

## 12. 40,000, Har Karkom

*Har Karkom.*

In the Bronze Age,  
Har Karkom/Mount Sinai  
was the genesis of Judaism,  
Christianity, and Islam  
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'oldest sanctuary in the world.'  
(DM: 43.)

The Har Karkom mountain sanctuary in the Sinai – Negev peninsula is an ancient rock art archive of monumental proportions. Location is the Negev desert in Israel between Petra and Kadesh Barnea. This rock art archive includes abundant Thamudic, Nabataean, Lihianite, along with other Aramaic, Roman, and Greek engravings that make it the richest assemblages of rock art in the Sinai. (RA: 29.) Bronze Age Har Karkom is a revered site and sacred mountain, with shrines and altars, displays the richest concentration of rock art in the entire Sinai Peninsula. Here we know that Neolithic and Bronze Age rock art was produced in a place already sacred, since the mountain has remains of what appears to be a sanctuary of the Paleolithic Age (ITWA: 56-60).

Birnbaum expands on the above discussion from the origins of African and west Asian contributions to the rich art assemblages of art at Har Karkom. Greeks called them phoenicians: they called themselves canaanites. In the two millennia prior to the common era, canaanites in trade and settlements so thoroughly blended african and asian images of the dark mother that contemporary art historians find it difficult to distinguish between what is african and what is asian. In the cult [culture] of high Greek culture that thrived into the late 19<sup>th</sup> century imperial thrust of europeans a cult [culture] perpetuated to this day by eurocentric scholars, there has been a tendency to credit the greeks for anything notable in late antiquity. This perspective has not only negated african origins and beliefs, it has blurred the significance of west asian canaanites as carriers of african beliefs, notably the belief in the dark mother. ... Canaanites came out of west Asia, route of early african migrations, and site of 40,000 BCE megaliths and art of Har Karkom, as well as iconography of Sumer. Once migrations from central and south Africa reached west Asia, they could have traveled anywhere in the world, but we know very little about their itineraries throughout Asia, except that DNA data indicates that homo sapiens migrating out of Africa into west Asia did take routes throughout Asia as early as 60,000-70,000 years ago (DM: 55).

A profusion of orthostats (standing stones) or menhirs (*masseboth*) in the Hebrew Bible) add to Har Karkom's rich archaeological archive. The menhirs are in

alignments or circular formations, some as large as thirty orthostats. Not infrequently these standing stones are natural anthropomorphic or zoomorphic shapes with (sometimes) human heads that include engraved facial features. Although some of these finds are from the late Upper Paleolithic c. 40,000-30,000 BCE, most are from the 4<sup>th</sup> to 3<sup>rd</sup> millennia BCE. In *World Rock Art*, Jean Clottes suggests that menhirs (*masseboth*) are universal shamanistic resources that mediate between humans and nature. (WRA: 102, 112.) A further understanding is that these stones represent gods or ancestral spirits. (SSD: 33.) Additional Har Karkom finds from this period include courtyards, memorial remains, and several altars plus other *living sites*. (RA: 31.) Anati adds that the Har Karkom mountain plateau with upwards of 40,000 figures, was *revered as a sacred space*. (RA: 33.)

In the BAC Period [Bronze Age Complex: Late Chalcolithic and Early Bronze Age and beginning of the Middle Bronze Age, 4<sup>th</sup> and 3<sup>rd</sup> millennia BCE (RA: 23-33)], when *living sites* were located at the foot of the mountain, the remains of hundreds of living structures with stone foundations testify to the broad dimension of many groups that came to the foot of Har Karkom, numbering perhaps in the thousands of people. It was the mountain plateau, however, with over 40,000 figures, that they revered as the sacred space (RA: 33).

In the Bronze Age, Har Karkom/Mount Sinai was the genesis of Judaism, Christianity, and Islam and where African migrants developed the 'oldest sanctuary in the world.' (DM: 43.) Har Karkom is the Muslim name and Mount Sinai is the Christian and Jewish name. Relative to an overview of the origins of religions – and – the African origins of Homo sapiens, the following is an excerpt from the *Re-Genesis* entry: 3,000,000-1,000,000 BCE, Crucial Aspects of Hominid Evolution and Dark Mothers plus Later Migrations.

Not only were these true human Africans the first to sail and use technology but they also appear to have been the first to venerate the African dark mother. Archaeologist Emmanuel Anati confirms that by 50,000 BCE migrating Africans were inscribing ritual inscriptions in the caves and cliffs in all continents (AO: 1-2). Ancient Africans were using aniconic signs and symbols such as the color ochre red and pubic V (vulva) and subsequently dispersed these practices throughout what would become a new global village (AO, RGS.) (RGS: 3,000,000, Overview of Hominid Evolution Including Dark Mothers and Later Migrations).

The oldest sanctuary in the world was created c. 40,000 BCE by migrating Africans at the place Jews and Christians call Mt. Sinai and Muslims called Har Karkom [and] may be the unacknowledged place of origin of worlds. After 25,000 BCE, icons and images of the dark mother [were] found along African migration routes [including caves] throughout the world. More signs, icons, and images of the dark mother were dispersed after 10,000 BCE throughout the region called Europe (AO: 1-2).

If the origin of the three-main western monotheistic religions was Har Karkom/Mount Sinai – and – if the origins of Har Karkom/Mount Sinai were migrating Africans who were the first to venerate Dark Mothers, then what might be the correlation between organized religions and African Dark Mothers? Selected key words to launch such an inquiry might include: Mecca or Berekhat Ram. Also see: Kubat; Kubaba; Kupapa; Kybebe; Cubebe; Cybele; plus, black Isis.

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Further research on trade routes: 3,000,000-1,000,000; 500,000-300,000, Dark Mother Tan-Tan of Morocco; 280,000-250,000, The Berekhat Ram Figure; 70,000, Blombos Cave and V Shaped Engraving; 50,000, African Homo Sapiens Migrations and Matrilineal Motherline; 30,000-25,000, Aurignacian Age; 30,000-25,000, Goddess of Willendorf, Austria; 26,000, Grimaldi Caves; 25,000-20,000, Gravettian Age; 25,000, Caravanserai, Trade Routes, and Dark Mothers; 25,000-20,000, Goddess of Laussel; 24,000, Dolni Vestonice; 23,000, Austrian Goddess of Lespugue; 10,000, Grotta dell'Addaura; 7000, Jericho, Canaan/Palestine: Mesolithic to Neolithic; 7000, Hieros Gamos; 6000, Sicilians to Malta; 5200, Malta and Gozo; 4700, Dolmens; 2200, Nahariyah and Ashrath-Yam; 1900-1800, Dawning of the African Alphabet and the Aniconic Goddess Triangle; 800, Tanit; 800, Carthage, Africa, the Goddess Tanit and Sacrifice; 750-650, Cybele and King Midas, Anatolia; 664-525, Neith and the Black Virgin Mary Temple at Sais, Egypt; 630-620, Goddess Kore, Izmir, Turkey; 600, Goddess Kaabou at Petra, Jordan plus Mecca, Saudi Arabia; 400, Cathedra Goddess Isis; and 370, Isis and Philae, Egypt. (RGS.)

Further research on renowned pilgrimage centers, African migration trade routes, and caravanserai: 25,000, Caravanserai, Trade Routes, and Dark Mothers; 12,000 Pamukkale/Hierapolis, Anatolia (Central Turkey); 3250, Scorpion Tableau, Earliest Egyptian Proto-Hieroglyphics; 3000, Tell Brak; 2200, Nahariyah and Ashrath-Yam; 1800, Re-Visioning Goddess Sarah and Abraham; 1750-1700, Goddess of Kultepe, Anatolia; 1000, Ephesus, Anatolia; 900-800, Ka Goddess,

Salamis, Cyprus; 900, Taanach, Canaanite Libation Stand; 800, Tanit; 800, Carthage, Africa, the Goddess Tanit and Sacrifice; 800-700, Kuntillet Ajrud and Khirbet El-Qom; 600-398, Astarte/Anat/Ashtaroth/Asherah/Ishtar and Yahweh, Egypt; 600, Goddess Kaabou at Petra, Jordan plus Mecca, Saudi Arabia; 370, Isis and Philae, Egypt; 323-30, Kom Ombo Temple; and 100, Mecca, the Ka'aba and Sacred Stones. (RGS.)

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Further migration research \* and dating refinements:

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\* Also see G. Connah's *Forgotten Africa* (2004).

IMAGE: MADABA MAP OF HOLY LAND: MADABA, JORDAN.

PHOTO: © GSA. DESCRIPTION: THE MADABA MOSAIC MAP IN THE CHURCH OF ST. GEORGE IN MADABA, JORDAN IS THE OLDEST KNOWN CARTOGRAPHIC ILLUSTRATION OF THE HOLY LAND (ISRAEL AND PALESTINE) PLUS SYRIA AND THE EGYPTIAN NILE AREA.

SLIDE LOCATION PETRA, SHEET 11, ROW 2, SLEEVE 4, SLIDE #11J, BCE.

CO\_PET\_S11\_R2\_SL4\_S11J. VS CO\_PET\_S11\_R3\_SL4\_S7J.

SHOT ON LOCATION: CHURCH OF ST. GEORGE IN MADABA, JORDAN: BRITISH MUSEUM, LONDON, ENGLAND.

NOTE 1: FIELDWORK PROJECT 1989 AND 2002.

IMAGE: MADABA MAP OF HOLY LAND: MADABA, JORDAN.

PHOTO: © GSA. DESCRIPTION: THE MADABA MOSAIC MAP IN THE CHURCH OF ST. GEORGE IN MADABA, JORDAN IS THE OLDEST KNOWN CARTOGRAPHIC ILLUSTRATION OF THE HOLY LAND (ISRAEL AND PALESTINE) PLUS SYRIA AND THE EGYPTIAN NILE AREA.

SLIDE LOCATION PETRA, SHEET 11, ROW 3, SLEEVE 1, SLIDE #24J, BCE.

CO\_PET\_S11\_R3\_SL1\_S24J.

ON LOCATION: CHURCH OF ST. GEORGE IN MADABA, JORDAN AT THE BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1: FIELDWORK PROJECT 1989 AND 2002.

IMAGE: SAINT CATHERINE'S MONASTERY: MOUNT SINAI, EGYPT.

PHOTO GSA DESCRIPTION: AERIAL VIEW OF SAINT CATHERINE'S MONASTERY, MOUNT SINAI.

SLIDE LOCATION BIB ARCH, SHEET 2, ROW 1, SLEEVE 4, SLIDE #26, BCE.

CU\_BAR\_S2\_R1\_SL4\_S26.jpg CU\_BAR\_S2\_R1\_SL4\_S26\_ILL.

LOCATION: MOUNT SINAI, EGYPT.

PHOTO NOTE: ILLUSTRATION ENHANCEMENT, CHRISI KARVONIDES.

PHOTO NOTE: © BIBLICAL ARCHAEOLOGY SOCIETY (1989).

IMAGE: STONE CIRCLES: GOLAN HEIGHTS, ISRAEL.

PHOTO GSA DESCRIPTION: STONE CIRCLES IN GOLAN HEIGHTS, ORIGINALLY THE LEVANT.

SLIDE LOCATION BIB ARCH, SHEET 1, ROW 4, SLEEVE 2, SLIDE #17, BCE.

CU\_BAR\_S1\_R4\_SL2\_S17.jpg [CO\\_BAR\\_S1\\_R4\\_SL2\\_S17\\_ILL](#).  
LOCATION: GOLAN HEIGHTS, ISRAEL.  
PHOTO NOTE: ILLUSTRATION ENHANCEMENT, CHRISI KARVONIDES.  
PHOTO NOTE: © BIBLICAL ARCHAEOLOGY SOCIETY (1989).