

# Who are the Latvians & Lithuanians?



By Craig M White  
Version 2.0

## ***Who are the Latvians and Lithuanians?***

Version 2.0

Authored by Craig Martin White.

Copyright © Craig Martin White, GPO Box 864, Sydney, Australia 2001.

All Rights Reserved.

This work is promoted through History Research Foundation (USA),  
History Research Projects (Australia) and Friends of the Sabbath  
(Australia)  
[www.friendsofsabbath.org](http://www.friendsofsabbath.org)

No part of this work may be edited. It may be freely shared as part of  
research, projects or for educational purposes as long as quotes are  
properly cited.

All graphics are taken from the internet where they were made freely  
available.

**History Research Projects**

GPO Box 864, Sydney, Australia 2001

[www.friendsofsabbath.org](http://www.friendsofsabbath.org)

No limitation is placed upon reproduction of this document except that  
it must be reproduced in its entirety without modification or deletions.

The publisher's name and address, copyright notice and this message  
must be included. It may be freely distributed but must be distributed  
without charge to the recipient.

Our purpose and desire are to foster Biblical, historical and related  
studies that strengthen the Church of God's message & mission and  
provides further support to its traditional doctrinal positions.

## Contents

Introduction .....	4
Abraham's Eastern Descendants.....	5
The Letushim.....	7
From Northwest India to the Baltic.....	9
Physical Anthropology of the Balts .....	13
Leum's Descendants.....	14
Conclusions .....	15
Bibliography.....	18

### Bible study articles in this series:

- *An Introduction to the Table of Nations.*
- *The Sanctity of Nationhood in the Bible.*
- *When do the Armies of Ezekiel 38 and 39 Invade Israel?*
- *Where are the 'Lost' Tribes of Israel in the Modern World? An Introduction.*
- *Who are the Mysterious Sukkiim?*
- *Who are the Peoples of Rosh?*

### Suggested reading:

- Blau, J. (1991), "The Poetry of Kurdistan", *The World and I*. August, pp. 623-637.
- Fernandez-Armesto, F. (1994), *Guide to the Peoples of Europe*. Times Books, London.
- Gimbutas, M. (1963), *The Balts*. Frederick & Praeger Publishers, New York.
- Kalyanaraman, A. (1969), *Arayatarangini. The Saga of the Indo-Aryans* (2 vols). Asia Publishing House, London.
- Mallory, J. P & Adams, D. Q. (eds) (1997), *Encyclopedia of Indo-European Culture*. Fitzroy Dearborn Publishers, London.
- Richmond, Y. (1995), *From Da to Yes. Understanding the East Europeans*. Intercultural Press Inc, Yarmouth, Maine.
- Wiseman, D. J. (1973), *Peoples of Old Testament Times*. Oxford University Press.

## Introduction

In my article *Who are the Peoples of Rosh?* we discovered that the Belorussians are the descendants of the ancient Mitanni (known as the *Rashu*) who dwelt near Asia Minor but later migrated into northwest Russia together with the Medes. The latter reside in northwest Ukraine. Both of these peoples are not restricted to their national boundaries but can be found scattered among the descendants of Meschech and Tubal and throughout the vastness of Russia.

But what of their neighbours, the Lithuanians and Latvians?

First of all, a little background. The Latvians (*latviesi*) were once known as *Letts* and their land *Letland* until the German knights conquered them. At that time a Finno-Ugric people known as the Livs (related to the Estonians) dwelt among them and called them *Latvis* which means “forest-clearers”. The name of Livonia gradually came to refer to Latvia and a part of southern Estonia for a time. The nation comprises around 1.9 millions today.

Although different ethnically, they get on very well with the Estonians.

To their south-west dwell the Lithuanians (*lietuviai*) with a population of approximately 2.8 millions. They are very similar to the Latvians in terms of physical anthropology and only historical events has led them to be separate countries. One might say that the differences between the two is extremely minor (much like comparing Angles and Saxons).

Racially they are classified as the *Balts* or Baltic people (Lithuanian: *baltai*, Latvian: *balti*) are an ethno-linguistic group of people who speak the Baltic languages of the Balto-Slavic branch of the Indo-European languages.<sup>1</sup>

To learn more about their ancient, Indo-Aryan culture, refer to Mallory and Adams’ *Encyclopedia of Indo-European Culture*, pp. 46-50.

Some time in the future I plan to expand upon this article when I am able to access my research which is in storage.

---

<sup>1</sup> “Indo-European languages range throughout Europe and South Asia and even into Iran, yet the roots of this widespread family of tongues have long been controversial. A new study adds support to the proposal that the language family expanded out of Anatolia — what’s now Turkey — between 8,000 and 9,500 years ago, as early farmers sought new land to cultivate.

A team led by psychologist Quentin Atkinson of the University of Auckland in New Zealand came to that conclusion by using a mathematical method to calculate the most likely starting point and pattern of geographic spread for a large set of Indo-European languages. The new investigation, published in the Aug. 24 *Science*, rejects a decades-old idea that Kurgan warriors riding horses and driving chariots out of West Asia’s steppes 5,000 to 6,000 years ago triggered the rise of Indo-European speakers.” (Bruce Bower, “Language Family may have Anatolian Origins”, *Sciencenews.org*, 23 Aug 2012).

## Abraham's Eastern Descendants

For those we have read *In Search of ... the Origin of Nations* (chapters 8, 12) the various ethnic groups within Russia are covered in detail. As are the other peoples of mankind. The article *Who are the Peoples of Rosh?* expands upon this research.

We can now explore the true origins of their neighbours residing in the Baltic states.

In the article about the *Rosh*, I pointed out that Abraham had a concubine<sup>2</sup>, Keturah (see Gen 23:2; 25:1, 6; IChron 1:32. Her name means incense, smoke of sacrifice or perfumed<sup>3</sup>). From this union the following sons, grandsons and great grandsons were born and have been listed in the Scriptures:

- Zimran (= scattered in eastern Europe?)
- Jokshan
  - Sheba (= Schwabians)
  - Dedan
    - Asshurim (= Prussians)
    - Letushim
    - Leummim
- Medan (= northwest Ukrainians and Volhynians)
- Midian (= Belorussians)
  - Ephah
  - Epher
  - Hanoch
  - Abidah
  - Eldaah
- Ishbak (= among the Germans?)
- Shuah (= Suarines in northern Germany?)

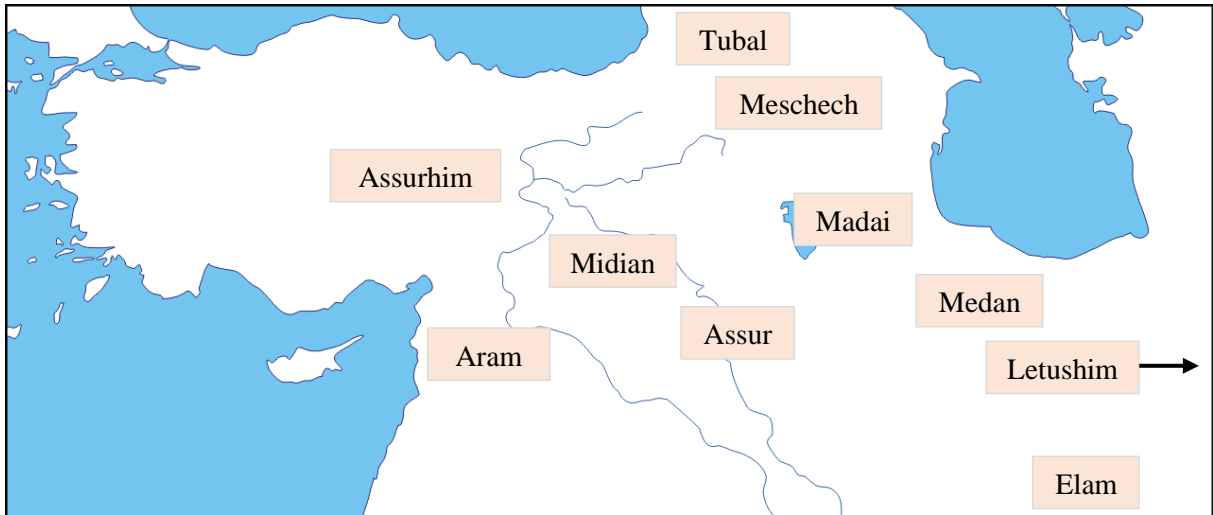
Notice that the Letushim and Leummim still require modern identification. The name *Letush* should provide a clue to the reader. Surely they must have originally dwelt close to the descendants of their brethren listed above (such as the *Mitanni* known as the *Rashu*) and after migrating out of the region to their modern locations, still live adjacent to these people? We shall see.

---

<sup>2</sup> Jamieson, Fausset and Brown's *Commentary Critical and Explanatory on the Whole Bible* (1871) states: "Abraham took a wife — rather, "had taken"; for Keturah is called Abraham's concubine, or secondary wife (1Ch 1:32); and as, from her bearing six sons to him, it is improbable that he married after Sarah's death; and also as he sent them all out to seek their own independence, during his lifetime, it is clear that this marriage is related here out of its chronological order, merely to form a proper winding up of the patriarch's history." Refer also to Adam Clarke's *Commentary on the Bible* (1817), Keil & Delitzsch's *Commentary on the Old Testament* (1861 ff) and a number of other specialists who hold to similar positions.

<sup>3</sup> In the Arabic language her name is *Saffurah* and even described by them as the Kushiyyat wife of Moses mentioned in Num 12:1. If this is understood correctly, the Cushite wife was a ethnically White but living in the geographic area of the Cushites.

These sons were sent to the east country which probably refers to the northern portions of the Euphrates (Gen 25:6) and eventually even further toward the east. Perhaps they settled close to Abraham's original home area.



*The early locations of some of the nations*

Where was Abraham's original homeland?

In a brilliant article "In the Land of the Chaldeans. The Search for Abraham's Homeland Revisited", *BYU Studies Journal* (Vol. 56, Issue 3), 2017, Stephen Smoot noted:

"The arguments for placing Abraham's Ur in the north are rather enticing and, coupled with the added details provided in the Book of Abraham, should not be dismissed lightly. Indeed, I am personally compelled in that direction in the search to locate Abraham's Ur. But the evidence at this point, admittedly, does not definitively settle the debate one way or the other." (p. 37)

One author who has produced articles that support this theory is Cyrus Gordon. For instance "Where is Abraham's Ur?", *Biblical Archaeological Review*, June 1977, pp. 21-22, 52. But John Baker in *Race*, pp. 243-44 makes a case for the more famous southern Ur of Sumeria as do many others.



Empires of the ancient Middle East. Abraham's descendants dwelt in the north

## The Letushim

The only people on earth with the criteria that fits the where the descendants of the Letushim are today would be the Letts (Latvians) and their close neighbours, the Lithuanians.

Is that possible?

Racially, they are related to the norther Germans/Prussians to their west and Belorussians and Volhynians (Buzhians) in the south. Logically we must look at the names of the descendants of Abraham through Keturah to find their ancestor (although it should be remembered that while names may stay the same, their meaning may change over an extended period of time). Here we find a grandson of Abraham and son of Dedan with the name of *Letus* (*Letushim* is the plural) (Gen 25:3), who would be the father of the Letts. It is most likely that they initially dwelt either with the Asshurim (the Hittites) or Midian (the Mitanni).<sup>4</sup> But later, as we shall see, they may have migrated further toward the east, probably into Persia and may be even into northwest India.

In any event, they probably originally dwelt in that region and then migrated from the area to the north of Lake Van, from the district of *Kuro-Araxes* (David Lang, *Armenia. Cradle Of*

<sup>4</sup> In the original writings on this in the 1980s I stated the following: "Thus it should come as no surprise to us if the Lithuanians and Latvians eventually break completely from the orbit of Russia and confederate with the coming German-led United States of Europe."

*Civilization*, p. 78) "ur" meaning light or white (skinned). This appellation was given to Asia Minor with both itself and the later Hittite colonies in northern Syria named "Kur" (Laurence Waddell, *The Phoenician Origins of the Britons, Scots and Anglo-Saxons*, p. 12). Syria was called *Kuru* or *Kura* at that time. This branch of Hittites who fled to north-west India were called *Kuru* or *Krivi* in the Vedas (Laurence Waddell, *The Phoenician Origins of the Britons, Scots and Anglo-Saxons*, p. 13).

Historically the *Kurus* were the leading Aryan tribe (note that Aryan is an ethnic appellation and nothing racist is meant by it by historians) in the war of partition of Gangetic India. They state in their tradition that they were driven forth from their homeland which was known as *Kuru* (Laurence Waddell, *The Makers of Civilization*, p. 41), but not all historians trace them back to Asia Minor and many do not realize that the great migration to Gangetic India is called *Kuru-Panchala* in the Vedas (Laurence Waddell, *The Phoenician Origins of the Britons, Scots and Anglo-Saxons*, p. 42). *Kur* means, or came to mean, mountain land (Laurence Waddell, *The Phoenician Origins of the Britons, Scots and Anglo-Saxons*, p. 42).

Those who remained in Asia Minor mixed with the other peoples becoming known as the *Kurds* and the land known as *Kurdistan* (Laurence Waddell, *The Phoenician Origins of the Britons, Scots and Anglo-Saxons*, p. 12). Many still possess blue eyes (Francis Huxley, *Peoples of the World in Colour*, p. 127; Archibald Sayce, *Races of the Old Testament*, p. 237; Vere Childe, *The Aryans*, p. 160; Bertil Lundman, *The Races And Peoples of Europe*, p. 55) and a few blondes and red-heads persist among both them and the Afghans (John Beddoe, *The Anthropological History of Europe*, pp. 14-15). As one travels eastwards, their head shape changes and they become rounder (brachycephalic) like the Irano-Afghan peoples, as well as a deepening pigmentation of their skin (John Baker, *Race* p. 510). Because they continue to bear certain obvious physical characteristics in common with the peoples of northern Europe, they are sometimes called proto-Nordic (John Baker, *Race*, p. 510).

The Kurds have been mentioned in the news media due to their efforts to survive the onslaught of the governments in the region, particularly the Iraqis. It is estimated that at least 3,000 Kurdish villages were razed during the 1980s in an all out effort to deprive the guerillas of their support in the countryside - this has led to their traditional social structures and tribal loyalties being undermined. The attempts to force them to assimilate Arabic culture has been terribly cruel. Yet much of their attachment to their structures remains which is due, in part, to their amazing ancient lineage. They have probably, by all accounts, remained in the same general location, probably longer than most other peoples on earth. Persian epic poems record the Kurdish tribes of the Babans, Habadanis, Bokhtis, Mihranis and Mukris in the 5th century BC. Today they are more Arabic and mixed than the original Abrahamic type.

Griffith Taylor, writing in his work, *Environment and Nation*, claims that the Kurds have the same origin as the Medes (p. 137). And von Luschan wrote

"I might be allowed to suggest that the Kurds, Amorites of the Bible [like



some writers he probably means the Amaraeans], the Mitanni ... and the Tamehu of the old Egyptian texts, are, if not identical, at least somehow related to one another. About 1500 BC or earlier, there seems to have begun a migration of northern men [Aryans] to Asia Minor, Syria, Persia, Egypt, and India". (Felix von Luschan "The Early Inhabitants of Western Asia" in Kroeber, A & Waterman, T (Eds). *Source Book in Anthropology*, p. 129)

Researchers Hazhir Teimourian and Philip Howard state that they are the original Aryans and great-grandfathers of all Indo-Europeans ("Ancient Lineage Shows Clans Are Survivors", *The Weekend Australian*, 20-21 April 1991). I have before me an excellent article "The Poetry of Kurdistan", published in *The World and I*, August 1991, pp. 623-637 by Joyce Blau. Photographs contained in this article indicate that there are clearly several physical anthropological types among them, ranging from very swarthy peoples to some which can barely be distinguished from northern Europeans.

Today they number some 35 millions, stretching across several nations (Iraq, Iran, Turkey, Syria and Armenia). A few are even found in far away Turkmenia near the city of Ashkhabad, to the east of the Caspian Sea; as well as in Baluchistan in the extreme east of Iran near the border with Afghanistan. The same article mentions their close relationship to the original Medes and Persians and that they have mixed to a large degree with other nations round about. Given the facts presented herein, it is most likely that the Kurds represent the mixed remnants of some of these peoples (Mitanni and Hittites) which did not migrate out of the region (Alfred Haddon, *The Wandering of Peoples*; Henry Field (ed), *The Mesopotamians of The Chalcolithic and Bronze Ages*, pp. 68-69; Waldemar Jochelson, *Peoples of Asiatic Russia*, p. 237).

## From Northwest India to the Baltic

According to Indian tradition, Yima (the progenitor of the human race) on the orders of the god Ahura Mazda placed a large colony of people in Lithuania who had followed him from northwest India (Ayyaswami Kalyanaraman, *Aryatarangini. The Saga of the Indo-Aryans*, Vol. 1, p. 147)<sup>5</sup>. (Ahura Mazda was the supreme god in the Zoroastrian religion. Historical sources indicate that his source originated in Indo-Aryan religions where there are two basic sorts of gods: the *ahuras* and the *daivas*)<sup>6</sup>. This colony must have migrated via central Asia where dwellings have been found which correspond entirely with the legendary settlement built by Yima. Pictographic and hieroglyphic inscriptions on cliffs on mountains in the Khwarizmian civilisation (Uzbekistan today) indicate this:

"Some of the symbols of these inscriptions are associated with the Early Indian writing on the seals found at Mahenjo Dato and with the Hittites

---

<sup>5</sup> Or perhaps it was from a region a further to the west of India such as Persia?

<sup>6</sup> Some of these were called Assura, descendants, no doubt, of the Asshurim.

and Early Elamite hieroglyphic writings". (William & Zelda Coates, *Soviets in Central Asia*, p. 35)

This civilisation was known to the Iranians as *Airyān-Veja*, *Kangha* and *Khwarizm* and to the Chinese as Kang-Kiu. With them came the *Kurus* of northern India, the same Kurs or Kuras who had fled Asia Minor. In ancient times a tribe of the Lithuanians and Latvians (Letts) were known as the *Kurs* or *Kurgans*. They even named their land as *Kurland*, Courland or Curonia (Latvian *Kurzerne*) after the Latvian tribe of *Kuri* (Cori or Kursi). The Grand Duchy of Courland, formed in 1561 AD, was also named after them as is the southwestern coastal strip of Latvia which is still known as *Kurland* (and sometimes as *Latgale* or *Lettgallen*).

What evidence is there that they migrated from northwest India? Plenty of evidence does exist, but unfortunately, many historians overlook them and infer only to the remote possibility of their origins in Asia Minor or India.

In the first instance, we have the strange occurrence of two villages in Latvia, adjacent to each other, called *Indra* and *Dagda*, named after two leading Indian deities (John Pilkey, *The Noahic Gentile Archetype: General Outline*, p. 42). Indra itself preserves the name of the Indian storm god (John Pilkey, *Origin of The Nations*, p. 9). Further, linguists know that

"Lithuanian, among European languages, has the best claim to represent the primitive [Aryan] speech. The Teutonic languages ... have lost many of the old inflexions which have been preserved in the Slavo-Lettic languages, and more especially Lithuanian". (Griffith Taylor, *Environment and Nation*, p. 231)

To this day Lettish and Lithuanian retain many the Sanskrit reflections. They have forty percent to sixty percent of words originating with the Sanskrit and also of interest is that the gods of both nations were derived from Aryan deities from northwest India (Ayyaswami Kalyanaraman, *Aryatarangini. The Saga of the Indo-Aryans* (Vol. 1), p. 147). As a result, linguists are very much aware that the Lithuanian tongue is so ancient that, in some respects, even the Vedic Sanskrit looks rather modern in comparison. Thus, the Lithuanian speech area is a major criterion to aid historians in tracing the origins of the Indo-Europeans (Institute of Culture, *The Cultural Heritage of India* (Vol. 1), p. 142).



Latvian Ladies – descendants of Abraham and Keturah

As an example, apparently there were eight grammatical cases in Sanskrit and the Lithuanian language amazingly retains seven of these. In comparison, the Persian people only held on to two.

Here are just a few comparatives in language, even though differences have emerged over time:

“I’ll let you be the judge of that. Here are two sentences, one in sanskrit, one in lithuanian:

Sanskrit:

*Kas tvam asi? Asmi svapnas tava tamase nakte. Agniṃ dadau te śradi  
tada viśpatir devas tvam asi.*

Lithuanian:

*Kas tu esi? Esmi sapnas tavo tamsioje naktyje. Ugnį daviau tau širdy,  
tada viešpatis dievas tu esi.*

English:

*Who are you? A dream in your dark night. I gave you the fire in your  
heart, so you are god our lord.*

Sanskrit:

*Kas tava sūnus?*

Lithuanian:

*Kas tavo sūnus?*

English:

*Who is your son?*

Just some words. Lithuanian on the left, Sanskrit center, English on the right:

DIEVAS-DEVAS-GOD;

BŪTIS-BHUTIS-EXISTENCE;

VIEŠPATS-VISPATI-Another expression for God (more or less equivalent to the christian expression: “our lord”);

RASA-RASA-DEW;

MEDUS-MADHUS-HONEY;

JAVAS-YAVAS-CEREAL;

UGNIS - AGNIS-FIRE;

VĒJAS-VAJUS-WIND;

AKMUO-AKMAN-STONE/ROCK;

BANGA- BHANGA-WAVE;

VYRAS-VIRAS-MAN;

SŪNUS-SUNUS-SON;

SENAS-SANAS-OLD;

ESU-ASMI-I’M...

Of course, they are still different languages, but it’s no wonder many

scholars that want to study Sanskrit do study Lithuanian first." (Linus Vytautas Slotkus, *quora.com*, 2020)

Trubacev, an expert in Baltic languages, mentions that there are a great many similarities between Baltic and Anatolian languages and place names: Kavvoc, a city in Caria and Kaunas in Lithuanian, and various other cities on the Black Sea coast and the name of a lake:

"Examples of Baltic correspondences in Asia Minor and in Thracia can be multiplied by referring to ... important parallels ... The quoted terms encompass not only Troas and Bithynia but also Caria". (Oleg Trubacev, "Linguistics And Ethnogenesis of The Slavs", *Journal of Indo-European Studies*, Spring/ Summer, Vol. 13, Nos. 1 & 2, p. 215)

Several Hindu customs were apparent in Lithuania until the thirteenth or fourteenth century. For example the wife had to follow her deceased husband to death, according to Marija Gimbutas, author of *The Balts*. She also mentions that the similarities between the Lithuanian tongue and Sanskrit are "curious" (pp. 42-43). It is apparent to many that their language is the closest to primitive Sanskrit than any other European tongue (John Beddoe, *The Anthropological History of Europe*, p. 77).

Further, Alfreds Bilmanis who wrote *A History of Latvia*, mentions how very close to the Indian mythology and sun-worship the Latvian religion was (p. 26). He concludes that the Latvians probably originated in far away India or Persia. Here is one historian who is brave enough to face this reality head-on.

An excellent short summary of their history is found in Carleton Coon's *Races of Europe*, pp. 360-363. Another recommended work, *From Da to Yes. Understanding the East Europeans* by Yale Richmond is devoted to understanding the characteristics of the peoples of Eastern Europe and their national personalities or traits.



A Lithuanian woman

## Physical Anthropology of the Balts

The Balts are sometimes referred to as a mix between an Alpine and a Nordic sub-race. But John Baker in his fascinating book, *Race*, asserts that they are not a mixture, but rather simply a different racial category (p. 219. See also Gusten Olson, *The Incredible Nordic Origins*, p. 48).<sup>7</sup>

Physically, the Latvians and Lithuanians are very closely related (John Beddoe, *The Anthropological History of Europe*, p. 77); together with the unrelated Estonians (Ests), they form the East Baltique or East Baltic group. They are also related to the White Russians (descendants of Midian) in the south; northwest Ukrainians (descendants of Medan); and East Prussians (known also as the Old Prussians and West Baltics - that is the Asshurim). There are many dolicocephalic and brachycephalic variations among them and they often have a broad angular face and a stub-nose (Bertil Lundman, *The Races And Peoples of Europe*, p. 41). And like many of the Hittites and Mitanni their hair is flaxen blonde (the average Nordic blonde is platinum or golden or a range between that) (J. Jamieson, "Dermatoglyphics and the Evolutionary History of Living Hominids", *Mankind Quarterly*, Vol. 23, No. 1, p. 13).



*Latvian folk costume*



*Latvian Cultural Dancing*

Blonde hair and blue eyes predominate. The Latvians are around 99% blondes and 88% blue eyes (Carlton Coon, *The Races of Europe*, p. 363). The Latvians and Lithuanians differ little from each other: the Lithuanians on the whole are slightly shorter than the Letts, but are slightly broader. Their bodily hair is slightly less than the Letts as well. Johnston aptly describes the physical attributes of these descendants of Abraham:

---

<sup>7</sup> Some claimed that there was possibly Mongoloid infusion into their stock. It is now admitted that the Mongoloid infusion postulation is a myth and that they are most definitely a type which is described as Alpine Nordic (Griffith Taylor, *Environment and Nation*, p. 389).

"As a race the Lithuanians preserve some of the primitive Aryan characters - tall and shapely figures, oval face, long thin nose, blue eyes, thin lips, white skin. They are thus less akin to the Alpine Slavs than to the northern Teutons". (Harry Johnston, *The Living Races of Mankind* (Vol. 2), p. 621) <sup>8</sup>

Concerning the Estonians, we know with certainty that they came from a region to the east of the Urals and are a Finno-Ugric peoples. They number a mere 1.4 millions today. Most may well be descendants of Riphath as discussed in the book *In Search of ... the Origin of Nations*.



Lithuanian folk dancing



Lithuanian men

## Leum's Descendants

One other descendant of Dedan, *Leum* (plural is *Leummim*), we may now attempt to trace. Wherever they are, it may be reasonably assumed that they are somewhere in close proximity to their kin, the northern Germans, Letts and Byelorussians. Place names with names similar to Leummim may be found in parts of Finland and Estonia:

In Estonia we have: Laimetsa, Laimjala, Leemeti, Lemmaku, Lemmakonnu, Lemmatsi, Lemmetsa, Lemsi, Lumanda, Lumandu, Lumati, Lemmjogi.

In Finland the following names are found: Laamala, Lammasaho, Lammasjarvi, Lammela, Lammi, Lammink, Lamminkyla, Lamminkoski, Lamminm (how similar to Leummim), Lamminpera, Lmpaanjarvi, Lamperila, Lampiskyla, Lamppi, Lamu, Lamujoki, Lamula, Leminah, Lemlahti, Lemland, Lempaa, Lempaala, Lempiala, Lempianiemi, Lemu, Lempyy, Liminpuro, Liminka, Lumimtsa, Lummukka, Lumparen,. Lumparland, Loumaaho, Loumanvarsi, Loumilahti.<sup>9</sup>

This indicates that some Estonians and Finns descend from the Leummim.

---

<sup>8</sup> However, due to the programme of Russification under the Communist dictatorships, Latvians are only 54% of the population of their nation, Lithuanians have fared better with 80% and the Estonians 63% (Yale Richmond, *From Da to Yes. Understanding the East Europeans*, p. 235).

<sup>9</sup> My gratitude to David Skelly for unearthing these place-names, adding to the research.

Ishbak is difficult to trace, but should be located somewhere in that region perhaps identified with Asbach in Germany. Zimran may be the neo-Nordic element which anthropologists have noted are scattered throughout eastern Europe. A prophecy in Jeremiah appears to suggest such a possibility (Jer 25:25). Zimran would have first moved eastwards with the other Indo-European tribes for we find the town of Samiram in Persia and the Samnan province as well as the Shimran Mountain and district.

The final descendant of Keturah which we have yet to investigate is Shuah, who are also very difficult to trace. But let us attempt to do so. Bildad the Shuhite was from this tribe (Job 2:11 etc). We find that in ancient Assyria there was a district named *Suhu* on the right hand bank of the Euphrates (George Buttrick, *Interpreter's Dictionary of The Bible*, art. "Shuah"). In addition, there was a district in Anatolia known as *Isua* during the neo-Assyrian period (c700 BC) (Bustenay Oded, *Mass Deportations and Deportees in The Neo-Assyrian Empire*, map opposite page 142) as well as the *Shahabad* district in Persia and the *Shahrakhs* and *Shahankuh* Mountains.

It is possible that they migrated into Europe with the Assyrians for John Lempriere's *Classical Dictionary* mentions the "Suardones, a people of Germany" (p. 598). These may be the Suarines identified by Tacitus as dwelling on the north-east coast of Germany.

Consider the name of Keturah: it may possibly be recalled in the *Kottori* of Hungary, *Cattaro* of Austria and *Kotorost* River of Russia but cannot be definitively proven. Sprinkled small remnants of Abrahamic persons may still be found in Eastern Europe, outside of the Baltics and northern Poland and Germany.

## Conclusions

In my article on *Who are the Peoples of Rosh?* I wrote that

"... today, the peoples of Russia are from a number of sons listed under Japheth, but many are also descended from Abraham's concubine Keturah.

The scores of ethnic groups resident in this vast country can be more-or-less categorised into several stocks or nations. Biblically we can be reasonably sure of the following origins of these peoples:

- Great Russians – Meshech and Tubal
- Belorussians (White Russians) – Midian and Medan
- Ukrainians (Ruthenians) - Madai and Medan
- Central Asian - Gog
- Far eastern Asians and Eskimos – Magog
- Plus many others

This is all explained in my book *In Search of ... the Origins of Nations* (chapters 8, 12).

Of course the boundaries of these nations do not show a clear racial picture. Instead, there is some overlap and like all nations, demonstrate a model of a cline.

Today the majority of the Latvians, Lithuanians, Belorussians and northwest Ukrainians plus many others of their stock scattered across the greatness of Russia, descend from Abraham through Keturah, dwelling among the peoples of Meshech and Tubal.

From the above research, I conclude that the Belorussians and northwest Ukrainians descend from Abraham's sons Midian and Medan." (pp. 20-21)

Right next to the aforementioned peoples we have the Latvians and Lithuanians.



*The modern locations of the nations discussed in this article*

Are they descendants of Letus?



It is clear that the Abrahamic/Keturah peoples having migrated out of the ancient Middle East finally re-located in north-eastern Europe. The pattern of settlement and the model generally matches their configuration in their original lands. They are residing close to their brethren, the descendants of Midian (Belorussians) and Medan (northwest Ukrainians) and not too far from the Asshurim (Prussians).

The physical anthropology of these people also fit the ethnic type once dominant in the upper Euphrates region, Asia Minor and on into Iran, Afghanistan and northwest India.

## Bibliography

Baker, J. (1974).	<i>Race</i> . Oxford University Press, New York, NY.
Beddoe, J. (1912).	<i>The Anthropological History of Europe</i> . A. Gardner Publishers.
Bilmanis, A. (1951).	<i>A History of Latvia</i> . Greenwood Press, Westport, CT.
Blau, J. (1991).	"The Poetry of Kurdistan", <i>The World And I</i> , August, pp. 623-637.
Bower, B. (2012).	"Language Family may have Anatolian Origins", <i>Sciencenews.org</i> , 23 Aug.
Buttrick, G. (1962).	<i>Interpreter's Dictionary of The Bible</i> . Abingdon Press, Nashville, TN.
Childe, V. G. (1926).	<i>The Aryans</i> . Kegan Paul, London.
Clark, A. (1817).	<i>Commentary on the Bible online</i> .
Coates, W. F. & Coates, Z. (1951).	<i>Soviets in Central Asia</i> . Greenwood Press, New York, NY.
Coon, C. S. (1939).	<i>The Races of Europe</i> . The Macmillan Co, New York, NY.
Field, H. (ed). (1970).	<i>The Mesopotamians of The Chalcolithic and Bronze Ages</i> . Field Research Projects, Miami, FL.
Gimbutas, M. (1963).	<i>The Balts</i> . Frederick A. Praeger Publishers, New York, NY.
Gordon, C. H. (1977).	"Where is Abraham's Ur?", <i>Biblical Archaeological Review</i> , June, pp. 21-22, 52.
Haddon, A. C. (1912).	<i>The Wandering of Peoples</i> . Oxford University Press, England.
Huxley, F. (1974).	<i>Peoples of the World in Colour</i> . Blandford Press, London.
Institute of Culture. (1958).	<i>The Cultural Heritage of India</i> . (Vol. 1). The Ramakrishna Mission, Calcutta.
Jamieson, J. W. (1982).	"Dermatoglyphics and the Evolutionary History of Living Hominids", <i>Mankind Quarterly</i> , Vol. 23, No. 1.
Jamieson, R. Fausett, A. R. Brown, D. (1871).	<i>Commentary Critical and Explanatory on the Whole Bible online</i> .
Jochelson, W. (1928).	<i>Peoples of Asiatic Russia</i> . American Museum of Natural History.
Johnston, H. (c1890).	<i>The Living Races of Mankind</i> (Vol. 2). Hutchinson & Co, London.
Kalyanaraman, A. (1969).	<i>Aryatarangini. The Saga of the Indo-Aryans</i> (Vol. 1). Asia Publishing House, London.
Keil, C. (1891).	<i>Biblical Commentary on the Prophecies of Ezekiel</i> (Vol. 2). T&T Clark, Edinburgh.
Lang, D. M. (1970).	<i>Armenia. Cradle of Civilization</i> . George G. Harrap, London.
Lempriere, J. (1822).	<i>A Classical Dictionary</i> . James Crissy, Philadelphia, PA.
Lundman, B. (1977).	<i>The Races and Peoples of Europe</i> . IAAEE, New York, NY.
Mallory, J. P & Adams, D. Q (eds) (1997).	<i>Encyclopedia of Indo-European Culture</i> . Fitzroy Dearborn Publishers, London.
Oded, B. (1979).	<i>Mass Deportations and Deportees in The Neo-Assyrian Empire</i> . Wiesbaden, Germany.
Olson, G. (1981).	<i>The Incredible Nordic Origins</i> . Nordica, Kent, England.
Pilkey, J. (1982).	<i>The Noahic Gentile Archetype: General Outline</i> . CA. (Unpublished Thesis)

Pilkey, J. (1984).	<i>Origin of The Nations</i> . Master Book Publishers, San Diego, CA.
Richmond, Y. (1995).	<i>From Da to Yes. Understanding the East Europeans</i> . Intercultural Press, Maine, ME.
Sayce, A. H. (1928).	<i>Races of the Old Testament</i> . Lutterworth Press, Surrey, England.
Slotkus, L. V. (2020).	A discussion on the Lithuanian language, <i>quora.com</i> .
Smoot, S. O. (2017).	"In the Land of the Chaldeans. The Search for Abraham's Homeland Revisited", <i>BYU Studies Journal</i> , Vol. 56, Issue 3, pp. 6-37.
Taylor, G. (1947).	<i>Environment and Nation</i> . University of Toronto Press, Toronto.
Teimourian, H. (1991). Howard, P.	"Ancient Lineage Shows Clans Are Survivors", <i>The Weekend Australian</i> , 20-21 April.
Trubacev, O. (1986).	"Linguistics and Ethnogenesis of the Slavs", <i>Journal of Indo-European Studies</i> , Spring/ Summer, Vol. 13, Nos. 1 & 2, pp. 203-256.
von Luschan, F. (1971).	"The Early Inhabitants of Western Asia" in Kroeber, A & Waterman, T (Eds). <i>Source Book in Anthropology</i> . Harcourt, Brace & World Inc, New York, NY.
Waddell, L. A. (1924).	<i>The Phoenician Origins of the Britons, Scots and Anglo-Saxons</i> . Williams & Norgate, UK.
Waddell, L. A. (1929).	<i>The Makers of Civilization</i> . Luzac & Co, London.

# Who are the Latvians and Lithuanians?

By Craig M White

History Research Projects  
GPO Box 864, Sydney, Australia 2001  
[www.friendsofsabbath.org](http://www.friendsofsabbath.org)

No limitation is placed upon reproduction of this document except that it must be reproduced in its entirety without modification or deletions. The publisher's name and address, copyright notice and this message must be included. It may be freely distributed but must be distributed without charge to the recipient.

