

APPENDIX C NON-MITHRAIC OBJECTS

All carvings with Mithraic relevance have been identified and decoded in “Mithraic Symbols - Identified and Decoded”. Additionally, drawings of the more numerous designs with Mithraic relevance are in Appendix A. The remainder, discounting those that are so indistinct to be unrecognisable, are identified and commented upon in this Appendix but no specific recommendation is made of their having any part in the Mysteries of Mithras. The information here is arranged by Object Category then by Objects within each category.

**Table A
NON-MITHRAIC OBJECT CATEGORIES**

The Non-Mithraic Objects on the Symbol Stones have been allocated into 16 Object Categories. The full listing of Objects is in Table B near the end of this chapter.

Object Category	Nos
Fantastic Beast / Creature	100
People	70
Animal	65
Cross - style	64
Rounded Shape	37
Bird	22
Script	19
Fish	18

Object Category	Nos
Angular Shape	15
Plant	12
Implement	10
Angel	10
Biblical Story	7
Cup Marking	6
Bosses on Cross	5
Serpent / Snake	2

Fantastic Beast / Creature

There is a lot of design consistency across the 38 examples of the **Beast with Exaggerated Claws** complete with tail curved over its back. All of them are carved on Latin Crosses – perhaps they are part of a Bible story. Many have an exaggerated tail. Beasts with exaggerated claws may pre-date the Christian view of a devil.

At Cossans the creature, with pronounced arched back, seems to be attacking a bull or cow; an imprecise carving at Mortlach “Battle Stone” has the same soft features as other objects on the Stone – the Maiden Stone example also has soft features; the main Gask creature has highly curled horns which match its tail and a human face (although rather indistinct there are several other beasts on this slab some of which appear to have exaggerated claws, 2 of which could be boars – maybe explaining the Stone’s name as Bore or Boar Stone); the beast faces the viewer at Meigle (5) and has a surprised expression. There are multiples of this object on Stones at Ulbster -3, Shandwick – 2, Dunfallandy - 5, Meigle (1) - 2, Rossie Priory – 5 and St Madoes – 4. Those at Dunfallandy and St Madoes are alongside the descending arm of a Cross with two of the St Madoes examples having something in their mouths (birds perhaps) – difficult to see if they are carrying or devouring. The Rossie Priory beasts with exaggerated claws are mixed in with other beasts. At St Vigeans (1) the beast has sweeping back horns like a goat. One of the five of these creatures at Woodwrae has what appears to be a quadruped in its mouth – quite different from the St Madoes creatures which have clawed beasts in their mouths – two elongated animals are fighting head to tail and two seem to be fighting with one mouth inside the other (one could be a serpent).

The **Interlaced Animals With Cross** at Aberlemno Church, Cossans, Inchbrayock, Kingoldrum, St Vigeans (1), Woodwrae, Rosemarkie, Shandwick, Brodie, Elgin and Meigle (4) illustrate elongated bodied beasts often biting one another. Those at Strathmartine Kirkyard (1), Strathmartine Kirkyard (3), Dunfallandy, Meigle (1), Meigle (5) and Rossie Priory tend to be more compact. These Celtic designs can be seen associated with Christian Crosses and Churches elsewhere in what now is Great Britain and also in Scandinavia.

Variations of a so-called sea horse – the **Hippocamp** – appear as **Pairs** of opposing beasts with front legs and a curled up tail on the Maiden Stone, as a pair of intertwined beasts with front legs, manes and fish-like or dolphin-like tails at Aberlemno church, intertwined again at Largo, as opposing beasts with no legs or mane but a curled up tail at Halkirk with a similar, single example at Ulbster and opposing pairs at Brodie and Logierait. The Meigle (1) Stone has 4 examples – two intertwined with fish-like tails, one separately with a fish-like tail and another facing it without legs or mane and with a curled up tail. These various designs comply with popular descriptions for hippocamps. All of them are on Cross Stones.

Possibly variants of the Hippocamp, several objects are categorised as **Fish Monster** due to their “non-standard” styling. At Fordoun the top of the object is missing and the tail is neither curled nor fish-like, the Tealing example has the fish-like tail but highly stylised head, the Mortlach “Battle Stone” has opposing monsters whose decipherment suffers from the soft features of the other objects on this Stone and Upper Manbeam is weathered making it almost indecipherable. At Dunfallandy the opposing objects framing the Stone are like elongated Hippocamps but have a combination of no legs or mane but a fish-like tail – a different combination than on any of the Pictish Symbol Stone examples. All of these objects are on Cross Stones except Upper Manbeam which is very weathered anyway and the object may be something else. Some fish monsters and serpents look alike; some are described as fish tailed.

Part human and part horse, the **Centaur** is shown on the Maiden Stone, Aberlemno (roadside 2) and Glamis Manse.

Inchbrayock has a range of animals, people and patterns including a **Creature Eating** or perhaps licking. The only other instances of a readily recognisable creature eating is at Shandwick. At St Madoes the beasts there could either be carrying or eating and, as they have other distinctive attributes, have been included amongst the Beasts with Exaggerated Claws.

Interlaced Animals Not With Cross are different from those mentioned above as they are not alongside a Latin Cross. However, the example at Hilton of Cadboll is from one side of a slab whose Cross side was erased and the Tarbat example has the animals on a fragment of what arguably could have been a Cross slab. The interlaced animals in both cases are of a type similar to those found on the Cross side of Latin Cross slabs.

Examples of a **Beast With Human Legs in its Mouth** are at Woodwrae and Dunfallandy.

Only one instance of a **Bird-Headed Monster** is known – at Monifieth – where there are two facing heads which, as the Stone is fragmented, could be another type of beast/monster.

There are **Facing Heads Alone** on either side of the descending arm of the Cross at Meigle (5) – they are indeterminate as the slab is broken just beneath them.

An apparently **Crouching Beast** faces the sitting man at Meigle (7).

People

The bulk of these objects are on Class 2 Stones.

17 objects show **People on Horseback / Horsemen** – the majority (e.g. Migvie, Balluderon, Woodwrae, Mortlach and Meigle) have “forward going” horses each with a well-defined raised foreleg. The Migvie examples are particularly interesting as that Stone is carved in a style different from all the other Symbol Stones.

The **Hunting** scenes (17) on Fordoun, Aberlemno, Cossans, Inchbrayock, Kirriemuir, Largo, Scoonie, Hilton of Cadboll, Nigg, Tarbat, Elgin and Fowlis Wester Stones have hunters mounted; unmounted archers are on St Vigeans and Glenferness Stones; the Shandwick scene is composite with mounted hunters, archers and two opposing figures with swords (almost a battle scene); at Rossie Priory animals are moving in parallel with the horsemen. The carvings of the horses are all very similar. In the context of Mithraism, Mithras has been depicted in paintings and sculptures as a hunter but no direct connection has been made when analysing the carvings on the Pictish Stones. Perhaps a meaning on these Stones is of evil and enemy forces being overcome.

The **Cloaked / Robed** figures at Rhynie, Eassie, Kirriemuir, Monifieth and Wester Denoon generally look like ecclesiastics.

None of the 4 **Standing** figures (Maiden Stone, Westerton, Newton of Collessie and Balblair) conforms to any pattern. Likewise, the **Sitting** figures at Kingoldrum, Dunfallandy and Meigle (7) except that the facing figures with a Cross in between at Dunfallandy could be biblical.

The well-publicised “Rhynie Man” is one of 3 instances of **Axe Wielding** people – the others being a confrontational pair at Glamis Manse and a man with a knife and axe at Golspie who looks as if he may be wearing some form of headgear.

Bird-headed Men at Glamis Hunter’s Hill, Kirriemuir and Rossie Priory are all different. Within the context of the Mysteries of Mithras perhaps they could speculatively be construed to represent the first Mithraic Grade (crow/raven).

The remaining People objects are of low occurrence and of varied types including a single warrior at Eassie, someone walking with a large bird in each hand at Rossie Priory, groups of warriors at Brough of Birsay, people kneeling or crouching at St Vigeans (3) and Ulbster, what looks like a couple embracing at Glenferness, a hooded figure on St Vigeans (4), hooded horsemen at St Madoes, a dog-faced man holding an axe at Mail, an extensive battle scene at Aberlemno (perhaps recording the battle of Dunnichen of 685), what appears to be book-clutching ecclesiastics at Kirriemuir, figures in a boat at Cossans and a man facing a beast at Meigle (4). No patterns here – perhaps these carvings are of very local events and personages.

Animal

Although several different animals appear on Stones over a widespread area, linkages with the Mysteries of Mithras have not been established. Although bulls featured in Roman Mithraism there does not appear to be any adoption of the tauroctony in Pictish-Mithraism.

From its slender appearance a **Dog / Hound** at Eassie looks like a hunting dog similar to that at Inchbrayock, Mortlach (1), Logierait (2) and Meigle (6) unlike Golspie which could be a wolf. Another dog at Eassie is of a quite different style. There are several dogs in hunting scenes – 4 at Kirriemuir (2), Rosemarkie, 3 at Elgin, 2 at Hilton of Cadboll, Aberlemno Roadside (2), Cossans, St Vigean (1) and Nigg; 1 at Eassie, Inchbrayock, 2 at Woodwrae, Largo, Meigle (1). One of the dogs at Woodwrae appears to be attacking a quadruped by its neck. One of the dogs at Nigg is overlaying part of an angel.

With a forward moving appearance the **Horse** on Inverurie (4) also looks youthful. The horse on Strathmartine (3), although incomplete, can be seen to be resting whilst the carving at Halkirk suggests fast movement. Ulbster could have two horses – one with a raised leg the other lying down (if, indeed, it is a horse) – a not dis-similar style horse is on the rear of Meigle (1). There are two faint outlines at Logierait (2) and a head only at Meigle (1). There are several horses (mounted and not) in the various Hunting Scenes.

Although the **Bull** is given a high profile as a carved Pictish object there are only three known locations – Woodwrae, Inverness (Kingsmills) and 6 from Burghead variously now located in museums in Burghead, Elgin, Edinburgh and London. Only the Kingsmills example has long horns. Only the Woodwrae bull has no scroll designs.

Stag objects are currently known at Eassie, Grantown, and St Vigean (1) with two in the hunting scenes at Shandwick and Kirriemuir.

Indecipherable Quadrupeds appear at the bottom of the front of Aberlemno Roadside (2); Meigle (1) has a contorted beast on the front and another less complete on the rear where there is what looks like a long-necked quadruped.

The **Cow / Calf / Cattle** designs include scroll styled animals at Eassie, a single cow at Ulbster and a cow with a bell being led by a person at Fowlis Wester. A cow appears in a scene at Cossans. At St Vigean (1) there appears to be a cow (rather than another animal) feeding a calf.

All the **Deer's Head** (and neck) carvings at Glamis Manse (1), Monifieth (2), Strathmiglo, Dunachton and Ardross (2) are similar in design and all face right.

Each **Boar** design is different. At St Vigean the animal is directly facing a hunter with a cross bow, at Dores the beast has markings similar to those used on Bull carvings (although the hooves are different) and the Knocknagael Stone shows the full animal with scrolling similar to Dores, a snout and back bristle. The boar was the symbol of the Roman XXth Legion; arguably only the Knocknagael example might be similar to that depicted on Roman objects.

Animal (continued)

Each of the three **Wolf** designs has the scroll style used on the Boars and all at Newbigging, Ardross and Keillor face to the right as do the boars. It has been speculated that the wolf design is a less than accurate carving of a dog— an animal seen on the usual format of the Tauroctony.

The **Ox / Steer** is distinguished from the bull carvings by having a lighter build but, as with the bulls, there is scroll styling on the examples at East Lomond Hill and Lochardil.

A curly-coated **Sheep** is on the Nigg slab.

The **Bull's Head** at Mortlach (1) is a front on view of a head with horns.

On St Vigeans (4) the animal heads is speculatively a **Dog's Head**.

Almost in a sitting up position, the **Beast's Head** at Rhynie Old Church (1) is difficult to decipher.

The only example of what looks like a **Rabbit** is on St Vigeans (1).

Crosses – Different Styles

Carvings on all the Cross Stones from the Pictish era are elaborate, eclectic and detailed, bridging between the latter phase of the Mysteries of Mithras and introduction of Christianity. Some individual objects and combinations of objects can be identified as representing Biblical stories. Others range from objects associated with Christian iconography, to secular battle scenes, to beasts which seem irrelevant in both Mithras and Christian contexts and highly geometrically patterned adornment. Celtic patterns predominate in particular knot work, key work and spiral work. The Cross detail below has not been sub-divided in the general analysis.

Extensive Spiral Decoration can be seen at Hilton of Cadboll, Nigg, Rosemarkie, Shandwick and St Madoes – all of which is of Celtic style. As a point of interest St Moluag's three main foundations at Lismore, Rosemarkie and Mortlach in time became the seats of the ancient medieval Roman Sees of the Isles, Ross and Aberdeen. St Moluag's Chapel is a 13th century stone-built chapel which stands behind Raasay House on the island of Raasay off the coast of Skye. St Moluag is said to have brought Christianity to Raasay and founded a cell on the island in around 569AD.

The **Latin/Christian Cross** style predominates (59 examples) and mainly with interlace patterns. Probably the plainest is at Deer – no interlace just an incised Cross shape. Several are incomplete and the shape is extrapolated. Not all comply with the typical Latin style e.g. Migvie combines the Greek style Cross with an extended descending arm, Aberlemno Roadside (2) is similar but with a much more elongated descending arm and St Vigeans (2) has the extended arm but the top of the Cross is broken off. Several Crosses have bosses (e.g. Aberlemno Roadside (2)), drilled through circles (e.g. Fordoun) or sunk circles (e.g. Meigle (1)) or cut out circles (e.g. Dunfallandy) at the joins of the arms. Some are of the “Celtic” design i.e. with a circle surrounding the cross arm area. Clear examples are at Aberlemno, Cossans, Gask and St Madoes.

There are 3 examples of the square, or, as typically described, **Greek Cross** at Fordoun, Ulbster and Rosemarkie. They are like a Latin Cross but without the descending arm.

The incomplete **Cross Fitchée** at Pabbay, Barra bears resemblance to the style of a St Thomas Cross. The incision cuts are considered to have been added later to an existing Class 1 Stone. 3 other simple Latin Cross Stones are nearby – one of which is Fitchée.

Another variant is at Rosemarkie – the **Crosslet Cross** comprising four Latin Crosses arranged at right angles to each other i.e. a square cross with the ends of each arm crossed. The style of the Cross at the ends of the arms is similar to a Cross Quadrata (a Cross with a square at the intersection point). This is the only known type of this Cross on a Symbol Stone – it is enhanced by being placed in a decorated square with 4 bosses. St Moluag is associated with a very similarly styled Cross.

Several types could describe the Cross at Raasay, the most referenced being **Chi-Rho Cross**, albeit in a square surround instead of circular. However, the design is also similar to the Processional Cross and Romanesque Consecration Cross. In heraldry it is almost identical to the Cross Patée. Another similarity is St Cuthbert's Cross.

Rounded Shape

Triple Oval designs are plain at Balblair, incomplete at Glamis Manse and at Skinnet and decorated with circles at Birkle Hill and Sandside.

Most interlace is within Crosses. So far 5 examples have been identified of **Interlace – Not Within Cross**. At Edzell it is on a worn, fragmented slab which does not appear to be part of a Cross. Although the Glenferness Stone has vestiges of a square Cross on one side, on the other there is interlace amongst typical Pictish Symbols. Unusually interlace is on one side of a Stone at Tarbat. A Stone from Golspie has interlace both in and around a Cross. A plain Cross has interlace alongside at Logierait.

At Drimmies and on two Stones at Kintradwell the **Ogee / S** shapes (typically architectural) are adjacent to Mirror / Mirror Case Symbols.

The **Disc Enclosing Three Smaller Discs** at Kinellar, Rothiebrisdane and Balneilan are similar to one another.

A **Triquetra** appears on a fragment of Cross Stone at St Vigean (4) and two examples are on a large Cross slab at Meigle (1). The Aberlemno church yard version has flat rather than rounded sides. This object has ancient Germanic and Celtic art use as well as in Christianity from early times to current day.

There is a **Rayed Disc / Spoked Wheel** object at Kinblethmont (with possibly 7 segments). A similar object at Ardjachie Farm has 12 segments and the Little Ferry Links fragment looks more like a rayed disc than other options such as Triple Disc or Mirror Case.

“Rodney’s Stone” at Brodie has the only so far observed **Triskele** - a symbol used in many cultures. Perhaps of significance as this is a Class 2 Stone, in Christianity the Triskele represents the Trinity.

On the “Rodney’s Stone” the **Decorated Disc** comprises 7 small bosses with a centre boss all enclosed in a stylised circle. On the Inchbrayock Stone the two Decorated Discs are dissimilar one almost looking like a poorly formed four leaf clover the other like a triskele. At Newton House one Stone has indistinct **Spiral / Concentric Ovals**.

Although the object on the Poolewe slab is a V-rod & Crescent it contains what appears to be **Curvilinear Circles** or perhaps a pelta as a specific additional design.

The interlace filled **Twin Discs** at Hilton of Cadboll looks if they might have been part of a planned Z-Rod and Double Disc carving.

Of the several Stones at Aberlemno the one with the **Single Disc** is the least distinct and is on a rough, undressed, unshaped Stone – perhaps a practice piece?

There is a very unclear set of **Three Circles** on the Dingwall Stone.

Three Circles Linked By Arcs and within a circle are at Benbecula – this style is not known elsewhere.

Rounded Shape (continued)

Another “one off” is the **Curvilinear “S”** at Mortlach.

One of the most obscure carvings is the **Cauldron and Protruding Legs** at Glamis Manse.

On the Maiden Stone is a carving described as **Roundel With Key Pattern** with central patterns which can be seen on some Double Disc designs.

The **Curved Line Ending In A Scroll** design at Fetterangus is almost illegible.

Bird

An almost complete right facing **Eagle** is at Fyvie (2) and Brough of Birsay with a very clear example at Tillytarmont (4) – others include Strathpeffer and Knowe of Burrian. At Tyrie, St Vigeans (2), Latheron, Nigg and Birnie the bird faces left as it does at Inveravon (1) where it has dots on its body (as has the mirror case on this Stone). At St Vigeans (1) the eagle appears to have its beak biting into the fish (salmon?) beneath it. The Mortlach (1) bird appears to be an eagle with a distinct hooked beak; the example at Fowlis Wester is less distinct but considered to be an eagle. The lost slab from Oxtro is said to have had an eagle on it. What looks like an eagle on the ground perhaps with something in its beak is on the front of Meigle (5). The eagle was commonly used on the standards of Roman Legions and possibly has an association with the Leo Mithraic Grade. Of the 22 bird objects 16 are of eagles.

Suitably named the “Goose Stone” at Tillytarmont the object resemblance to a **Goose** is high as is the Easterton of Roseisle example - unlike that at Gairloch which might be an eagle (but is categorised here as a goose) and at Blackford which is very faint. The goose does not appear to have any Mithraic significance. However, it is referred to in Scandinavian folk lore.

Only one **Bird with Exaggerated Claws** is apparent – at Aberlemno Church. It appears to be attacking a foot soldier and could be a crow/raven.

An **Indecipherable Bird** is just above the stag on the front of Kirriemuir (2).

The raven has a distinct place in Mithraism – on the Tauroctony, as the messenger of God, identification with a constellation named Corvus and as the Corax Mithraic Grade. However, none of the birds seen so far seems to have a strong enough resemblance to a raven.

Script

The most numerous script seen on the Stones is **Linear Ogham** (15 examples) – some of which has been translated. Here the term “Linear” is used to discriminate from the one known “Circular” example. Also known as Ogam or Oghams, they are much less rare outside Pictland especially in Ireland, Wales and South West England.

The inscriber of the Linear Ogham at Dyce seems to have underestimated the space needed to carve what has been transliterated as EOTTASSARRHETODDEDDOTS MAQQ ROGODDADD as the text spine has taken a turn near the top of the Stone (Ogham is written from bottom to top). The text at Aquhollie is seemingly incomplete as VUO NO N (I) TEDOV. IRATADDOARENS- is the inscription at Brandsbutt. Each edge of the Fordoun Stone has Ogham inscriptions (a portion considered to be VUN-MSETTORBBRE----N). At Formaston the two lines are transliterated as MAQQoiTALLUORRH and NxHH TVROBBACCxNNEVV. The hook shape of the text spine at Newton House (2) is the reverse to that at Dyce which might suggest the Stone is inverted but the cursive script alongside appears to be correctly orientated for reading. The left hand edge of the Kirriemuir (2) slab has what might be Ogham but is unclear. There is a short section of Ogham on St Vigeans (6). -EDDARRNONN is the transliteration for the script at Scoonie. NEHTETRI- appears at Ackergill; DUNNODNNAT MAQQ NETO at Latheron. Along the upper and the right side vertical edge of the back of the Stone there is the inscription ALL HALLORREDD M[E]QQ N[IA] V[ARRCERR] at Golspie. What is presumed to be a name – EDDARRNONN – is decipherable on the weathered Rodney’s Stone at Brodie (same “name” as at Scoonie). Using a vertical outer edge and top, a sculptor has placed ETTLIETRENOIDDORS at Inchyra. A fragment at Cunningsburgh has two characters decipherable as I and R. The main repetitious set of letters (arguably a word) is MAQQ which is phonetically the same as MAC (originally Irish for “son of”). At Brandsbutt the incised cuts for the Ogham appear to be contemporary with the incisions for the other objects – depth and width of cut plus overall style (unless the whole re-assembled set of fragments were recut).

Supposedly in use around the Irish Sea area about the 5th and 6th centuries, they seemingly were inscribed on Pictish Stones in the 7th and 8th centuries so there is no reason to assume that the Oghams were inscribed in the same time period as the Class 1 Stones were built. The style and depth of the incisions is different from the early Pictish Stone carving style. The author proposes that the Oghams were added to the, then, existing Stones and may have no direct connection with the initial purpose of the Stones. This secondary use could be commemorative, burial headstone etc.

At Fordoun there appear to be two lines of **Roman (or Latin) Cursive** inscription the upper being incomplete and the lower more formal than cursive (sometimes, and specifically for Fordoun, this is referred to as Hiberno-Saxon). ETTE EVAGAINNIAS CIGONOVOCANI URAELISI MAQQI NOVIAGRUTA is the transliteration for the inscription on Newton House (2). St Vigeans (1) has this inscription in a box on one side panel - DROSTEN: IRE UORET [E]TT FORCUS. In the cases of Fordoun and St Vigeans the inscriptions look like later additions to the Stones in a “New Roman Miniscule Cursive” which was used between 3rd and 7th centuries CE. The style at Newton House has some characters that equate to the “Majuscule” type – used earlier, possibly from the 2nd century BCE to the 3rd CE.

What at first sight looks like a sunburst pattern at Logie Elphinstone (2) is **Circular Ogham** - seemingly the only known example of Ogham presented in this format. Starting from the top of the circle and reading clockwise, QFTQU is spelt out.

Fish

The fish carvings have been identified as salmon or as having a salmon outline. This fish was mystically revered (but so far not known in Mithraism) not least as it can live in both salt and fresh water. Scandinavians have a home for the salmon in their folk lore; in Roman tradition fish and snakes are tokens of life beyond the grave. Maybe some inscriptions, not just the fish ones, have been added to the Stones for the benefit of people with other religious beliefs in way of harmony, acceptance and tolerance.

The **Salmon** at Keith Hall, Kintore Churchyard, Rhynie “Craw Stane”, Glamis Manse, St Vigeans (1), Ulbster, Dunrobin, Easterton of Roseisle, and Meigle (1) are complete carvings and face right; at Latheron, Gairloch, Golspie they face left. The Percylieu and Ackergill examples are incomplete showing only the lower fins on the Stones. Drumbuie (2) and Edderton have sufficient detail to suggest they are salmon carvings. Inchyra has a fish on each side of the Stone – on the so-called “smooth” side the shape is of a salmon but its upside down appearance may have more to do with the orientation of the Stone in pictures than by design by the sculptor. The fish on the so-called “rough” side has a salmon outline.

Angular shape

Within this grouping the **rectangle** type shapes may be representations of the shape of indoor Mithraea. Others may be like **steps** – part of the Mithraeum design or steps as in a ladder i.e. Grade progression. The “**L**” shape is like a key – a key is held by Leontocephalous as recorded by Franz Cumont. All of these comments are observations only with no proposals.

As they have been identified as having Mithraic relevance, three types of angular shape have been drawn in Appendix A and are decoded in Chapter 4 – Decorated Rectangle, Tuning Fork and Notched Rectangle Alone.

Decorated with semicircle and leaf shapes the **L-Shaped Rectangle** shape at Strathmartine Kirkyard is similar to a less distinct one at Woodwrae. The examples at Ardjachie and Dalnavie are unadorned, plain right angle shapes.

The **Stepped Rectangle** at Monymusk looks as if the two sections are mirror-imaged but they are not. At Kingoldrum the patterns look mirror-imaged but are slid side-by-side. Those at Ulbster and Rosskeen are simple and undecorated. None suggests any meaning.

An Orphir Stone has a **Plain Rectangle** whereas the object at Blackford has three internal lines and that at Cargill is plain with a line dropping vertically from it.

A description of “**Concentric**” **Square & Rectangle** reasonably reflects the objects respectively at Kintore (where the design has opposed ornate corners – scallop-like) and Newton of Lewesk (where the rectangle has a crossed line).

A simple **Vertical Rectangle** is on the Broch of Gurness Stone similar to the “concentric” design above but specifically vertical in parallel with the other objects on the Stone the further left of which is another vertical rectangle but with what looks like cut outs in from the top and bottom.

Plant

In this category 10 are flowers and one each of a tree in a container and what may be considered to be the “tree of life”.

Corrachree has what appears to be a **Flower** object the top of which resembles the flower at Dunnichen and the rather indistinct carving at Glamis, Hunter’s Hill. An indistinct object on Glamis Manse (3) looks like the lower portion of a flower. At Ulbster the Flower object is complete and follows the general style used on the Stones like Craigton, Golspie, Knockando, Gask and Pabbay. None suggests any particular type of flower.

Although the **Tree in Container** description for the tree on the Eassie Stone is uncontroversial there is a view that what might be depicted are human heads suspended from branches.

Consistent with the stylisation of the other designs at Inchbrayock the label **Tree of Life** has been suggested for the object on the left upper side of the back of the slab.

Implement, device

This Group includes diverse objects including 2 hammers, 2 anvils, 2 pairs of pincers or tongs and one each of a pair of shears, what is described as a “helmet”, a loom and a harp.

A **Hammer** of an immediately recognisable form is at Abernethy and Dunfallandy.

Of not immediately recognisable form is the **Anvil** at Abernethy and Dunfallandy but the hammer on each of these Stones tends to reinforce this object as an anvil.

Pincers or Tongs are alone as implements at Rosskeen but are associated with the Hammer and Anvil at Dunfallandy (objects of a craftsman).

The set of **hammer, anvil** and **tongs** at Dunfallandy could allude to Vulcan. The Leo Mithraic Grade has been shown with a fire shovel; with Jupiter as Planet and fire as the associated zodiacal element maybe there is a Mithraic connection but is not suggested here.

Last of the implements is a pair of **Shears** at Migvie.

Difficult to decode as it could be interpreted several ways is what has come to be known as the **Helmet** at Congash which appears to be transfixed by an arrow.

Kirriemuir (1) has on the rear lower, right side an object that looks like a **Loom**.

Below the curly-coated sheep at Nigg is unmistakably a **Harp**.

Angel

An Angel on each side of the downward shaft of the Cross at Aberlemno (Roadside 2) holds a book. One angel can clearly be seen on the upper left front of the Eassie slab with what looks like another one opposite. A similarly styled carving is at Glamis Hunter's Hill, Shandwick and Dunfallandy. Kneeling angels face one another on either side of the upward arm of the Cross at Kirriemuir (2). Those at Meigle (1) and Rossie Priory have extended wings as if in flight. An angel carving at Nigg is partially overlain by a dog.

Biblical story

David rending the jaws of a lion is the Biblical Story on the rear of Aberlemno (Roadside 2) whilst Samson smiting the Philistine is on the rear of the Inchbrayock Stone. St Paul and St Peter breaking bread in the desert are on the rear of Kirriemuir (1). Nigg slab has two scenes (one front, one rear) of St Paul and St Peter meeting in the desert and scenes from the story of David. The four Evangelists are considered to be the figures around the Cross at Elgin. At Gask a scene has been identified as David the Lion-killer. Saints Paul and Anthony are apparently the facing figures on the rear of Dunfallandy – the front of this Stone is reputed to have an image of Jonah – none of these seems to represent any particular story so are counted otherwise in the analysis.

Cup Marking

These are found on Iron Age (and perhaps earlier) stones in several parts of Scotland and elsewhere.

Markings are visible but generally unclear on the Rhynie Old Church (1), Westerton (on the top of the Stone), Balblair (1) and Dingwall Stones but are readily discernible on the rear of Meigle (1) and clear at Ardjachie Farm where amongst others there is a geometric pattern of 6 outer and one central mark. Some of these could be so-called Cup & Ring markings.

Bosses

Sets of Bosses appear in different places on several Crosses. At Aberlemno (Roadside 2) by the arms, at Nigg as snake boss decoration, at Rosemarkie with the Crosslet, at Dunfallandy in sets of 3 and 5 by the top area of the Cross and at Fowlis Wester as a group of 6 outer with one central at the centre of the cross-over of the arms of the Cross.

Serpent / Snake

Of the 26 Serpent objects on Symbol Stones 24 have Mithraic relevance – they are described and decoded in Chapter 4. The remaining 2 are intertwined serpents at Golspie and at St Vigeans (1). The caduceus comprises intertwined snakes, a central rod and wings but the intertwined serpents on the Stones are serpents alone - their association with Symbol Stones is not at all obvious.

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NON-MITHRAIC OBJECTS

Total number of non-Mithraic objects (excluding spiral decoration) 462

Object Category / Object	No	Object Category / Object	No
Fantastic beast / creature	100	Animal (continued)	
Beast with exaggerated claws	38	Sheep	1
Interlaced animals with Cross	36	Bull's head	1
Hippocamp pairs	9	Dog's head	1
Fish monster	5	Beast's head	1
Centaur	3	Rabbit	1
Creature eating	2		
Interlaced animals not with Cross	2	Cross - style	64
Beast with human legs protruding from its mouth	2	Latin / Christian	58
Bird-headed monster	1	Greek	3
Facing heads alone	1	Fitchée	1
Crouching beast	1	Crosslet	1
		Chi-Rho	1
People	70	Rounded Shape	37
On horseback / horseman	17	Triple oval	5
Hunting	17	Interlace - not within Cross	5
Cloaked / robed figure	6	Ogee / S	3
Standing	4	Disc enclosing three smaller discs	3
Sitting	4	Triquetra	4
Axe-wielding	3	Rayed disc / spoked wheel	3
Bird-headed man	3	Triskele	2
Walking (some holding)	2	Decorated disc	2
Groups of warriors	2	Spiral / concentric ovals	1
Kneeling / crouching	2	Curvilinear circles/pelta	1
Horseman with spear	2	Twin discs	1
Two figures - embracing (?)	1	Single disc	1
Hooded figure	1	Three circles	1
Hooded horsemen	1	Three circles linked by arcs	1
Dog-faced man holding an axe	1	Curvilinear "S"	1
Battle scene	1	Cauldron & protruding legs	1
Figures in a boat	1	Roundel with key pattern	1
Book-clutching ecclesiastics	1	Curved line ending in a scroll	1
Man facing a beast	1		
Animal	65	Bird	22
Dog / hound	10	Eagle	16
Horse	8	Goose	4
Bull	8	Bird with exaggerated claws	1
Stag	8	Indecipherable bird	1
Indecipherable quadruped	7		
Cow / calf / cattle	6		
Deer's head	5		
Boar	3		
Wolf	3		
Ox / steer	2		

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NON-MITHRAIC OBJECTS

Object Category / Object	No	Object Category / Object	No
Script	19	Implement, device	10
Linear Ogham	15	Hammer	2
Roman (or Latin) Cursive	3	Anvil	2
Circular Ogham	1	Pincers or Tongs	2
		Shears	1
Fish	18	Helmet	1
Salmon	18	Loom	1
		Harp	1
Angular Shape	15	Angel	10
L-shaped rectangle	4		
Stepped rectangle	4	Biblical Story	7
Plain Rectangle	3		
"Concentric" square & rectangle	2	Cup Marking	6
Vertical rectangle	2		
Plant	12	Bosses on Cross	5
Flower	10		
Tree in Container	1	Serpent / Snake	2
Tree - "Of Life"?	1	Intertwined serpents	2