

## Research Report

# The Iberian-Tartessian semi-syllabary: possible evolution from Lineal Megalithic/Paleolithic Scripts and the Mother Goddess Religion

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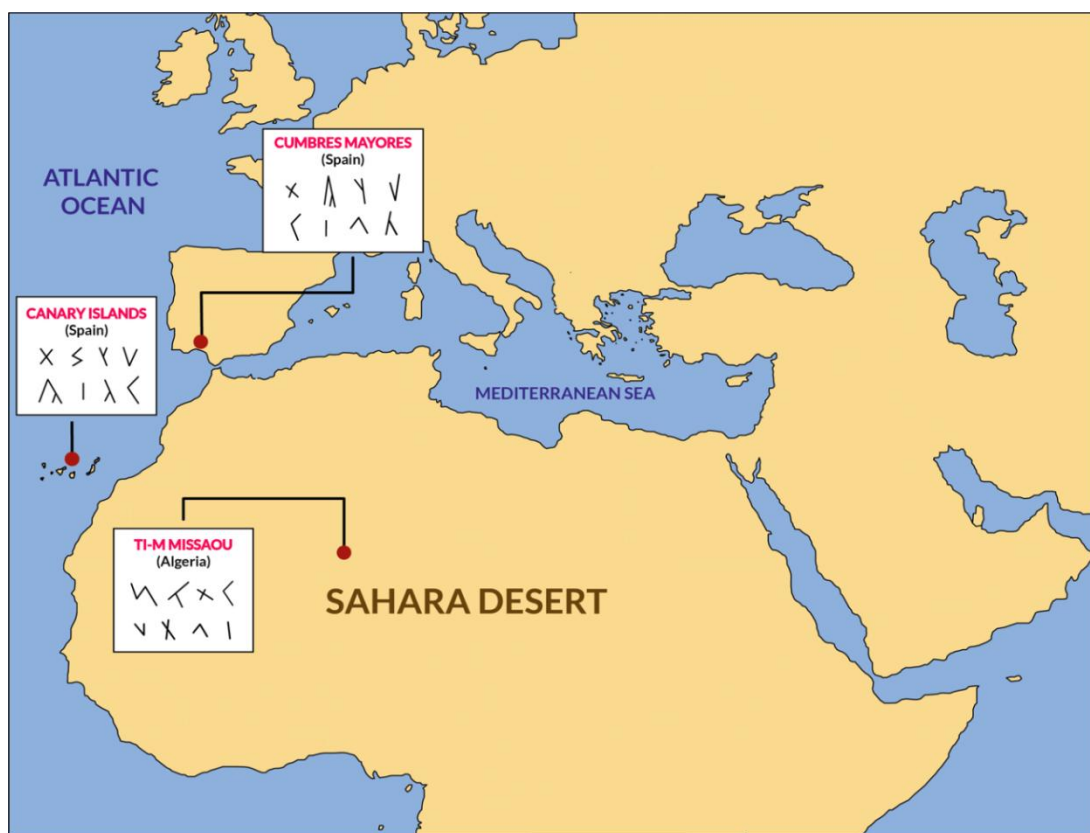
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**Abstract** - Paleolithic/Neolithic (Megalithic) Lineal Scripts have been found in big or small rocks with or without megalithic context. Huelva (South West Spain) megalithic rocks presented engraved signs apparently contained in the Iberian-Tartessian semi-syllabary and this region is in the core of Tartessian civilization. Iberian-Tartessian scripts have been found in South West Algeria, Canary Islands and Iberia. The genesis of this type of writing may have more ancient roots than established (1<sup>st</sup> Century BC) as Strabo stated that it may be thousands of years older. The finding of the same Iberian-Tartessian signs within such a big geographic area supports that demic diffusion substitution either from East Mediterranean or Russian steppes is not found in Iberia according to physical anthropology traits and also genetic studies from different research groups from different countries: Iberians, North Africans and Canary Islanders are genetically close supporting prehistorical contacts also sustained by Sahara Desert rapid desiccation followed by people migration. On the other hand, it is difficult to understand Paleolithic /Neolithic-Megalithic Lineal rock inscriptions continuity in such a long period without a known language, considered identical or related to Iberian, or political unit unless Basque language, or similar one, was present in Paleolithic time, as suggested by some authors. Paleolithic Lineal scripts have also been found in Java (Indonesia) and South Africa. It is feasible that worldwide Mother Goddess religion which extended since Paleolithic to Neolithic/Megalithic times may be the one common certain and documented character available to blame of such a surprising unity and continuity of rock lineal engravings.

**Keywords:** Iberian, Tartessian, Sahara, Lineal Megalithic Scripts, Dolmen, Leisner, Cumbres Mayores, Paleolithic, Neolithic, Siberia, Demic Diffusion, Mother Goddess, Basque.

## Lineal Megalithic Scripts and the Iberian semi-syllabary

Signs belonging to the Iberian semi-syllabary ([Appendix I](#)) have been found either isolated or conjointly and possibly elaborating phrases with a funeral and religious meaning in a wide area comprising Sahara Desert, all Canary Islands, Iberian and South France mainly. Sometimes they are found in a Megalithic context, like in Cumbres Mayores (Huelva, Spain) ([Arnaiz-Villena et al. 2022a](#)). We have put forward the hypothesis that an evolution from Megalithic or even Paleolithic lineal scripts may have given rise to Iberian semi-syllabary and other lineal Eurafrikan prehistoric writings ([Arnaiz-Villena et al. 2021a](#)).



**Fig. 1** Rock scripts included in Iberian-Tartessian semi-syllabary ([Appendix I](#)) are found in a wide extension area. Note that Cumbres Mayores (Huelva, Spain) Tartessian scripts are found in a megalithic context (3000 - 5000 years BC). Also, San Bartolomé Dolmen (Huelva, Spain) has Iberian-Tartessian semi-syllabary signs as reported by Leisner archaeologists in 1951 ([Leisner & Leisner 1943](#); [Cerdán et al. 1952](#); [Sousa et al. 2020](#)).

Places where these signs have been found are open air rocks or a shelter-cave at a dry ancient Sahara river bed side ([Fig. 1](#)). Some of the signs ([Fig. 1](#)) are the same and repeated in a wide extension geographic area. Some of rock carved Iberian-Tartessian signs at Canary Islands are linked each other like those of Lybic alphabet in the same

Islands: this is probably because of a try to minimize effort to engrave exact signs on volcanic rocks.

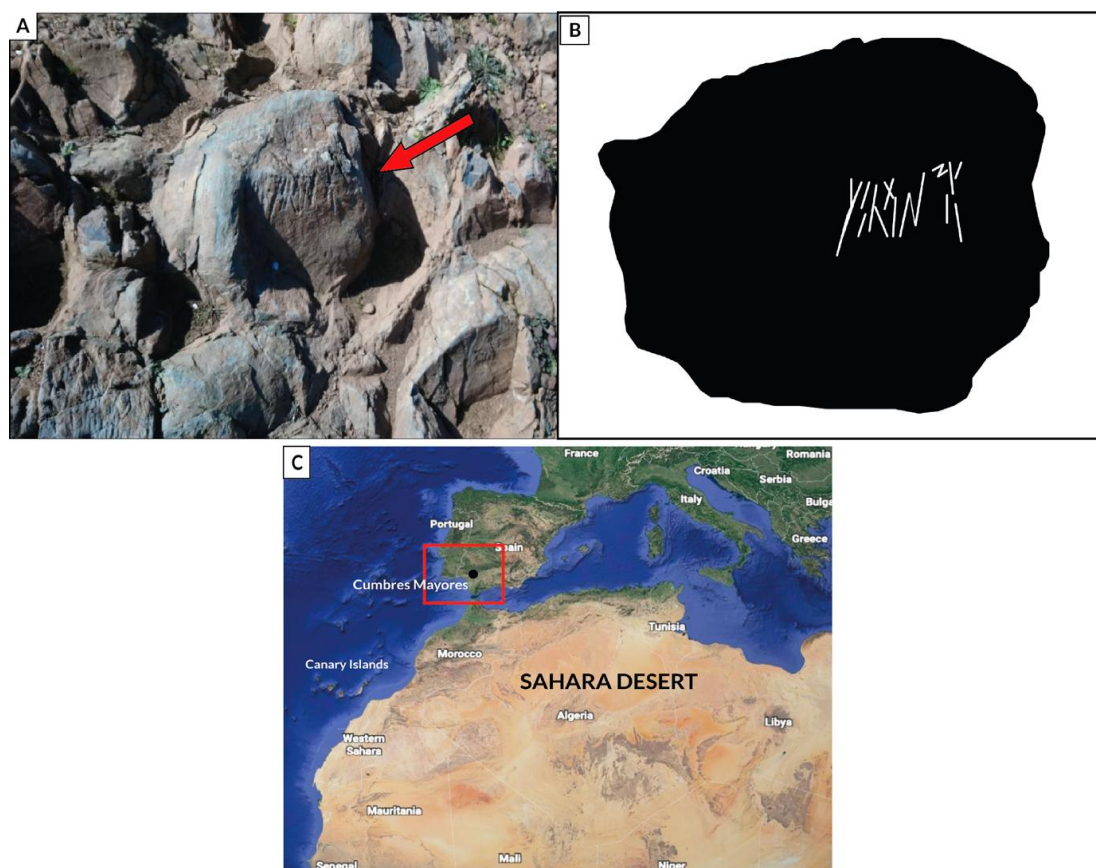
It is striking that a big area was using this type of inscriptions without a known language and/or political unit. However, bidirectional cultural and genetic exchange between North Africa and Strait of Gibraltar (Iberia) has been soundly documented (Arnaiz-Villena *et al.* 2021b; Currat *et al.* 2010; Botigue *et al.* 2013; González-Fortes *et al.* 2019). Other exotic and fantastic theories based on genetic biased interpretation of only genetic data that by itself are meaningless are now exposed uniformly at big newspaper headings with Siberian Yanma having substituted Iberia population, genetics and physical anthropology characteristics (Olalde *et al.* 2019). These genetically based theories are out of any other Iberian anthropological context (cultural, writing, physical anthropology). Genetics by itself may be interpreted in altogether different ways without an anthropological context.

It is well known that no signs of Mesolithic-Neolithic replacement or any other documented one exists in Iberia (Arnaiz-Villena *et al.* 1999). In summary, a “local” lineal script development has taken place in a big geographic area that includes Atlantic façade of Europe and Africa and Mediterranean area. Lineal scripts have been found in Iberian Megaliths: Cumbres Mayores, Huelva (Arnaiz-Villena *et al.* 2022) (Fig. 2), and also in Antequera and other dolmens (Muñoz-Gamero 2019) and Huelva San Bartolomé Dolmen (Leisner & Leisner 1943; Cerdán *et al.* 1952; 1975; Sousa *et al.* 2020) (Appendix II). Also, in La Zarzita Dolmen (Huelva) other types of scripts have been described (Vazquez-Hoys 2008). Another Iberian script (vocal “i”, see Appendix I) has been found outside of megalithic context but in a Lineal Megalithic or older script in Pontevedra Stone (currently shown at Museu Galego, Coruña, Galicia, Spain) (Goberna & Novoa 1993).

### **Geographic area where Iberian-Tartessian scripts are found: details of scripts (Figs. 1, 2, 3, 4, 5).**

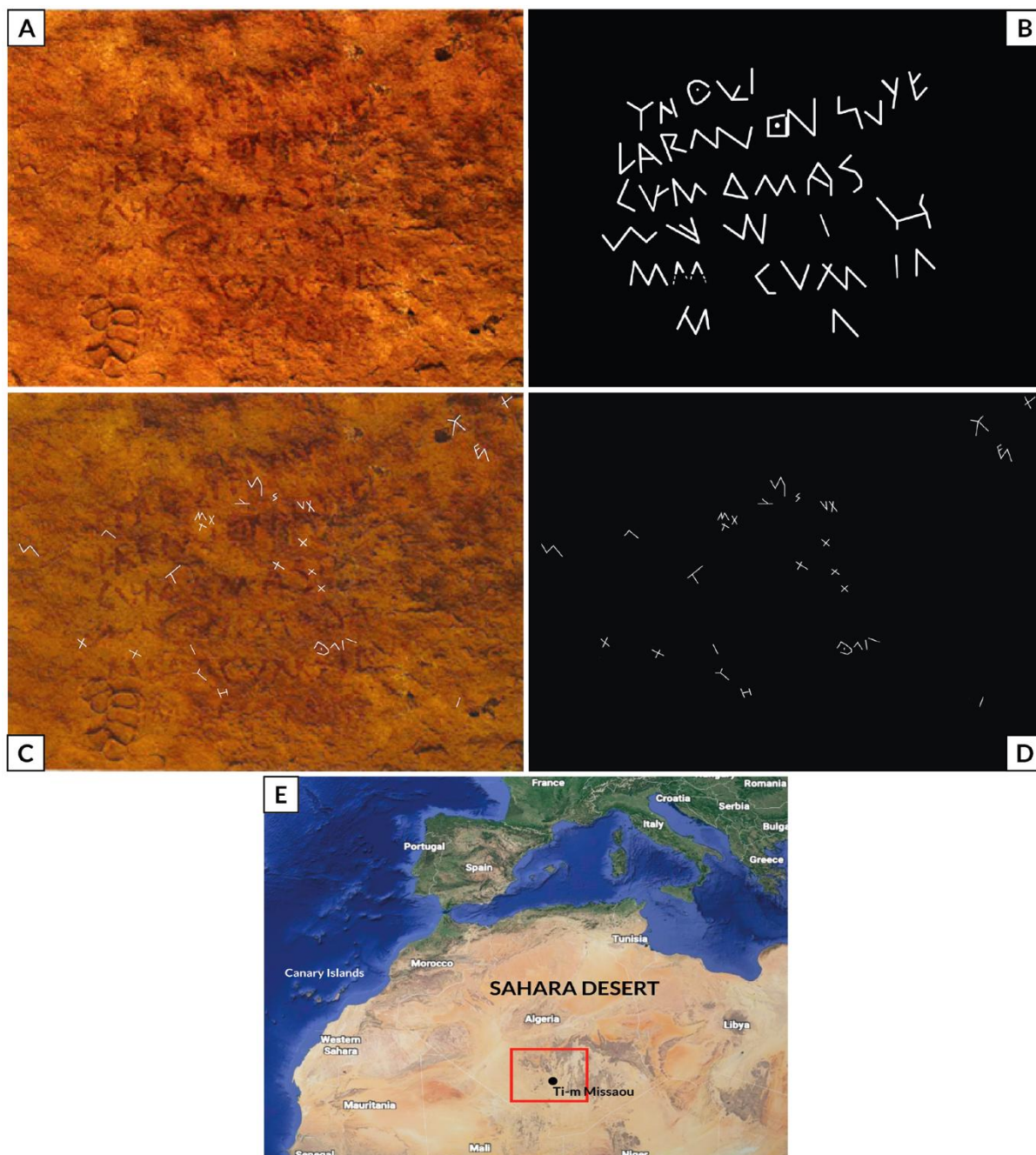
A few signs show in Fig. 1 were found in all of the Canary Islands rock scripts. However, Canary Islands Iberian-Guanche scripts may be seen in a clearer engraving in the two easternmost islands Lanzarote and Fuerteventura, probably because of their much dryer climate and other rock characteristics (Arnaiz-Villena *et al.* 2019a; 2020a; 2020b). These signs were also found at Sahara Desert (Pichler 1997; Arnaiz-Villena *et al.* 2021c) and lately at Cumbres Mayores megalithic complex (Arnaiz-Villena *et al.*

2022). The Leisners archaeologists couple also had seen in 1951 at San Bartolomé Dolmen (relatively close to Cumbres Mayores) signs that “were Iberian” (see [Appendix II](#)) (Leisner & Leisner 1943; Cerdán *et al.* 1952; Vázquez-Hoys 2008; Sousa *et al.* 2020). It was not possible that this artifact was engraved later than the Megalithic building that is calculated to have been built theoretically around 3000 BC or before. This was due to that the artifact ([Appendix II](#)) was found buried and covered by slabs at the entrance of San Bartolomé “*tholos*” Megalith. This together with our own observations of mixed Lineal Megalithic Scripts and Iberian-Tartessian signs in the context of Cumbres Mayores megalithic complex drive us to conclude that Iberian-Tartessian signs were written South Iberian Megalithic epoch (3000-5000 years BC) ([Figs 1 and 2](#)) (Arnaiz-Villena *et al.* 2022), and also in North-West Spain in Pontevedra Stone (Goberna & Novoa 1993; Muñoz-Gambero 2019) together with Lineal Megalithic signs. Meaning of this primitive script is probably related to the Paleolithic/Neolithic religion of the Mother Goddess and its funeral rituals.



**Fig. 2** A- Photograph taken at Cumbres Mayores megalithic complex in one of the scripted “pillow rocks”. Signs in the rock are pointed out by the red arrow. B- Recognizable signs in Iberian-Tartessian semi-syllabary highlighted in white over black background. C- Area where these megalithic Iberian-Tartessian signs ([Appendix I](#)) are found with Cumbres Mayores (Huelva, Spain) remarked in a red square (Arnaiz-Villena *et al.* 2022a).





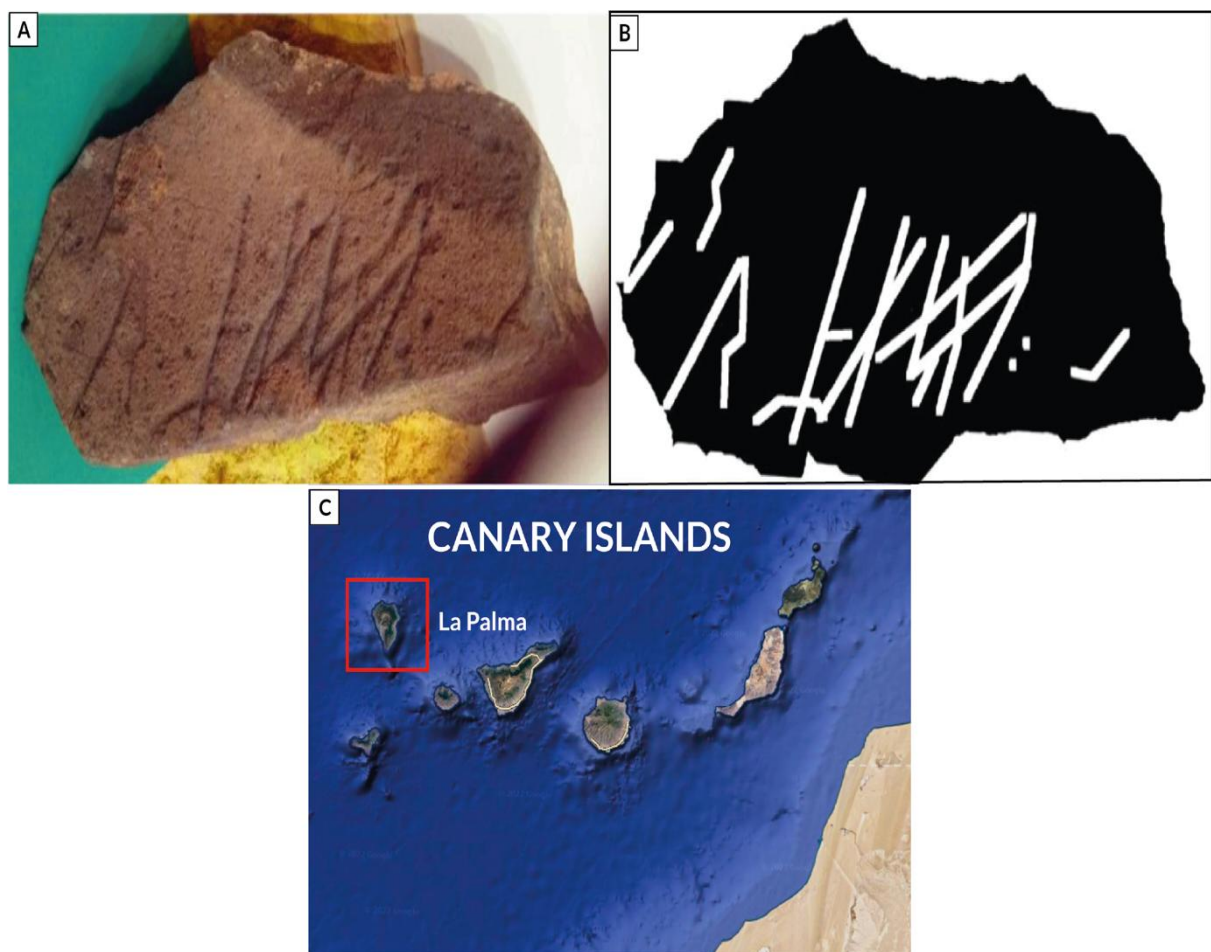
**Fig. 3** **A-** Photograph taken at Ti-m Missaou shelter (Sahara Desert, South-West Algeria). Painted phrases were thought to be “Latin” by Pichler, see bigger ones in ochre colour (1997) but a transcription and translation were proposed by us (Arnaiz-Villena et al., 2021c) based on the Iberian-Tartessian semi-syllabary (Appendix I). **B-** Black and white Iberian-Tartessian scripted signs highlighted from Figure 3A (Arnaiz-Villena et al., 2021c). **C-** Photograph of small and apparently incised lineal scrips highlighted in white and mixed with the painted in ochre colour ones shown in Fig. 3 A, B (Arnaiz-Villena et al. 2021c). Also, identified as Iberian-Tartessian (Appendix I). **D-** Scripted signs of Fig. 3 C highlighted in black and white. **E-** Ti-m Missou shelter, red square (Sahara Desert, Algeria) placement (21° 55’ 39.17’’ N, 3° 5’ 27.26’’ E).

## Megaliths in South Iberia: age, Mother Goddess Religion and Deads cult

Alberite Dolmen complex in Villamartín (Cadiz, Andalusia, Spain) is dated in about 5000 years BC ([Arnaiz-Villena et al. 2013](#)). Andalusia and South Portugal (Algarve) contain many of the most ancient Megaliths dated up until now in the World. Atlantic Eurafrikan façade Megalithic culture started about V millennium BC, increasing up to III millennium BC. Its cause may be due to funeral and religious reasons that could follow a social change ([Lacalle-Rodríguez 2019](#)). The Megalithism aims seem to follow the same regional characteristics and identical use that frequently extended similarly to other regions by unknown reasons. Religion seems to be the main cohesive element on the Megaliths similarity among regions. In Europe, Megaliths building starts with Neolithic and finishes about in Bronze Age. Atlantic Europe (and probably Africa) started to bury deads in megaliths (big stones) in a group or in single burials: in all cases cult to Mother Goddess and sky bodies was manifested ([Lacalle-Rodríguez 2019](#)). Menhirs, cromlech and dolmens are found, with the exception of Malta dolmenic temples and Menorca (Balearic Islands, Spain) “Taulas” (big square stones in a simple table shape) in which buildings are out of rule found. Malta is particularly intriguing by these and other prehistoric findings having the most crowded prehistoric (Bronze Age) “cart-ruts” constructions, probably built for measuring space and time following or according to sky bodies ([Arnaiz-Villena et al. 2018](#); [2019b](#); [2020c](#)). Funeral dolmens are constructed with a big stones slabs corridor ending at a circular chamber (“*tholos*”) also built with big stones. Big stones constructions at Malta Temples of more than hundred tons or other Iberian Megaliths defy transport and handling construction management that existed on Neolithic times according to our knowledge. Coasts of North Atlantic Ocean, Europe, North Africa and possibly Canary Islands ([Medina & Arnaiz-Villena 2018a](#); [2018b](#)), North, South and East Mediterranean, including Middle East, all harbour these Megalithic constructions. Caucasus Mts. region also has them. However, all of them are more recent than those of southern Iberia, British Isles and French Britain. Asia, America and Oceania also have megalithic constructions ([Lacalle-Rodríguez 2019](#)). Sub-Saharan Africa, Ethiopia, Madagascar and other African areas also show megaliths ([Lacalle-Rodríguez 2019](#)). Megaliths may have spread all over the world together with a cult to deads within the Mother Goddess religion. Thus, all our

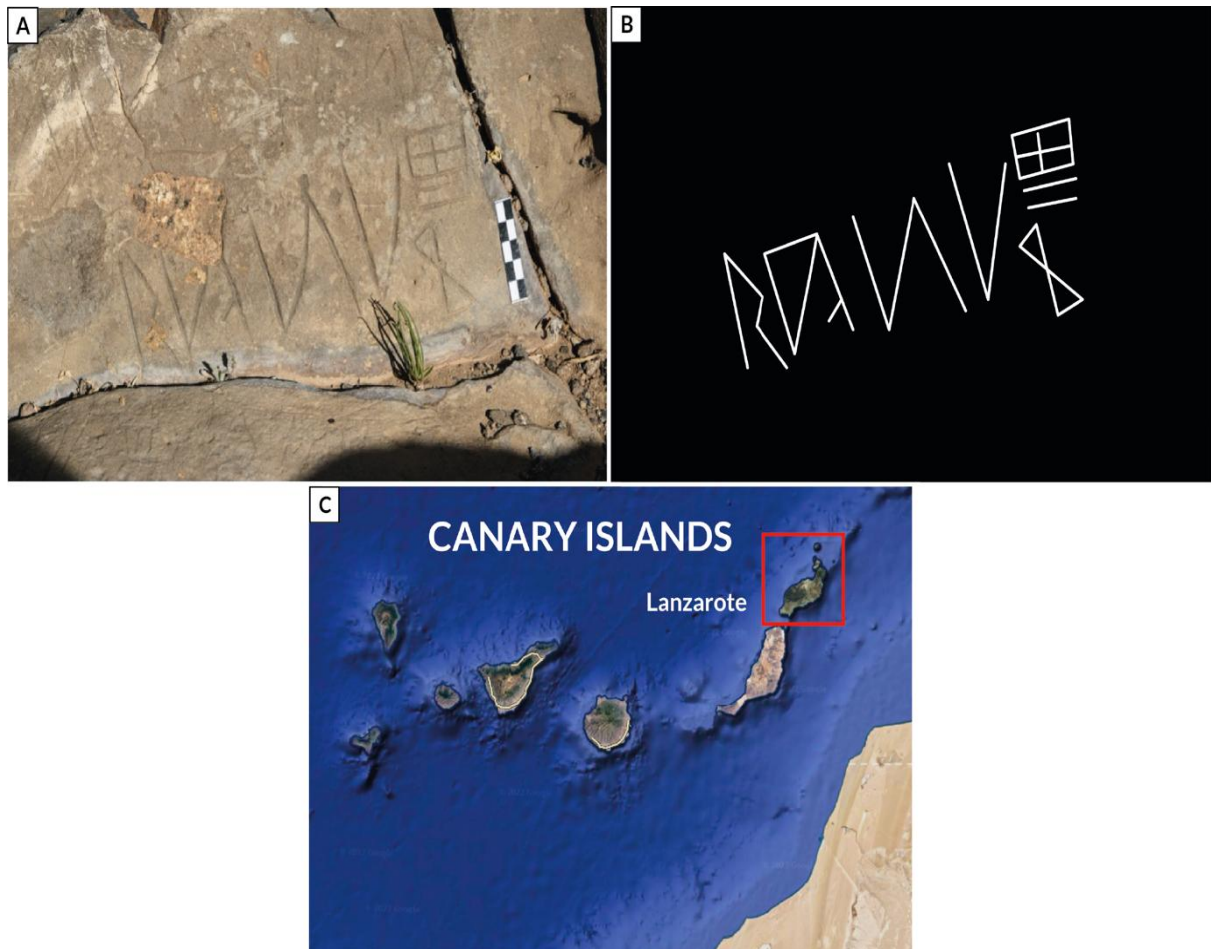
Megaliths (Cumbres Mayores) “Iberian-Tartessian” signs found are proposed to be referred to Ama = the mother (Basque, B.), Ata= the entrance to another dimension or death (B.), As = darkness (B.), Bake = peace (B.), Il = death (B.), Ke = smoke, burnt corpse (B.), etc.

On the other hand, 40% of world discovered dolmens are in South Korea (consult “Dolmen” in Encyclopedia Britannica). Göbekli Tepe (Turkey) is possibly the most ancient megalithic complex found. Alberite Dolmen is 7000 years old and probably one of the first dolmens constructed in Atlantic/Mediterranean area.



**Fig. 4** **A** - Photograph taken at Las Tricias, Garafía (North of La Palma Island, Canary Islands). **B** - Black and white Iberian-Tartessian scripts highlighted from **Fig. 4 A**. These signs are sometimes joined each other, and are analyzed in [Arnaiz-Villena et al. \(2020a\)](#) and [Suarez-Trujillo et al. 2021](#)). **C**- La Palma Island is the westernmost Canary Island. This type of Iberian-Guanche incise lineal scripts are found all over the Island admixed with typical Atlantic spiral/circular drawings. Sometimes Iberian-Guanche scripts are shown to be more anciently engraved ([Arnaiz-Villena et al. 2020a](#)).





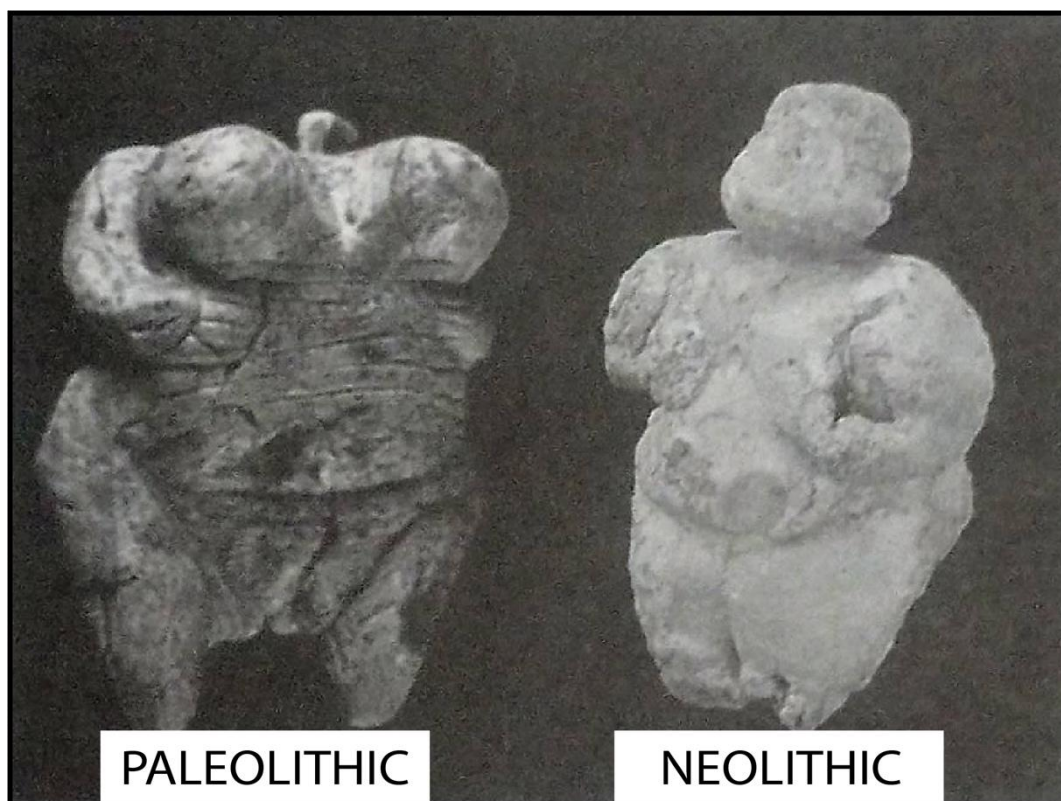
**Fig. 5** A- Photograph taken at Mt. Tenezara, Lanzarote Is., Canary Islands (Arnaiz-Villena *et al.* 2020b; Medina & Arnaiz-Villena 2022; Medina *et al.* 2021). It shows Iberian-Guanche scripts that are present in ALL Canary Islands (Nowak 1994; Arnaiz-Villena *et al.* 2019a; 2020a; 2020b; 2021a). B- Black and white Iberian-Guanche scripts highlighted from Fig. 5 A and analyzed in Arnaiz-Villena *et al.* (2020b), Medina & Arnaiz-Villena (2022) and Medina *et al.* (2021). C- Map showing Canary Islands with Lanzarote Is. remarked in a red square.

### **Mother Goddess Religion: Neolithic is an extension of Paleolithic Mother Goddess Cult in parallel with Paleolithic and Neolithic (Megalithic) Lineal Scripts**

Small fat Paleolithic figurines (Fig. 6) have been found throughout all Europe and Mediterranean Area (including Canary Islands, in Fortaleza de Ansite, and other places). Gimbutas (1991) attributed these fat goddesses to a “Religion of the Mother” that was widespread in the area. Neolithic figurines are an extension of Paleolithic ones (Fig. 6). However, this “Mother religion” which we have been used to propose transcriptions and translations hypotheses from Basque/Iberian equivalences: Ama = the mother (Basque, B.), Ata= the entrance to another dimension or death (B.), As =



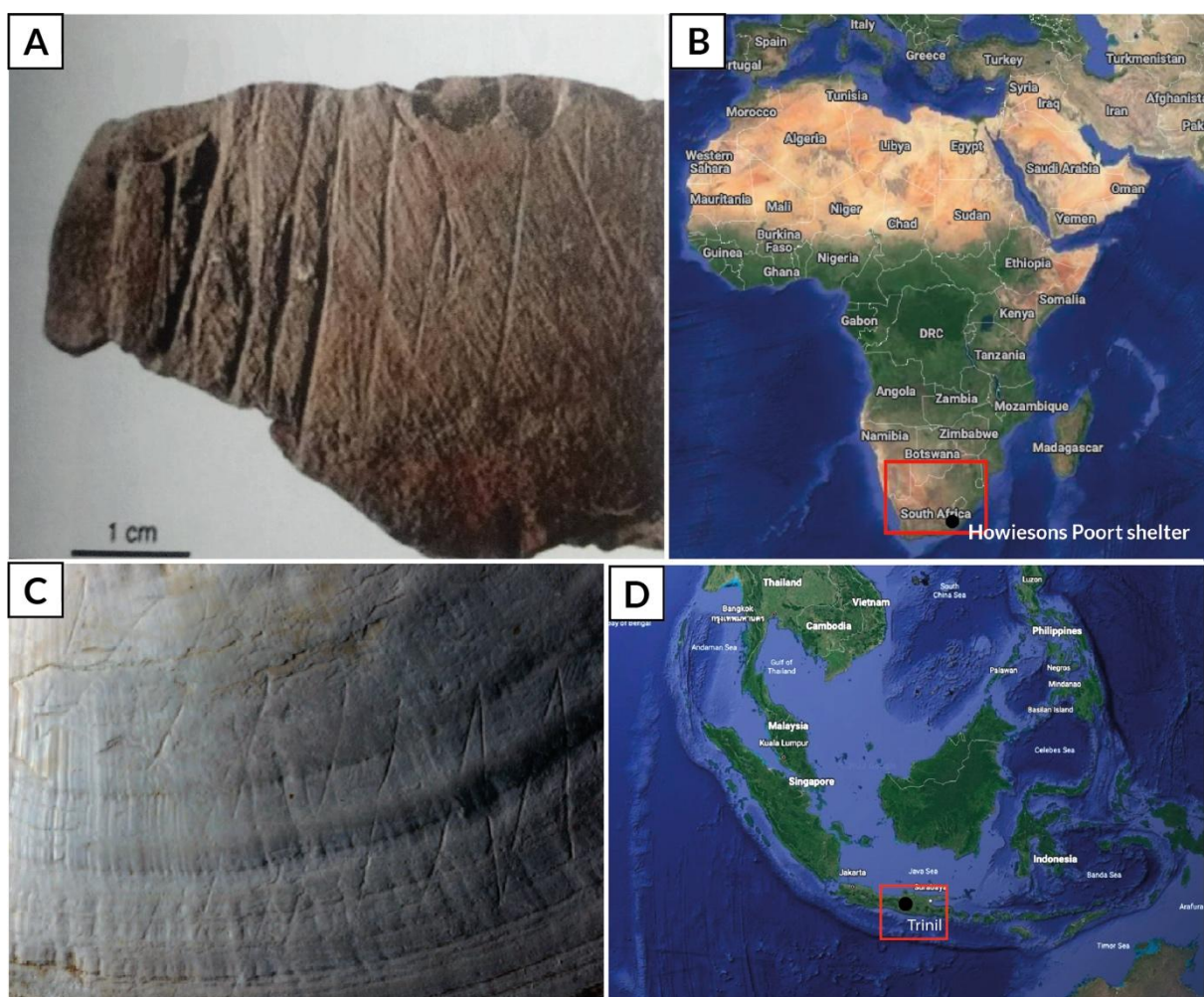
darkness (B.), Bake = peace (B.), Il = dead (B.), Ke = smoke, burnt corpse (B.), Aka = dead (B.), and others. It was a female-driven religion and society ([Gimbutas 1991](#); [Arnaiz-Villena 2000](#); [Arnaiz-Villena & Alonso-García 2001](#); [2007](#)), which covered Europe and North Africa at least after thousands years BC.



**Fig. 6** At left, Paleolithic figurine from Hohle Fels, Germany, 40,000 years BP. At right, Neolithic figurine from Catal Hüyük, Turkey, 8,000 years BP. These Paleolithic and Neolithic figurines are found in the context of Mother Goddess religion which was extended throughout Europe, Atlantic and Mediterranean areas, and Africa. This extension went in parallel with the Lineal Megalithic and Paleolithic scripts that may have given rise to the Iberian-Tartessian scripts ([Appendix I](#) and [Appendix II](#)). Mother Goddess Religion and religious lineal rock writings may be different faces of the same culture. Figures taken from [Piquero \(2017\)](#).

It is difficult to maintain such a wide extension like the map shows in [Fig. 1](#) (at least) during thousand years without many commercial or other types of contacts or a wide geographical political religious unit having a Mother Goddess basic religion. This culture goes together with Lineal Megalithic Scripts which are sometimes admixed with Iberian-Tartessian scripts ([Leisner & Leisner 1943](#); [Cerdán et al. 1952](#); [1975](#); [Sousa et al. 2020](#); [Arnaiz-Villena et al. 2022](#)). Our proposed religious and funerary meaning for these simple inscriptions suggests that Mother Goddess Religion remained from

Paleolithic to Neolithic (Megalithic) times and that both religion and scripts have evolved conjointly. Iberian-Tartessian initial scripts may have appeared in the middle of Megalithic Lineal Scripts like at Cumbres Mayores Neolithic complex and San Bartolomé Dolmen ([Appendix II](#)) ([Leisner & Leisner 1943](#); [Cerdán et al. 1952](#); [1975](#); [Sousa et al. 2020](#); [Arnaiz-Villena et al. 2022](#)). On the other hand, an older Lineal Paleolithic Script has been recorded and solidly dated in South Africa by Henshilwood group at Howiesons Poort ([Henshilwood & Dubreuil 2011](#); [Wadley 2015](#); [Arnaiz-Villena et al. 2021a](#)). Dates are back to 100,000 to 60,000 years old (see [Fig. 7](#)).



**Fig. 7** A- Lineal Paleolithic script (60,000 years BP) similar to that found at Fuerteventura Island (Canary Islands) ([Arnaiz-Villena et al. 2021a](#); [Medina & Arnaiz-Villena 2022](#)). B- A lineal script has been found in South Africa at Howiesons Poort shelter ([Henshilwood & Dubreuil 2011](#); [Wadley 2015](#)). Another picture of the same group is shown in [Arnaiz-Villena et al. \(2021a\)](#). C- Mollusk shell engraved by man 400,000 years ago. D- Trinil, Java Island, Indonesia ([Joordens et al. 2015](#)).

Mother Goddess Religion manifestations are worldwide shown on the 5 continents and may be a strong cohesion force that joined other cultural traits like our studied Paleolithic/Neolithic Linear writings, and Iberian-Tartessian and other ancient languages writings ([Arnaiz-Villena et al. 2021a](#)). A wide review on Mother Goddess Religion can be obtained in [Gimbutas \(1991\)](#), [Graham \(1996\)](#), [Campbell \(2013\)](#), [Piquero \(2017\)](#) and [Lacalle-Rodríguez \(2019\)](#).

### **The Iberian-Tartessian semi-syllabary: a brief history and origins (Bellón, 2015)**

Velázquez studied in XVIII century the question about the Iberian signs that appeared in Iberian coins stating in Iberian language the name of the city where coins were produced. In XIX century, Aloïss Heiss and Jacobo Zóbel de Zangróniz proposed syllable phonology to certain Iberian signs. Also Emil Hubner published a collection of all known Iberian texts by then. Then in 1922, Manuel Gómez-Moreno, who knew several classic languages and much of numismatics, started a deep study of all known Iberian scripts. At the same time, other scholars published on Iberian scripted lead tablet from Serreta of Alcoy (Alcoy Mts., Alicante, Spain). It was written in an enigmatic Greek-Iberian alphabet which is considered a very ancient form in which Greeks wrote ([Wikipedia April 2022](#);

[https://es.wikipedia.org/wiki/Yacimiento\\_arqueolgico\\_de\\_La\\_Serreta](https://es.wikipedia.org/wiki/Yacimiento_arqueolgico_de_La_Serreta).

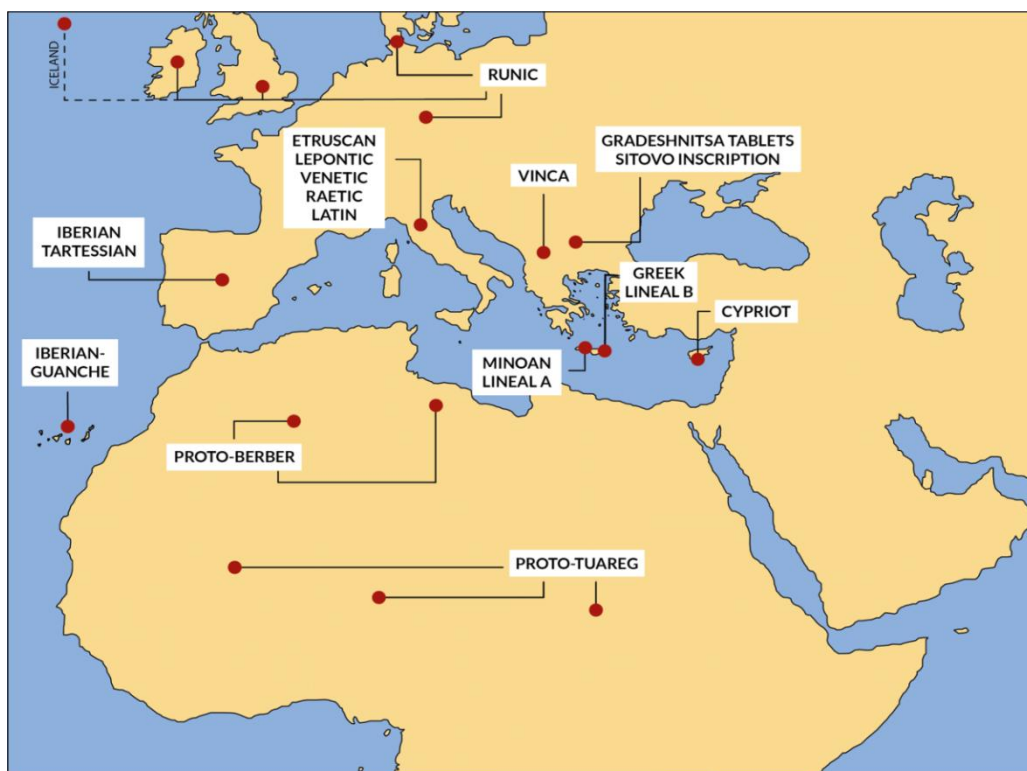
Many translations have been proposed but there is no unanimity; it is strange that Greeks (eastern Mediterraneans) were using these mixed Iberian/Greek scripts in very old times being a semi-syllabary older than alphabet. A West to East transfer may have occurred. However, this led forward to Gomez-Moreno to launch his proposal of Iberian-Tartessian semi-syllabary in 1925 ([Appendix I](#)). Only 7 signs (syllables) to the so called Iberian (South-East) were added by him. The others had been already added by Heiss, Zóbel and other authors. Surprisingly, in his dissertation at the Royal Academy (1942) he put forward the possible relationship of Iberian and Basque language, when all Spanish Kings and reputed Kings official chronicle writers had asserted the relationship or even identity

[https://www.academia.edu/78265098/AAV\\_Bermeo\\_2019\\_Texto\\_mitologia\\_iberia\\_Va\\_scoiberismo?email\\_work\\_card=title](https://www.academia.edu/78265098/AAV_Bermeo_2019_Texto_mitologia_iberia_Va_scoiberismo?email_work_card=title) between Iberian and Basque. Koldo Mitxelena



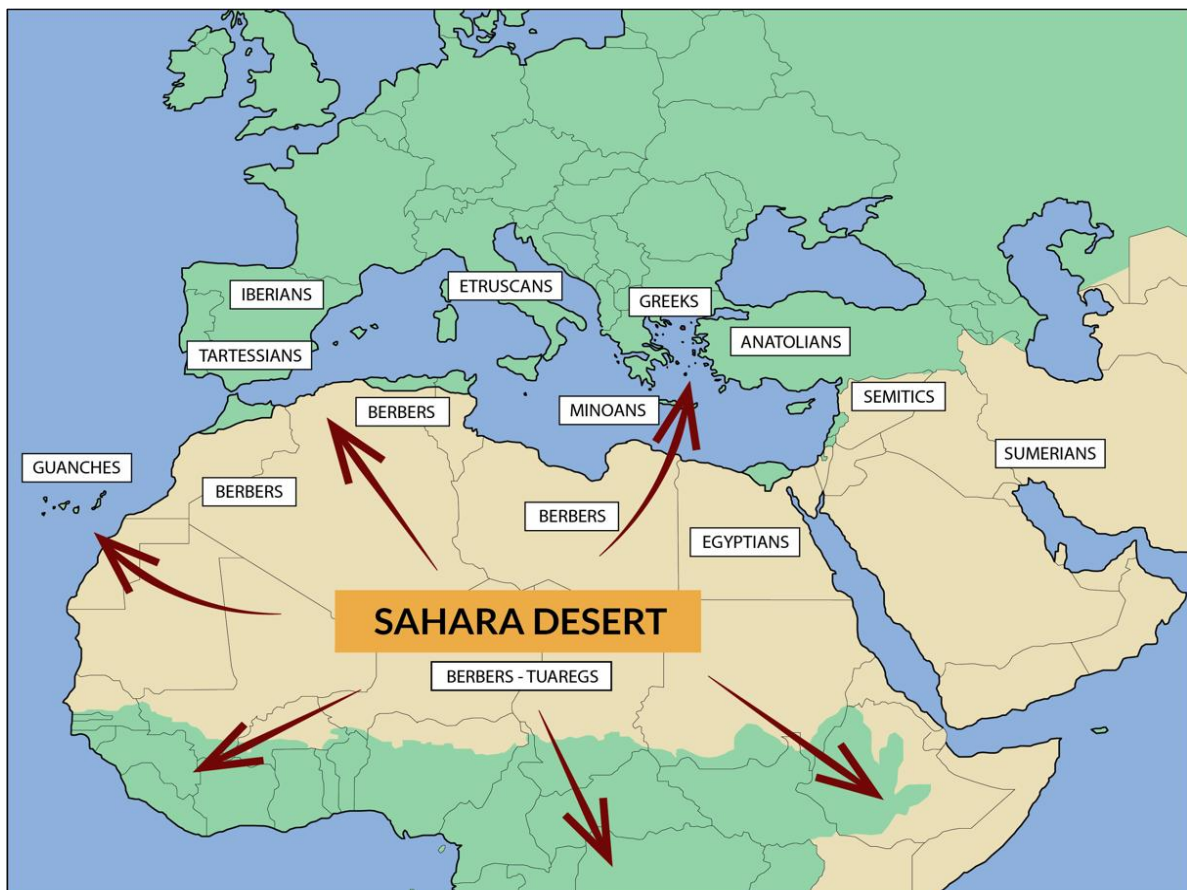
and Antonio Tovar doubted about Iberian and Basque relationship in the 2<sup>nd</sup> part of the 20<sup>th</sup> century and opened the door to a group of university scholars that have been dismissing in the last 60 years approximately such a relationship with furious attacks to its defenders. Orduña-Aznar and Ferrer i Jane have shown that Basque and Iberian numerals and counting system are equivalent and the Basque-Iberism is now re-established again after a few years dismissed (Ferrer i Jane 2009; Orduña-Aznar 2005; 2013).

It is clear that a semi-syllabary like Cretan Lineal A and B and Iberian-Tartessian are more ancient than an alphabet (Moorhouse 1995). Also, it has been published a proposal of dictionary of Basque-Iberian names based on a phonologic and semantic methodology (Arnaiz-Villena and Alonso-García 2007), related Iberian and Basque to some Mediterranean languages: the Usko-Mediterranean languages (Arnaiz-Villena 2000) and postulated that Lineal Megalithic Scripts or even Paleolithic ones (Arnaiz-Villena *et al.* 2021a) are precursors of Iberian and other Mediterranean lineal languages (see Fig. 8 and 9).



**Fig. 8** Spread of lineal writing with probably Megalithic/Paleolithic origins of transmission of different ancient languages. Iberian-Tartessian rock scripts have been found in southern Iberia megaliths (Cumbres Mayores and San Bartolomé Dolmen, Huelva) (Appendix I and II) (Arnaiz-Villena *et al.* 2021a; 2021c).





**Fig. 9** Map showing how African/Eurasian Lineal writing of different languages could have been transmitted (see **Fig. 8**). However, Megalithic and Paleolithic Lineal culture traces are wider. Mediterranean area showing classic populations (squares). Arrows represent population movements before 3,000 years BC ([Sellier & Sellier 1993](#)). Etruscans have their highest development in the first millennium BC; however, their culture was a continuity of a more ancient “Villanovan” (Villanova, Bologna) and pre-Villanovan cultures (2nd millennium BC) ([Elvira 1988](#)). Semitic people were nomadic people, comprising Jews, Arabs, and Phoenicians. Further details can be seen in references ([Martinez-Laso et al. 1996](#); [Gomez-Casado et al. 2000](#); [Arnaiz-Villena et al. 1997](#); 1999; 2001a; 2001b; 2001c; 2002).

## Genetics and physical anthropology

Exhaustive skeletal studies from Mesolithic and Neolithic Iberian samples have been carried out by [Meiklejohn et al. \(1984\)](#), [Lubell et al. \(1994\)](#), [Lalueza-Fox \(1996\)](#), and [Jackes et al. \(1997a\)](#). [Jackes et al. \(1997a\)](#) analyzed the agricultural transition by using dental and skeletal variables obtained from partial data. They performed a numerous and extensive analysis of their own and other data on Mesolithic and Neolithic Iberian skeletal parameters throughout Iberia and showed that there was no significant change in the studied variables between Neolithic and Mesolithic samples. Both, [Lalueza-Fox \(1996\)](#) and [Jackes et al. \(1997a, 1997b\)](#) agreed that stature is similar in Neolithic and

Mesolithic Iberian skeletons. Dental caries rates do not show a discontinuity either, and the observed reduction rate in the Neolithic shows complex dietary changes that started during the Mesolithic and continued into the Neolithic (Lubell *et al.* 1994). Thus, the demic diffusion model put forward by Cavalli-Sforza *et al.* 1994 or others (Olalde *et al.* 2019) which implies an important (or complete) replacement of the population, is not sustainable for Iberia, where no revolutionary way of life changes or physical anthropometry and diet differences were found.

Prehistory of western Mediterranean and African-European Atlantic façade has often been neglected (Encyclopedia Britannica 2021). In fact, Rome and Greece seem to have been the only actors in Mediterranean History and Anthropology with blurred links with Egypt, not firmly considered by all authors (Encyclopedia Britannica 2021; Cunliffe 2017). However, some points remain unexplained with this simplistic assumption. Megalithic Euro-African monuments are dated at least 2,000 years before classical Giza (El Cairo, Egypt) pyramids are dated, particularly those of Southern Iberia (i. e.: 7,000 years BP) (Arnaiz-Villena *et al.* 2013); it does not mean that older dating may be found elsewhere. Megalithic construction technology is much debated, but a strong society ties and structure must have existed (Trump 2002). These types of constructions have been found around Mediterranean Sea and northern Africa, including nowadays Sahara Desert (Arnaiz-Villena *et al.* 2019c; 2020a; 2020b). Obviously, these megaliths found in Desert were most probably constructed in a greener Epoch, when Sahara was humid before 6,000 years BC (Arnaiz-Villena *et al.* 1999; 2020a; 2020b; 2021c). In addition, Cart-Ruts there exist: they are rock-carved channels and crests that cannot be made by cart wheels because of frequent non-parallel and unusual unexpected bends which are impossible to carts for circulating. These are particularly abundant in Malta (Trump 2002) and ascribed to Bronze Age and Megalithic times, but are found all around Mediterranean area, including Azores Islands and Lanzarote Island (Canary Islands) at Atlantic Ocean (Arnaiz-Villena *et al.* 2017; 2018; Bonnici 2007). A European Union grant spent a substantial fund to study Cart-Ruts and only descriptive results were obtained (Arnaiz-Villena *et al.* 2018; Bonnici 2007); our proposal is that they may be useful for measuring time and space in relationship with Sun and other stars, and dating is from Megalithic Malta times (Arnaiz-Villena *et al.* 2019b), but not all Cart-Ruts may belong to the same Epoch (Arnaiz-Villena *et al.* 2019b). These structures are overlooked by most archaeologists. Genetics (see below), Physical Anthropology, and other cultural traits did not support that people or culture coming

from Middle East replaced autochthonous western Mediterranean culture. First, Iberian Mesolithic/Neolithic transition skeletons do not support the postulated Middle East western demic replacement (Meiklejohn *et al.* 1984; Lubell *et al.* 1994; Jackes *et al.* 1997a; Cavalli-Sforza 1996; Olalde *et al.* 2019). In addition, Cardial pottery with similar decoration was present at early Neolithic both in Western Mediterranean Europe and in the Maghreb (North Africa). Moreover, predominant El-Badari culture from Egypt (4,500 years BP) is very similar to that of southern Iberia Neolithic uses on pottery and animal domestication (Escacena-Carrasco 1996).

## Conclusions

- 1- Man was writing lineal scripts on rock and other supports (shells) since Paleolithic Epoch.
- 2- Lineal Megalithic scripts have appeared within or outside megalithic context on big or small stones/rocks. The oldest dated megaliths are in Eurafrikan Atlantic façade although they are found worldwide.
- 3- Some Iberian/Tartessian semi-syllabary signs have been found in Sahara Desert, Canary Islands and in two Iberian dolmens which are in the classical core of Tartessian civilization area (South-West Spain). The presence of these type of Iberian-Tartessian signs in such a wide geographic area together that their persistence of Lineal Paleolithic and Lineal Neolithic-Megalithic scripts for such a long time and also wide geographical area points to a kind of long standing Man unity. No political or language unity is known. Thus Mother Goddess Religion could be a common unity for explaining these phenomena.
- 4- Iberian-Tartessian semi-syllabary could have been generated thousands of years before than admitted as Strabo stated. Also, Iberian and Basque languages have been considered as very close  
[https://www.academia.edu/78265098/AAV\\_Berneio\\_2019\\_Texto\\_mitologia\\_iberia\\_Vascoiberismo?email\\_work\\_card=title](https://www.academia.edu/78265098/AAV_Berneio_2019_Texto_mitologia_iberia_Vascoiberismo?email_work_card=title) However, it has been dismissed in the last 60 years, but now it is being re-established, with numeration identities and similarities.
- 5- Iberia culture does not show demic diffusion from East, but a prehistoric relationship with North Africa according with genetics, anthropology and culture.

**Conflicts of Interest:** The authors declare no conflict of interest.

### Appendix I

Iberian →		Tartessian ←	Phoenician	Ancient Greek	Iberian →		Tartessian ←	Phoenician	Ancient Greek
RDP P	a	ΔΔ	ככ	GA	ΠΓ	bi	γ	כ	Γ P
EE E	e	ƒƒ (ƒƒ)	א	א	XXX	bo	⊗ ⊗ *		
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HH	o	OO P	ו	ו	X	ka	+X+	+X+	Tt
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ΛΛ Λ	l	1	ל	ל J	ΥΥΥΥ	li	⊠ ⊠ ⊠ ⊠	⊠ ⊠	⊠ ⊠
⊖ ⊖ ⊖ ⊖ ⊖	r	49Δ	ר	49	∨ ∨ ∨ ∨	lo	∨ ∨ ∨ ∨		
MM	s	MMM	מכ	M	⊕ Δ Δ Δ	lu	Δ Δ ∨ (Δ Δ)	Δ Δ	Δ Δ
ΞΞΞ	ś	ƒƒ (ƒƒ)	ש	ש x	AAA	ca	Λ (⊗)	19	1Λ9
ΥΥΥΥ	m	ΞΞ	שׁ	מ	< C C <	ke	⊗ ⊗ ⊗ ⊗ ⊗	Υκ	Υκ
NY	n	444 (44)	נ	נ	ƒ 1 √ √	ki	1 ƒ (2N?)		
I	ba	I			∑	co	⊗ ⊗		
ΩΩΩΩ	be	ΠΧ			⊖ ⊖	cu	⊖ ⊖ (⊖)	⊖ ⊖	⊖ ⊖

Iberian-Tartessian semi-syllabary discovered by Manuel Gómez-Moreno (Gómez-Moreno 1949; 1962)

### Appendix II



An arrow shaper (or other) small artifact found by Leisners archaeologists at San Bartolomé Dolmen (Huelva, Spain) (Leisner & Leisner 1943; Cerdán et al. 1952; 1975; Sousa et al. 2020). Iberian-Tartessian scripts were observed by Leisners couple in 1951 on this artifact (Museo de Huelva, Spain).



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