

Great news about the ancient Picts in Scotland  
Pictish symbols in light of the Bible



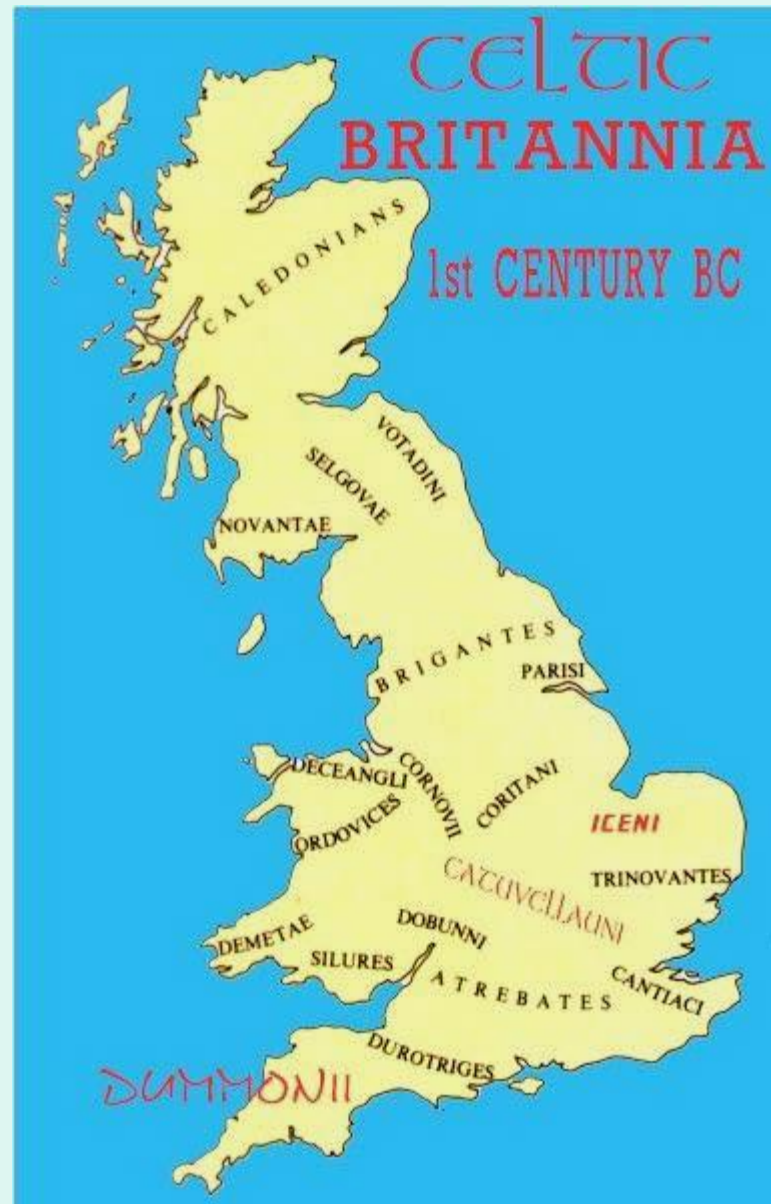
Written and published  
by Asbjørn Landro, Norway

## A little about the author:

- I am a Norwegian man, now retired, and have formerly worked as a teacher in public elementary schools in Western Norway.
- I visited Shetland, Orkney and Scotland in 2001. It was then for the first time I heard about the Picts, who in the past had lived in this very area. I also learned that the Picts disappeared as a people after the Vikings had invaded parts of what one might call "Pictland".
- In 2013 I revived my interest in the Picts, and after another trip to Scotland, my interest in Pictish symbols increased the more. After that visit, the Internet became a crucial resource for me.
- The content of this PP-presentation was first written in Norwegian, and has now been translated into English. I'm very thankful to a friend of mine, Mike Adams, who translated the content into proper English.
- This is no scientific thesis. Nonetheless, I hope that someone with in-depth knowledge of the Picts, will be encouraged by my findings.

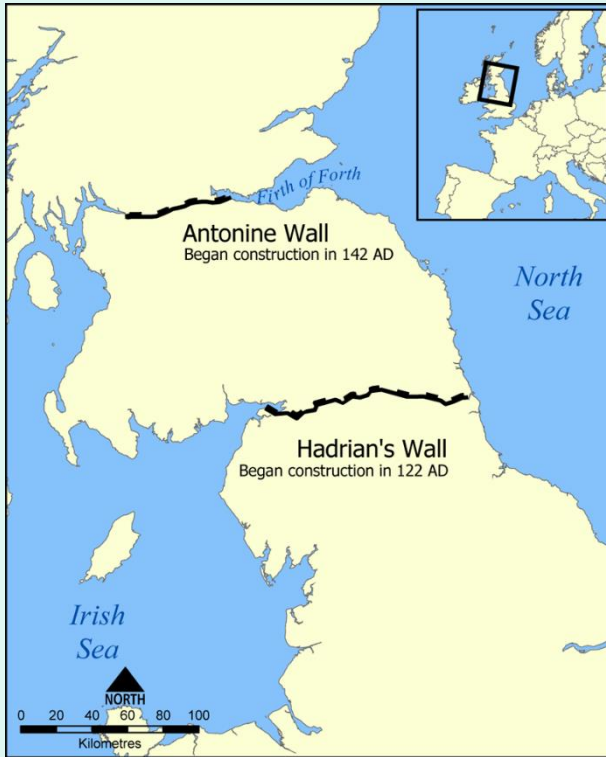
Sincerely Asbjørn Landro

Researchers have stated that a group of ancient people, known as the Caledonians, arrived in Scotland hundreds of years B.C.





This term (Caledonian) is also frequently used in modern day Scotland.

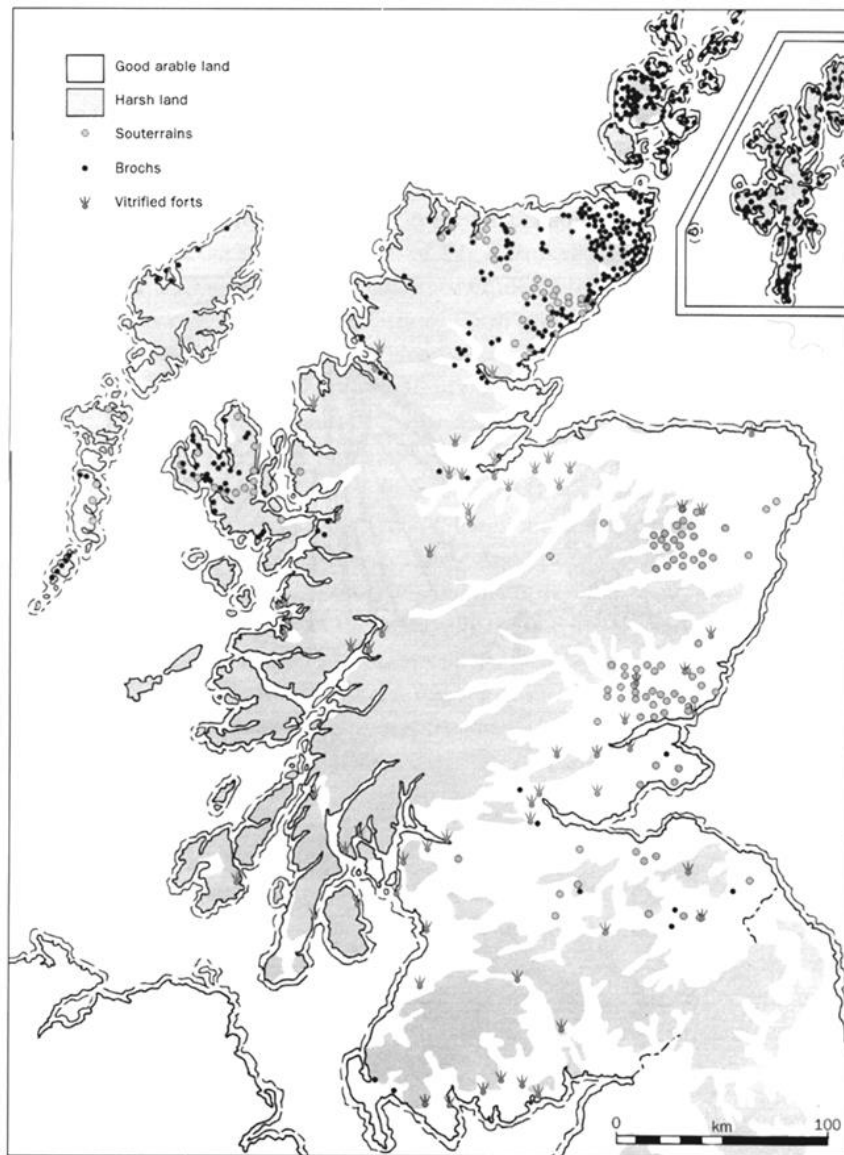


The Caledonians fought heroically against the Romans in the first centuries A.D. As a defence against the Caledonians, the Romans built Hadrian's Wall. Later, they built the Antonine Wall further to the north. Both these fortifications were overrun by the Caledonians, and the Romans then had to give up their attempts to subdue the land area in the north.



The Romans referred to the Caledonians as "Picts". This term comes from the Latin word "pictii".

"Pictii" was a twofold physical description of these "barbarians" of the north: A people who used colour on their body to scare people, but also a people who had artistic abilities.



The Caledonians (Picts) settled mainly in the northern part of Scotland, but they also came to Orkney and Shetland. Here they built their distinctive round stone towers, brochs, some of them 15 meters high.



You can see similar round antique stone structures in Shilo in Samaria, Israel.





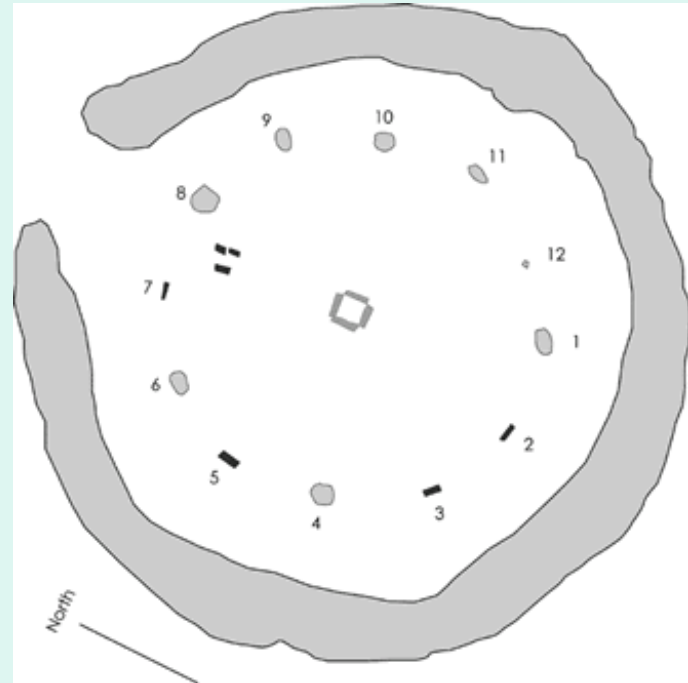
The Picts built fortifications on hill ridges. Seen from above, such fortifications are often shaped like a giant footprint.

Similar footprints are also to be found in Israel today.





The twelve stones from the river Jordan were set up at Gilgal (Joshua 4).



The Picts set up stones in circular formations.



The Picts believed in one God, the Almighty One. Priests, called Druids, mediated between the Almighty One, and the people.

The Israelite religion was also monotheistic.

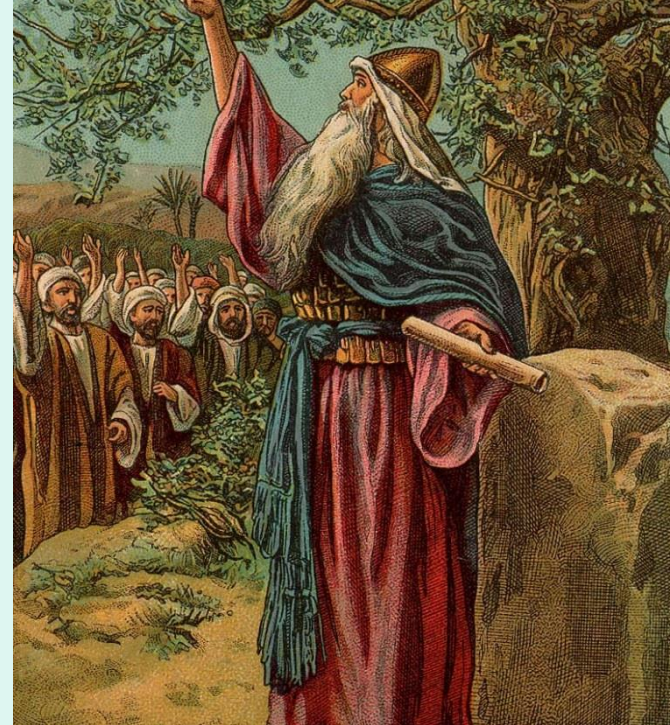


The Picts erected huge stones.



Joshua 24. 26 says:

Joshua and the Israelites also did likewise.



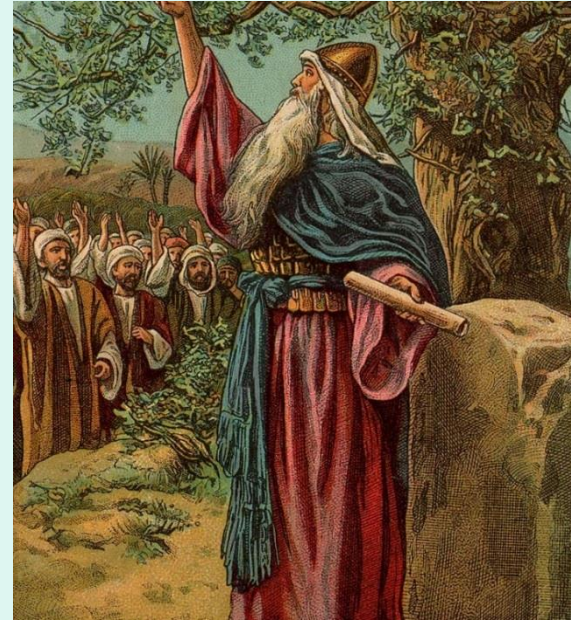
And Joshua recorded these things in the Book of the Law of God. Then he took a large stone and set it up there under the oak near the holy place of the Lord.



The Picts conducted their ceremonies under large oak trees.

There are many references to oaks in OT. Joshua 24. 26 says:

The Israelites also worshipped their God under oak trees.

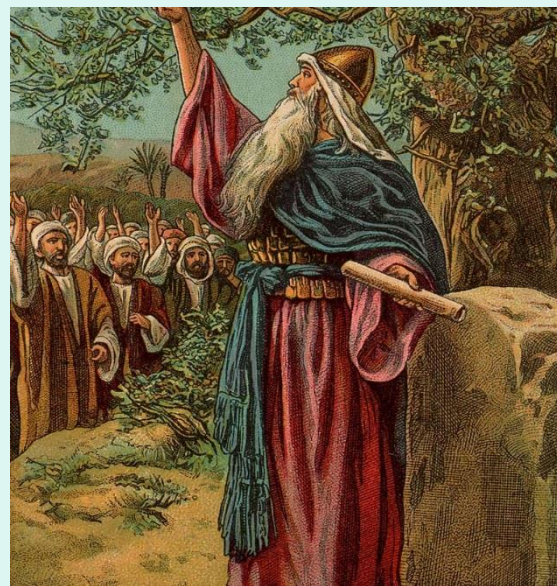


And Joshua recorded these things in the Book of the Law of God. Then he took a large stone and set it up there under the oak near the holy place of the Lord.

The Picts were conscious that these standing stones were to convey different messages for posterity.

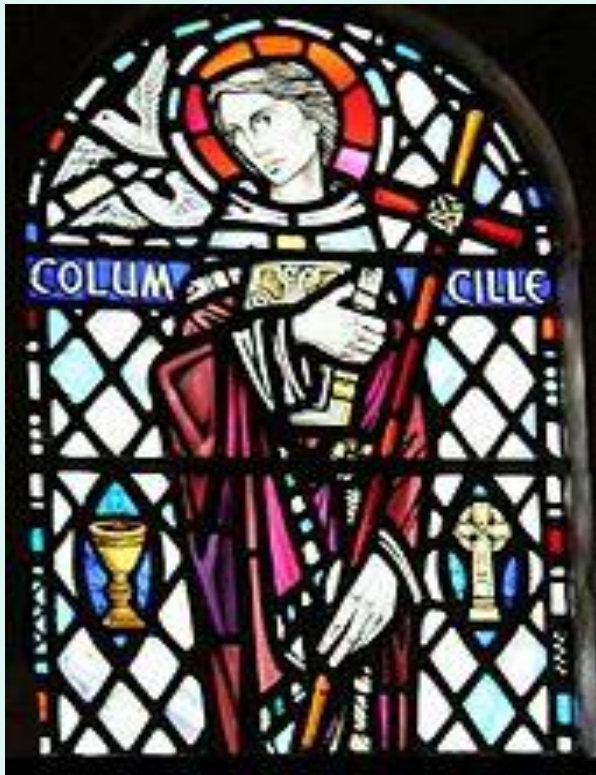


Joshua was also aware that their monoliths were to be a testimony to descendants.



Joshua 24.  
27 says:

"See!" he said to all the people. "This stone will be a witness against us. It has heard all the words the Lord has said to us. It will be a witness against you if you are untrue to your God."



The Picts converted to Christianity in the late 600s A.D. An Irish monk Columcille, met the Pictish King Brude in the year 563. This meeting made such a strong impression on King Brude, and his Druids (priests), that he accepted Christianity - without compulsion - along with his court and clergy.

The monk Columcille was not subject to the Pope in Rome. He and his followers were spiritually oriented towards Jerusalem. Therefore, they celebrated the Jewish Sabbath and Passover. In their Judeo-Christian culture, succession was matriarchal.



Columcille and King Brude became the best of friends. Can we suppose that they both had a deeper understanding of, and familiarity with, the stories of the Old Testament in the Bible?



After the Picts had converted to Christianity, they began to craft stones that were more intricate in detail. These stones had usually a Celtic cross on one side, and various symbolic designs and more figurative designs on the other side.



The Picts have also left behind many carved depictions on stones that are supposed to represent persons from OT in the Bible.

Perhaps the most widely known is this depiction on the so-called Daniel Stone.



Wikipedia:

The stone is so named because of the tendency among scholars and enthusiasts of Pictish art to give every Pictish stone a Christian interpretation. In this case, the depiction of a man's head at the jaws of a wolf-like beast is supposed to depict the Old Testament story of Daniel in the Lion's den."

But why is the stone called the Daniel Stone? Wouldn't it be more accurate to call the stone the David Stone?

Let us take a closer look at the motif: The person knocks his head against the mouth of a beast of prey. A lion? However, the animal's head just below is far smaller than the lion's head just above, and takes on another form



than the latter. It looks more like a bear's head. But were there bears in the lion's den? And the two animals in the background look really like sheep. Were there sheep in the lion's den?

Might not the motif visualise something that David said just before he was about to fight Goliath?

We read in 1 Sam. 17. 36:

Your servant has killed both the lion and the bear; this uncircumcised Philistine will be like one of them, because he has defied the armies of the living God.

This image depicts King David fighting a lion. The animal, just visible in David's hands, while opening its gap, doesn't resemble a lion at all. But may it be a wolf or a bear?

Incidentally, did the Picts know what a lion looked like?

Of course not, but for sure, they had been *told* about this beast!

This is a harp player. Could it be the young David with a harp?





This stone is called the "Apostle Stone". Here you can see twelve persons in the two lower horizontal rows.

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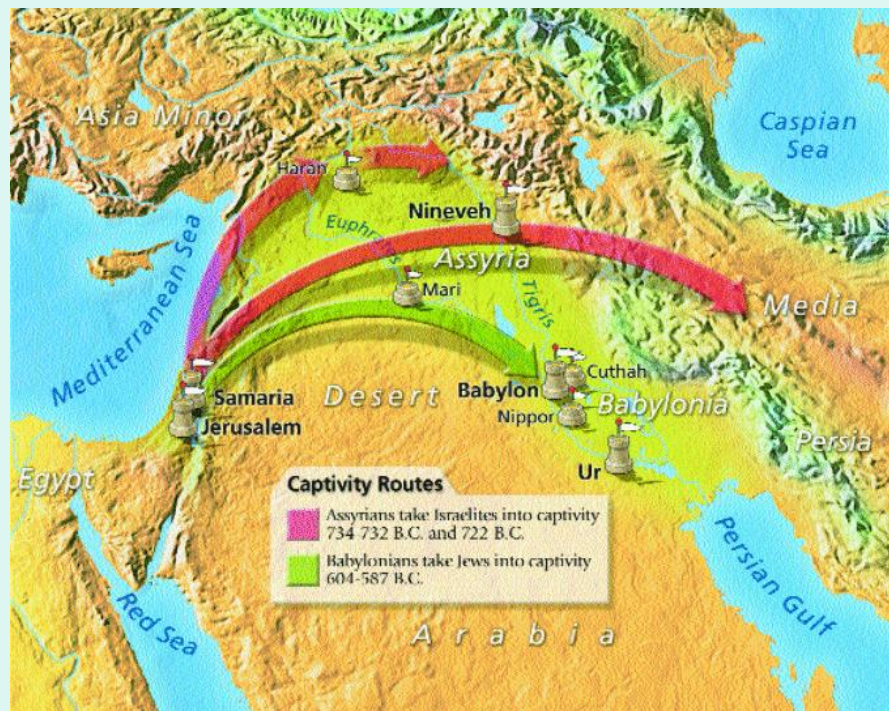
But why couldn't these twelve persons (just as well) represent the Twelve Tribes of Israel?

Isn't it a pity that this so-called "Apostle Stone" is **THE ONLY** pictish carving with alleged motifs from NT in the Bible?

Who then were these people? Many scientific studies about the Picts, not least Pictish symbols, have been conducted. However, we haven't been able to find satisfactory answers to question of who the Picts were, and what their symbols signify.

In view of the many comparisons with the Biblical nation of Israel (the Hebrews), which this PP presentation has shown so far, one relevant hypothesis might be:

**THE PICTS WERE DESCENDANTS OF THE TEN-TRIBE KINGDOM DEPORTED TO ASSYRIA AROUND 722 B.C.**



The twelve tribes of Israel were one people from the Egypt era to around 925 B.C. when the kingdom belonging to Saul, David and Solomon were split into the North Kingdom and the South Kingdom. From that period onwards, ten tribes lived in the north with Samaria as their capital city, while Judah and Benjamin lived in the South with Jerusalem as their capital city.

The people in the North were sent off in captivity to Assyria in 722 B.C., and it was these people who were termed "the ten lost tribes". The people in the South were sent into captivity to Babylon in 584 B.C., but were permitted to return to their home country 70 years later. Judah's and Benjamin's ancestors are to-day's Jews, who have down through the years developed Judaism.



To-day, there are many who are trying to find out what has become of "the ten lost tribes". It is pointless, when looking at historic facts, to go in search for people who wish to return "home to Jerusalem". The ten tribes in the North had Samaria as their capital, and for two hundred years they were cut off from Jerusalem - in many ways.

Let us consider the Norwegians, who separated from Denmark two hundred years ago at the time when Copenhagen was the capital city in Denmark-Norway. I suspect that no one would say "home to Copenhagen" if the Norwegians had been deported out of Norway, two hundred years after the separation, would they? It is likewise pointless searching for the star of David and Judaistic practices. This typifies all things Jewish, and was created among the Jews (Judah and Benjamin) long after the Israelite kingdom was split into two.





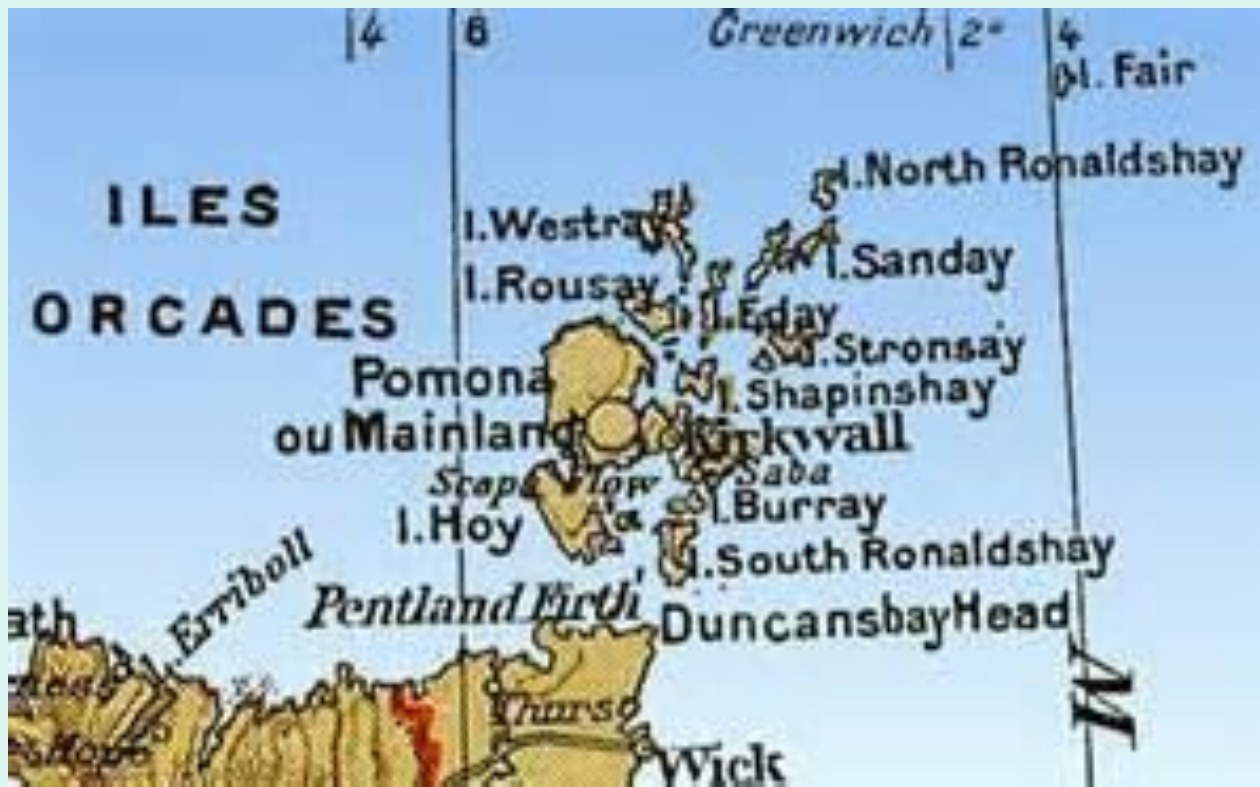
What then should we be looking for?

**The twelve tribes** were a united people until around 925 B.C. At that time, they had had access to the Torah (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) with its powerful stories. They would surely have had ample knowledge about Joshua and the conquest of Canaan, the times of the judges with Eli and Samuel, and their kings: Saul, David, and Solomon, and probably much more.

**They would have at least good traditional accounts about their great hero, king David. That may be the reason why David is portrayed on several Pictish stones.**

Is it possible that by solving the mystery surrounding the Pictish symbols, we will be able to find the answer to who the Picts really were?





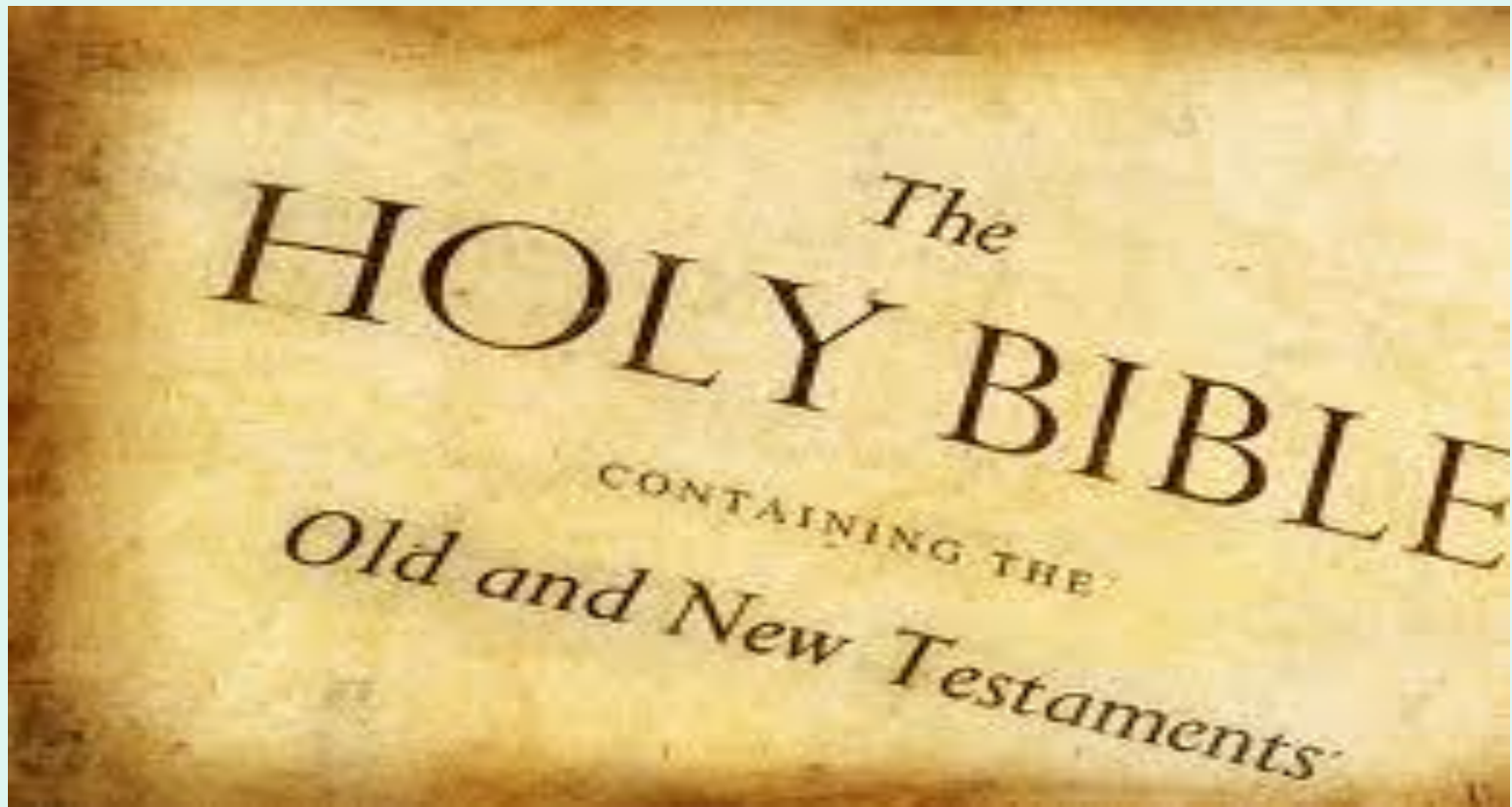
Nennius, who lived 800 A.D., wrote "Historia Brittonium" stating that the Picts immigrated to and settled on the islands called the Orcades, also situated to the north of Scotland. "Historia Brittonium" is largely based on "de excidio Britanniae" written by Gildas who lived around 300 years earlier (516-70 A.D.).

Furthermore, the (Welsh) author Nennius tells us that the Picts came to the Orkney Islands **800 years after Eli was judge in Israel!** This is rather interesting.

Nennius is most likely to have had access to this information from Gildas. No one but the Picts themselves could have passed on this information to Gildas, and prior in fact to their having any knowledge of Christianity!



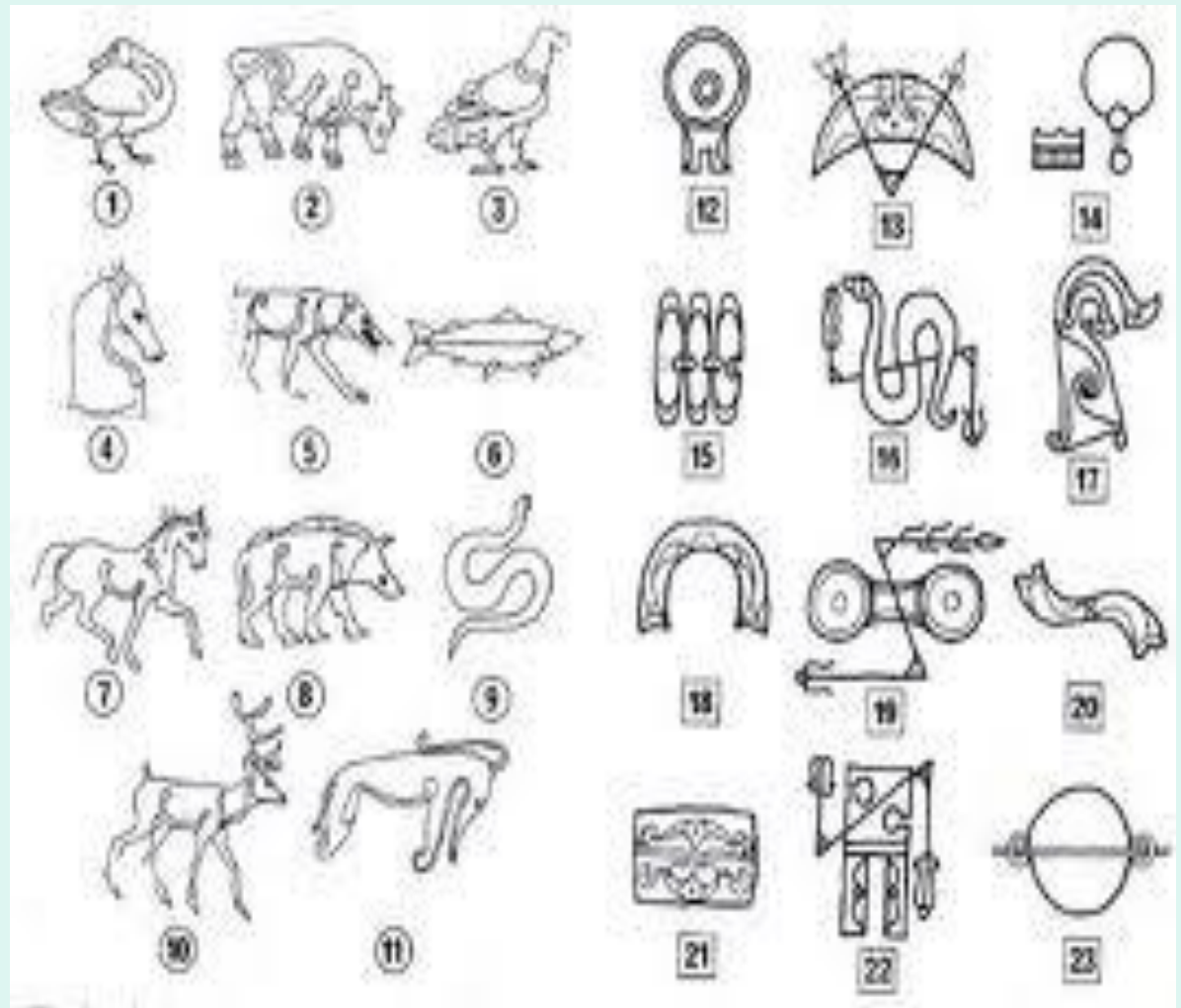
**This shows that the Picts must have had tight bonds to, amongst other things, the times of the judges in the undivided Israel!**



A friend of mine once said to me that most of the answers to life's big questions would be found in the Bible. Could it be that the answers to the hidden secrets of the Picts are to be found there, too? I choose to trust the Bible, and God of Israel!

Here is a selection of depictions that are carved on Pictish standing stones.

On left hand side typical figurative motifs are shown.



On right hand side we have a collection of Symbolic motifs, which are the objects in this presentation.

To have some meaningful understanding of each of these symbols, you must have the ability to see something else besides what it appears to be at first glance.

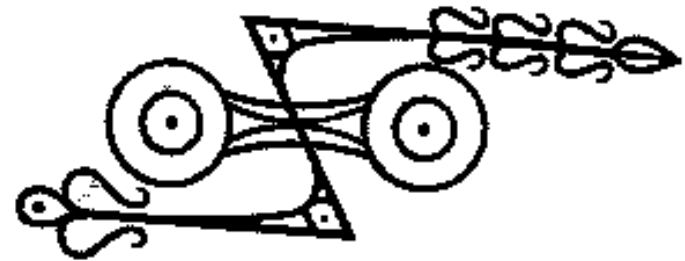
I think every single motif symbolises an actual event, or an expression for one thing or another, and every single part of the motif symbolises something specific.



However, this have to be revealed in the heart of each and every individual.

Pictish Symbol:

"Z-rod and  
Double Disc".



Obviously, there are no connection between this Pictish symbol, and this modern appellation.

Then, what can this specific motif symbolise?



It may look like that the symbol consists of two parts:

1)

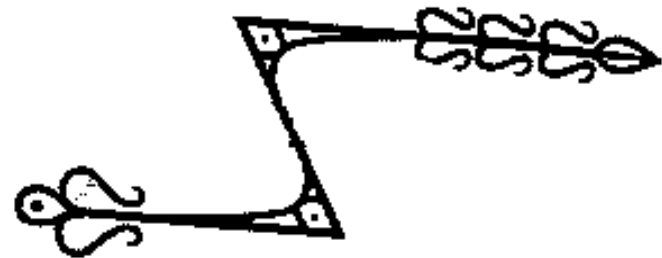
A pair of circles which are in a way intertwined,



and

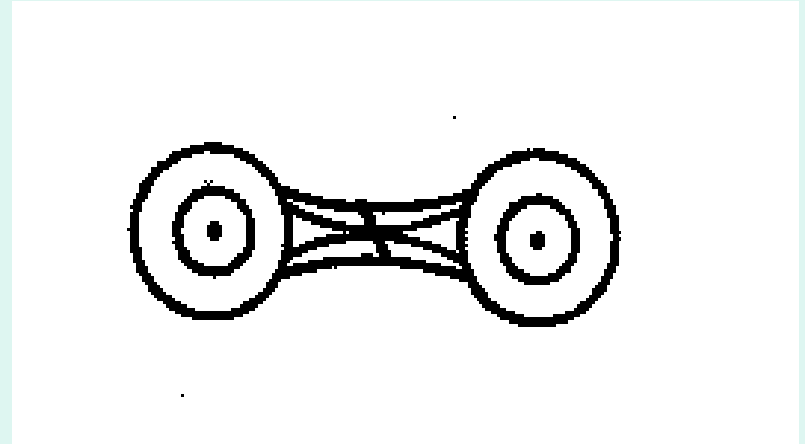
2)

a rod, bent twice, which looks like the letter "Z" inverted.

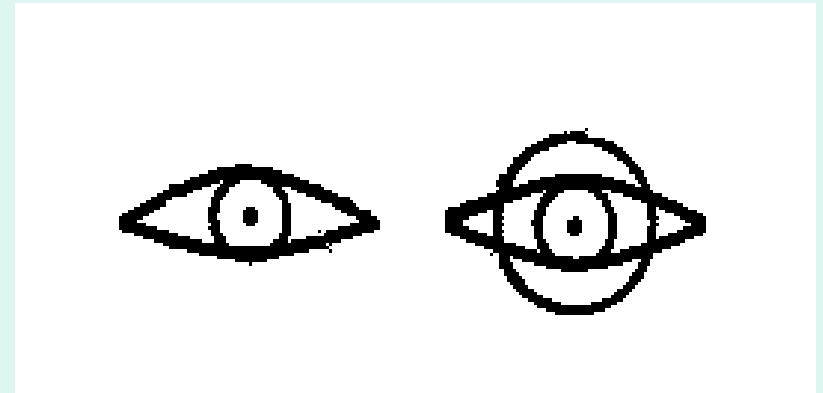




The two circles, "the Double Disc", are, more often than not, designed in the following manner:  
An outer and an inner circle with a point in the middle of each "disc".



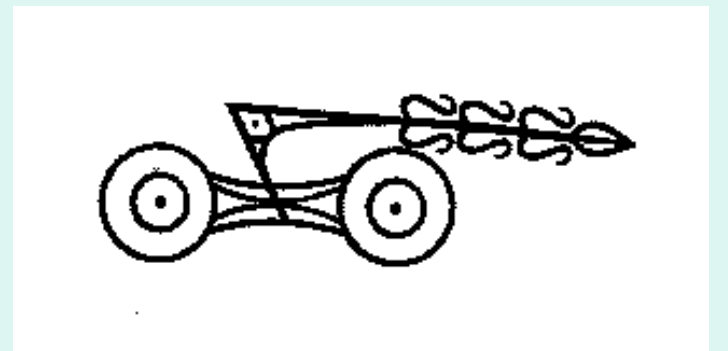
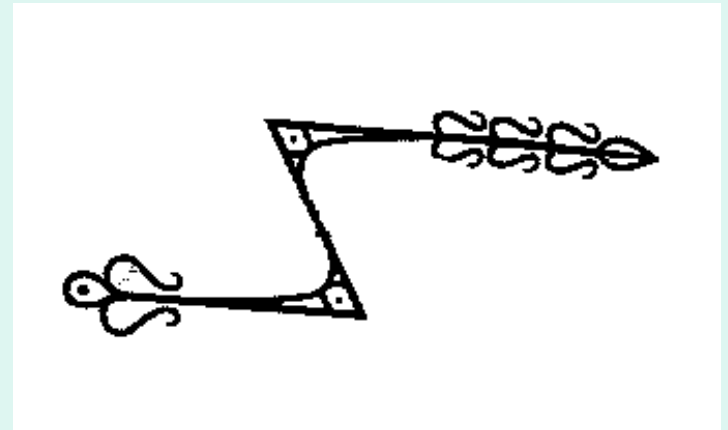
With a little creative imagination, this "Double Disc" can easily be seen as a pair of eye balls, - or a person's eyes.



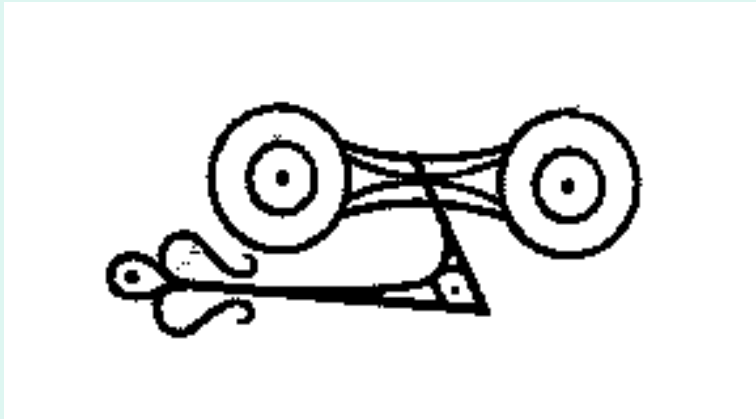
Then we have the inverted "Z", which is called a "Z-rod". Of course, it doesn't represent a real rod!

You should note the strong joints, which may indicate something in motion. Also, note the upper horizontal part of the inverted Z with «curls», looking something similar to a bird's feathers.

**The discovery of feathers,  
made by modern researches,  
is of great importance!**



Now, when this is seen as bird's feathers, and we can then picture a bird's wing, it may be easier to imagine the lower horizontal part of the inverted "Z" as being a foot with claws. A bird's foot.

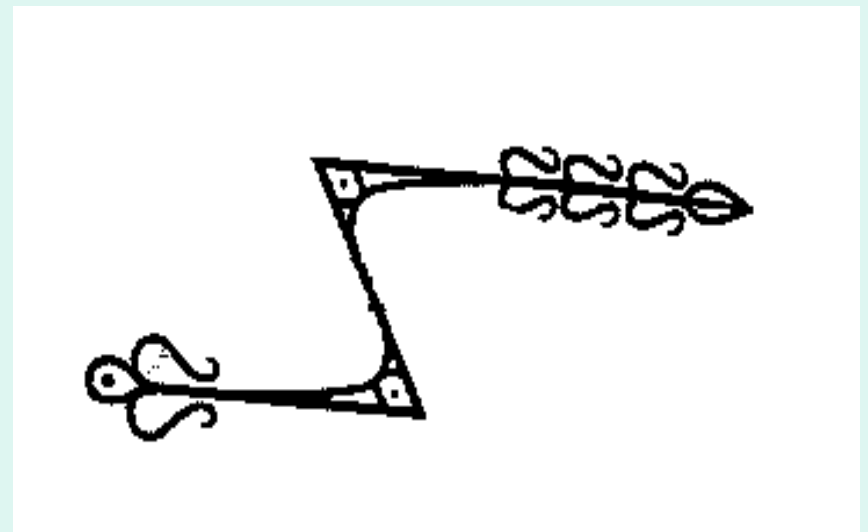


The eagle appears often in the Bible, primarily as a metaphor. Have a look at this specimen of this magnificent bird.

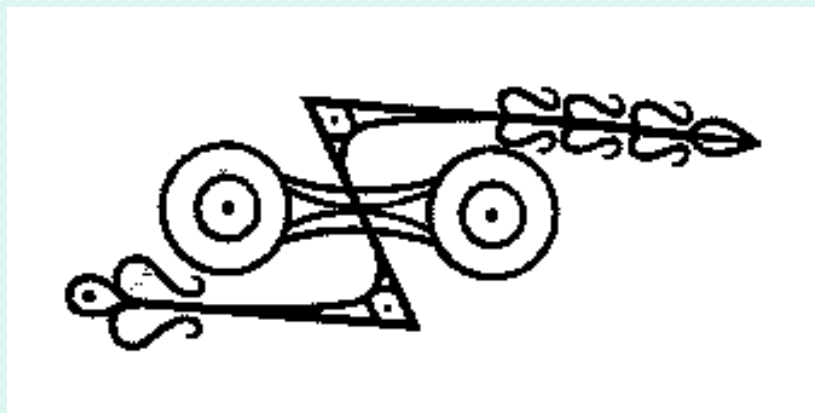
Now, give particular attention to the inverted "Z" that follows the left wing, and the left foot.

Are you able to visualise this?

The following interpretation would therefore sound credible: The "Z-rod" symbolises a huge bird, an eagle!



Then, who is the owner of the two eyeballs shown in the design of the "Double Disc"? The Bible says that the Israelites are the apple of God's eye.



However, since humans are created in God's image, God must of necessity have two eyeballs.

Accordingly, the "Double Disc" symbolises in all probability God's eyeballs.

Moreover, one of these eyeballs, Israel, is protected by the eagle's wing.



What does the Bible say about this?

In Deuteronomy 32. 10-12 we read:

In a desert land he found him, in a barren and howling waste. He shielded him and cared for him; he guarded him as the apple of his eye, like an eagle that stirs up its nest and hovers over its young, that spreads its wings to catch them and carries them aloft. The Lord alone led him; no foreign god was with him.



The apple of God's eye (the Israelites) is being watched over, and in the shade under God's wings (the Eagle's wings), this Eyeball is hidden.

What the Bible tells us is even more interesting.

In Psalm 17. 8-9, we read:

Keep me as the apple of your eye; hide me in the shadow of your wings from the wicked who are out to destroy me, from my mortal enemies who surround me.



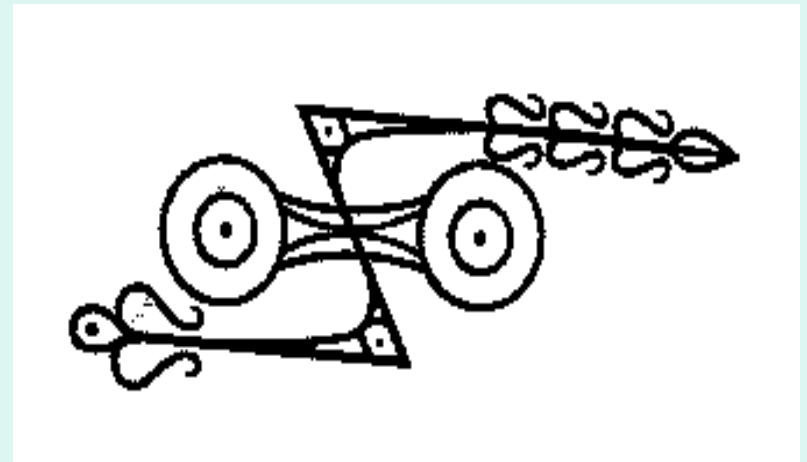
We know that the Picts were threatened by enemies from many sides. This significant, and quite common engraved motif, "Z-rod and Double Disc", can be seen as a prayer to their God. This prayer might also be directly inspired by David's prayer to the God of Israel in Psalm 17 for protection from his enemies.

We acknowledge that the Bible teaches that the eagle is a metaphor for Yahweh, a merciful God who takes care of his chosen people, the children of Israel, the apple of his eye.

When the Picts artistically represented the God of Israel, they simply made an inverted "Z", which we know today as the "Z-rod", integrated with two eyeballs.

As we proceed, we will see this "Z-rod", or similar "Z-rods", in several symbols.

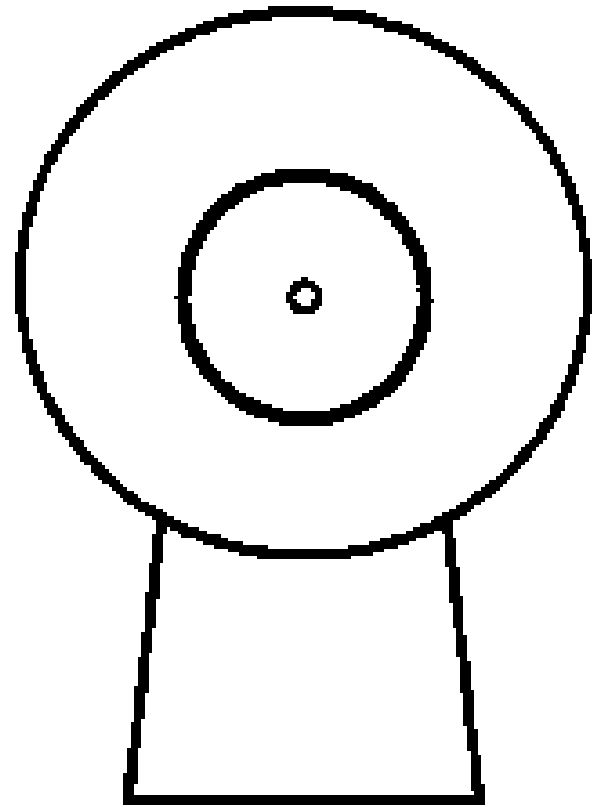
g-d





## Pictish Symbol: "Mirror"

Another Pictish symbol is what has been termed the "Mirror", since it undeniably resembles a modern hand mirror.





However, when we compare the "Mirror" and "Double Disc", it isn't difficult to imagine that the "Mirror" actually is identical to the one half of the "Double Disc". We can also say that "Double Disc" is made up of two examples of the "Mirror".

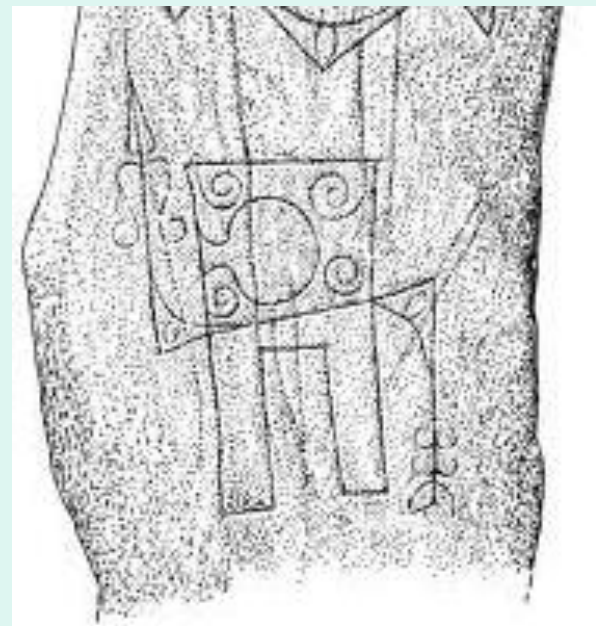
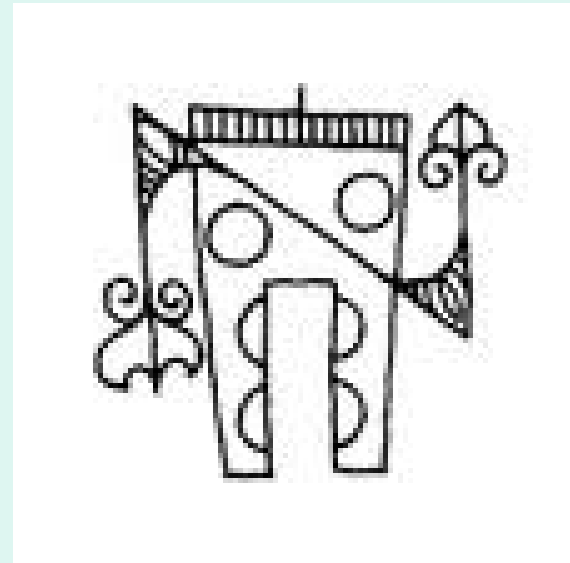


If my interpretation of the "Double Disc" as God's two eyeballs sounds credible, then the "Mirror" must be seen as ONE of God's eyeballs, which again is a metaphor for the nation of Israel.

By the way: Do you see the stone tower in the picture, which the Israelites built here?

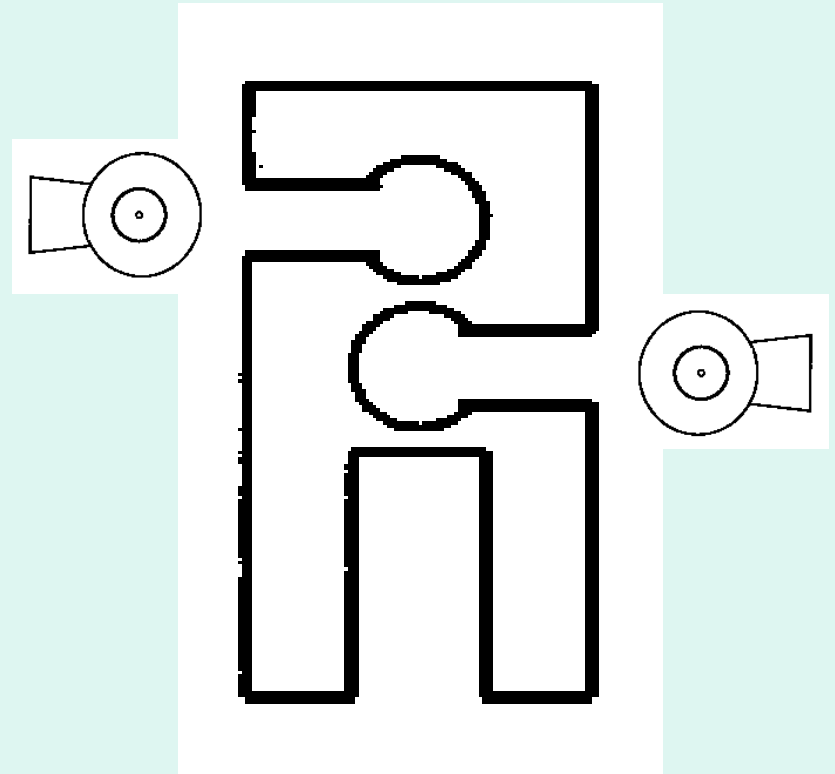
## Pictish Symbol: "Notched Rectangle"

A third Pictish symbol is the "Notched Rectangle". These rectangles are mostly the same: A massive rectangle standing vertically on the two end supports (feet). The differences are primarily in the appearance of the two holes (or more rarely, one) or circles in the upper part of the "Rectangle".



We can get an understanding of what these holes symbolise when looking at the "Mirror" in the context of the "Notched Rectangle". You don't need a lot of imagination to see that the "Mirror" fits into the "Notched Rectangle".

We are now aware that the "Mirror" can be understood as *God's eyeball*. Since there usually are two such holes in the "Rectangle", we might suppose that both *God's eyeballs* have found their place in this "Rectangle".



What can the "Notched Rectangle" represent?



Though my eyes are untrained I can, when looking at the symbol, have reason to assert that this may symbolise an altar.



But not an ordinary altar, - rather the altar by the Jordan River:

"... a witness between us and you."

In Joshua 22. 26-28  
we read:

That is why we said, 'Let us get ready and build an altar—but not for burnt offerings or sacrifices.' On the contrary, it is to be a witness between us and you and the generations that follow, that we will worship the Lord at his sanctuary with our burnt offerings, sacrifices and fellowship offerings. Then in the future your descendants will not be able to say to ours, 'You have no share in the Lord.' And we said, 'If they ever say this to us, or to our descendants, we will answer: Look at the replica of the Lord's altar, which our ancestors built, not for burnt offerings and sacrifices, but as a witness between us and you.'



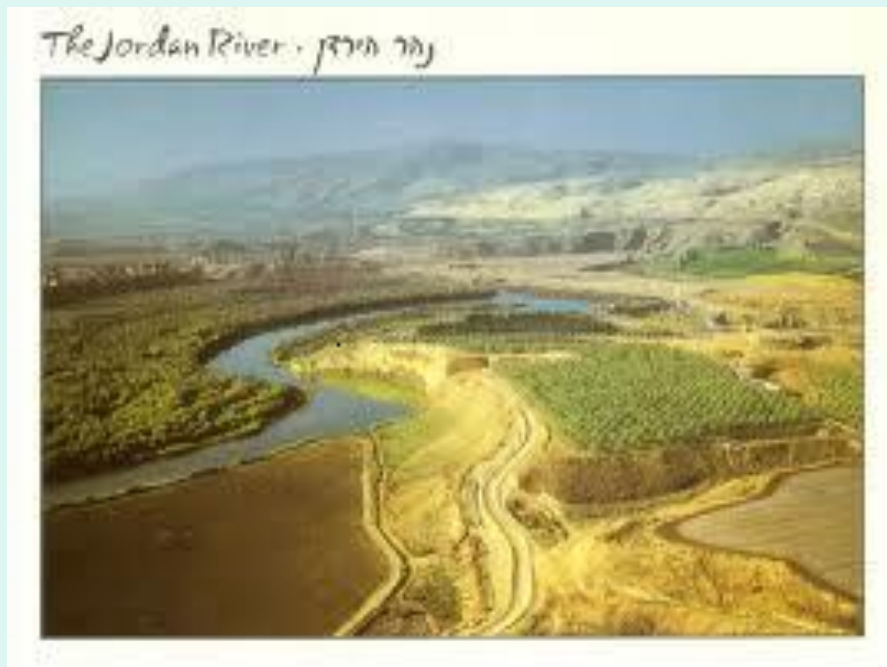
In other words, Reuben, Gad and half of the Manasseh tribe built this alter near the Jordan River so that it primarily would be a visible landmark, and draw great deal of attention, but not used in a traditional manner (for sacrifices).

These sons of Israel, who had their land on the east side of the Jordan River, were very afraid that they should be forgotten by the rest of the Israelites, who had their land on the west side of the river.





Could this also indicate that the Picts had a relation with (and maybe even were descendants of) the tribes to the east of the Jordan River? Moreover, is it conceivable that one of the eyeballs integrated in the symbol, stands for the sons of Israel east of the Jordan River, while the other symbolises the sons of Israel on the west side of the Jordan River?



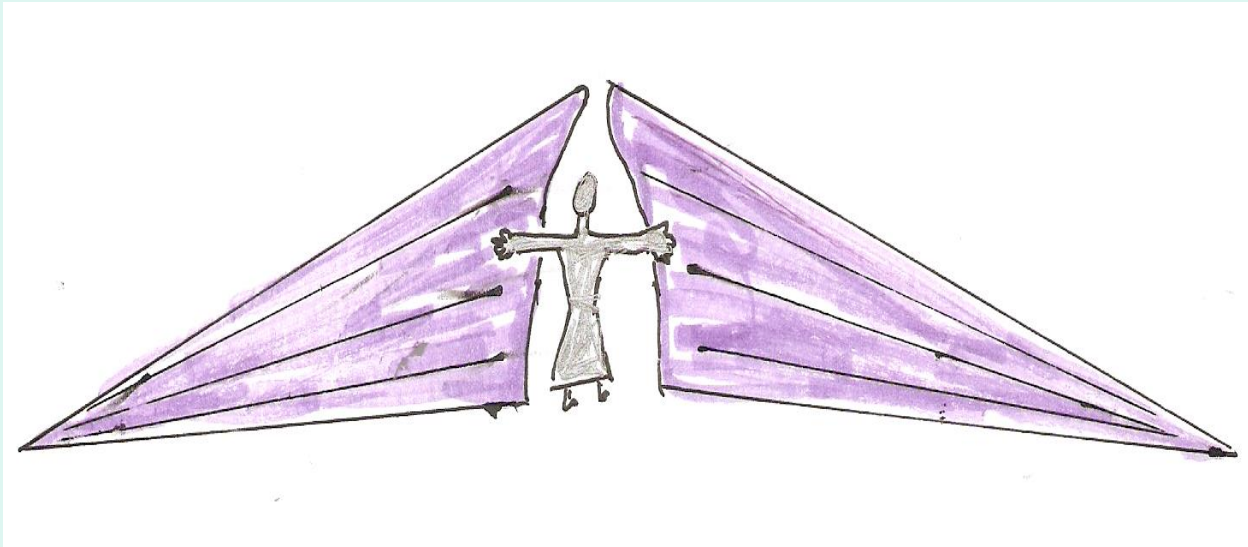
We also note that the symbol of the God of Israel, the "Z-rod", crosses the altar. Then a second interesting way to interpret the "Z-rod" in this context emerges: The "Z-rod" symbolises the twisting river Jordan, which divided the ancient people of Israel.

# Pictish Symbol: "V-rod & Crescent"

The upper picture is a modern expression in the shape of a necklace. Note the eyeball.

Using my imagination, I would boldly assert that this motif symbolises the trek through the (Red) Sea.

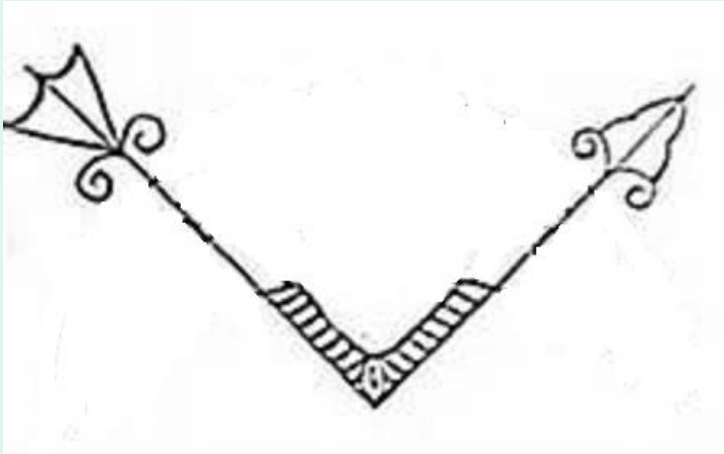




Let us analyse this symbol: If a person is "standing on the seafloor", "holding water into place" with hands outstretched to either side, it may appear so from a distance. The sea surface (the horizon) is the upper line, and the lower is the seafloor. Far away on both sides, these two lines will meet. My drawing is of course an amateurish way in conveying this unusual scene.



However, the Picts were artists (pictii) and could convey this in a far more elegant and sophisticated manner. Can you envisage that the upper arc of the "Crescent" is the ocean surface, or the horizon? In nature, the sea surface curves down to each side, but to visualise that in a small drawing, the curvature would have to be greatly exaggerated. The lower arc must likewise be understood as the seabed. Note, that inside of the "Crescent" wavelike movements or rough sea are nearly always part of the drawing.



But what about the "V-rod"? What does it symbolise?

With my normal imagination, I would suggest that this may symbolise the Lord's Strong Arm. The shoulder is upper left, and the hand upper right. The sharp angle below is the elbow.

Here you can envision muscles, and a moving joint.

Of course, both shoulder and hand look undeniably like something entirely else. Nevertheless, remember that the "V-rod" is symbolic, and must therefore be interpreted.



I think here too, the answer is to be found in the Word of God.

We read in Exodus 15. 4-6, 12:

Pharaoh's chariots and his army he has hurled into the sea.  
The best of Pharaoh's officers are drowned in the Red Sea.  
The deep waters have covered them; they sank to the depths  
like a stone. Your right hand, Lord, was majestic in power.  
Your right hand, Lord, shattered the enemy.

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You stretch out your right hand, and the earth  
swallows your enemies.

Who were those delivered that could cross the sea? It was the children of Israel, the apple of God's eye. In both versions of the symbol, the apple of God's eye is a central motif. In this modern necklace, the eyeball stands out clearly, without the artist quite understanding what he or she is conveying.



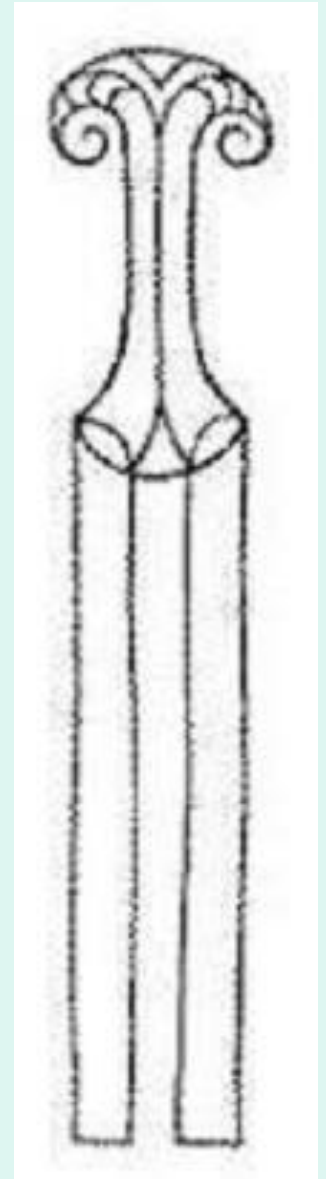
The original symbol in a coloured version also shows us the apple of God's eye as a small ball under walls of fierce waves.



## Pictish Symbol: "Tuning Fork"

This actually looks like a modern tuning fork, and most people might be content with that. People could also imagine that it looks like a double bladed sword, but without understanding the purpose of such a pointless construction.

A simple analysis of the symbol reminds us of something that looks like a handle with extended double rods, or two feet. In most of the drawings, it also looks like the handle and the rods are represented separately, and that the units somehow are joined together into a larger unit.

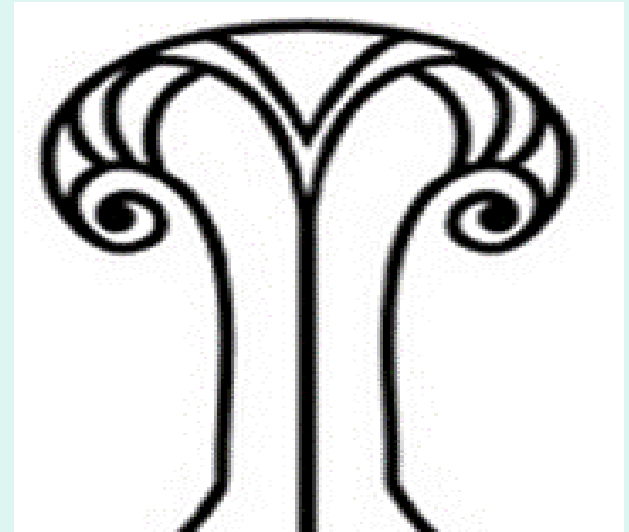




If we study the handle a little more closely to find out if this could represent something tangible, i.e. something to hold besides being made of metal, it seems to be little too far-fetched.

When we look at the "curls", both at the top of the drawing, and on the copy of the symbol, the conclusion must be that this has to do with something else.

In fact, the "curls" look as if they possess life, growing, and are organic in nature. Can we picture the symbol as being connected to a field crop?



I believe that good answers to many of the unsolved puzzles are to be found in the Bible.

A field crop with its grain and harvested sheaves are featured extensively in the Bible.

Do you see the similarities between the "handle", the "tuning fork", and a sheaf?

In addition, it is decidedly interesting that the sheaf is the emblem (symbol) for the tribe of Joseph!



We read about Joseph in *Genesis* 48. 4-5:

and said to me, 'I am going to make you fruitful and increase your numbers. I will make you a community of peoples, and I will give this land as an everlasting possession to your descendants after you.'

"Now then, your two sons born to you in Egypt before I came to you here will be reckoned as mine; Ephraim and Manasseh will be mine, just as Reuben and Simeon are mine.



Jacob blessed Ephraim and Manasseh and made them his sons; in a way, they took over Joseph's place amongst the twelve tribes of Israel. Subsequently, Ephraim and Manasseh were called the House of Joseph.

Joseph and his sons, Ephraim and Mannaseh, were, through their ancestor Jacob, inseparably bound together in the House of Joseph.

In Joshua 17. 17-18 it says:

But Joshua said to the tribes of Joseph—to Ephraim and Manasseh—“You are numerous and very powerful. You will have not only one allotment, but the forested hill country as well. Clear it, and its farthest limits will be yours; though the Canaanites have chariots fitted with iron and though they are strong, you can drive them out.”

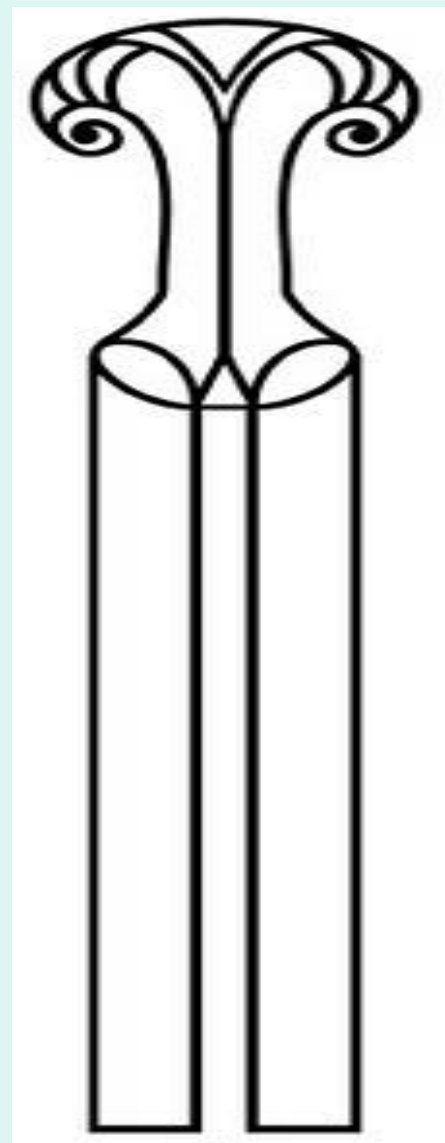


If we suppose the "rods" in the "tuning fork" as being Ephraim and Manasseh with Joseph's sheaf at the top, then the "tuning fork" might be considered to be the "House of Joseph".

The "tuning fork"/House of Joseph gives the impression of strength.

In Joshua 17. 17 we read:

But Joshua said to the tribes of Joseph  
—to Ephraim and Manasseh—“You are  
numerous and very powerful. You will  
have not only one allotment



Might we imagine that the following is a twofold prophecy where the last fulfilment was carried out some time after the House of Joseph had been deported to Assyria?

We read in Joshua 17. 18:

...but the forested hill country (Scotland?) as well. Clear it \*), and its farthest limits will be yours; though the Canaanites (the Romans?) have chariots fitted with iron and though they are strong, you can drive them out."



\*) On the stone we also find the tools that were used to chop down the forest ...

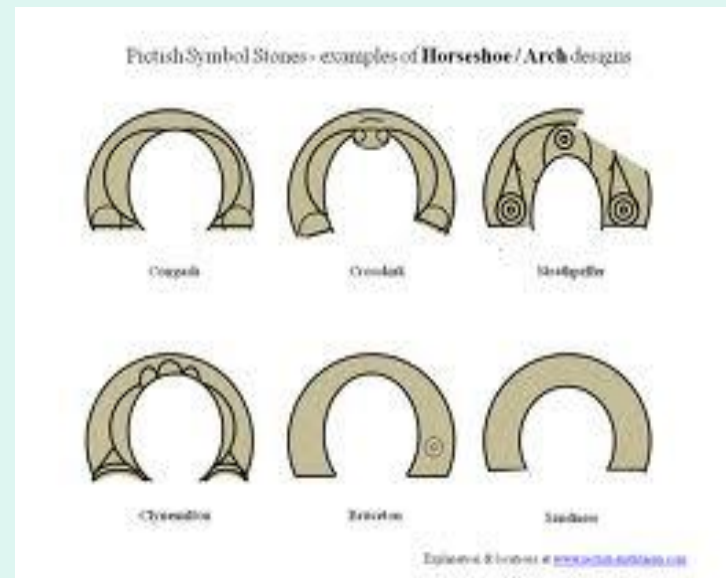
# Pictish Symbol: "Horseshoe"/"Arch"

In Genesis 9. 13, 16-17 we read:  
I have set my rainbow in the clouds,  
and it will be the sign of the covenant  
between me and the earth.

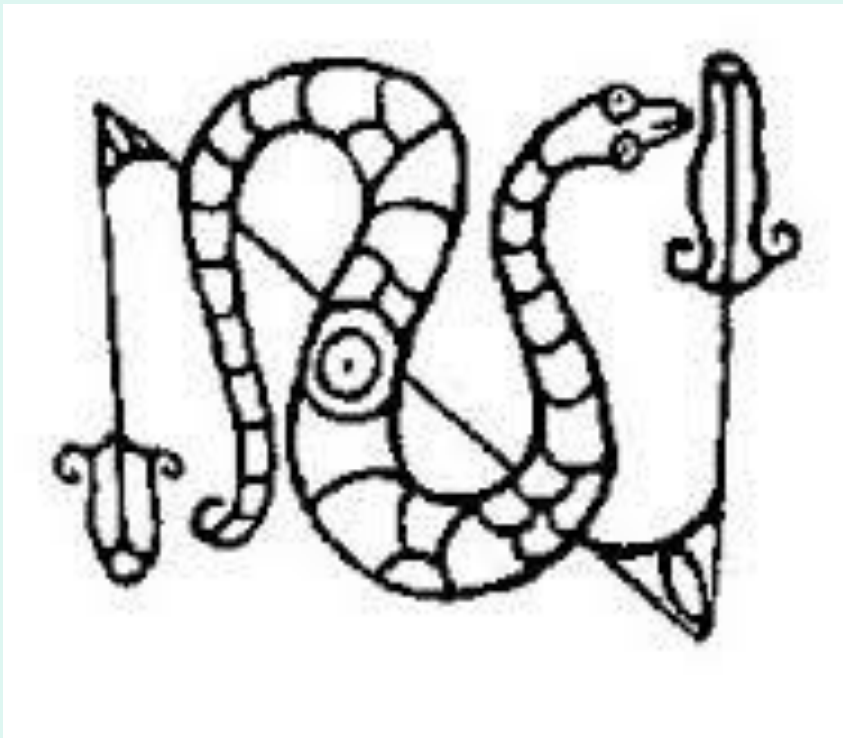
.....

Whenever the rainbow appears in  
the clouds, I will see it and remember  
the everlasting covenant between God  
and all living creatures of every kind  
on the earth." So God said to Noah,  
"This is the sign of the covenant  
I have established between me  
and all life on the earth."

Do we have the solution here?  
I don't know, but I wonder.



## Pictish Symbol: "Snake and Z-rod"



### Genesis 3. 14-15:

So the Lord God said to the serpent, "Because you have done this,

"Cursed are you above all livestock and all wild animals! You will crawl on your belly and you will eat dust all the days of your life. And I will put enmity

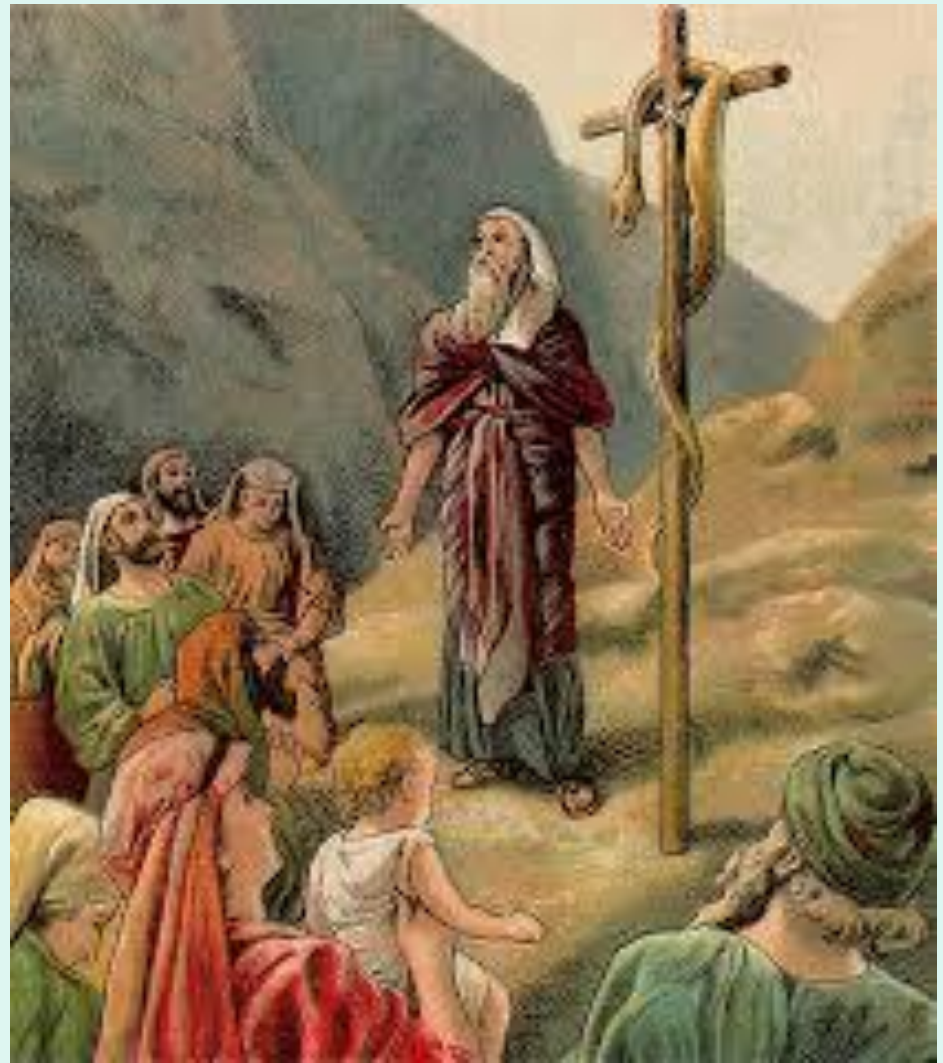
between you and the woman, and between your offspring[a] and hers; he will crush[b] your head, and you will strike his heel."



## Numbers 21. 8-9:

The Lord said to Moses, "Make a snake and put it up on a pole; anyone who is bitten can look at it and live." So Moses made a bronze snake and put it up on a pole. Then when anyone was bitten by a snake and looked at the bronze snake, they lived.

Do we find answers here in these two passages?  
I don't know, but I wonder.



# Pictish Symbol: “Plant”

Deuteronomy 24. 19:

When you are harvesting in your field and you overlook a sheaf, do not go back to get it. Leave it for the foreigner, the fatherless and the widow, so that the Lord your God may bless you in all the work of your hands.





Here is another alternative explanation: Everyone remembers Joseph's dream, where his brothers - in the shape of sheaves - bowed down before him. After this dream, his brothers hated Joseph.



The hypothesis is still  
therefore:

THE PICTS WERE  
DESCENDANTS OF THE  
TEN TRIBE KINGDOM  
THAT WERE DEPORTED  
TO ASSYRIA

But this PP-presentation  
surely doesn't prove that  
the hypothesis is true!



Researchers and experts in different fields would have to  
verify the findings, and of course, that won't happen overnight.

## IF NOT

modern researchers and experts cannot dismiss that

- the "Z-rod and Double Disc" is a symbol of the Picts' gracious God, the Almighty One, who protects the apple of His eye,
- the "Mirror" is a symbol for the children of Israel,
- the "V-rod & Crescent" is a symbol of the trek through the Red Sea,
- the "Tuning Fork" is a symbol for the House of Joseph,
- the "Plant" symbolises a sheaf that bows down in front of Joseph,

then one would most probably be approaching a solution to "the Pictish problem".



Thank you for spending time watching this PP-presentation!

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I certainly haven't found the final solution to "the Pictish problem". I'm just an ordinary layman, and have by no means any formal education on the subject. This presentation must be seen and judged in the light of this fact.

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However, my hope and desire is, that my unconventional interpretations of Pictish symbols might spark new interest, and inspire scholars and professionals to have a fresh look at "the Pictish problem" from a different perspective.

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