicate that while on average they have a strong backbone of Northern European ancestry, 34.93%, they have even more ancestry that is not from Northern Europe. When you combine Mediterranean (28.57%), Western Asian (12.39%), and Southwest Asian (4.17%), and South Asian (7.22%), their non-Northern European ancestry totals 52.34%. The combination of Mediterranean, Western Asian and Southwest Asian ancestry suggests a significant percentage of their ancestry comes from Jewish sources.

Looking for Jewish ancestry more carefully, several interesting things were discovered. All 10 participants were DNA matches to the Jews buried in the 11<sup>th</sup>-century Norwich, England Jewish Cemetery and the 12<sup>th</sup>-century Erfurt, Germany Jewish cemetery. This suggests some of their ancestors lived as Jews in Medieval Europe. Using genetic calculators that take into consideration genetic mixtures (admixture) this group appears to be, on average, 62.93% Jewish ancestry.

In addition to this, all 10 persons' parents were related. Endogamy, marrying within the family group is commonly practiced amongst this group, as well amongst Jews and Sinti people.

Interestingly, most (8 out of 10) had ancestry tying them to the Jewish communities of India (Cochin Jews, Bnei Menashe). Five out of 10 showed ancestry tied to the Yellow River which may indicate a connection to the Jews of Kaifeng. These two facts suggest that part of their ancestry is from the Jewish far east.

This group was found to be a DNA match to the following Jewish communities. They are listed from most common to least common.

1. Ashkenazi-Jewish
2. Sephardic-Jewish
3. Moroccan / North African Jewish
4. Uzbek / Central Asian Jewish
5. Iraqi / Middle Eastern Jewish
6. Cochin / Indian Jewish
7. Yemenite-Jewish
8. Georgian / Caucasus Jewish
9. Kaifeng Jewish
10. Ethiopian Jewish

These results suggest the origins of the Jenish people: Western Europeans, who at various times, mixed with foreign itinerant populations, Jewish and Sinti included. The Jewish component is more predominate (45.12%) and the Sinti Roma component (7.22%) is less predominated. The Jenish language, a mixture of German dialects, and Hebrew, Yiddish, Sinti and French vocabulary parallel the results of ancestry DNA testing.

Taken collectively, the analysis demonstrates a meaningful and recurrent pattern of Jewish ancestry across this group of individuals. This ancestry is both Sephardic and Ashkenazi. However, there is equally present evidence of connection to Mizrahi and Indian-Jewish communities. The population-level evidence indicates that members of this group share ancestry with historically documented Jewish populations from around the world.

Again, more Jenish people from different places need to be tested to get a better notion of the origins of the Jenish people. This is a small sampling. But, historically speaking, the Jenish are a group that combines social isolation with the absorption of strangers. It is likely these results will be repeated when other groups are tested. Their ancestry reports match the ancestry results from 23 Swiss-Anabaptists living in America.

Preliminary genealogy indicated some Jenish people are a part of the foundation population of the Swiss-Anabaptist, and they could be another source of Jewish ancestry. Moreover, there is a striking similarity between the Swiss Anabaptist descendants and the group of 10 Jenish; they both have a strong Jewish backbone admixed with Western European ancestry.

It would pay to take a closer look the available genealogy.

### ***Jenish Names***

Compiling a comprehensive list of Jenish surnames is complicated. In the first place, they share names with Swiss, Jews, Anabaptists, and Sinti. In addition to this, while well documented by the Swiss police, accessing these records for genealogical purposes has become complicated because of privacy laws. (The Swiss Cantons have finally accepted responsibility for their oppression of the Jenish people and the persecution they undertook to suppress them. As a result, records of the Jenish have become more difficult to access.) What follows are names associated with Jenish families at one time or the other. It is by no means comprehensive.

Name	Notes
Adams	Found on rural registries
Aeschbacher	Frequently cited in itinerant population lists
Baumgartner	Present in Zürich itinerant oversight reports
Beutler	Listed in welfare surveillance from the 1920s
Bichsel	Associated with itinerant crafts; cited in oral history interviews
Blaser	Kinder der Landstrasse program (DS Szöke, 2021)
Eberly	Found on rural registries
Egli	Appears in Jenish contexts
Eichelmann	Found in rural registries
Eier	Found in rural registries
Frankhauser	Known itinerant surname; often linked with tinkering professions
Gasser	Inter-cantonal movement registers
Gerber	Strongly documented; Kinder der Landstrasse removals
Gerig	Found in rural registries
Gostelli	Directly tied to case files and Jenish oral history
Gurtner	Appears in Bernese itinerant identity investigations
Hertig	Frequently appears in Jenish documentation across several cantons
Huber	Archived references of Jenish families
Imhof	Found in rural registries
Jenni	Shared by Mennonite and Jenish families; borderline classification
Joder	Found in rural registries
Kanabel	Administrative dossiers from Bern Staatsarchiv
King	Appears in archives of forcibly relocated children
Kneubühl	Anabaptist and Swiss rural registries overlap with Jenish populations
Kraybill	Found in rural registries
Käser	Found in rural registries
Lantz	Found in rural registries
Liechti	Found in rural registries
Marti	Archived references of Jenish families
Mast	Found in rural registries
Maurer	Documented in itinerant craftsmen and metalworker networks
Mettler	Bernese registry archives
Mosimann	Oral history accounts (Bizzini, 2018)
Nafziger	Found in rural registries
Neuenschwander	Kinder der Landstrasse records and surname documentation (E. Neuenschwander, 2018)
Nisley	Found in rural registries
Nüssli	Found in rural registries
Olinger	Found in rural registries
Reinger Reininger	/ Found in rural registries

Name	Notes
Reusser	Recorded in itinerant household registries (Zürich, Aargau); S. Bouvier (UCL thesis)
Rupp	Found in rural registries
Schar	Appears in several marginal status reviews
Schluchter	Present in Zürich itinerant educational reports
Schmutz	Cited in travel permit books and labor camp files
Schonbeck	Found in rural registries
Siegentaler	Listed in Bern as itinerant family during pre-WWII surveillance
Siegenthaler	School expulsion records (St. Gallen & Zurich); Gadiant (2019)
Siegrist	School expulsion records (St. Gallen & Zurich)
Souder	Found in rural registries
Stably	Anabaptist and Swiss rural registries overlap with Jenish populations
Stauffer	Dual lineage: Anabaptist and Jenish appearances; Liégeois (1994)
Steiner	Common but appears in targeted itinerant population clusters
Strahm	Present in Jenish socioethnic tracing research
Stähli	Swiss police photography records 1852–53 (Meier & Wolfensberger, 1998)
Thommen	Found in rural registries
Tschantz	Noted in Romani-Jenish surname comparison registers
Wanner	Local police and welfare lists (T. Meier, 2008)
Widmer	Recurrent in itinerant education records from Zürich
Winterstein	Meier (2008), Romani Studies, Federal Archives
Wipfli	Romani-Yenish ethno-linguistic analysis (French, 2015)
Wissler	Found in rural registries
Wuethrich	Found in early 20th-century nomadic population census
Zaugg	Linked to basketmaking and ambulant trading occupations; Kinder der Landstrasse
Zimmermann	Shared by Mennonite and Jenish; appears in Kinder der Landstrasse
Zobrist	Durheim's photographic index (1848–53)
Zug	Documented in Bern and Aargau exile/craft migration routes

## Jenish Integration into Anabaptist Communities

In *Jenish Identität in Europa*, Gottfried Hutter (1999) explores the flexible, and often submerged identity of the Jenish, throughout Central Europe.

In some regions, particularly rural areas of Switzerland and Southern Germany, Hutter notes that the boundaries between religious nonconformists and itinerant minorities became porous. He suggests that Jenish individuals, due to their marginalization and persecution under mainstream religious institutions, found ideological and social refuge within Anabaptist circles.

The egalitarianism and communal structures of Anabaptist sects including Swiss Brethren and Hutterites resonated with Jenish lifestyles, fostering limited but meaningful integration. Hutter highlights that such absorption was typically informal and undocumented, as both groups often operated outside civic registries. Nonetheless, surnames, oral histories, and later migration patterns indicate that Jenish participation in Anabaptist movements.

Did the Jenish join the Anabaptist movement? Genealogies show that some did. Here is a list of surnames shared by Swiss-Jenish and American Swiss-Anabaptists.

### ***Names Used by Both Swiss-Anabaptist and Jenish***

<b>Aeschliman</b> .....	Swiss Federal Archives, Family Names of Itinerant Tradespeople, Mennonite Encyclopedia Vol. 1
<b>Allgyer / Algyer</b> .....	No information available.
<b>Bachmann</b> .....	Historisches Lexikon der Schweiz, Swiss-Anabaptist Emigration Records, 1650–1750
<b>Bachmann / Bachman</b> .....	Jenish Sources: Zigeunerbuch, Swiss Jenish Lists. Anabaptist Sources: Mennonite Encyclopedia
<b>Beiler</b> .....	Jenish Gesellschaft Familiennamen Amish and Mennonite Genealogies by Gingerich & Kreider
<b>Beiler / Beyeler / Byler</b> .....	Jenish Sources: Swiss Police Archives Anabaptist Sources: Global Anabaptist Wiki
<b>Beyeler / Weiler</b> .....	Jenish Sources: Zigeunerbuch Anabaptist Sources: Amish & Mennonite Surnames
<b>Bergmann / Bergman</b> .....	Jenish Sources: Linguistic Studies (Matras) Anabaptist Sources: Martyrs Mirror
<b>Beyeler</b> .....	Zigeunerforschung Archive Berlin Emmental Church Records, 17th Century
<b>Blank / Plank</b> .....	Jenish Sources: Zigeunerbuch Anabaptist Sources: Swiss Amish Records
<b>Blum</b> .....	Matras, Yaron: Romani in Contact Swiss Church Book Extracts, Zurich
<b>Burcki / Burgi</b> .....	Jenish Sources: Swiss Registries Anabaptist Sources: Mennonite Genealogies
<b>Danner-Diener</b> .....	Jenish Sources: Linguistic Evidence Anabaptist Sources: Church Lists
<b>Eberly</b> .....	Jenish Sources: Swiss Records Anabaptist Sources: Lancaster Conference Records

<b>Egli</b> .....	Swiss Jenish Foundation Genealogies Emmental Amish Genealogy by Peachey
<b>Eichelmann</b> .....	Jenish Sources: Linguistic Records Anabaptist Sources: Amish Directories
<b>Esch / Esh</b> .....	Jenish Sources: Swiss Archives Anabaptist Sources: Anabaptist Archives
<b>Fischer / Fisher</b> .....	Jenish Sources: Linguistic & Police Records Anabaptist Sources: Global Mennonite Heritage
<b>Fischer/Fischer/Fisher</b> .....	Staatsarchiv Zürich, Global Anabaptist Mennonite Encyclopedia Online
<b>Gerber</b> .....	Federal Archives of Switzerland Jenish Mapping Gerber Genealogy in Swiss-Anabaptist Diaspora
<b>Gerber</b> .....	Jenish Sources: Swiss Jenish Community Records Anabaptist Sources: Amish/Mennonite Census
<b>Gerig</b> .....	Jenish Sources: Swiss Jenish Community Records Anabaptist Sources: Amish/Mennonite Census
<b>Gingerich- Gingerich</b> .....	Jenish Sources: Matras (Linguistics) Anabaptist Sources: Anabaptist Migration Records
<b>Glick / Glück</b> .....	Jenish Sources: Jenish Vocabulary Anabaptist Sources: Church Histories
<b>Gnaegi</b> .....	Jenish Sprachwörterbuch Reusser: Amish Ancestors of the Bernese Oberland
<b>Gnagi / Gnaegi</b> .....	Jenish Sources: Swiss Archival Mentions Anabaptist Sources: Swiss Brethren Histories
<b>Hackman / Hackmann</b> .....	Jenish Sources: Swiss Linguistic Database Anabaptist Sources: Swiss-Anabaptist Studies
<b>Hartzler / Hertzler</b> .....	Jenish Sources: Jenish Police Files Anabaptist Sources: Amish Historical Society
<b>Herschberger/Hershberger</b>	
<b>Herschberger</b> .....	Jenish Sources: Jenish Police Files Anabaptist Sources: Amish Historical Society
<b>Hertzler / Hartzler/Hirzler</b> ..	Jenish Sources: Historical Registries Anabaptist Sources: Brethren Genealogies
<b>Hochstetler</b> .....	Zürcher Landesmuseum - Vagantenregister Hochstetler Heritage by G. Hochstetler
<b>Hooley/Holly/Hohli</b> .....	Jenish Sources: Language and Migration Studies Anabaptist Sources: Mennonite Church Records
<b>Hupscher</b> .....	Jenish Sources: Swiss Canton Files Anabaptist Sources: Swiss Migration Studies

<b>Hurtzeler</b> .....	Jenish Sources: Swiss Canton Files Anabaptist Sources: Swiss Migration Studies
<b>Imhof</b> .....	Jenish Sources: Zigeunerbuch Anabaptist Sources: Anabaptist Congregational Rolls
<b>Joder</b> .....	Jenish Familiennamenverzeichnis Joder Lineage from Trub to America
<b>Joder</b> .....	Jenish Sources: Jenish Oral Traditions Anabaptist Sources: Anabaptist Martyr Lists
<b>Kaufman /Kaufmann</b>	
<b>Kauffman</b> .....	Jenish Cultural Preservation Network Pennsylvania Mennonite Heritage Journal
<b>Kaufmann / Kaufman</b> .....	Jenish Sources: Zigeunerbuch Anabaptist Sources: Lancaster Conf. & Swiss Mennonite Records
<b>Knobel / Koenig /</b>	
<b>König/King</b> .....	No information available.
<b>Lapp/Lap</b> .....	No information available.
<b>Liechti</b> .....	Romani and Jenish Linguistic Survey Liechti Anabaptist Families – Swiss Historical Database
<b>Mast</b> .....	Jenish Sources: Swiss Village Records Anabaptist Sources: Mennonite Heritage Centre
<b>Miller / Mueller</b> .....	Jenish Sources: Swiss Census Anabaptist Sources: Swiss Church Archives
<b>Mishler / Mischler</b> .....	No information available.
<b>Neuenschwander</b> .....	Swiss Parliament Report on Nomadic Groups Neuenschwander Family Bible Entries
<b>Neuenschwander</b> .....	Jenish Sources: Swiss Cantonal Lists Anabaptist Sources: Swiss Mennonite Archives
<b>Plank</b> .....	Jenish Sources: Zigeunerbuch Anabaptist Sources: Anabaptist Records
<b>Reichenbach/Rickenbach</b> .....	No information available.
<b>Reusser</b> .....	Travellers and Vagabonds of Switzerland 1500–1800 Anabaptist Settlers of Alsace
<b>Riehl</b> .....	No information available.
<b>Risser</b> .....	No information available.
<b>Rosenberger</b> .....	No information available.
<b>Roth</b> .....	Romani and Jenish Onomastics in Switzerland Roth Genealogy and Amish Heritage
<b>Roth</b> .....	Jenish Sources: Swiss Jewish-Gypsy Crossover Studies Anabaptist Sources: Anabaptist Families

<b>Schlatter</b> .....	Jenish Sources: Jenish Criminal Record Anabaptist Sources: Church Histories
<b>Schmid</b> .....	Swiss Sociolinguistic Studies on Jenish Families Anabaptist Burial Records, Bern Canton
<b>Schmidt / Schmied</b> .....	Jenish Sources: Swiss Social Registries Anabaptist Sources: Global Anabaptist Registry
<b>Schmucker</b> .....	No information available.
<b>Schrag</b> .....	Jenish Sources: Swiss Mennonite Studies Anabaptist Sources: Swiss-Anabaptist Surname Index
<b>Schweitzer / Sweitzer</b> .....	Jenish Sources: Historical Ethnographic Files Anabaptist Sources: Mennonite Historical Records
<b>Sieber / Siever</b> .....	No information available.
<b>Smucker / Smoker</b> .....	No information available.
<b>Stahli / Stoll</b> .....	Jenish Sources: Swiss Census & Zigeunerbuch Anabaptist Sources: Lancaster Mennonite Archives
<b>Stauffer</b> .....	Zürich Church Court Trials of Vagabonds Stauffer Chronicles and Bernese Anabaptists
<b>Stolts, Stoltz Stoltzfoos</b>	
<b>Stoltzfus, Stoltzfos</b> .....	Jenish Sources: Swiss Census & Zigeunerbuch Anabaptist Sources: Lancaster Mennonite Archives
<b>Stutzman / Stutzmann</b> .....	Jenish Sources: Swiss Registries Anabaptist Sources: Amish Genealogical Reports
<b>Troyer</b> .....	Jenish Sources: Swiss Social Files Anabaptist Sources: Swiss Roots Project
<b>Weaver</b> .....	Jenish Sources, Mennonite Ethnographies Anabaptist Sources: Global Mennonite Directory
<b>Widmer</b> .....	Swiss Federal Register of Nomadic Peoples Widmer Families from the Emmental
<b>Yoder</b> .....	Jenish Sources: Zigeunerbuch Anabaptist Sources: Amish Name Register
<b>Zook / Zug /Zook</b> .....	Jenish Sources: Swiss Registries Anabaptist Sources: Lancaster Historical Society

### *A Deeper Look*

The Jenish in Switzerland have long lived on the margins of society, often labeled as 'Fahrende' or itinerants. During the 16<sup>th</sup> century, the Anabaptist movement emerged in similar geographic regions (e.g., Zurich, Bern, Aargau) and were quickly persecuted by both Protestant and Catholic

authorities. This common persecution fostered an environment of solidarity, underground networks, and potential religious or social blending between these two outsider groups.

The Anabaptist movement, emerging in the early 1500s in Zurich and Bern, rejected infant baptism, embraced communal values, and was heavily persecuted. This persecution pushed many Anabaptists into exile, sometimes blending them with other displaced or nonconformist groups - including itinerants like the Jenish.

Several key points of social and geographic overlap may explain the integration of Jenish into Anabaptist communities:

- ◆ Shared marginalization and persecution
- ◆ Circulation in rural, mountainous cantons such as Bern and St. Gallen
- ◆ Resistance to ecclesiastical and civic authority
- ◆ Nonconformist and oral tradition-based identity structures
- ◆ Practical coexistence in exile zones such as the Alsace and Palatinate

The Swiss-Jenish circulated through Aargau, Bern, St. Gallen, and Emmental, regions known for both Anabaptist settlements and Jenish trade routes. They lived around each other. Moreover, as they were equally persecuted and equally under the watchful eye of the local Canton, they no doubt found fellowship in harassment.

The Cantons hated the Anabaptists and the Jenish equally and persecuted both mercilessly. These two groups had one very important point in common: surviving the Swiss Cantons' authorities.

At first, the Swiss encouraged the Anabaptists and Jenish to leave Switzerland, but they then prohibited it. As Swiss authorities increased crackdowns on immigration, the Jenish offered underground networks for those fleeing. When an Anabaptist family chose to leave, it was a secret affair not even shared with relatives. However, there were objects to be sold, escape routes and plans to be made. The Jenish, with connections to both the Palatinate or Alsace would have been the people fleeing families would contact to make escape plans.

Beyond this, the Anabaptists made things. The founder of the Amish sect, Jakob Ammann, was a tailor, as was his father and his grandfather. They worked as blacksmiths, weavers, and cart builders. The Jenish families engaged in crafts and trade. As Anabaptists migrated due to

persecution, first within Switzerland, then to Germany, Alsace, and North America, the Jenish were escaping to the same places for the same reasons. As they both worked in trade, and escaped to the same places, integration of some members was inevitable.

<b>Jenish Characteristics</b>	<b>Anabaptist Characteristics</b>
Marginalized by church and civil authorities	Marginalized and persecuted by church and state
Mobility across borders and cantons	Forced migration due to persecution
Informal social structures and oral traditions	Non-hierarchical religious communities
Presence in rural cantons like Bern, Zurich, Aargau	Strong Anabaptist centers in these same regions

In conclusion, the Jenish were marginalized people who either chose to live nomadically or were forced to live nomadically because they were administratively prohibited from owning land. Like the Jews, the Sinti Roma, and the Anabaptists, they lived on outskirts of society, like those same groups, often as far away from the authorities as possible. For those reasons and all those listed before, it is likely Jenish people joined the foundation population of the American Swiss-Anabaptists. And, as established, they too carry Jewish ancestry, which in turn they could have contributed to the 23 Swiss-Anabaptists participating in this study.

## **CHAPTER 7: WALKS LIKE A DUCK, TALKS LIKE A DUCK, PROBABLY A DUCK**

Jakob Ammann (1644–c. 1730), leader of the Amish movement following the 1693 schism within Swiss Anabaptism, was born in Erlenbach im Simmental in the Canton of Bern. Archival parish and civic records from Bern identify both Ammann and his father, Michael Ammann, as tailors (*Schneider*). Tailoring was a skilled artisan trade often passed from father to son in early modern rural Switzerland. Ammann's occupation placed him within the artisan stratum of society, the most common social class found amongst Swiss Anabaptists.

In this context, Ammann's background as a tailor fits a broader sociological pattern: early Anabaptist leadership frequently emerged from mobile, literate artisan classes.

### **Artisan Trades Among Early Swiss Anabaptists**

Early Swiss Anabaptism drew heavily from rural artisan populations rather than aristocratic, or clerical elites, or peasantry. Court and persecution records frequently list tailors, weavers, blacksmiths, carpenters, millers, and other craftsmen among early members of the community. Artisan were mobile, economically independent, and often had higher literacy levels than agrarian labor.

Court records and persecution accounts indicate most Swiss Anabaptists were peddlers, tailors, weavers, millers, blacksmiths, carpenters, and other skilled craftsmen. Indeed, early Anabaptist court and interrogation records (especially in Zurich, Bern, St. Gallen) frequently identify their occupations as craftsmen. Indeed, one of the striking features of early Anabaptism (1520s–1600s) was the overrepresentation of artisans and skilled trades rather than landed elites or peasants.

Craft workers occupied an intermediate social status, neither peasantry nor elite.

#### ***1. Tailors (Schneider)***

As in the case of Jakob Ammann, tailors appear repeatedly in Swiss and South German records.

- ◆ Zurich Mandate records (1520s–1530s) list multiple *Schneider* among arrested Anabaptists.

- ◆ Tailors were mobile craftsmen, often traveling for work — facilitating the spread of Anabaptist ideas.

## **2. Weavers (*Weber*)**

One of the most common artisan occupations in Anabaptist records.

- ◆ Many early Swiss Brethren in St. Gallen and Appenzell were weavers.
- ◆ Weaving was especially common in rural proto-industrial regions of Switzerland.

## **3. Blacksmiths (*Schmied*)**

Blacksmiths appear in multiple Swiss interrogation records.

- ◆ Smiths often traveled between villages, aiding communication networks.

## **4. Millers (*Müller*)**

Millers held economically strategic roles.

- ◆ Bernese persecution records list several Anabaptist millers.
- ◆ Mills were local gathering points and informal communication hubs.

## **5. Carpenters and Joiners (*Zimmermann, Schreiner*)**

Carpenters appear frequently in:

- ◆ Zurich trial records (1520s)

Their skill set supported communal settlement structures in later Hutterite communities.

## **6. Hatmakers**

- ◆ Hatters (*Hutmacher*)

## **7. Leather Workers (*Gerbers*)**

Some early Swiss Anabaptists were:

- ◆ Tanners
- ◆ Shoemakers (*Schuster*)

Leather trades were semi-mobile and economically independent.

## ***8. Printers and Bookbinders***

## ***9. Farmers with Supplemental Trades***

If Anabaptists had land, they often combined farming with craft skills such as:

- ◆ Toolmaking
- ◆ Spinning
- ◆ Textile finishing
- ◆ Basket making

## ***10. Cattle and Horse traders***

- ◆ Literate and numeric, they were perfectly positioned to buy and sell livestock.

Anabaptist craftsmen lived on the outskirts of society, practicing their trades and crafts outside the city, in rural ecosystems. They were barred from urban guild membership for many reasons.

Urban guild membership in Swiss cities typically required:

- ◆ Oath-taking to civic authorities
- ◆ Participation in public religious observances
- ◆ Military obligations
- ◆ Civic processions and feast days

Anabaptists rejected:

- ◆ Oath-taking (based on Matthew 5:34)
- ◆ Bearing the sword (nonresistance)
- ◆ State-church entanglement

They were itinerant workers for a variety of reasons. Anabaptist mobility developed primarily because of:

1. Expulsions and banishment
2. Economic exclusion
3. Avoidance of arrest
4. It allowed religious networking across cantons.

Their trades made mobility possible, but persecution made it necessary.

## **Portable Professions and Minority Survival**

### **Romani, Jewish, and Anabaptist Economic Patterns in Comparative Perspective**

#### ***Introduction***

Throughout European history, certain minority religious and ethnic communities developed economic strategies that emphasized portability, adaptability, and skill-based production. Among these were Romani (Gypsy) groups, Jewish diasporic communities, and Anabaptist dissenters. In theory, distinct in origin, theology, and historical trajectory, all three groups relied heavily on mobile or transportable occupations that facilitated survival under conditions of marginalization, legal restriction, and periodic persecution.

#### ***I. Romani (Gypsy) Occupational Mobility***

Romani populations present in Europe from the late medieval period onward, frequently specialized in professions that did not depend on landholding or stable political protection. These included:

- ◆ Metalworking (blacksmithing, tin smithing)
- ◆ Horse trading
- ◆ Basket weaving
- ◆ Musical performance
- ◆ Fortune telling
- ◆ Knife sharpening
- ◆ Repair trades
- ◆ Itinerant craft production

Several factors encouraged this occupational structure:

1. Legal exclusion from guilds and land ownership.
2. Restrictions on permanent settlement.
3. Periodic expulsions from urban centers.
4. Economic niches in rural and semi-urban markets.

Portable crafts allowed Romani communities to move seasonally while maintaining economic viability. Metalworking and horse trading, in particular, provided specialized services valued by agrarian populations but did not require property ownership.

## ***II. Jewish Diasporic Mercantile and Craft Economies***

Jewish communities in medieval and early modern Europe likewise concentrated in portable or semi-portable occupations, though often with higher levels of urban integration. These included:

- ◆ Textile production and tailoring
- ◆ Long-distance trade
- ◆ Moneylending and finance
- ◆ Precious metal and jewelry work
- ◆ Book production and scholarship
- ◆ Medical practice

Legal restrictions frequently barred Jews from agricultural land ownership and membership in Christian guilds. As a result, economic specialization developed in areas that relied on literacy, numeracy, trade networks, and movable capital rather than territorial control.

Long-distance commerce across the Mediterranean and Silk Road systems (including the Radhanite merchants of early medieval sources) depended on transregional networks and linguistic versatility—features sustained by diaspora organization.

Portability for Jewish communities was not only economic but institutional: communal structures, religious courts, and textual traditions could function across political boundaries.

## ***III. Anabaptist Artisan Foundations***

Early Swiss and South German Anabaptism (16<sup>th</sup> - 17<sup>th</sup> centuries) drew heavily from artisan classes. Court records from Zürich, Bern, and Tyrol document high representation of:

- ◆ Tailors
- ◆ Weavers
- ◆ Blacksmiths
- ◆ Carpenters
- ◆ Millers
- ◆ Shoemakers

Artisan trades offered:

- ◆ Relative economic independence from state church structures
- ◆ Mobility across cantonal boundaries
- ◆ Literacy access through craft guild culture
- ◆ Lower reliance on inherited land

Membership and leadership and early diffusion networks often emerged from skilled craft workers. Portable skills allowed dissenters to relocate during persecution, including migration to Alsace and later to North America.

#### ***IV. Structural Parallels***

While these communities differ in theology, origin, and identity, several structural similarities appear:

##### *1. Marginal Legal Status*

Each group experienced varying degrees of restriction by dominant authorities.

##### *2. Limited Land Access*

Exclusion from landholding encouraged economic models not tied to fixed property.

##### *3. Skill-Based Production*

Economic viability rested on transferable skills rather than territorial control.

##### *4. Mobility as Strategy*

Relocation functioned as a survival mechanism during persecution.

##### *5. Strong Internal Cohesion*

Portable professions often coincided with strong communal governance and boundary maintenance.

Portable professions functioned as adaptive economic strategies for Romani, Jewish, and later for Anabaptist communities in Europe. These occupations enabled survival under legal restriction, social marginalization, and periodic persecution. The convergence of mobile, skill-based economies reflects structural responses to minority status.

As one has seen, the line between Jew, Gypsy, and Anabaptist is not as distinct as one might have imagined. Not only did they occupy the same highways and byways, and work in the same professions, it seems they also married among themselves. The founders of the American Swiss Anabaptist community came to America with Jewish and Gypsy ancestry, and other work by the author has revealed that many Gypsies in Europe were also of Jewish origin.

Bear in mind, early Swiss Mennonites were drawn from the same artisan small farmer/craftsmen strata as other Swiss Anabaptists. The Swiss Brethren who later became Mennonites and those who later became Amish shared the same occupational base.

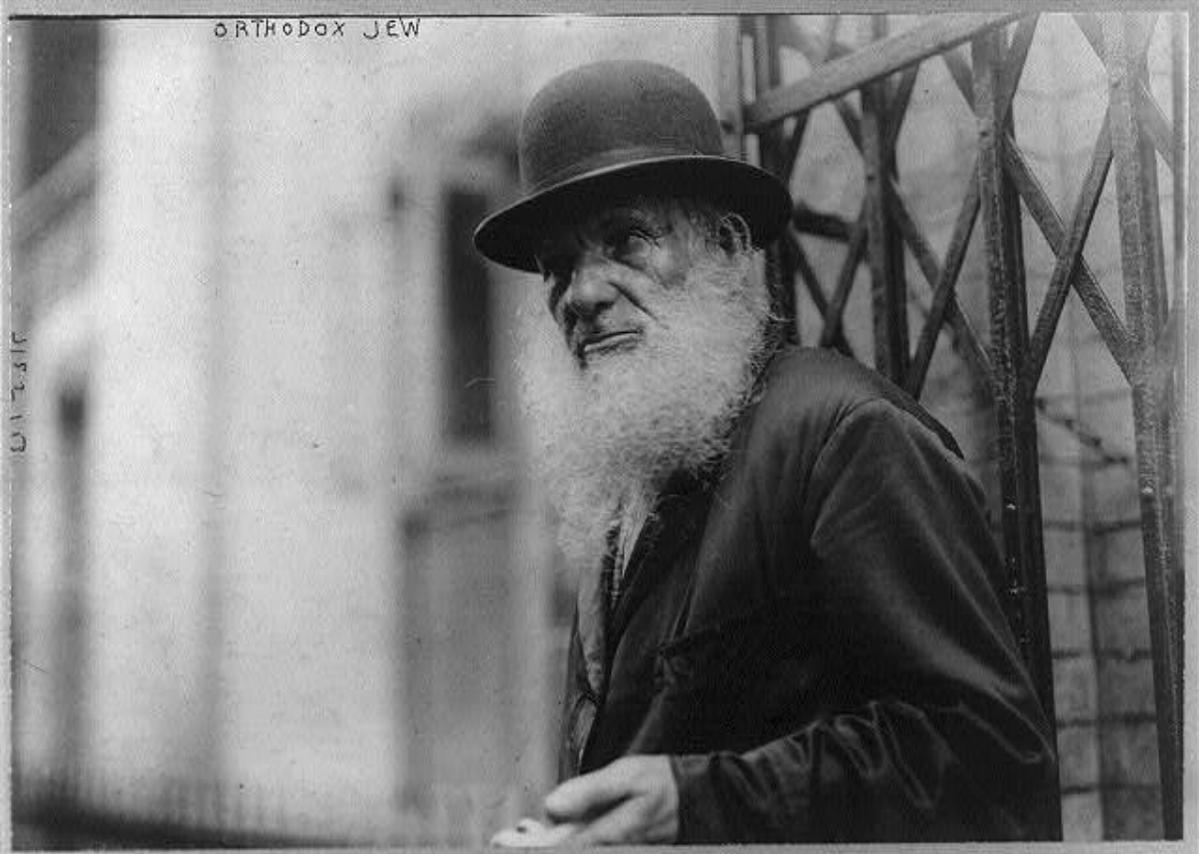
Jacob Ammann was a tailor. His father was a tailor.

## **CHAPTER 8: CONCLUSION: THE SWISS-ANABAPTISTS: FOUNDERS DERIVED FROM THE INTERSECTION OF JEWISH, SINTI-ROMA, AND YENISH PEOPLES**

### **Comparative Dress Traditions**

#### **Orthodox Jewish**







**Amish / Anabaptist**



## Gábor Roma





It would be hard to say which group the Swiss Cantons hated more, Jews, Jenish, Sinti Roma, or Anabaptists. They were equally persecuted and spent equal time trying to stay alive with “Swiss” hostiles surrounding them. Persecution resulted in these non-conformists seeking out, out of the way places to live, and these places often overlapped.

Bender, in “The European Origins of the Swiss Brethren”, (*Harold S. Bender, 1944 in the journal Church History; Vol. 13, No. 4, December 1944, pp. 256–283*) paints a clear picture that the Swiss Brethren attracted individuals from lower social strata, religious dissenters, and mobile craftsmen, populations often socially and economically marginalized. These are the demographics for groups like the Jenish, Sinti/Romani, Jews, and converted Jews. The openness of the early Brethren Church, which led to the Anabaptist movement, offered otherwise socially shunned people a home.

James M. Stayer and Claus-Peter Clasen have both argued that early Anabaptism was not monolithic but instead emerged from overlapping networks of religious dissent across Switzerland, southern Germany, and Austria. The presence of surnames linked to itinerant groups (e.g., Jenish, Roma, Jewish) in Anabaptist congregations, as seen in various Swiss records, suggests social permeability and a broader base of disenfranchised communities finding spiritual refuge in the movement. This inclusive pattern reflects the Anabaptists’ break with state-aligned Christianity and their radical embrace of voluntary, adult faith commitment over inherited church membership (Stayer 1975; Clasen 1972; Bender 1944).

In the book, “The Amish” by *Kraybill et al. (2013)*, co-author Kraybill notes that during the early formation of Anabaptist communities in Europe (16<sup>th</sup> - 17<sup>th</sup> centuries), Anabaptism attracted a range of marginalized individuals, including:

- ◆ Poor rural laborers disillusioned with the corruption of state and church authorities.
- ◆ Religious dissenters from minority sects - especially those who opposed infant baptism, hierarchical clergy, and military service.

In some documented cases, ethnic minorities, including persons of Romani, Jewish, or Jenish, or itinerant artisan background joined the community. It is likely they found the Anabaptist emphasis on separation from worldly systems appealing.

Women and socially disadvantaged individuals were also drawn to Anabaptist ideals due to their comparatively egalitarian spiritual structure.

Although Kraybill does not extensively detail individual ethnic minorities in his book, the book references the fluid social boundaries of early Anabaptism, particularly in Switzerland, Alsace, and Southern Germany, where interaction with Jewish, Sinti, and Romani populations was likely.

## **Closing Thoughts**

This report confirms the founders of the Swiss-Anabaptist movement came from diverse backgrounds. The genetics of the 23 Swiss-Anabaptist descendants are heterogeneous and anything other than what one would expect from a group that immigrated from Switzerland. All participants are, on average 12% West Asian and 5% Southwest Asian in origin. That puts their average Levantine ancestry in the neighborhood of 17%. They have direct ties to the Jewish diaspora, and indirect ties by way of the Romani and the Jewish ancestry. The particulars of how this Jewish ancestry entered the community is still subject to debate, but the fact that it did is not in debate. DNA does not lie.

This study set out to examine whether the presence of Jewish ancestry, identified previously in a single Swiss-Anabaptist family, represented an isolated case or reflected a broader pattern within the Swiss-Anabaptist-descended population in North America. By expanding the scope of analysis to 23 interrelated individuals and applying a multi-modal genetic methodology, this research demonstrates that Jewish ancestry is neither anomalous nor marginal within this group. Rather, it emerges as a recurring and structurally embedded component of the genetic heritage of this group, preserved through centuries of endogamy and social isolation.

Across autosomal admixture analyses, population-sharing algorithms, SNP-based ancestry markers, uniparental haplogroup distributions, and forensic STR-based ethnicity testing, consistent signals associated with Jewish populations were identified. These signals encompass Ashkenazi, Sephardic, Mizrahi, Caucasian, and North African Jewish lineages, alongside Levantine-associated haplogroups uncommon in non-Jewish European populations. Importantly, no single analytical framework produced these findings in isolation; instead, each method independently reinforced the same conclusion. This convergence across platforms strengthens the validity of the

results and reduces the likelihood that the observed patterns are artifacts of reference population bias or statistical noise.

The autosomal DNA results challenge long-standing assumptions regarding the genetic homogeneity of Swiss-Anabaptist populations. Despite originating from Switzerland, on average, the group studied displays a non-Northern European genetic profile majority, with substantial Mediterranean, West Asian, and Southwest Asian components. These proportions are difficult to reconcile with a purely indigenous Swiss origin but align closely with known Jewish diasporic genetic signatures. The repeated appearance of Jewish populations - both directly and via allied Mediterranean and North African proxies, across GEDmatch Oracle models further underscores the depth and diversity of this Jewish ancestry.

Equally significant is the uniparental evidence. Both Y-DNA and mtDNA analyses reveal lineages historically associated with Jewish populations of the Levant, Europe, North Africa, and the Caucasus. The presence of these haplogroups in a culturally Christian endogamous group suggests that Jewish ancestry entered the ancestral pool prior to or during the formative period of Swiss Anabaptism. Once integrated, these lineages were maintained and, in some cases, amplified through strict patterns of intra-community marriage in Switzerland and later in North America. The founder effect inherent in such closed populations provides a plausible mechanism for the persistence and visibility of these genetic signals generations after formal religious conversion or cultural assimilation.

The identification of shared Jewish-associated SNPs among the participants adds another layer of resolution. SNPs such as rs2814778 (ACKR1) and rs41310927 (ASPM), which occur at elevated frequencies in Jewish populations but are rare in broader European datasets, serve as population-informative markers pointing toward ancestral Jewish gene flow. Their recurrence across the sample provides further corroboration that the Jewish ancestry observed is genuine and not coincidental.

Crucially, the genetic findings must be understood within their historical and social context. Early modern Switzerland was characterized by rigid social hierarchies, religious intolerance, and legal mechanisms that systematically marginalized non-conforming populations. Anabaptists, Jews, Romani, Jenish, and other itinerant or disenfranchised groups occupied overlapping social spaces

as paupers, squatters, and non-conformists. The Swiss-Anabaptist movement, with its rejection of state-aligned Christianity and its emphasis on voluntary faith and communal separation, offered refuge to individuals already excluded from mainstream society. In such an environment, the integration of converted Jews, crypto-Jews, and other marginalized populations (such as Sinti-Roma and Jenish people) into Anabaptist communities is not only plausible but historically consistent.

The results of this study therefore challenge traditional narratives that portray Swiss-Anabaptists as ethnically uniform descendants of a narrowly defined Swiss peasantry. Instead, they reveal a heterogeneous founding population shaped by migration, persecution, conversion and social exclusion. The Jewish ancestry identified here does not imply a singular origin or moment of integration. Rather, it reflects multiple pathways through which Jewish individuals and families, whether Roman-era merchants, medieval Jews fleeing persecution, conversos, or members of allied itinerant communities, entered the Swiss social landscape and later the Anabaptist movement.

Beyond its implications for Swiss-Anabaptist history, this research highlights the broader value of genetic genealogy in reconstructing pasts that written records obscure or erase. Ecclesiastical documents, censuses, and migration lists often fail to capture conversions, coerced assimilations, and stigmatized identities. Genetic data, when interpreted cautiously and in dialogue with historical scholarship, can illuminate these hidden dimensions and prompt a reevaluation of long-held assumptions about identity, continuity, and belonging.

In conclusion, the evidence presented here supports the assertion that Jewish ancestry forms a meaningful and enduring component of the genetic makeup of this Swiss-Anabaptist-descended population. This ancestry was likely introduced prior to emigration, preserved through centuries of endogamy, and remains detectable today through multiple independent genetic markers. The findings invite further interdisciplinary research combining genetics, archival studies, and social history to refine our understanding of how marginalized groups of people navigated persecution, formed new communal identities, and transmitted their heritage across generations. In doing so, this study contributes to a more nuanced and inclusive understanding of both Swiss-Anabaptist origins and the broader Jewish diasporic experience.