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Research Report

The paleolithic lineal rock inscriptions of Iberian-Tartessian Riotinto mines (Huelva, Spain) and their relatedness with King Solomon mines

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Abstract - Lineal Paleolithic Scripts are found in rocks within Riotinto mines close to Tinto (blood-colour) River. They have also been found in European and African places (including Canary Is and Sahara). They have been considered precursors of Iberian-Tartessian signary at least and sometimes are found mixed with their signs. We have proposed a meaning for these repetitive signs based in the Basque-Iberian equivalence and the Paleolithic/Neolithic religion of The Mother. Prehistoric Riotinto mines are placed in South West Iberia in the Iberian Pyrite Belt area and they are exploited since Chalcolithic period at least. A concentration of rocks and also megaliths with Lineal Paleolithic Scripts concentrate close to Riotinto mines. Also, Tartessian civilization and megaliths probably flourished in the area because of the wealth in metals (copper, iron, gold, silver and others). On the other hand, the postulated King Solomon mines may have been placed in this area or being Riotinto mines themselves. A bulk of extant information about King Solomon mines and trade has been neglected, particularly the association of Solomon with King Hiram from port (Phoenicia, now Lebanon) fleet to sail Mediterranean and carry metals and other goods to botb Tyre and King Solomon in a time of several centuries BC. This historical data is discussed in the context of a common Mediterranean culture, with common lineal writings and languages (Usko-Mediterranean languages) due mostly to the green Sahara migrating people in the desertification period. These migrants had a common ancient civilization also supported with the presence of a unique megalithic specific calendar representation (*Quesera-cheeseboard)* in both in Middle East and Canary Islands, i.e.: easternmost and westernmost parts of ancient green Saharan people culture.

Keywords: Riotinto, Mines, Tinto River, Urium, Tartessos, King Solomon, King Hiram, Paleolithic, Lineal Writing, Iberian, Basque, Usko Mediterranean, languages, Pyrite Belt, Megaliths, Berber, Runes, Quesera, Cheeseboard, Irulegi Hand.

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Introduction

Riotinto Mines (**Figs 1, 2, 3**) have its name taken from the Tinto River ("blood-coloured river"). River which starts within the open-air mines complex and has a deep red color (**Figs 4, 5**) from its birth down to its mouth at Huelva. Its colour was attributed to minerals. However, pyrite is an iron sulfide in which the river is very rich and microorganisms feed on the mineral by oxidizing it and producing as waste a type of iron and sulfur ions (iron ion and sulfate ion) that give the river its particular bloody color. The protons released in this process are responsible for the acidity of the water (pH 1.2-2.3). Most of the biomass (the mass of living things) in the river is found carpeting the bottom surface and consists mainly of fungi, filamentous algae and acidophilic (acid-loving) bacteria. Also nitrate reductors which produce sulphuric acid are placed into the deep river fountain which is placed 600 meters into the Iberian Pyrite Belt below the Iron Hill of the Riotinto mines. The system has been in that place since 6 million years ago and open air exploited at least in the last 5,000 years (Herreros *et al.* 2022).

Fig. 1. **Corte Atalaya**. One of the most ancient explorations of Riotinto mines complex. Riotinto Town is also shown in the upper part.

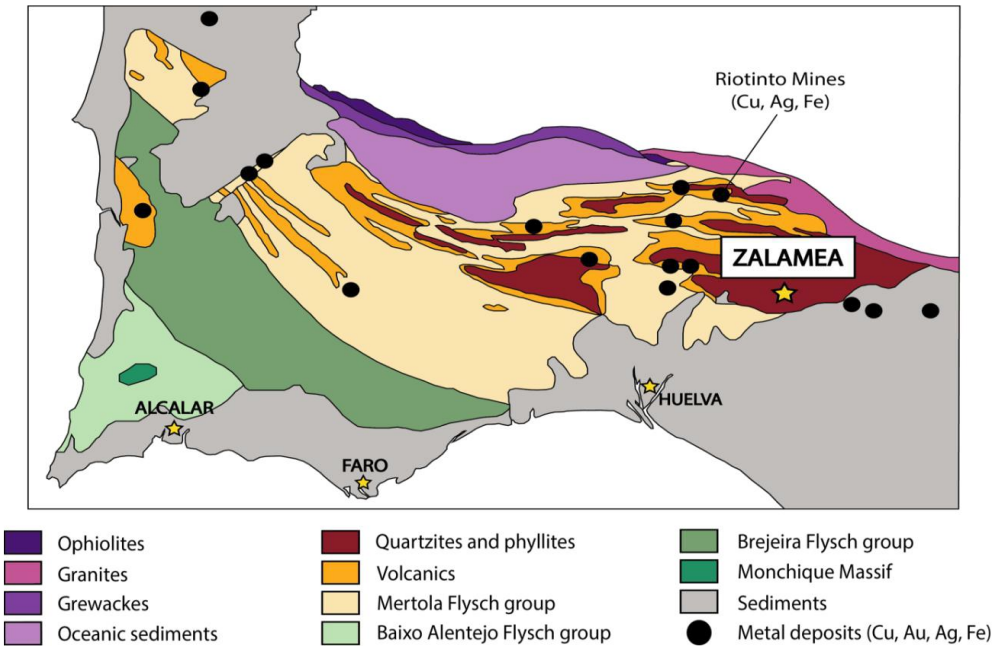


Fig. 2 The Iberian Pyrite Belt.
Area rich in metals likely related to megaliths high density and Tartessos flourishing.

Fig. 3. Solomon Rock or Red Rock (Cerro Colorado) on the Riotinto mines Complex. It has been heavily exploited since ancient times as it is noticed

Fig. 4 Riotinto River close to its surface apparition besides Mina del Hierro Hill in the Riotinto mines complex area. (Photo by AAV) See also Appendix **II**

Fig. 5. Riotinto River going out in Riotinto mines Area.

Also, megalithic structures are found all around the World, with a particularly high concentration in southern Spain and Portugal. Some of these latter structures are approximately 5000 years BC old (Arnaiz-Villena *et al.* 2013), while others are dated between 4000-3000 years BC. South Iberian Megaliths are closely associated with the South Iberia Pyrite Belt, a region known for its abundance of metals and mines (**Fig. 2**). The prehistoric Riotinto mines are considered the most important mines in southern Iberia, and they have been linked to Zalamea la Real since ancient times. According to our proposed Basque-Iberian etymology, Zalamea was likely one of the primary location for the furnaces during prehistoric, including megalithic, times. This hypothesis is based on the Basque-Iberian meaning of Zalamea, which translates to "hardcore mineral." (Arnaiz-Villena *et al.* 2022d) Numerous legends surround these large mines, including the claim that Zalamea's name originated from King Solomon, who allegedly named the place "Salomea." Interestingly, "Cerro Salomón" (Solomon Hill) (**Fig. 3**) is a part of the Riotinto Mines. However, this hypothesis has been neglected although is documented by last centuries Spanish scholars (see below). Additionally, the Riotinto mines have also been identified as King Solomon's mines by the same scholars and other sources (https://www.sfarad.es/la-leyenda-del-rey-salomon-en-huelva/).

On the other hand, there is basic relationship (at least legendary or more real) of Tartessos, Riotinto Mines and Solomon king of Israel and Judah (about 10th Century BC or later https://en.wikipedia.org/wiki/Solomon). According to Biblical details Kings Book, Book 1, 10:22 and also to 20 other Bible quotations, King Solomon became associated with King Hiram from Phoenician Tyre and they were together trading with Tartessos and getting precious metals. King Solomon was the constructor of the First Temple and a wealthy and wise man also recognized by the Muslim Sacred Book (Quran, where Solomon is named Sulaymān) and he acquired fabulous metals and other goods from Tartessos (Tarshish) in a conjoint fleet with Phoenician King Hiram along the Mediterranean Sea. Later, Spanish scholars, Father Enrique Florez in “España Sagrada” (1757 AD), Father Juan Pineda “Historia del Rey Salomon” (1609 AD) and Rodrigo Caro “Antigüedad de Sevilla” (1634 AD) place these King Solomon Mines (and metals wealth) attached to Southwest Iberia, Tartessos and their Mines: Riotinto and others placed in the Iberian Pyryte Belt (**Fig 3**).

In fact, Riotinto Mines has one of the main sources of metals at Solomon Rock or Hill (Colorado or Red Hill) (**Figs. 3**).

Tartessos has been mentioned along Mediterranean Coasts in antiquity as a West Mediterranean rich kingdom that had a heavy trade with East Mediterranean and was placed in southwestern Iberia, and levant ships were just arriving to its coast in order to trade. Tartessos cities were placed in today's Cadiz and Huelva in Spain and Algarve Portugal South coast to the west of Gibraltar Straight. Today, it has been recognized that its influence in Iberia reached River Tagus-Tejo-Tajo as represented in **Fig. 6** (Celestino-Perez & Lopez-Ruiz 2020).

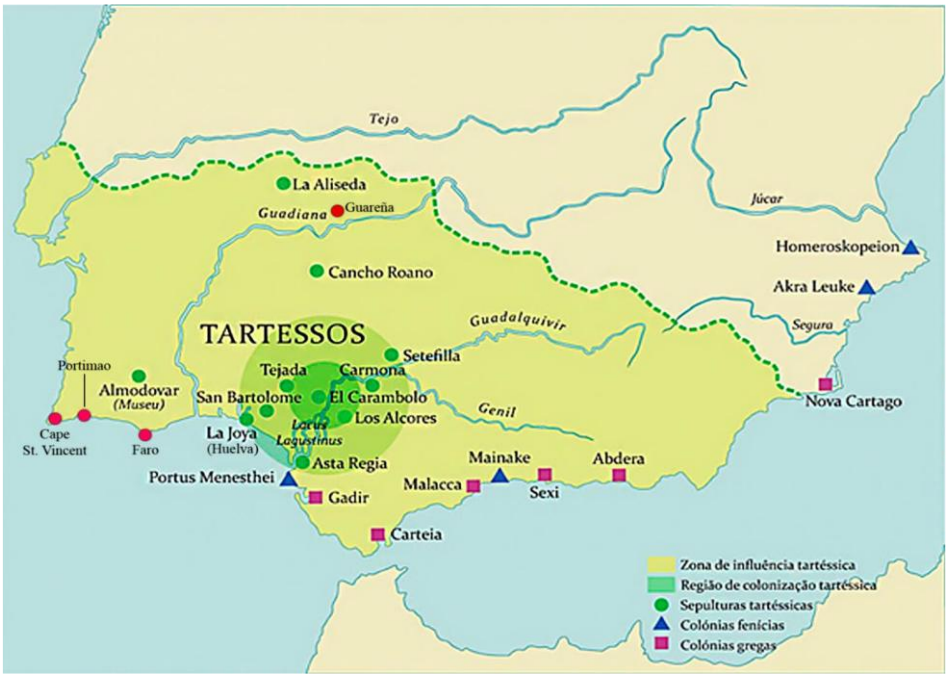


Fig. 6 **Map** showing Tartessos region in South Iberia.
For contemporary historiography Tartessos is a culture that occurred in the lower Guadalquivir and Huelva area during the ninth to sixth centuries BC., Portugal and Spain.
Present day names: La Joya site in Huelva; Gadir = Cadiz; Malacca = Malaga, Maineke = Torre del Mar, Sexi=Almuñecar; Abdera=Adra; Nova Cartago=Cartagena; Akra Leuke=Alicante; Homeroskopeion=Denia. Map inspired from Celestino-Perez and Baquedano, 2023 Tartessos exhibition at Archaeological Museum, Alcala de Henares, Madrid, 2023). Red spots are places of Megaliths or Tartessian importance: Guareña is where Tartessian faces have been discovered (2023 AD).

Celestino-Perez and his archaeological team have discovered in April 2023 the first Tartessian scupted faces dated by 5th century BC (**Fig. 7A**) at Casas de Turuñuelo (also named Turuñuelo de Guareña, Badajoz, Spain. See Guareña at **Fig.6**). These

Tartessian faces show the same pattern to that of godesses found in the opposite side of Spain, East Iberia, i.e.: Cabezo Lucero Lady (**Fig. 7B**). Expression, nose, lips and general face construction is almost identical showing these in Tartessian and all along East Iberian coast a similar *schematic conventional* statue faces were constructed all along South Iberia.

Fig. 7. A) Two of the five Tartessian faces dating from the 5th century BC (Turuñuelo de Guareña, see Guareña at **Fig. 3**). **B)** Dama de Cabezo Lucero (Guardamar del Segura, Segura River Mouth. East Iberia, see **Fig. 6**). All three sculptures show nearly the same conventional representation features. See lips, noses and cheeks (composition AA-V).

In addition, language, or at least writing was very similar: both West and East Iberia used the Iberian-Tartessian signary (Appendix **I**). Some authors have distinguished Iberian against Tartessian signary but they are overlapping and for us it is the same for both of them with time and place stratification (Arnaiz-Villena 2000).

On the other hand, the concentration of megalithic monuments in the southern regions of Portugal and Spain may possibly be linked to the South Iberia Pyrite Belt, which is abundant in metals, primarily copper, silver, gold, and iron, among others (Figure 2). Dolmens in southern Spain are dated to approximately 7000 years BC (Arnaiz-Villena *et al.* 2013). This is also associated with the thriving culture of Tartessos, which has ancient roots in this area (Celestino-Pérez & López-Ruiz 2020). References to Tartessos can be traced back to ancient sources such as Estesicoro de Himena, Anacreonte, Hecataeus of Miletus, and Herodotus of Halicarnassus, who mentioned Tartessos as early as the 7th century BC. Strabo (1st century BC) wrote that Tartessians had a written language dating back 6000 years (Strabo 1998).

Also, the megalithic culture is closely associated with Linear Megalithic Scripts, which are sometimes found admixed with Iberian-Tartessian scripts (Appendix **I,** Leisner & Leisner 1943; Cerdán *et al*. 1952; 1975; Sousa *et al.* 2020; Arnaiz-Villena *et al*. 2022a; 2022b). Our proposed interpretation of these simple inscriptions suggests that they hold religious and funerary significance, indicating the continuity of the Mother Goddess Religion from the Paleolithic to Neolithic (Megalithic) periods. It is likely that both religion and scripts evolved together. The initial Iberian-Tartessian scripts may have emerged in the midst of the Linear Megalithic rock scripts, as seen in examples such as the Cumbres Mayores Menhirs, San Bartolomé Dolmen and the Alcalar Dolmen (the Alcalar Stoneslab (Leisner & Leisner 1943; Cerdán *et al.* 1952; 1975; Sousa *et al.* 2020; Arnaiz-Villena *et al.* 2022a; 2022b; 2022c),). On the other hand, an older Linear Paleolithic Script has been documented and reliably dated in South Africa by the Henshilwood group at Howiesons Poort (Henshilwood and Dubreuil 2011; Wadley 2015; Arnaiz-Villena *et al.* 2021b), which dates ranging from 100,000 to 60,000 years old. Manifestations of the Mother Goddess Religion are found worldwide across all five continents and may have served as a unifying force, connecting various cultural traits, including our investigated Paleolithic/Neolithic Linear writings, Iberian-Tartessian scripts, and other ancient language writings (Arnaiz-Villena *et al.* 2021b). A comprehensive review of the Mother Goddess Religion can be found in works by Gimbutas (1991), Graham (1996), Campbell (2013), Piquero (2017), and Lacalle-Rodríguez (2019).

In the present paper, we try to link Paleolithic metal richness of Southwest Iberia (Portugal and Spain) due to the Iberian Pyrite Belt with Tartessos civilization and lineal paleolithic scripts and with other similar scripts found in the same megalithic area, and also, in Canary Islands and Sahara Desert (Algeria, close to Mali, Hoggar Mt area, Arnaiz-Villena *et al.* 2021a). This work is centered in the Lineal Megalitic firmly attached rock scripts placed inside Riotinto Mines between Riotinto River bed and Los Frailes railway station, and 2) to point out the possibility of the identification of Riotinto mines with the legendary King Solomon mines.

Material and methods

Riotinto Mines Rock Lineal Megalihtic Scripts Placement

Los Frailes is a Riotinto mines railway station now used by a stunning touristic train trip throughout a lunar landscape (El Campillo town area, Huelva) and the bloody coloured Tinto River valley. The constructions are part of the historic Riotinto mines railway which carried mineral from Riotinto mines to the port of Huelva. The station is a property of the Riotinto railway, and is located at an altitude of 253.56 metres above sea level (Flores Caballero 2011) The Los Frailes facilities originally consisted of a main passenger building, up to four service tracks and a lever house to manage the switches. Los Frailes (The priests) is apparently referring a priest convent located nearby and also a fortress ruins of Roman or Iberian origin was found up on the hill. This mine train was stopped and abandoned in 1984.It had a reopening in 1997 but only a small section of the line that ended at the Los Frailes siding (Delgado *et al.* 2007) In the station the main interventions were carried out on the main building, and a passenger platform was also fitted out (Delgado *et al*. 2007). A roman or pre-roman fortress has been recently found in the Los Frailes Hill (https://www.huelvainformacion.es/provincia/arqueologos-fortificacion-cerca-Riotinto-Campillo_0_1875712728.html), suggesting that this place could be an ancient religious, political or ritual site. Other rocks from the site that also analyzed contain Lineal Megalithic Scripts are being analyzed

Fixed rocks placed between the station and the Riotinto River course strongly fixed to the earth bed only the top being visible. These rocks were engraved with lineal megalithic scripts. These scripts are for us precursors or Iberian–Tartessian scripts (Delgado *et al.* 2007, Flores-Caballero, 2011, Arnaiz-Villena *et al*. 2022d, Arnaiz-Villena *et al.* 2023)

Photography

A Sony Camera Cybershot 14.1 Megapixels Carl-Zeiss lens Vario-Tessar and Sony Xperia G3112 cellular phone camera were used for photograph work. Magnification of photographs and computational analyses of rocks have been performed with Adobe Illustrator 2020 and Windows 11 images visualizer. All analyzed photographs were taken

by Antonio Arnaiz-Villena (AAV), and they may be used under complete citation of paper and permission, as law permits.

Only some of the photographed rock/stones with signs have been studied. a more exhaustive study is ongoing on the signs of 6 other rocks

Methodology used for proposing a translation hypothesis for incised Lineal Paleolithic Signs or Inscriptions: Basque-Iberism (Arnaiz-Villena 2000)

We have followed a methodology which is similar to that proposed by Greenberg and Ruhlen (Ruhlen 1994). Our premises for approaching these Usko-Mediterranean languages are:

1) Languages may correctly be classified, and decipherment approached with 10-20 "diagnostic" cognates (i.e. the personal pronouns and other frequently used cognates like plant names, family generics and tools and common life terms existing in Neolithic and pre-Neolithic societies). We use phonology and semantics similarities.

2) Most of the written ancient Mediterranean languages studied previously by us (i.e. Iberian-Tartessian, Etruscan, Linear A and others) refer to an apparently common religion (Poulianos 1969; Arnaiz-Villena and Alonso-García 1998; 2007; Arnaiz-Villena *et al.* 2001a). This decipherment has been possible to the Basque-Spanish translation of words found in the above-mentioned extinct languages and showing a Basque correspondence. The topics found in this religion are: the Mother (Ama= mother, in Basque (B.)), the way of the Zen (dead, in B.) towards another life, going through The Door or Atan (B.). The flames (Kar, B.), which make the dead to be afraid, etc.

A detailed transcription and translation hypotheses are found in (Arnaiz-Villena 2000; Arnaiz-Villena and Alonso García 2007; Arnaiz-Villena *et al.* 2001a).

3) Most of these deciphered "Usko-Mediterranean" languages refer to the following matters:

A. Religion and after death (90%).

B. Accountancy related to food-storage and other topics.

This skewed thematic writing may be due to that those writings have been better preserved in sanctuaries and/or palaces, and not in normal living people housing (the latter being constructed with more perishable materials). Also, Neolithic and pre- Neolithic societies may have used written words as a magic or totemic sense related to permanent keeping of possessions and also to securing a proper and pleasant after death life; casts of clerks (related or not to religion) could have further driven this tendency in order to keep

up with privileges. In addition, it is obvious that primitive societies felt less secure that nowadays more complex ones; this could have led people to find religion and food register to be essential.

4) There are groups of words that are found in the different languages (Arnaiz- Villena 2000), i.e.: Atinas (B.), the door of darkness. Other idiomatic expressions preserved in both ancient Iberian and Basque are shown in chapter 9 of the same reference.

5) Beginning and ending of words in Iberian §- Tartessian signary are problematic and unless meaning is known, it is very difficult to define them. Only known and repeated meanings (in several languages) are taken as sound cognate identification.

6) Common and proper names are almost impossible to distinguish. Many proper names come from a common name like in English "Rose" and also in Mediterranean languages like Basque (for males, Bilebai= Circumcision; Gurutz= Cross; Eztegu= Wedding; Lor-= Flower; Aintza= Glory; Sein= Innocent; Lin= Linen; Ama=Mother; Edur= Snow; Gentza= Peace; Deunoro= Saints; Bakarr= Loneliness) and Spanish (for females: Azucena= White Lily; Gloria= Glory; Cruz= Cross; Flor= Flower; Inocencio= Innocent; Lino= Linon; Nieves= Snows; Paz= Peace; Santos= Saints; Soledad= Loneliness. Ancient societies tended to name people with common names (Great Bear, Eagle, Sitting Bull), as it is well known with North American Indians.

7) Basque language has remained with little modifications throughout time, because invasions have not modified this and other Basque society characteristics (Collins 1989).

8) Basque language was much more widespread than its present-day limits (Venemann 2003; Intxausti 1992).

Transliteration and translation hypothesis of Usko-Mediterranean languages including Iberian

Iberian-Tartessian, Etruscan and Minoan Linear A have been transliterated and a translation proposed, as referred in (Poulianos 1969; Arnaiz-Villena *et al.* 1999; Arnaiz-Villena 2000). Basque-Spanish cognate meanings have provided the basis for the translation. Berber has been distinguished from the Arab contamination by comparison with Basque (Sota *et al.* 1976; Keretxeta 1990), Iberian-Tartessian (see Chapter 9 of Arnaiz-Villena 2000) and Arab (Corriente-Cordoba 1977). The ancient Lybic scripts were studied from (Chabot 1940a; 1940b; 1941; Harden 1971); some of them were written in Punic characters. Directions of the scripts were generally vertical and only assessed by the sense of meaning (Arnaiz-Villena *et al.* 1999). Etruscan texts were taken

from D'Aneusa (1997). Hittite, Sumerian, Eblaic, Elamite, Ugaritic, Egiptian and Guanche texts were taken from the transliterated references of the most recognized World specialists (see references list of Arnaiz-Villena, 2000, chapter 9 pages 210, 245, 246) (See Arnaiz-Villena *et al.* 2001a, 2001b, 2002).

Results

Fig. 8 Lineal Megalithic Scripts or Iberian inscriptions found in a polished rock in Riotinto mines, Huelva, Spain. An interpretation of scripts transcription and translation of some signs found in this rock is put forward as follows Composition No 2 could be BA+KE=BAKE=PEACE.No 4 composition could be (A)M(A)=THE MOTHER, since lecture direction is uncertain. The same caveat applies to Figs 9 and 10, with the sign V (see Appendix I) (Photograph by AAV)

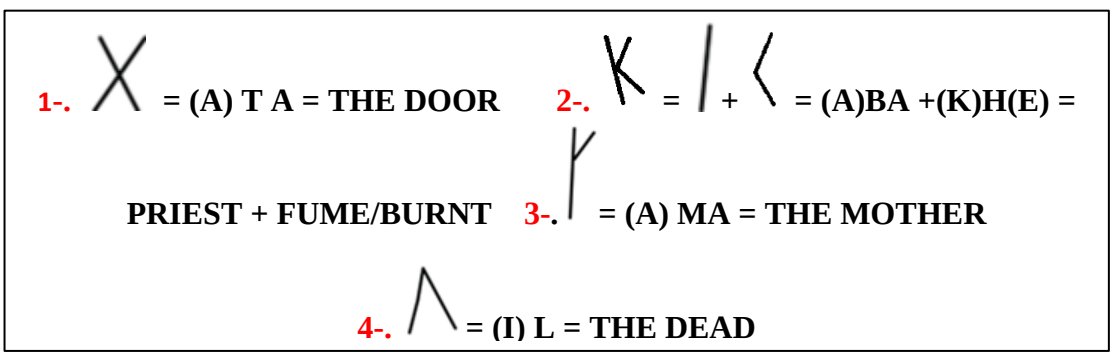


Fig. 9 Lineal Megalithic Scripts or Iberian inscriptions found in a polished rock in Riotinto Mines, Huelva, Spain. An interpretation of scripts transcription and translation of some signs found in this rock is put forward as follows. See **Fig. 8** footnote. (See Appendix **I**) (Photograph by AAV).

1-. = **(A) T A = THE DOOR** **2-.** = **(A)BA = YES, PRIEST**

3-. = + = **(A)TA + (A)BA = THE DOOR; YES, PRIEST**

4-. = **(I) L = THE DEAD**

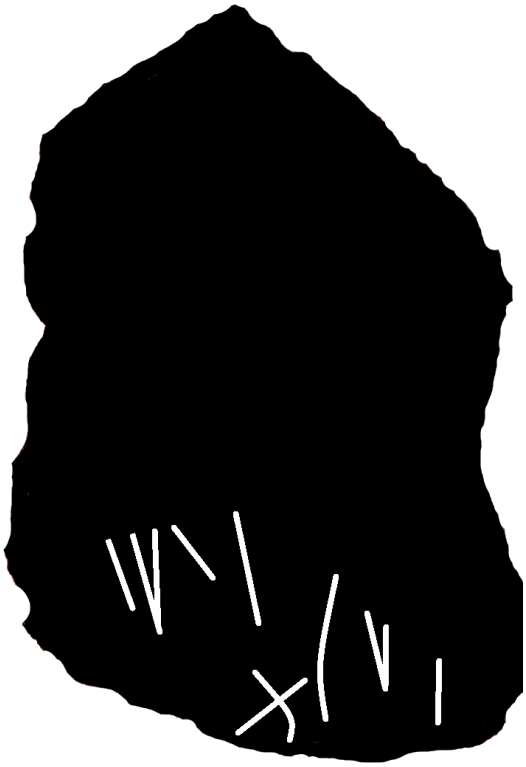


Fig. 10 Lineal Megalithic Scripts or Iberian inscriptions found in a polished rock in Riotinto mines, Huelva, Spain. An interpretation of scripts transcription and translation of some signs found in this rock is put forward as follows (See Appendix **I**, and **Fig. 8** footnote) (Photograph by AAV):

1-. | **= (A)BA = YES, PRIEST** **2-.** V **=** Λ **= (I) L = THE DEAD**

3-. X **= (A) T A = THE DOOR**

Discussion

Solomon King Mines and Riotinto mines

The fact that King Solomon associated to Tyrian (Phoenician) king Hiram fleet in order to import metals and other goods periodically points out to Mediterranean countries where their original mines were established. The most important mines in the area were by that time extant in South West Iberia: Riotinto mines. It is thus feasible that Riotinto mines were the King Solomon mines (https://www.sfarad.es/la-leyenda-del-rey-salomon-en-huelva/). These mines could have been exploited in the last 5,000 years ago (https://oa.upm.es/69796/3/Rio_Tinto_Mining_Park_spain.pdf) See also, the following reference: Father Enrique Florez in "España Sagrada" (1757), Father Juan Pineda "Historia del Rey Salomon" (1609) and Rodrigo Caro "Antigüedad de Sevilla" (1634) They fully explain the relationship of King Solomon wealth and "Mines" with Riotinto mines, but their knowledge has been disregarded without further studies.

In addition, many more rocks with inscriptions are recorded by us in the Los Frailes Railway station close Riotinto River which are being studied. A sacred place may not be discarded: close to Los Frailes hill top there is a romanic or pre-romanic (Tartessian) fortress (https://www.huelvainformacion.es/provincia/arqueologos-fortificacion-cerca-Riotinto-Campillo_0_1875712728.html) and this may be a sign of Los Frailes being a sacred place. Finally, Urium was known as a city apparently placed into the Riotinto Mines (Ptolomey, II,10; Plinium the Elder, Natural History, III, 7). Urium roman or pre-roman name gathered miners and a town structure has been found within the mines: about ancient 40 water-wheels (norias) have also been found across the Riotinto mines area. The most complete being at the Huelva Archaeological Museum.

Metals

The metals richness may have been a main factor of heavy population's attraction after the Paleolithic Epoch for constructing such a megalith density. However, direct relationships of metal abundance and Tartessos has not yet been established, although some of the abundant megalithic constructions (not the oldest ones) have been carried out in Neolithic and Chalcolithic ages, **Fig. 11** (Arnaiz-Villena *et al.* 2013, Perez-Macias

1996, 2013, 2018). It may be that control and toll of Strait of Gibraltar (Hercules Columns) brought richness to the Area. However, many dolmens/megaliths and Chalcolithic/Bronze Ages are also under review because may have different dating in different places.

However, it is evident that the most ancient classic dolmenic structures in Atlantic/Mediterranean Euro- African Area are placed in Southwest Iberia i.e.: Portugal Algarve and further North and Spain's Huelva, Extremadura and Andalucia (Fig. 6 map). Distribution is coincident with the Iberian Pyrite Belt (Fig. 2) and extends North and West. It is also coincidental with the wealthy Tartessian placing that was described before Athens splendor (Celestino-Perez and Lopez-Perez 2020).

Fig.11 'Pozuelo' Dolmens. They are close to Riotinto mines in Zalamea la Real and example of many others in South West Iberia (Tartessos area).

Tartessos

It has attracted many foreign archeologists and more scholars to study it than Spaniards or Portuguese in the past. For example, Elena Wishaw (barely recognized), a British researcher, came to look for Atlantis, which she identified in part with Tartessos. She established at Niebla (Huelva) and has now a statue, a small museum, and a film for visitors of the castle of the Duke of Niebla (Guzman el Bueno, who founded the Medina Sidonia Dukedom). The castle could not exist now without her work (Acosta 2012). She came primarily looking for Atlantis in the Tartessos Kingdom frame: she proposed a place of Atlantis in Tartessos area (https://es.wikipedia.org/wiki/Elena_Wishaw). She followed on this, mostly to Adolf Schulten (Schulten 1949 in 1972) who raised interest for both Tartessos and Numancia

(Spain) around the World, after Bonsor (2017). Historiography of Tartessos can be read on Celestino-Perez and Lopez-Perez (2020), completed by Schulten (1972).

However, it is intriguing that in Cancho Roano archaeological sites hundreds of typical Attic ceramics have been found (Map, **Fig. 6**): these ceramics are common in all half South and East of Iberia. However, it is believed to come from Athens, where their ceramics are less prevalent (Celestino and Baquedano 2023, Catalog of "the Last Days of Tartessos", exhibition presently ongoing at Archeological Museum at Alcalá de Henares, Madrid, Spain). Tartessos and other Iberian areas were extensively making black-orange ceramics, supposedly being imported from Athens before it is known.

Tartessos is documented to starting by 8th Century BC (Celestino-Perez and Lopez-Ruiz 2020). Athens high peak culture was dozens or hundreds of years later. The true origin of these "Attic" ceramics should, at least, be discussed in the case of Iberia and Tartessos this type of black-orange ceramics was widespread throughout Mediterranean coasts by 5th Century BC (https://www.jsfor.org/stable/30096326). Argantonio (King of Tartessos), Gargoris and Habis (first Iberian culture founders) and Heracles hero are all linked to Iberia and surroundings. Pompeyo Trogo/Justino collect their history-mythology about Tartessos and that the fight between Titans (Atlas, Oceanus, Chronus, Tethys) against Gods (Zeus, Demeter, Hera) took place in Tartessos woods who had written texts since 6000 years BC (Strabo 1998; Celestino-Perez and Lopez-Ruiz 2020). This history is also found in Hesiod writings (Theogony, Works and Days written about 7th century DC).

In summary, Tartessos existence is well documented and its influence according to archaeology shown in map (**Fig. 6**) and includes Los Millares civilization (close to Almeria city, 5000 years BC) and El Algar civilization 2200 years BC, Bronze Age, and the advanced city of La Bastida (2,200-year AD, Totana, Murcia, Spain) a sophisticated culture.

The relationship between Tartessos and these ancient East Iberia Mediterranean cities is unknown; however, two traits join them: 1) Tartessian faces recently extracted from Casas de Turuñuelo (**Fig. 7**) and the Lady of Lucero found at the Segura River Mouth (**Fig. 6** map) exhibit striking similarities with non-natural conventional sculpture traces (**Fig. 7**). 2) Iberian Tartessian writing. We do not make differences, because only time and place stratification are found by us and most signs are exchangeable (Arnaiz-Villena 2000). Espança Portuguese signary and other Spanish signaries (Castellet de Bernabe,

Liria, Valenci; Tos Pelat, Gerona) are controversial, and comparisons among them are lacking.

Both these very old Iberian ancient cities areas write with the same Iberian-Tartessian signary. A relationship is postulated. Tartessian was writing 6000 years BC according to Strabo 1998. Iberian-Tartessian signary (Appendix **I**) is related to Basque language and probably is a result of Lineal Megalithic Scripts evolution (Arnaiz-Villena 2000; Arnaiz-Villena and Alonso-García 2007) (**Figs 8-10**).

The question of Basque being similar or identical to Old Iberian Language is indirectly affirmed by Pompeyo Trogo/Justin in "Epitome". Trogo had a direct information from Pompeyo and Cesar, through his grandfather and father respectively. Middle Age scholars also follows Basque-Iberism by identifying Basque as the original language of Iberia,I.e.: St Isidoro and bishop Jimenez de Rada. Then, Alfonso X the Wise and the Catholic Kings, and immediately after Charles the 5th and 1174 Phillip the 2nd, all believed in Basque Iberism. However, Koldo Mitxelena, and Antonio Tovar (about 1950-1960 AD) doubted about Basque and Iberian relationship and a dogmatic academic group of scholars raised in Spain, who bluntly attacked Basque-Iberism. This school has somewhat been stopped because of the "The Irulegui Hand" appearance in 2023. Basque Iberism is again established (https://en.wikipedia.org/wiki/Hand_of_Irulegi).

We have considered Lineal Megalithic Scripts, shown in **Figs 8** to **10** as stages of this writing going to other lineal languages representations: Iberian, Runes, Etruscan, Latin, Greek, Berber, etc. (Arnaiz-Villena *et al.* 2021b).

Lineal signaries have been found in a big area in megalithic context (or not), showed in **Fig. 12**. Pichler and others, (2003) found them similar to other signs found in southern Europe, some of them dated 5000 years BC. The appearance of the same lineal Paleolithic scripts signs in these areas is related to a probably common religious funerary context (**Fig. 13**).

Meaning of signs could be explained by the Paleolithic/Neolithic religion of the Mother (Arnaiz-Villena *et al.* 2022c) and it finally could have given rise to Iberan-Tartessian signary (Appendix **I**) and more clear Iberian-Tartessian symbols in rocks.

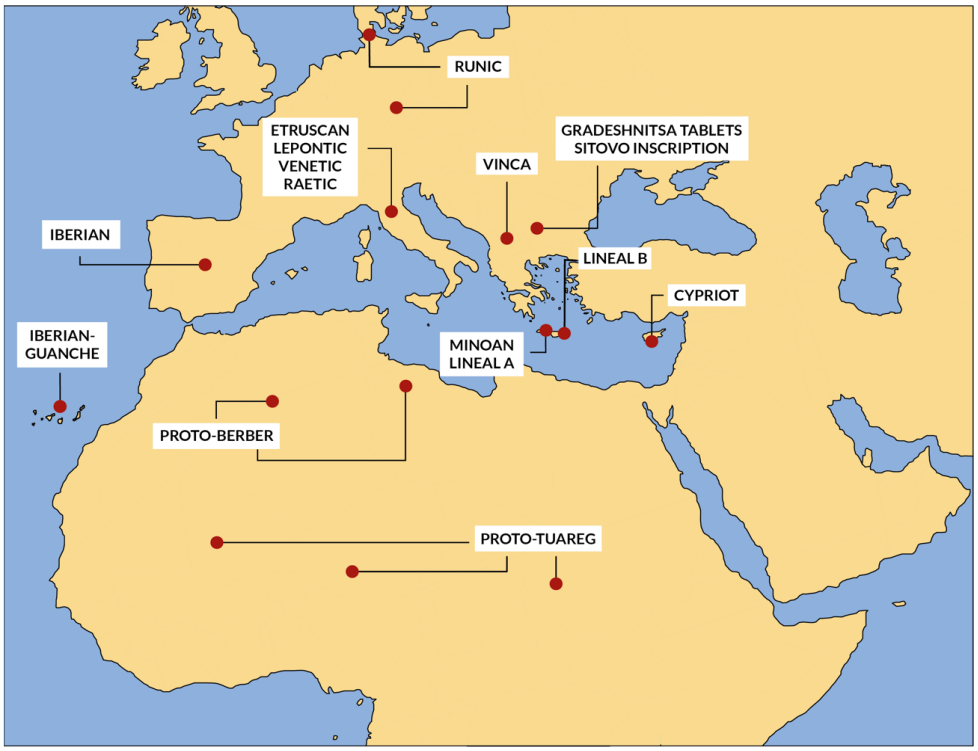


Fig. 12 Map showing Ancient Lineal Writings of Europe, Mediterranean Area, North Continental Africa and Canary Islands.

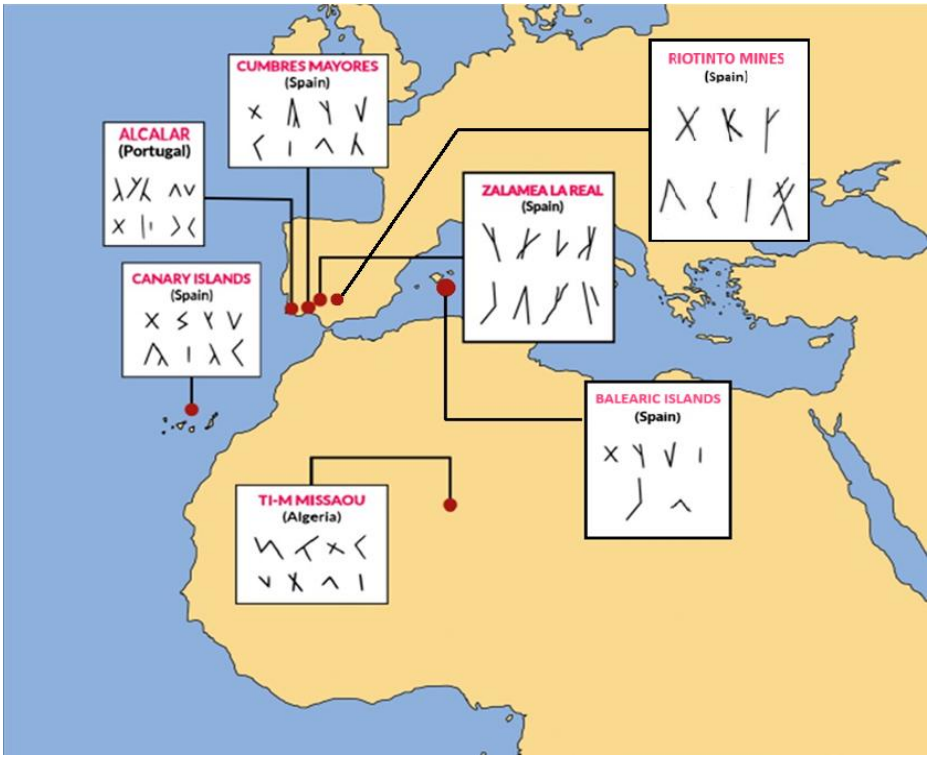


Fig. 13. Rock scripts included in Iberian-Tartessian semi-syllabary (Appendix **I**) are found in a wide extension area including Cumbres Mayores (Huelva, Spain), Alcalar (Portimao, South Portugal), Canary Islands (Spain and Ti-m Missaou (Algeria, Sahara Desert). These scripts may be found in a megalithic context (5000-3000 years BC) (Arnaiz-Villena *et al.* 2020a; 2020b; 2021a; 2021b; 2022a; 2022b, 2023a).

It also supports our hypothesis that when desertification started in a fertile and populated Sahara emigration occurred and after 10.000 years BC. Finally, Saharo-Canarian circle of culture extension including lineal Atlantic and Mediterranean Euro-Afican writing is possible (Arnaiz-Villena *et a*l. 2019a, 2019b, 2020a, 2020b, 2021a, 2021b) (**Fig. 14**)**.** Finally, two megalithic almost identical calendar representation monuments (*Quesera-Cheesboard*) have been found in both the easternmost part of Sahara area (Middle East) and the westernmost part of this Sahara area the Canary Islands (**Figs 12, 13** and **14**). Thus, green Sahara migrants when desertification occurred after 10.000 years BC had a common culture which has influenced Mediterranean writing, language and genetics (Arnaiz-Villena *et al.* 2023b, Arnaiz-Villena *et al.* 2024).

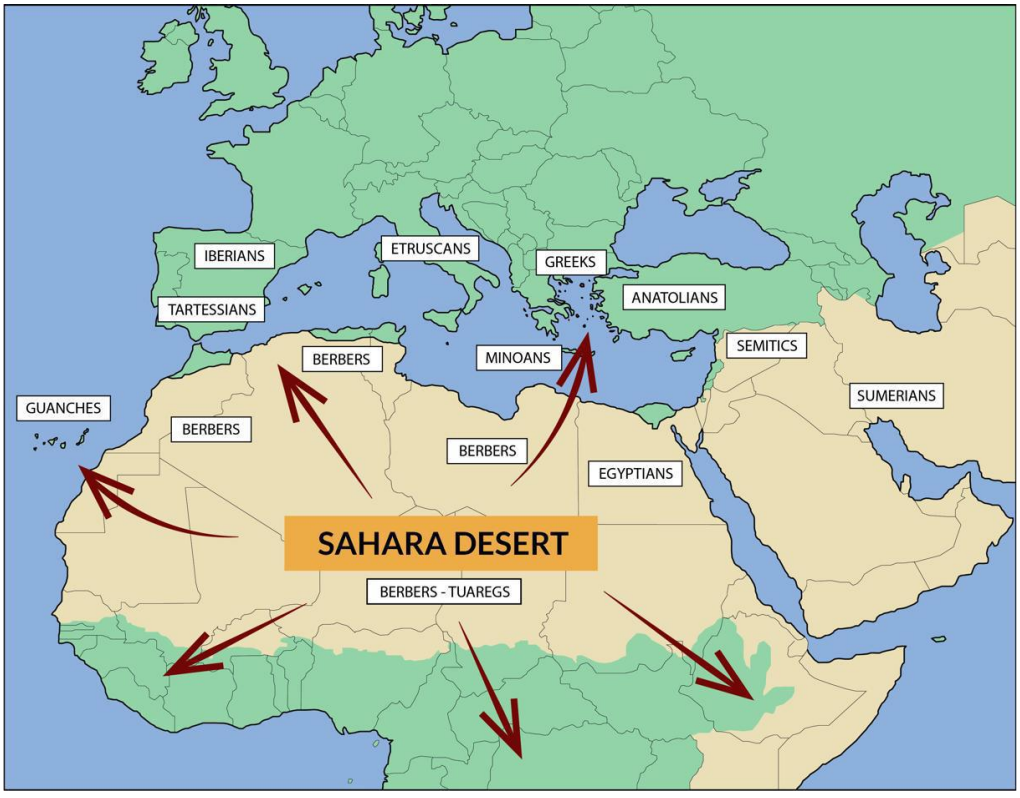
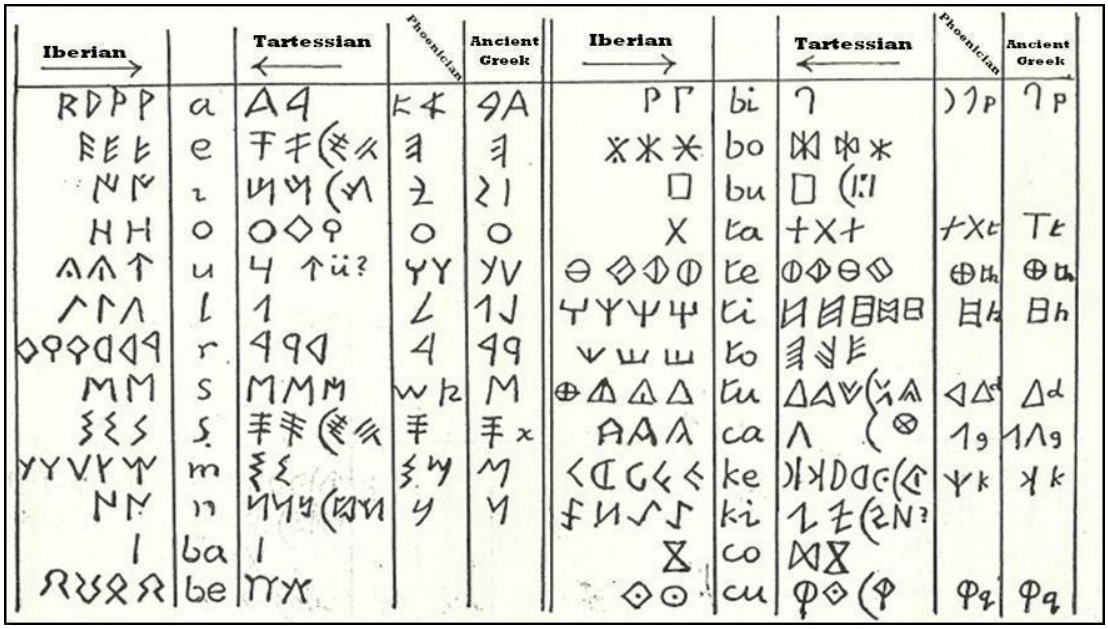


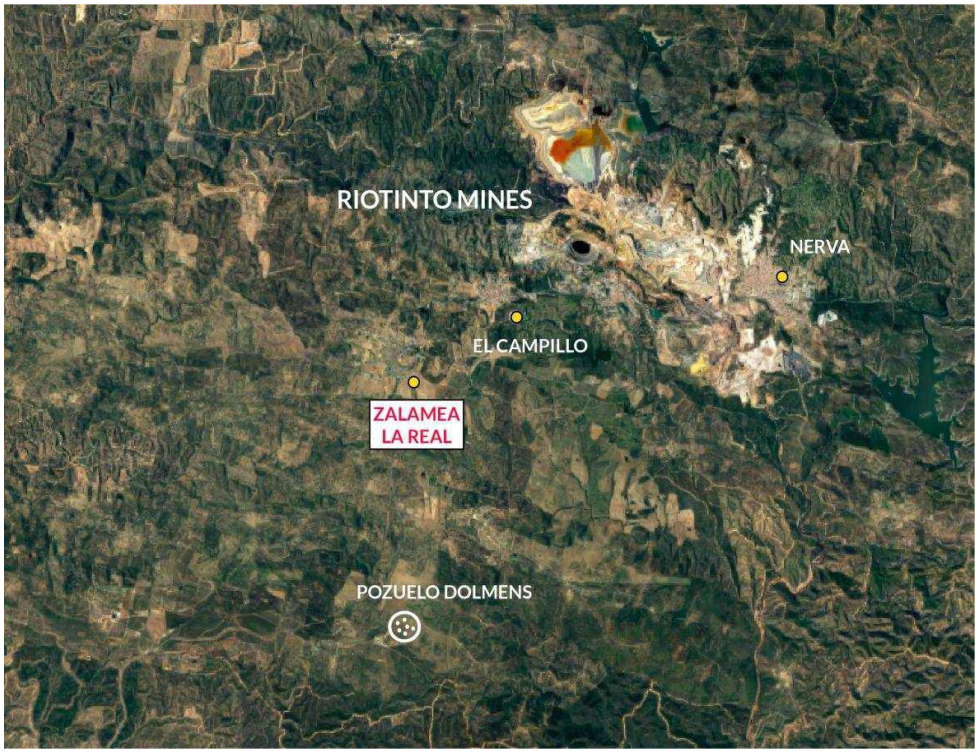
Fig. 14. Map showing how African/Eurasian Lineal writing of different languages could have been transmitted (see **Fig. 12**). However, Megalithic and Paleolithic Lineal culture traces are wider. Mediterranean area showing classic populations (squares). Arrows represent population movements before 3,000 years BC. 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). Semitic people were nomadic people, comprising Jews, Arabs, and Phoenicians. Further details can be seen in references; Arnaiz-Villena *et al.* 1999; 2001a; 2001b; 2002).

Appendix I



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

Appendix 2



Riotinto mines has been one of the most important open-pit mining complexes (in map, a white impressive hollow that resembles a Moon landscape) since prehistory located on the Iberian Pyrite Belt. Iron, cooper and silver have been traditionally extracted from these mines. In 2005, the Riotinto mining area was declared an Asset of Cultural Interest with the category of historical site.

Iron Hil Gallery within Riotinto mines. Riotinto River main source is about 600m below this point within the Iberia Pyrite Belt. Also, the river appearance on surface us close by this Hill (Herrera *et al*. 2022)

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