

Research Report

Lineal Megalithic Scripts found at Degollada de Facay, Fuerteventura (Canary Islands, Spain): A support of prehistoric megalithic Guanche Culture

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Abstract - Lineal Megalithic Rock Scripts have been found by us: 1) associated to megaliths in Southern Iberia Dolmens at Alcalar Dolmen (Portimao, Portugal), Cumbres Mayores Dolmens (Huelva, Spain) and in a fallen menhir at Zalamea la Real (Huelva, Spain); 2) not associated to megaliths in rocks or stones sizing from a fist in size to 110 cm or more at Zalamea la Real (Huelva, Spain) and other Malaga coastal sites; 3) in widespread rocks and stones in all main Canary Islands; and 4) in an Algerian Sahara shelter (Ti-m Missaou, Ahaggar Mountains area). These lineal megalithic rock scripts are sometimes identical to those of Iberian-Tartessian signary or are admixed with them on rocks. Other authors have also found them in several parts of southern Europe and also in Canary Islands. Some of the signs are repeated and have for us a funeral and religious meaning on the basis of Mother Goddess neolithic/paleolithic religion and Basque Iberian correspondence. It is postulated that these scripts may be the origin of Iberian-Tartessian signary and/or that these widespread stones/rocks were written by people who were learning to write, in contrast to, for example, the defined Iberian scripts found both at Lanzarote and Fuerteventura (Canary Islands), sometimes admixed with them. In the present paper, we describe Lineal Megalithic Script on rock/stones at a pass (between a chain of volcanos or “degollada”) on the way from Tefía to Tetir, close to Fuerteventura capital, Puerto del Rosario. These Lineal Megalithic Scripts are postulated to be precursors of lineal writing of Berber, Iberian-Tartessian, Etruscan, Old Italian Languages, Minoan, Latin, Greek, and others like Runes, Grandeshnitsa and Vinca scripts.

Keywords: Tefía, Tetir, Fuerteventura, Zalamea, Menhir, Guanche, Tartessos, Degollada, Facay, Megalith, Scripts, Sahara, Alcalar, Cumbres Mayores, San Bartolomé, Iberian, Latin, Greek, Runes, Etruscan, Minoan, Canary Is, Majo

Introduction

Lineal rock inscriptions in Lanzarote Island were described and exposed at the Arrecife museum (Lanzarote) in 1980 by Brito and Espino (Brito and Espino 1980). These inscriptions were named “Latin” and found widespread by Fuerteventura and Lanzarote Islands (Canary Islands) (Pichler 1995; 2003). However, these inscriptions were transcribed and translated by using the old Iberian semi-syllabary (Gomez-Moreno 1949; 1962) and its Basque correspondence (Arnaiz-Villena *et al.* 1999; 2001a; Arnaiz-Villena and Alonso-García 2001; 2012). They have been found in all main Canary Islands (Arnaiz-Villena *et al.* 2020a), and they have been named as Iberian-Guanche inscriptions by us and never translated from Latin (Arnaiz-Villena *et al.* 2019).

In this paper we describe inscriptions in widespread stones/rocks (some of them half-earthed) between 20-120 cm size placed at “Degollada de Facay” (“Degollada”=mountain pass, Fuerteventura Island, Figs. 1 and 2). The place is a chain of volcanic mountains (“cuchillo”) and it is a pass in the way from Tefía to Tetir villages (Figs. 1-3). It is described that a Facay (or Faycan or Guanche leader) of Fuerteventura Island lived there, and remains of prehistoric constructions have been found. Two springs/fountains were established there (belonging to Spanish Kings) only for human use because of the Fuerteventura aridity in modern times. These volcanoes/mountains chain runs in parallel to Fuerteventura coast (Fig. 1) (<https://fuerteventuraimagenes.com/morro-y-degollada-de-facay/>). Tefía prison was notorious because it was a hard labour work prison for Spanish homosexuals and rival politicians during Spanish Franco dictatorship (Colonia Agrícola Penitenciaria). A monument in this place remembers this fact and today it is a youth hostel (https://es.wikipedia.org/wiki/Colonia_Agr%C3%ADcola_Penitenciaria_de_Tef%C3%ADa).

In summary, Degollada de Facay could have been a prehistoric religious and leaders-shelter place having lineal rock Iberian-Guanche inscriptions or their schematic precursors in rocks and stones (Arnaiz-Villena *et al.* 2021a).

In this paper we study Iberian-Guanche scripts (and/or their precursors) which are abundant in “Degollada de Facay” rocks and stones.

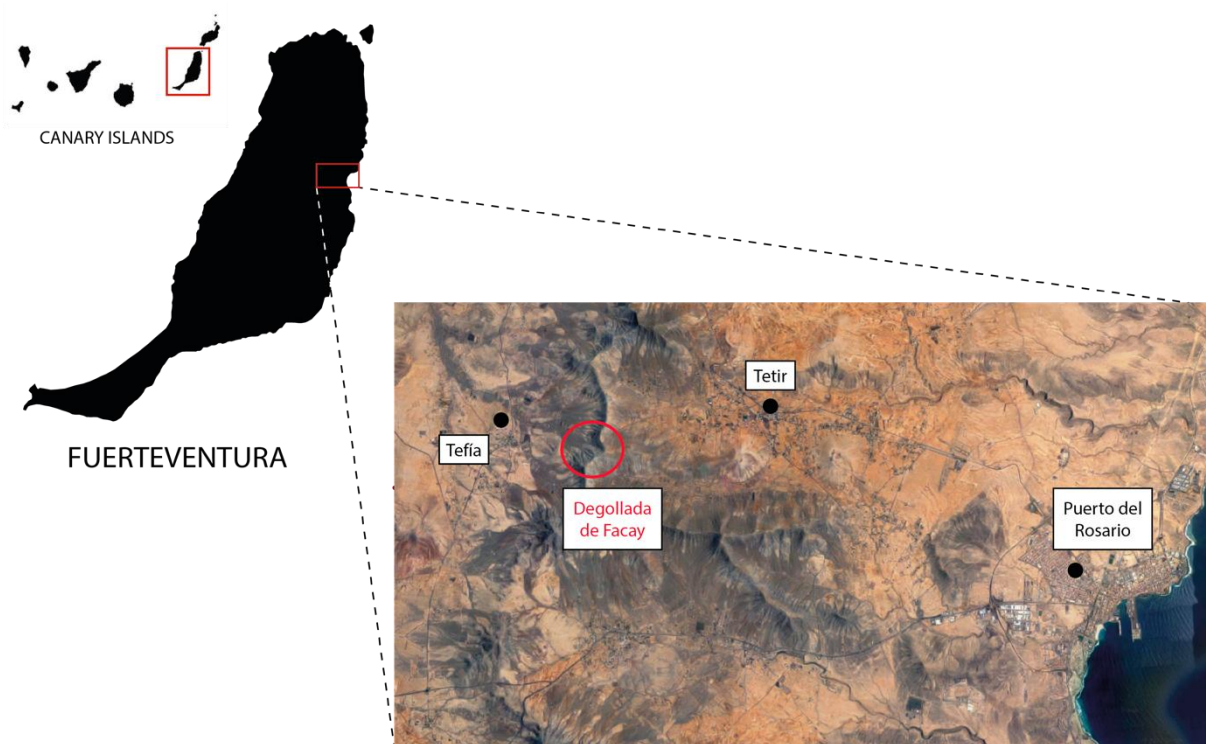


Fig. 1. Map showing Fuerteventura Island (Canary Islands, Spain) and the location of Degollada de Facay, near Tetir and Tefía villages, and Puerto del Rosario capital city.



Fig. 2. Degollada de Facay photograph taken from Tefía village, Fuerteventura (Canary Islands, Spain). Latitude: 28.31N, longitude 13.58W (photograph by AAV).



Fig. 3. Photograph of an informative panel showing distances to Degollada de Facay and Tetir village from Tefía village. It is placed at Tefía cemetery (photograph by AAV).

Material and methods

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 Mac OS images visualizer. All photographs were taken by Antonio Arnaiz-Villena (AAV), and Marcial Medina (MM) and they may be used under complete citation of paper and permission, as law permits.

ONLY SOME OF THE ROCK/STONE SIGNS HAVE BEEN STUDIED. A MORE EXHAUSTIVE STUDY IS ONGOING IN THE PRESENTED ONES (SEE BELOW) AND IN OTHERS.

Methodology used for proposing a translation hypothesis for “Latin” or Iberian-Guanche 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; 2001; Arnaiz-Villena *et al.* 2001). 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, download chapter; Arnaiz-Villena and Alonso García 2001; Arnaiz-Villena *et al.* 2001).

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 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 than 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 7, section 2.6 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 7, 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, Egyptian 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, which may be download from

<http://chopo.pntic.mec.es/~biolmol/publicaciones/Usko.pdf> (See Arnaiz-Villena and Alonso-Garcia 2001).

Results (Figs. 4 – 10)

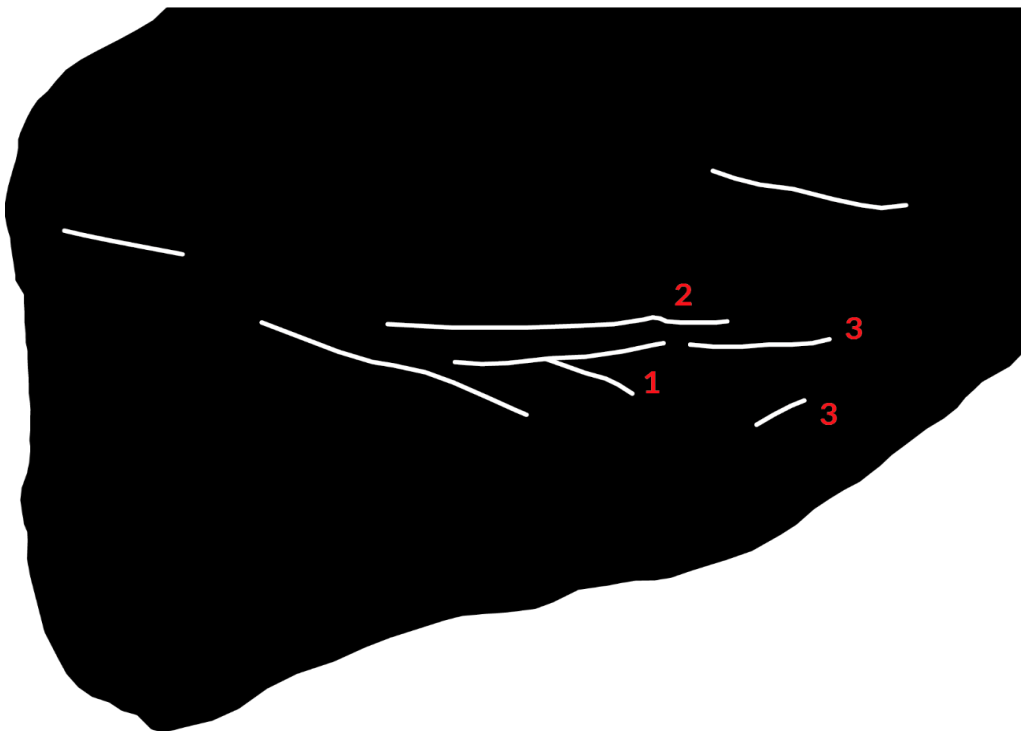
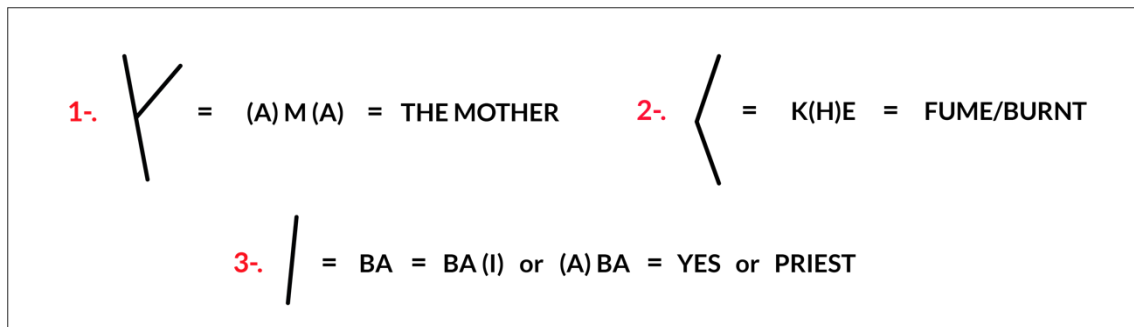


Fig. 4. Lineal Megalithic Scripts or Iberian inscriptions found in a polished rock in Degollada de Facay, Fuerteventura, Spain (28°31'32.8"N, 13°58'12.5"W). These scripts are very similar to other Iberian scripts found in other Canary Islands ([Arnaiz-Villena et al. 2019](#); [2020a](#); [2020b](#); [2021c](#)), Ti-m Missaou (Algerian Sahara Desert, close to Mali) ([Arnaiz-Villena et al. 2021a](#)), CumbresMayores (Huelva, Spain), Alcalar (Portimao, Portugal) and Zalamea la Real (Huelva, Spain). An interpretation of scripts transcription and translation of some signs found in this rock is put forward as follows (see Appendix I) (Photograph by MM):



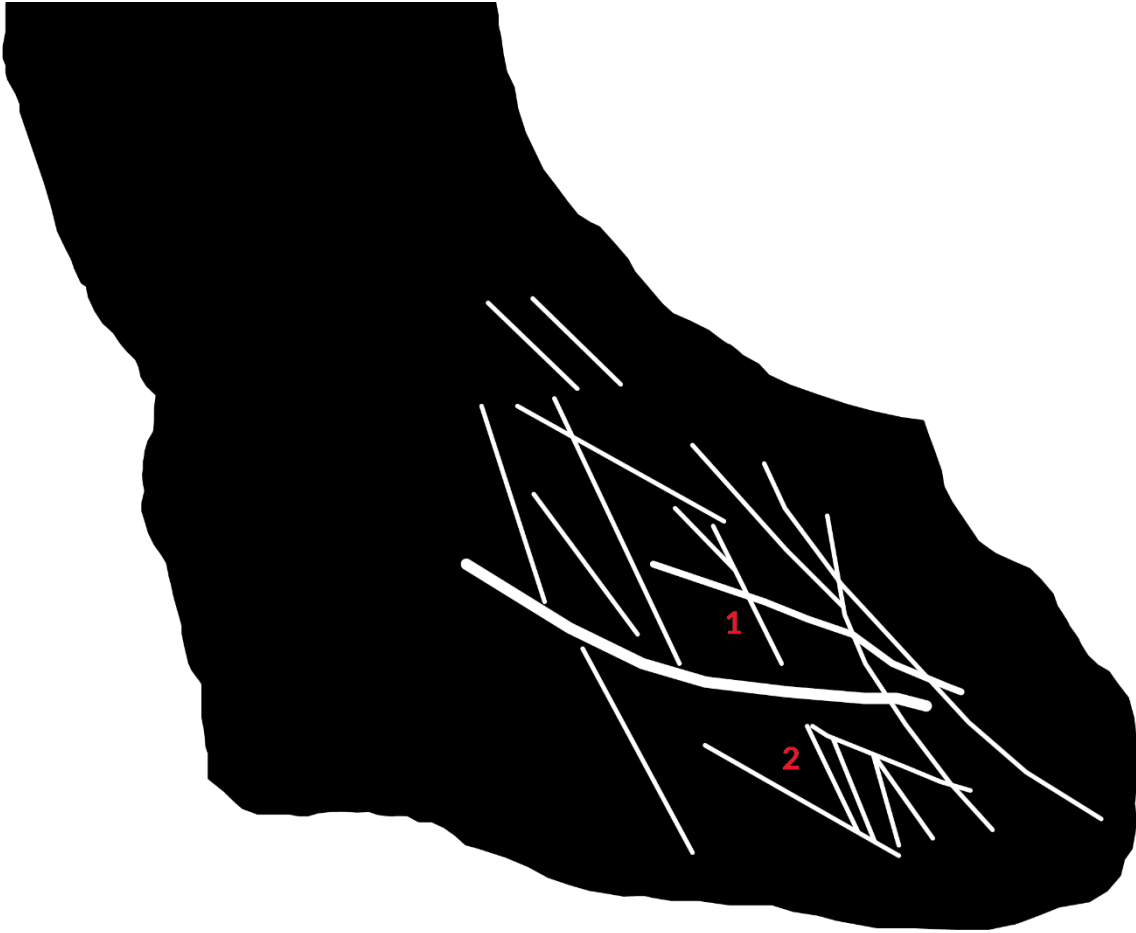
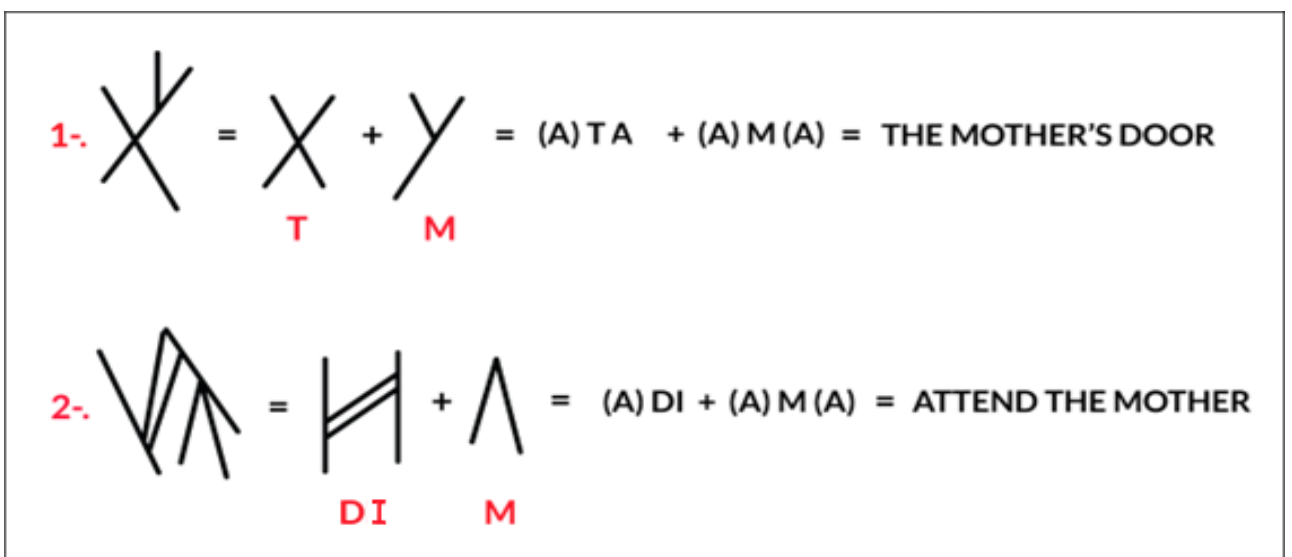


Fig. 5. Lineal Megalithic Scripts or Iberian inscriptions found in a polished rock in Degollada de Facay, Fuerteventura, Spain (28°31'32.8"N, 13°58'12.5"W). An interpretation of scripts transcription and translation of some signs found in this rock is put forward as follows (see Appendix I) (Photograph by MM):



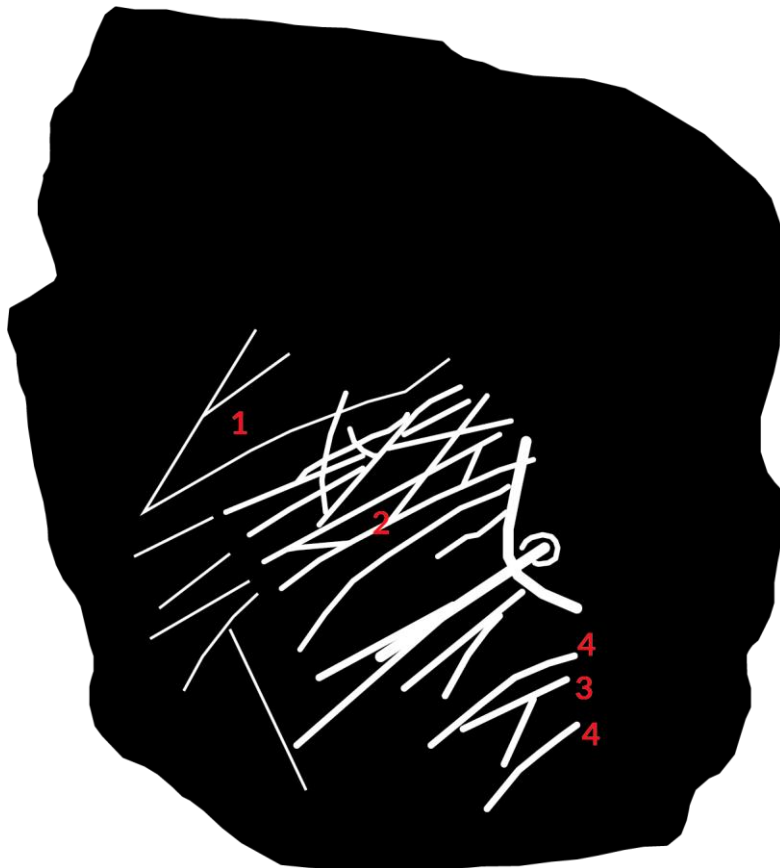
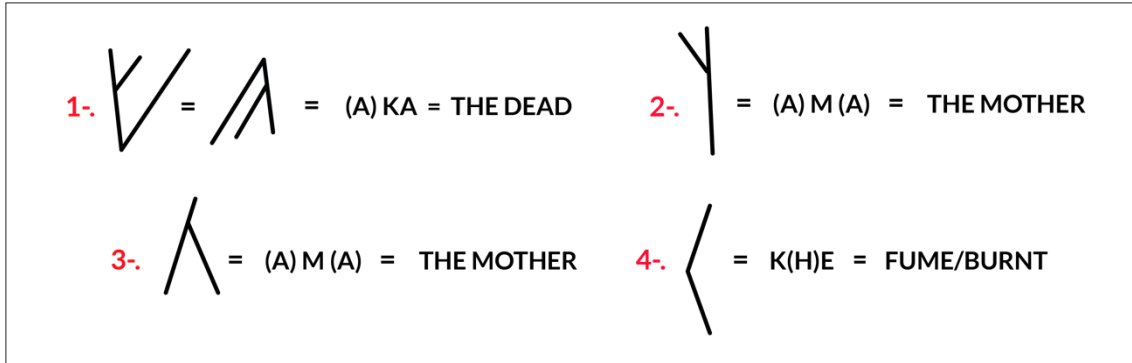


Fig. 6. Lineal Megalithic Scripts or Iberian inscriptions found in a polished rock in “Degollada de Facay”, Fuerteventura, Spain (28°31'32.8"N, 13°58'12.5"W). An interpretation of scripts transcription and translation of some signs found in this rock is put forward as follows (see Appendix I) (Photograph by MM):



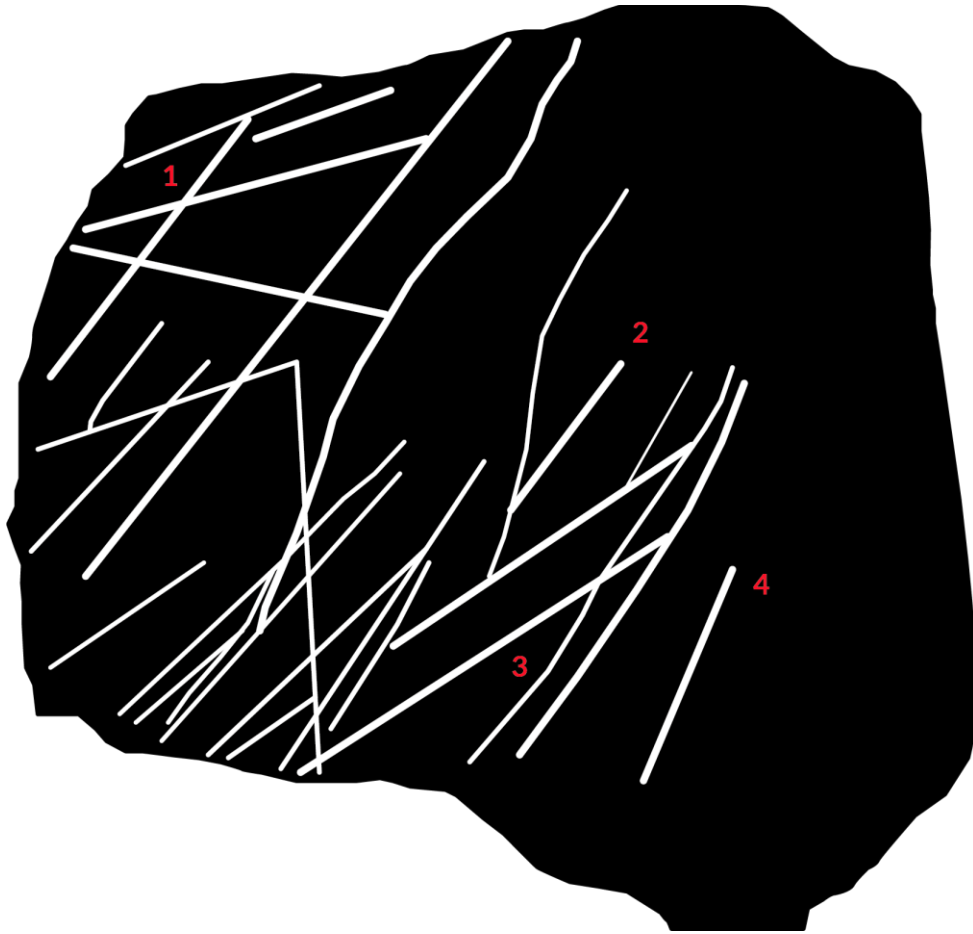





Fig. 7. Lineal Megalithic Scripts or Iberian inscriptions found in a polished rock in “Degollada de Facay”, Fuerteventura, Spain (28°31'32.8"N, 13°58'12.5"W). An interpretation of scripts transcription and translation of some signs found in this rock is put forward as follows (see Appendix I) (Photograph by MM):

1-.  = (A)M(A) = THE MOTHER

2-.  = (A)KA = THE DEAD

3-.  = S(U) = FIRE

4-.  = BA = BA(I) or (A)BA = YES or PRIEST

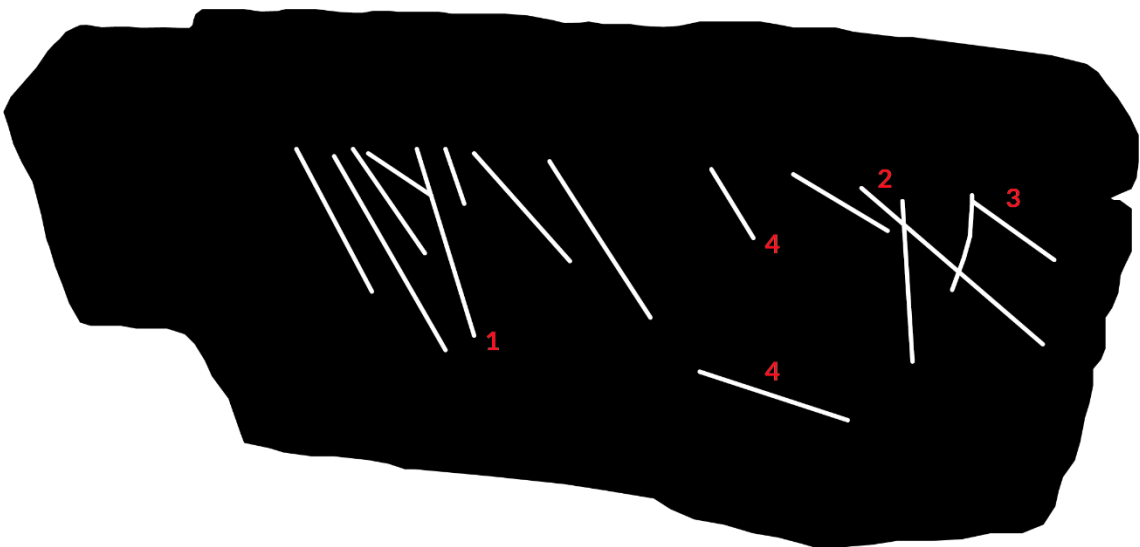
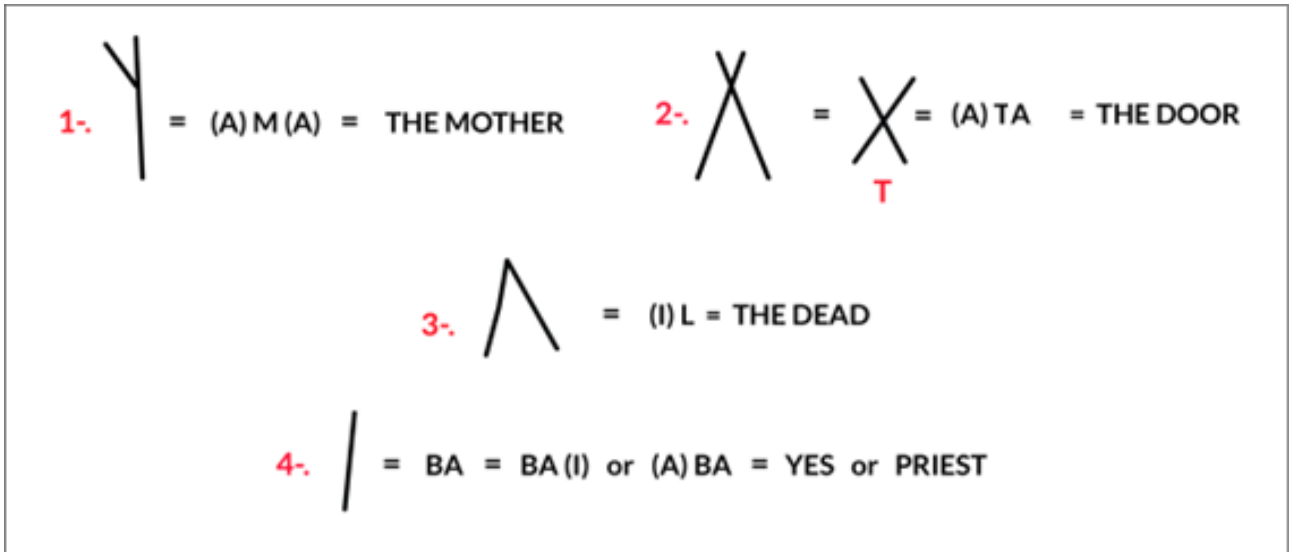


Fig. 8. Lineal Megalithic Scripts or Iberian inscriptions found in a polished rock in “Degollada de Facay”, Fuerteventura, Spain (28°31'32.8"N, 13°58'12.5"W). An interpretation of scripts transcription and translation of some signs found in this rock is put forward as follows (see Appendix I) (Photograph by MM):



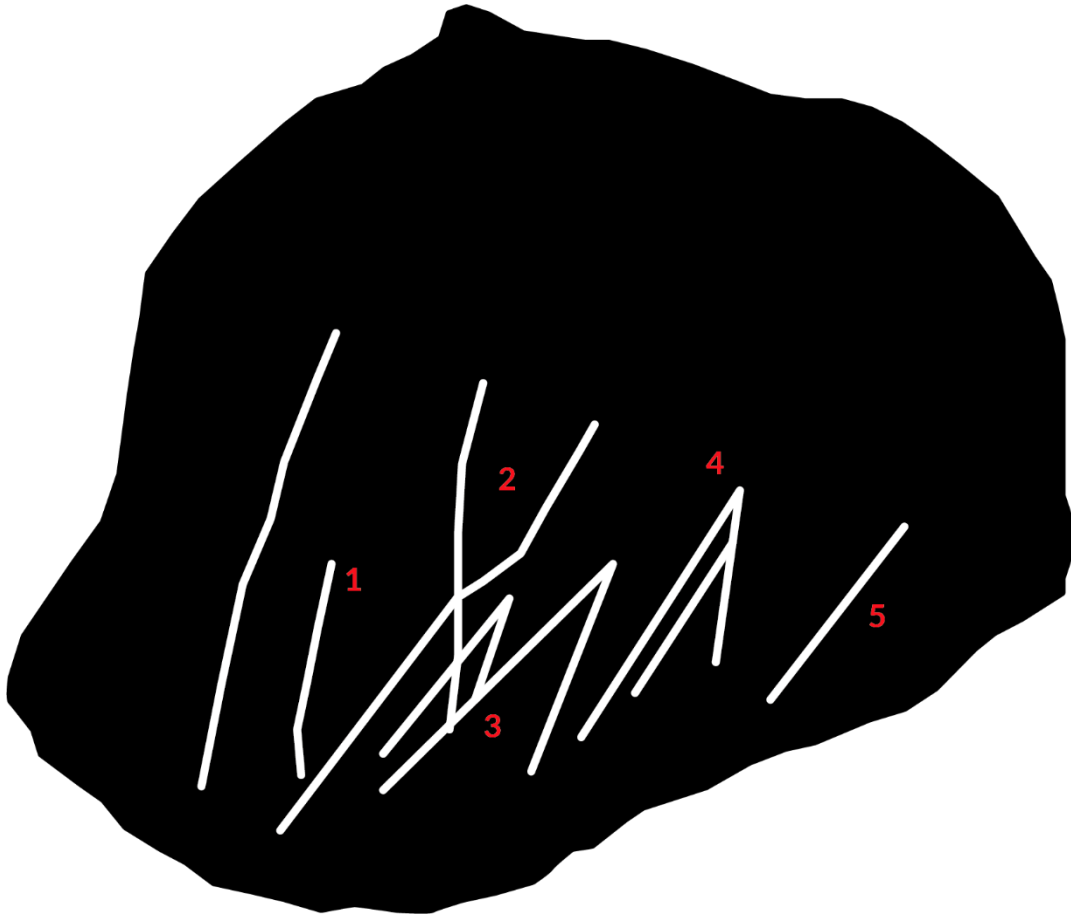
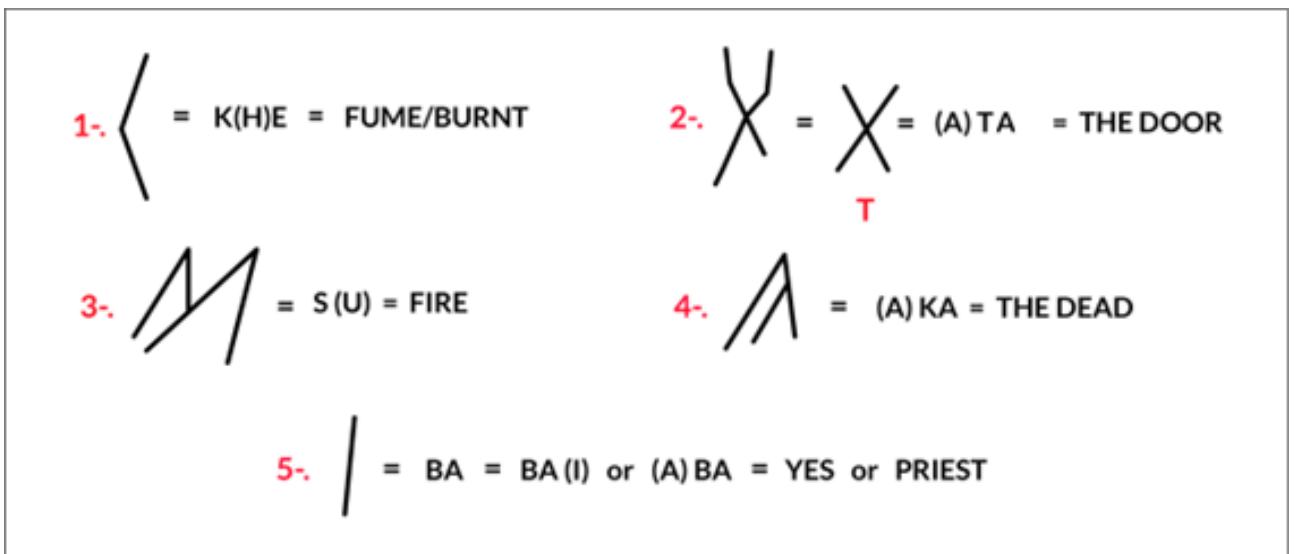


Fig. 9. Lineal Megalithic Scripts or Iberian inscriptions found in a polished rock in “Degollada de Facay”, Fuerteventura, Spain (28°31'32.8"N, 13°58'12.5"W). An interpretation of scripts transcription and translation of some signs found in this rock is put forward as follows (see Appendix I) (Photograph by MM):



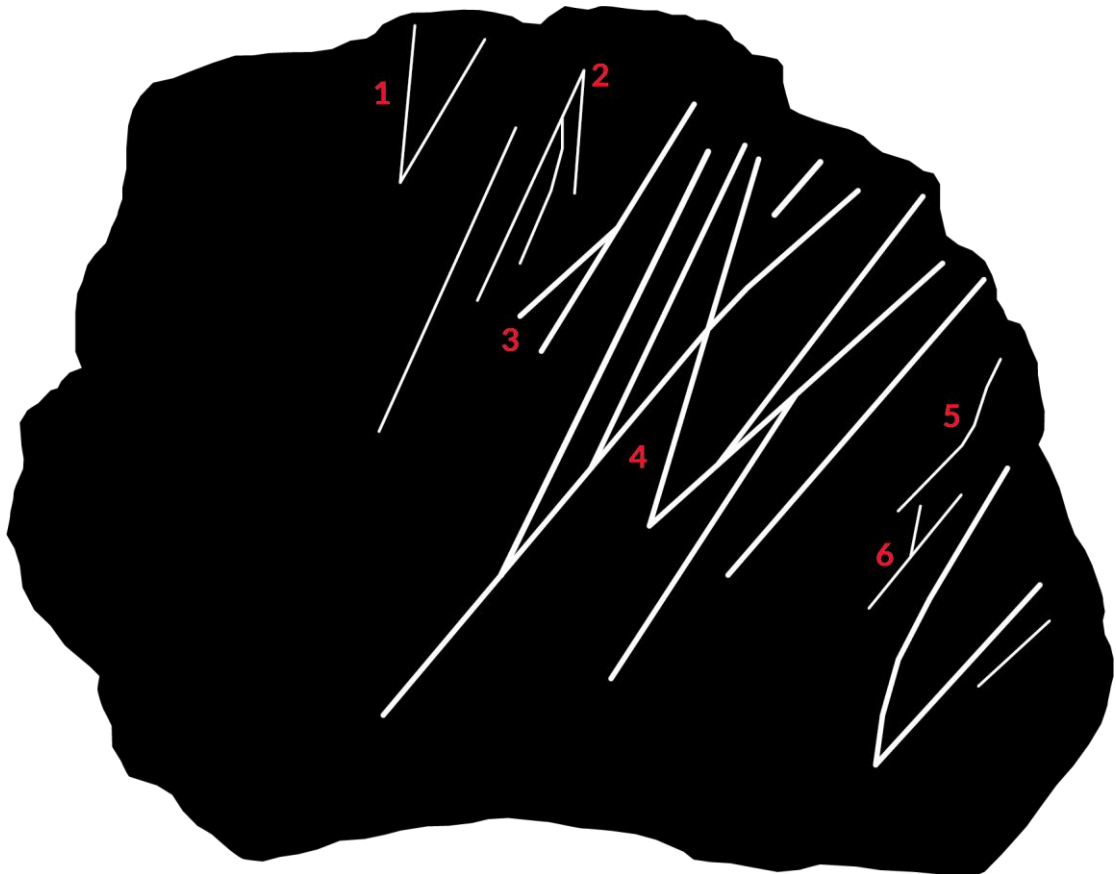
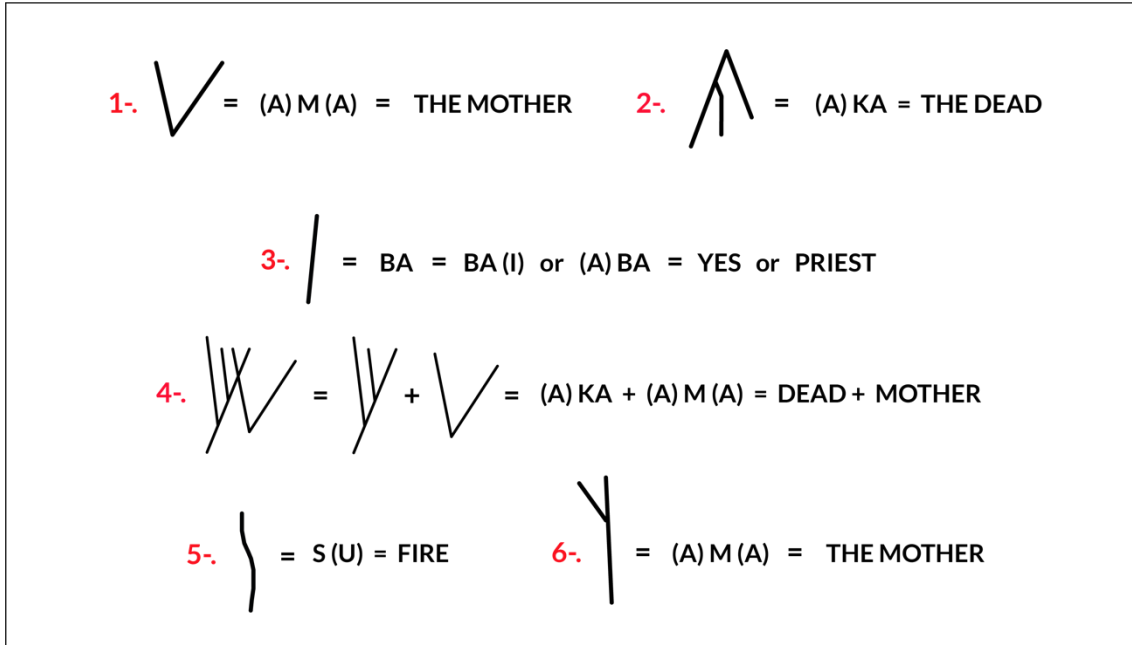


Fig. 10. Lineal Megalithic Scripts or Iberian inscriptions found in a polished rock in “Degollada de Facay”, Fuerteventura, Spain (28° 31' 32.8" N, 13° 58' 12.5" W). An interpretation of scripts transcription and translation of some signs found in this rock is put forward as follows (see Appendix I) (Photograph by MM):



Discussion

Fuerteventura rock scripts are found in the main seven Canary Islands

The fact that the same type of this lineal rock inscriptions are found in all main Canary Islands (Arnaiz-Villena *et al.* 2020a) may imply that navigation was ongoing during prehistoric times among all Islands. The same type of culture was operating during a long time because this type of incise lineal writing was already observed by Pichler (Pichler, 2003) wide attributed to a careful non-made work. In fact, the word “Lines” was used by Marin de Cubas (Marin de Cubas 1694). More specifically for quoting “lines with a remembering function done on plane stone/rock surfaces”. He is probably referring to this type of inscriptions which are most times carefully incised or otherwise sometimes picketed. These mean-made lines noted by Pichler (Pichler 2003) were only referred to Fuerteventura and perhaps Lanzarote, and he “had seen thousands over Fuerteventura Island and photographed hundreds”. They were on stones or half-earthed rocks sizing from one fist long to 110 cm approximately, and with an apparently polished surface: the same type of stones described by us.

Age, meaning and men makers of Canary Islands incise rocks scripts

Pichler (Pichler 2003) compares these scripts with similar ones found in Southern Europe Stone Age, including Vinca Scripts (Balkans), although signs are not concordant with this latter 3.500 years old scripts (Arnaiz-Villena *et al.* 2021a). At studying Vinca scripts, Masson (1984) attributed these incise lineal signs as a prewriting attempt or that they were incised by amateur people trying to mimic texts or letters (Winn 1981). Thus, Canary Islands scripts are very similar or identical to others found in a megalithic context of Cumbres Mayores (Huelva, Spain) (Arnaiz-Villena *et al.* 2022a), Alcalar Dolmen (Portimao, Portugal) (Arnaiz-Villena *et al.* 2022b) and Zalamea la Real (Huelva, Spain) (Arnaiz-Villena *et al.* 2022c) (Fig. 11). Also, many lineal megalithic scripts has been described by Muñoz-Gamero (2019) around Andalucia and other parts of Spain.

These repetition of certain signs both in Southern Portugal and Spain megalithic context, and also in Canary Islands and Sahara Desert (Ti-m Missaou, Algerian Sahara) (Arnaiz-Villena *et al.* 2021a) would suggest that Fuerteventura incise signs were done also in neolithic times (3000-4000 years BC). The repetition of these lineal “remembering signs” (according to Marín de Cubas 1964) could mean remembering of deads and may have a ritual, religious and funerary meaning as their transcription and translation proposal suggests (Arnaiz-Villena *et al.* 2022d). These signs could be included into the widespread Paleolithic-Neolithic Mother Goddess religion because of the proposed transcription and translation (Arnaiz-Villena *et al.* 2022d).

In addition to these scripts, there are clear rock Iberian-Guanche inscriptions in Canary Islands, sometimes admixed with lineal Paleolithic/Neolithic writing (Arnaiz-Villena *et al.* 2019, 2020a). The Iberian-Guanche are more structured and with a direct translation from Iberian/Basque (see Material and Methods section). It is possible that these Lineal Megalithic Rock Scripts are an earlier stage of Iberian-Guanche and other lineal Eurafrian/Mediterranean/Atlantic scripts like Runes, Etruscan, Latin and Greek among others (Arnaiz-Villena *et al.* 2021a) (Fig. 12).

Otherwise, Lineal Megalithic writing could have been performed by amateur citizens who were not rulers or priests and did not have a proper writing knowledge. However, Lineal Megalithic Scripts are intricate and carefully done (Pichler 2003).

The amount of Megalithic Scripts found in “Degollada de Facay” may be related to a political/religious function of this place, which is also documented as the “Facay” or local Guanche or Majo leader place or housing place (see Introduction).

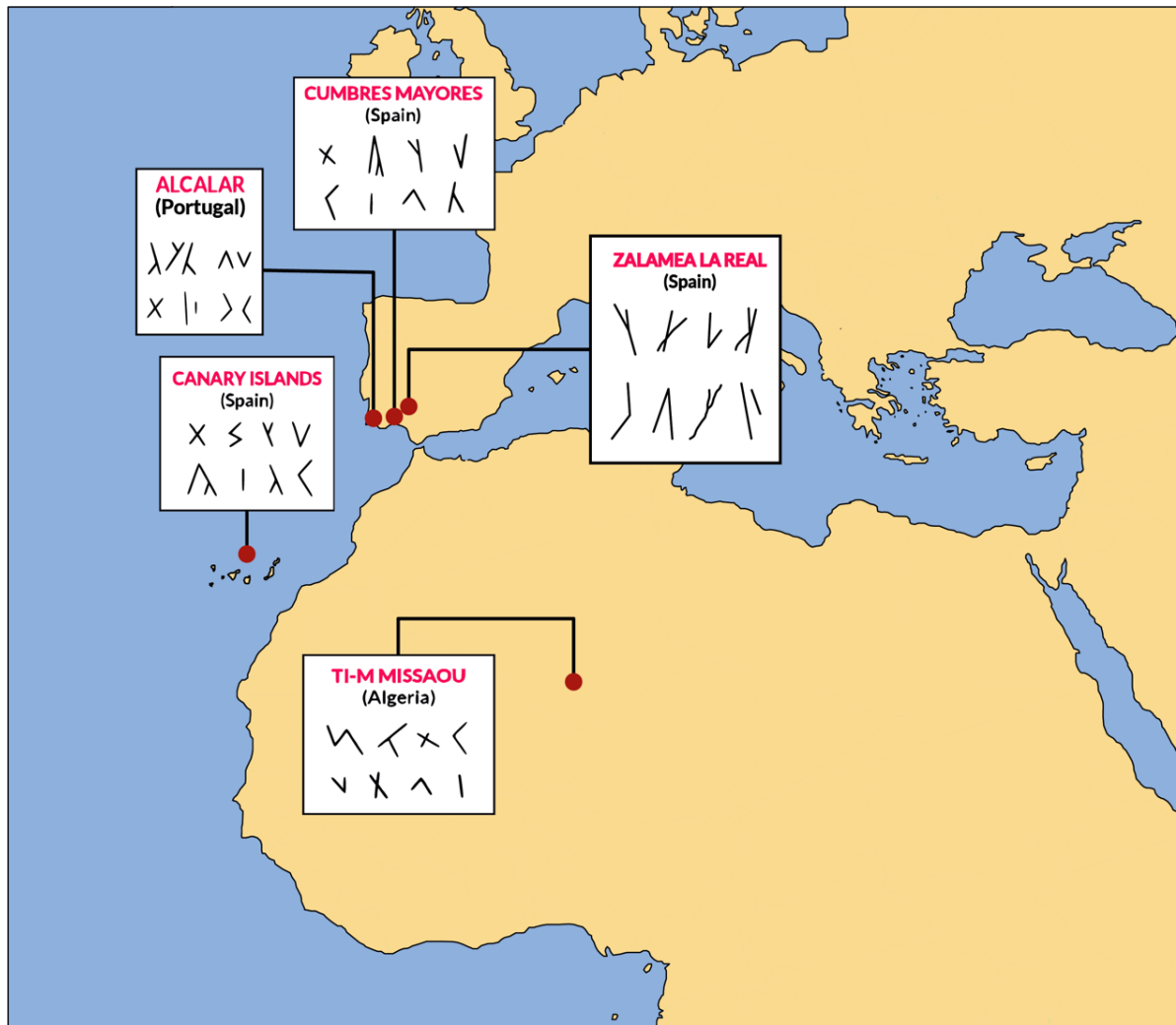


Fig. 11. Rock scripts included in Iberian-Tartessian semi-syllabary (Appendix I) are found in a wide extension area including Cumbres Mayores (Huelva, Spain), Alcalar (South Portugal), Canary Islands (Spain) and Ti-m Missaou (Algeria, Sahara Desert). These scripts which may be found in a megalithic context (5000-3000 years BC) (Arnaiz-Villena *et al.* 2020a; 2020b; 2021a; 2021b; 2022a; 2022b; 2022c).

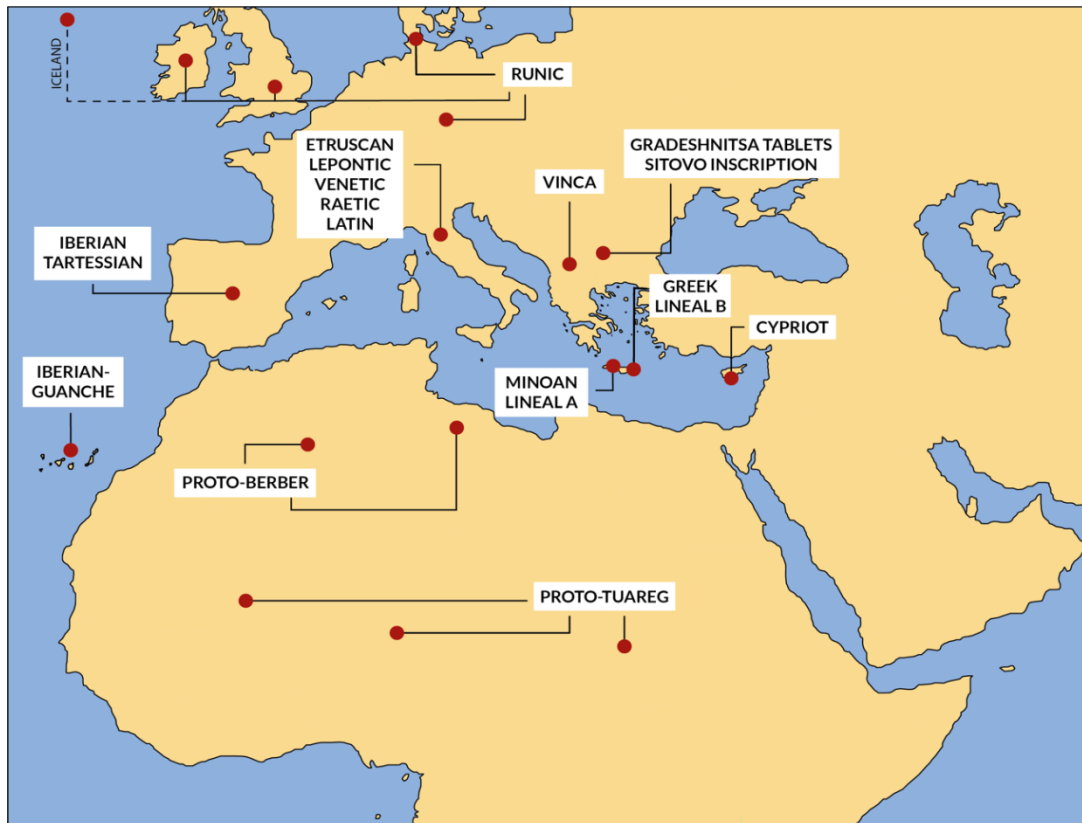


Fig. 12. Spread of lineal writing with probably Megalithic/Paleolithic origins of transmission of different ancient languages writing.

Appendix I

Iberian →		Tartessian ←	Phoenician	Ancient Greek	Iberian →		Tartessian ←	Phoenician	Ancient Greek
RDP P	a	ΔΔ	כ	α	ΡΓ	bi	γ	כ	α
EE E	e	ƒƒ (ƒƒ)	ע	ε	χχχ	bo	⊗ ⊗ ⊗		
NY	z	ϣϣ (ϣ)	ז	ζ	□	bu	□ ()		
HH	o	○○○	ו	ο	X	ka	+X+	+X+	τ
ΔΔΔ	u	4 ↑ü?	י	υ	⊖ ⊖ ⊖ ⊖	ke	⊖ ⊖ ⊖ ⊖	⊖	⊖
ΛΛΛ	l	1	ל	λ	ΥΥΥΥ	ci	⊖ ⊖ ⊖ ⊖	⊖	⊖
○○○○	r	499	ר	ρ	vw w	to	⊖ ⊖ ⊖		
MM	s	MMM	ש	σ	⊕ Δ Δ Δ	tu	Δ Δ Δ (Δ)	Δ	Δ
ξξξ	ς	ƒƒ (ƒƒ)	ש	ς	AAA	ca	Λ (⊗)	⊗	⊗
ΥΥΥΥ	m	ξξ	מ	μ	< C G <	ke	⊗ ⊗ ⊗ ⊗	⊗	⊗
NY	n	ϣϣ (ϣ)	נ	ν	ƒ ƒ ƒ ƒ	ki	⊗ ⊗ ⊗ ⊗	⊗	⊗
I	ba	I			Σ	co	⊗ ⊗		
RVRR	be	⊗ ⊗			⊖ ⊖	cu	⊖ ⊖ (⊖)	⊖	⊖

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

Conflicts of Interest:

The authors declare no conflict of interest

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