



### **The origin of the Garamantes**

Before Leo put his finger into the question, very little was known about the Garamantes, and now we know even less about them because Leo, just as the great historian Herodotus, was considered by all a liar. Leo always told lies to make sure that history would fit his theories. In the case of Herodotus, who was interested also in myths and legends, sometimes by mistake he also told the truth. In the case of Leo, all his friends knew that he

was telling only lies, for the simple fact that if he told the truth, no one would believe him.

The Garamantes were the ancient inhabitants of Fezzan, the largest region of the Southwest of Libya, which borders to the south gradually with the Great Sahara. They were known as an ethnic reality between 500 a. C. (according to Herodotus) and 500 A.D. (according to Roman sources).

From Wikipedia I learned that probably the Garamantes already existed, *"as a tribal population of Fezzan, around 1000 BC . They appear for the first time in written sources in the fifth century BC, in the work of Herodotus, according to whom they were a great people who raised livestock and hunted, while standing on chariots, the "Ethiopian Troglodytes" ("cave dwellers" ) who lived in the desert. "*

Several small towns were founded all around Fezzan by the Garamantes, but their main city and their capital was Germa, which obviously gave them their name.

The ruins of Germa (Garama) have been the subject of intense archaeological research by the Italians and are still visible on the south side of the valley that connects Sabha with Ghat, heading Southwest.

On the date of the beginning of their colonization of Fezzan opinions are questionable. According to Prof. Fabrizio Mori, who with his excavations in that area had discovered a mummy dating back to 3500 BC, their origins are as ancient as those of ancient Egypt, where the mummification was practiced regularly as a

religious practice. According to Leo, a historical document, that he had found in the library of Bill van Goidtsnoven in Equatorial Guinea, traced the arrival of this white population at the time of Moses, that is, to about 1500 BC . The document called the Garamantes: *bellicosissimae gentes*, or fierce men from the sea, which used in battle chariots drawn by horses (chariots).

I checked this item in Wikipedia where it is confirmed that the first chariots were used around 2000 BC, so if this is one of the usual lies of Leo, it is a lie that has a well documented historical foundation.

The date of 1500 BC, that Leo prefers for the arrival of the first Garamantes in Fezzan, accords well with the date of the Exodus of the Jews from Egypt and with the opinion of some ancient authors - including Josephus and Herodotus, supporters of the theory of an Ancient Exodus - which believed to date the Biblical episodes of Exodus with the expulsion of the Hyksos, the Semites Pharaohs expelled from Egypt by Pharaoh Ahmose (about 1550-1525 BC).

Leo was interested of course to prove that the Garamantes were Israelites who were expelled or fled from the ancient Egypt at the same time as their forefather Moses. These ancient Hebrews, because of differences with their leader Moses, instead of fleeing to the East, had fled to the West. So far much of the theory of Leo fits more or less with the historical reality, but let's see what Leo told about the incontrovertible evidence of his theory.

Equally demonstrable from the point of view of history is the existence in ancient Fezzan of a population of negroes of sub-Saharan or Nilotic origin (the mummy found by prof. Mori was precisely that of a black man, probably an Egyptian Nilotic negro) who lived in caves and hunted the many animals of the African savannah that existed in the area before the great drought, which had also caused the migration to Egypt of the ancient Hebrews in the days of the patriarch Abraham. The beautiful designs on the rocks of the caves of Fezzan showed hunting scenes and the existence of abundant African wildlife in these areas that were originally fertile pastures. The black troglodytes were not stupid and primitive people, although they were still living in the stone age, but they were highly intelligent shepherds with artistic talent. These Nilotic people were probably of Egyptian origin or at least of Egyptian culture judging from mummies found in the area. But surely they were annihilated and driven off by the arrival of the Garamantes, owners of a superior culture and of a military art much superior to theirs.

The main pillars of the theory of Leo that the Garamantes were a pre-Mosaic Jewish population, were based on three fundamental points: the date of their arrival in Fezzan, their pre-Mosaic religious worship that linked them to ancient Egypt and their physical appearance revealing their affinity with the Jews. Leo said, to confirm his theories, that on three key points you build a stable, not wobbly plane, like a table that rests on three legs.

We have already seen that the date of the settlement of the Garamantes into Fezzan coincides with the migration of the Jews

out of Egypt. As for their religious worship, it is proved that the Garamantes used to build pyramids for their king and perhaps sometimes they even mummified their dead, at least the most important ones. They also worshiped the Bull God, called Apis in Egypt, which was the earthly incarnation of the God of life and energy Osiris, who was also worshiped by the Canaanites with the name of Moloch, the Horned God. But the fundamental confirmation of the pre-Mosaic Garamantian origin was the biblical story of the golden calf, built by the Jews during the long absence of Moses on Mount Sinai. According to Leo, even the Jews who followed Moses in his pilgrimage to the Promised Land, had preserved religious traditions that tied them to the Garamantes, before receiving the revelation of the Ten Commandments. The religious tradition of worshiping the Bull God had also been preserved until the times of the Romans, as the Garamantes carried into battle the image of the bull, the god of war *Gurzil*, because it helped them to defeat their enemies. This tradition of bringing in battle *Gurzil* had perpetuated over time until the times of the wars against the Romans and later in those against the Byzantines.

But the fundamental test of the Semitic origin of the Garamantes was their physical appearance, illustrated in the various portraits of them that we have received, especially in the portrait that Leo had found in the library of Bill in Equatorial Guinea (shown at the beginning of this chapter). The portrait is that of a young Garamantis warrior, with clearly Semitic somatic characters. His eyes had an Oriental shape, he had a slightly aquiline nose, frizzy hair and curly, shaggy beard and long braids on his whiskers that

were allowed to grow as in the Jewish tradition that still exists among Orthodox Jews. All these characters according to Leo revealed his clear Jewish origin .

