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THE GREAT ROMAN MUSEUM
/Terra Incognita and
the Secrets of the Treasures/

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The Great Roman Museum

Apocrypha

This document keeps the secret of the Great Roman museum, and is one of a kind from the time of the Roman Empire. This secret should be kept; otherwise this museum can fall into the clutches of people who might wipe the things made by the hands of many famous engravers and artists.

As you read this text, you, man of God, should know that this secret is kept thanks to God's will and God's curse will let no one escape from it, especially one who takes the treasures. God witnesses and will punish those who greedily go against his will.

But you, man of God who reads this text, keep the secret and do not share God's secrets with anyone. Only God's people, and only trustworthy and proven people, can keep it for eternal times.

The one who enters in the underground palace should enter it with the knowledge of God and without evil thoughts in their souls. May the one who doesn't obey God's law be punished with suffering and pain... i.e. this writ.

The entrance of the Great Museum in Rome is in a mountain, near the fortress of Serds. South-east from the fortress in a high place is the great Rock...it will help you when you search. Ten strides away from the waterfall, the place where the water falls precisely, on the north-west of the current there is an enormous crack. It is three strides wide in its base and two strides wide at its top. The end of the crack will show you the entrance of the museum. It is very narrow and it is difficult to pass through. It is covered with many stones and soil, but it is only the beginning, but if one is motivated enough and works hard, they will get to the marble doors. When you climb down in the hole you will get to them.

The hole is narrow for ten strides, then it becomes wide and will take you to a big hallway with a wide marble door.

You can easily find your way to the outside of the entrance of the museum when you see the images of demon heads in the rock's side. From the river's side, as high as the wedged rock, you can see two demon heads. It is all designed in a triangular shape.

These two heads are engraved in the wall and are located one next to the other. From the other side of the crack, by the river, you can see as high at the base other demon head in the triangular shape. Its image is much smaller than the other two.

The great museum dates back in time, when in its base was Savel's tomb. It is covered in color marble brought from the ore mines of Vratitsa.

When you enter the red marble door you will find a staircase with 700 steps, made of pure white marble. One can see that there is a stage on every fifty steps, and there are huge marble statues that hold the sunlight.

The arch of the staircase is higher than twenty strides. On the first stage, where the steps end with twenty huge statues, you will see a huge bluish Bogins, protected from its two sides by huge Dinoids.

You will then come across an enormous metal door. Once you enter, you will be astounded by the beauty in the color hall of the museum. Every possible kind of marble that was discovered at that time was used on the walls of the hall.

This is the hall of the marble gods, because as I said before, it was made with lots of color marble.

The columns that are spread all over the hall are made of marble in different colors and at each one of them you will see the heads of many gods and examples of Hornis celebrations.

The mosaic consists of arranged marble pieces in different colours and among them there is multicolored Purinov dust.

A grand stalactite tells us about the time before the cave turned into a museum.

In the hall, in the end heading east, there are two enormous loops which will lead you to hall II once you pull them.

This hall is narrower. One can see the history of the Romans ore mines that existed at that time.

The big map was made of golden admixture and can be seen at the beginning of the hall. It is five by five and a half strides. On it one can see all the roman settlements from that time. The gold mines are shown as yellow dots.

This hall shows you all the different ores which were obtained at the time the museum was made. Big chunks of gold show us how rich the mines were when Romans exploited them. In the east side of the hall there is a natural holomsk with a big chunk of gold in it.

A countless number of chests can be seen with their labels on them, made ready to be taken to the museum in Rome, but were left behind after Romans unexpectedly left the lands of Serds. The torches on the walls of the hall are made of bone that illuminates greenish blue light in the dark. Once you enter in it you will feel really scared because the figures on the walls arch and floor will cast light on you but you, will get used to that.

The human figures that glow in the west wall are really horrible and scary to look at. You need to know they do not move, although it feels like they do. It is only your fright and

the metal system combined with the two dead human bodies in equal coloring which makes them seem animated, and the corpses emanation made of red and green balm makes them look as if they are movabled.

You need to know that if you speak in the hall, you will hear sounds for hours. If so you will feel that the images on the walls and the ceiling move and utter. All that can make everyone crazy once he or she enters here.

There are holes of different depth shaped like funnels in this hall. When a sound is emitted it goes in and out of these holes. That mixes sounds. One should be silent when he enters the hall. This hall is fearful although you know the writ. What is necessary is that shoes should be silent.

There is a marble throne with loops on the arms, at the south side of the hall. There is a loop between the legs as well.

When you sit in the throne push with your two hands the loops and pull the middle one so that it attach. As you do that you will find yourself in the middle of five galleries in the biggest hall of the museum –III.

The Animals' hall. It is 120 strides wide and 7 strides high. You can see countless small and large marble squares in order. On each square there is an animal made of solid gold. There are more than 260 golden animals and birds, but on the northern side there is the scariest bird of them all, it is made of bones.

The eyes of the animals are made of diamonds brought from Rome. A huge lizard is in the middle of the room. It was made of many metals. It is three strides big. To enter the secret entrance of the other hall you need to move a tooth, this way you open a staircase to another hall which has gold objects.

In the end of every marble square there is a paraffin cube. Its content was written on leather and states the origin of the animal; its weight and size, the place where it was killed, who killed it and who made it of gold the way it is today.

Be careful, every fourth square on the floor is on axis and will drop you to an underground river from which no one has returned.

Golden ornaments hall-IV. It resembles the one with the animals. 4750 golden objects lie in stone chests.

You will find it surprising that these chests are welded to the floor. I will reveal this secret as well.

The huge balls are rivets and the metal rope is welded in a ball and leads to another hall, the one with golden coins and church items. At the end of every rope there is a ring that doesn't allow the chests to be lifted, moved or opened.

When you enter hall V you can open the chests. There are weapons and gold arrows-Venvora. They were all coated in gold after they were made. Only priests and kings had them.

Among the golden jewelry you can see 70 chests with golden statues from Emperors celebrations. To look at them and place them in the correct order, you need to put them in cross like order as it is written in the description. The jewelleries by the walls are like those in the chests but, in contrast to them, they are one of a kind, there is nothing else like them in other museum in Rome.

Everything that you see near the marble walls is made in the underground ore-mine, Nolenas in Greece, near Athens. In the red marble chests are made in the underground goldsmith's yard by the Serds' fortress and in the green ones are from the ore-mine Suhaso near Rome.

Each chest goes along with documents with the number of objects, their origin and the name of the person who made them.

Pay attention that the floor in that hall had been arranged as X. Every second square is on an axis and if you step on one you will lose your life down in the abyss. Be careful!

The enormous white marble chest with a snake head on it is a depository of a very strong poison. It is eternal. If you reach to open that chest, the whole hall will be filled with reddish dust and every living creature will find its death.

Remember that in the west hall there is a plate with a cross on it as big as a stride. Once you press it, it will slide. If you move the plate while the chest is open, very quickly, all the halls will be filled with reddish smoke and it will be impossible for you to exit the museum. Be careful.

Do that only if evil people want to steal from the museum. You can save yourself if you enter column IV. It opens in a secret way, but when you open the door you will find yourself in a staircase which will help you exit the museum.

Hall V of horrors, mummies and herbarea. It is with two colors of marble, green and blue. The hall is about 150 strides wide, and the arch is about 8 strides high. Once you enter this hall you need not to panic but be calm. Thousands of human heads and bodies in different sizes are looking at you from every direction.

You will be watched by the mummies of thousands of people in extremely tiny size. They will reveal to you the terrible methods which the Romans perfected in shrinking the human body to the size of a hand but still not disfiguring facial expressions or normal bodily shapes.

In the north side of the hall you will see human corpses placed on marble bases. Liquid hetavarast was poured over alive corpses and they immediately froze. They are crystals, and if you do not touch them you will not know that there is frost as thick as a human

palm around them.

That translucent liquid was discovered by Pomaris-the water priest. The corpses can be reanimated, but only with writ that was left by the priests in a paraffin cube near them.

In the south side of the hall many corpses are arranged on bases. They were used in experiments by the great priest of the wood-nymph garden, Bonivas.

You will feel coldness by the view you are about to see. Human bodies with implanted animal heads.

The most horrible thing to see is a human corpse with implanted frog head that belongs to the underground giant frog family.

Pay attention that all corpse eyes and heads move and glow. Wherever you go they will follow, because they are reacted by your steps on the marble floor. All this shows the frightening mystery of that hall in the famous but rarely seen Roman museum.

You will see many bodies of men, women and children. The experiments with them are terrible and upsetting, you will see bodies with animals' limbs, women's head with dragon's mouth. The thing you will see in the middle of the hall will disgust you- it is corpses that have been altered so that the result is Dosex- it is a human with two heads. You will feel depressed, but this is what truth is, presented to you this way you will see it when you enter into that hall.

Every fourth day the walls in that hall illuminate a bluish glow. It cannot burn or set fire to anything. These walls can kept what is within for thousands of years.

While the walls glow it is a bad idea for a person to be inside, because he will go into a trance and it can affect his brain.

Those who had trance in the hall become fortune tellers and predict things that happen hundreds and thousands of miles away from them. But others become to live very badly and it is best that they don't be alive.

The augurs can predict calamity only one moon cycle ahead, all of this is difficult to describe, but I need to tell you that only when you drink ... in front of the huge marble... glass... you would be able to continue.

You need to know that anyone who enters through the marble door in hall cannot return back and exit. He should carry on, and in case of danger, exit via column IV in hall IV.

Hall VI has golden coins and gems in it. This is the smallest hall and will not impress you a lot at the very beginning. But take note that its walls are not like the walls in the other halls.

Enormous stone paintings are the temple of the God Healer and the temple of the Sun.

Every single coin, big or small, gold or silver is arranged in chests.

On the walls you will see every kind of big gems.

The chests in the north side of the hall are filled with coins. The engraved seven chests located in the middle of the hall are filled with priceless gems from all over the world.

To exit that hall, you need to step on the two tiles in the left side of the hall. One of the tiles is white and the other one is red.

That way, you will get to the hall VII, which is the last hall in the museum.

It is called Mixed. This is because all who enter it will see everything from the previous halls, but in much greater numbers. This is the biggest hall.

Once you enter, the first thing you will see is the combination of many colors of marble that looks like a radiance. That magnificent combination of marbles will astound and amaze you.

In the middle of the hall you will see marble columns in different colors and in the middle of them there is a sarcophagus. The founder of the museum is placed there, in a throne; he is a well-known ruler from the Roman clan of Stelnovolistkonteven, who had found the golden mountain by the Latin sea. He was embalmed in his natural size and shape.

It is not necessary to tell you more of what you will see in the hall, I only need to tell you the thing you need to know. All the objects are arranged in a pleasant order all over the hall. The things you had not seen in the halls before you will see here and you will be amazed.

Pure white marble fills the southern side of the hall. A few human figures and many figures of animals are arranged one next to the other. On the ceiling the figures constantly change their colors, each one individually and not in precise time. The view of that is unbelievable.

The east part of the hall is interesting and scary at the same time. There is a five stride long bird, made of pure gold. The west side of the hall consists of gold-smith objects.

There is the life water hod. It is unique, makes miracles as you will read in its description.

You will definitely need the west side of the hall. This is where the exit is. On its wall there is a painting three by two and a half strides big. Press the bottom left corner of the painting and it will open. Once you exit, it will self close.

The precise description of the entries of the Great Roman Museum from the side of the mountain is as we described it at the beginning of the text and it is located at the white stone.

You need to know that it all is made in a way that there is a great danger when this entrance is being opened to provoke a great collapse, because the entry was covered in stones. They should first be removed, so that the hole can be reached.

When the hole is opened, when the first stones are removed other stones will collapse and that will lead to the death of the ones who work there.

Good people, when you decide to open the entry to the great Roman Museum don't stop thinking and Pray to God for his protection when you decide to open the entrance of the Great Roman Museum.

God protect you!

(The apocrypha had not been edited so to keep its authentic wording.)

Brief Historical Reference

We could trace the origin of apochrypha back to inheritors of Haiduts. There are two theories how it ends up there.

The first theory is that Haiduts got apochrypha from a dying priest, whose monastery, somewhere in the region of Sofia, was burned down by the Turks.

The second theory says that Haiduts took it from a captured group of Latin priests in the Stara Planana region. They carried with them some Roman documents about the treasures of the Roman Empire in our territories and were looking for them in the mountains.

It is important to clarify for the foreign readers that Haiduts are national resistance against the Ottoman Empire during the century long slavery in Bulgaria and on the Balkans.

Serds are ancient Thracian tribe that inhabited the territory of nowadays capital of Bulgaria-Sofia.

Serds' Mountain is Vitosha. In the foot of the mountain is located the ancient fortress Serdica.

The Great rock is the ancient sacred place Kopitoto. The beautiful Boyana waterfall is located very near it.

Although the above mentioned apocrypha sounds like a magic fairytale, the landmarks

in it are precisely accurate and real...

Only time will show if in the galleries of the ancient ore-mines in the mountain Vitosha had ever been built a Great roman Museum...

Serdica (Sofia) is one of the oldest European capitals. Its history can be followed by Neolith time. Traces of a few neolith settlements are found in its territory (near nowadays Dvoretz, and in the area of Slatina) they have been dated 5000 years B.C.

In the 7th century B.C. at the north side of the hot mineral spring, near the river of Eleshnitsa (now known as Vladaiska) there was a Thracian town, it became famous with the name Serdonpolis or Serdica. For a short period of time in the 4th century B.C. it was ruled By Phillip II and after that by his son Alexandar Makedonski.

A big city (its successor the Bulgarian capital Sofia), was settled in the area in the 1st century; it was located near a Roman military post. It became bigger in time and developed into a centre of the province.

On the crossroad between central Europe and the East, the cold north and the warm Aegean Sea, the town changed its names and its rulers, but life never stopped in it.

Magnificent monuments of the ancient past are located among contemporary buildings in Sofia - St George Church, St. Sofia church, the amphitheatre etc, but the main proofs of the ancient period, when Sofia was Serdica and emperors were staying in it, gladiators' fights and Ecumenical councils were held in it, are still located under contemporary boulevards and squares. The map of a big city, hidden under the new city, reveals its secrets step by step.

First researches of Serdika dated back in the end of the 19th century, but serious excavations and researches started before the Second World War. After 1944 the researches were widescale and most bigger. Most of them were made in 1950s when the bombarded centre was rebuilt. The excavations could only save a little things, because the researchers didn't have enough time for detailed excavations, because the building process of some of the very important government buildings (MS, NS, TSUM, hotel Balkan) could not wait.

The things they discovered and the conclusions based on them mark the main cornerstones in Serdica research. The researches that started in the end of the 1980s are not so large scaled, but are more precise and scientific.

The building process of Sofia's underground metropolitan system almost in the centre of the ancient city brought a new archaeological peak. They started in 2010 and opened new pages of the history of Serdica and edited some of the already popular ones.

In the 1st century the Roman province of Inner Dacia was not yet fully taken in control. Local people's riots and the attacks of the coming tribes made the military presence absolutely necessary. Serds lived in the area, but very few details are known about

them.

After conquering the province, the military post expanded to civil settlement. In 106 emperor Marcus Ulpius Traianus (98-117) gave it a status of municipium- a settlement with autonomous regime. Serdica, located in the way of the Roman road Via Militaris flourished as an important settlement in the Thracian province. By the end of the 3rd century it started to look like a big town. Roman houses made of stone and brick started to appear, they were usually built around an inner yard. Probably the streets back then were broader, because they were not limited within the range of fortress walls. Back then the citizens were relying on strong empire borderline garnisons, although they were not always capable to protect it.

Thick layer of burnt materials shows that when Barbarian tribes attacked Serdika in 170, it was captured, robbed and burnt down. But the settlement was brought back to life very quickly. High fortress walls started to surround the place; they were equipped with powerful towers and protective gates. The building process took place between 176 and 180 and in the following centuries they were rebuilt and reinforced a few times.

Serdica started to make its own coins when emperor Mark Aurelius (161-180) and his son Commodus (176-192) ruled it. The place was as important as any other in the Roman Civilisation. Water coming from Vitosha was caught and entered through underground channels. Very well built sewerage took dirty water out of town. In the 2nd century healing waters from hot mineral springs were caught as well. They provided water to private and public bathrooms, some of them are the famous Serdic thermae, visited by Roman emperors.

From the second half of the 3rd century the city's importance increased greatly. Although it was attacked by Goths in 271 it was preferred to Nish and it became a capital city of the vast Roman province Dacia Aureliana, placed in Moesia Superior by emperor Aurelius. When Diocletian performed an administrative reform in 285 Serdica became the capital of the newly created province Mediterranean (Inner) Dacia. When diocesis Moesia was divided in two, it became the capital of Dacia, the northern diocesis.

In the period of the 3rd and 4th century the city reached its best, it became bigger and was benefitted better; magnificent cultural and public buildings were built in it, including a bigger amphitheatre. It was built on an already existing Roman amphitheatre from the 2nd century. Its oval arena, 60,5m long and 43 m broad it is only about ten meters smaller than the one in the Coliseum in Rome. The amphitheater was located outside the city walls because of its large size. It is believed it could sit about 25 000 people. Circus performances and gladiators fights took place on its arena. That was shown on a unique stone poster plate, found by archaeologists. Fights between animals and people are depicted on it.

The things discovered in the amphitheater show that its building process was started when Diocletian (284-305) ruled and was completed by Constantine the Great. Later, when the empire lost its strength the building lost its importance.

Still under the buildings of Sofia is placed the agora- antique Serdica main square. It most probably is under St Nedelya square. Up until now its dimensions are not known. There are multiple hypotheses about the buildings' plans around the square and how the city's main streets were supposed to connect it. Constantine the Great' residence in Serdica is still not found as well.

What were the people of ancient Serdica? On the Balkans, from Traian's time, in the towns along with Thracians kings ancestors one could meet Syrian, Egyptian, Greek and Jews. They worshipped Heros, Mithras, Isis, Zeus, Yahweh etc. in the epigraphic monuments here are found Thracian, Greek, Latin, Anatolian and Semite tribes. The ethnic versatility of the people populating Serdica is proved by the great number of gods found there (starting with roman Greek pantheon and Anatolian Cybele to Egyptian Serapis and Iranian Mithras).

Many of the Roman emperors have non italic origin. Traian, who added to the city's name the name of his father (it became Ulpia Serdica) was born on the territory on nowadays Spain. Diocletian and Constantine the Great both was Illyrian in their origin. Constantine's predecessor emperor Galerius was born and died on the territory of Serdica.

Emperor Aurelianus was probably born in Serdica, although there is not a certain proof of this.

This is a period in history when Rome gradually loses its position of "world's centre" and Byzantium slowly turned itself into Constantinople – new Rome. It was the time that a rule appeared; the capital is where the emperor is.

To call Serdica one of empire's capitals is too much, but it is a fact that many Roman emperors stayed in it for long periods of time.

Galerius Valerius Maximianus (293-311) loved spending time here. He was convinced that Christianity is the reason for the decline of Roman Empire; he was very passionate about the antichristian chasing, started by his father in law Diocletian. After a sequence of difficult battles in very bad health condition he withdrew in his favorite Serdica.

According to the annals his body was covered in cankers. As an act of repentance some time before he died in May 311 Galerius published Edictum Tolerationis Galerij, and with it he abolished chasing the Christians.

Serdica got the historical moment of honor to be the place where Christianity was announced to be a legal religion in Roman Empire.

The 4th century was a new era for Roman Empire and for the lands that belonged to it. At the beginning Christianity was accepted as equal to other religions, but seven decades later it was the only official religion in the Empire.

Serdica was the favorite town of Emperor Constantine the Great (born in the nearby located Nish). The emperor loved to stay in Serdica, where many of his decrees were published, saved in Corpus Iuris Civilis. He lived and ruled the Roman Empire for a long time from his palace here, called on condition by scientists "urban residence". In the 4th century it was located in a whole neighborhood of the town, called Constantine's

neighborhood.

Serdica was affected by the great political and economic changes during the regime of Constantine the Great (306-337). The city confirmed its position of a place of Christianity study. An ancient chronicle man left for us the fact that originally Constantine wanted to place the empire government in the city. He deeply loved it; he would often say "Serdica is my Rome". It was probably because of political or strategy reasons why he preferred Byzantium and gave up his idea to do so, but the precise reason is not clear.

Constantine's sons, who were ruling the separated in East and West Roman Empire, found Council of Serdica in the year of 343. It continued the First church Council in 325 of Nicaea and aimed to attain consensus between Arians and Nicaeans about God's son.

It started as a second Ecumenical council. 341 bishops (practically all of them) were in it, including St Athanasius, Saint Hosius of Cordova and the famous archbishop Protogen of Serdica. Arians were banned as misbelievers, inner church government rules were set and the church relationship with authorities were also set. The Council of Serdica had long-lasting and important results on Christianity.

In the 5-6th century in the time of so called Migration period the city was attacked by Huns (343-347), Goths (376-382), Avars and Slavs (in 617) and other, the so called barbarian tribes. Emperor Iustinianus I (527-565) looked after Serdica very well. It was reinforced with new walls and it revives as important administrative and trade centre of eastern Roman Empire. Back then the impressive church St. Sofia was built and later it gave the name of the modern town.

Governance of Iustinianus was the latest period of the best period of late ancient Serdica.

A probable severe earthquake combined with more frequent Barbarian attacks helped the town to lose its powers. It didn't die, but was not longer on the political scene, so that chronicle men mention it some centuries later in the early period of middle ages with the name Sredets.



Terra Incognita and The Secrets of The Treasures

In ancient time the dynamics of time made people hide themselves and their sacred things in Mother Earth.

The maxima Terra Incognita reveals right that psychological phenomenon.

Mother earth is that one that saves and keeps the most important-human life and people's achievements.

In ancient time there was no serious stronghold (fortress) without a underground basement, no big sanctuary without Holy of Holies (secret depository), no palace without secret exits (galleries), no house without a basement and/or secret boxes.

Human psychic and extreme logic are similar in time. Even today under military bases are built secret blockhouses (bunkers) and tunnels, and precious things (physical and intellectual) are kept in secret safes.

Even today treasures are hidden and relocated; even today many people keep their precious things hidden at their secret places.

Hidden treasures and secret depositories date back from Ancient times. This follows the psychological order logically.

To the ones that know the secret, the stronghold is not of prior importance, the secret basement is prior to them.

If looked from the distance of time the stronghold is just a temporary object.

Even if a stronghold (fortress) fully collapses and disappears, the basement with its secret tunnels and depository remains.

The situation is exactly the same at holy places.

The one, who knows, treats the temple as second in importance, the prior in importance is the Holy of Holies (secret depository).

Even if a holy place (church, monastery etc) is totally demolished and erased from the earth's surface, its secret depository (Holy of Holies) remains. Secret documents are usually written about these secret places. In most cases these documents are kept as something valuable through generations. These secret documents are sometimes really seriously hidden from everyone, and the secret that was kept in them hidden even from the closest relatives.

People who are not aware of the secret can accidentally find them after a long time

being buried, built in or hidden somewhere.

If these people are competent in that area they can value what they owned. If they are not, they could sell the document for a certain price to an antiques shop owner.

He may go to look for the treasure on his own or to sell the precious document for a good price, earning a lot of money from it.

Anyway, each document about a treasure, no matter what kind of history it had, no matter how far it had been, returns to the place of the treasure at some time.

That is quite logical, because that document only makes sense and value only at the place about which it describes, i.e. where treasure was hidden.

So, no matter how far away they have been and how long they were there, the apocryphal documents return to the regions about which they were created (the regions of the treasures). It is not a rare case when unknowing and illiterate inheritors throw away or gift the useless for them old documents to other people.

If the document is easy to read (no secret word order) it quickly starts its way back to the treasure.

If it was written in unknown language or in a secret word order (cryptograph) it can stay for a long time in a private or public depository without people to realize its value. In the end the secret of the document is always revealed, the text is read and the legendary walk back to the hidden treasure started.

The bigger and more valuable the treasure is (intellectually and physically) the more complex and longer is the back way to it.

All this is quite natural. The time difference is often crucial for the understanding of what was written in the document.

Right because of this the manuscripts of ancient depositories (Holy of Holies) or famous sanctuaries and secret treasures of great monarchs sound like fairy tales to us nowadays.

Usually from the time the apocrypha (secret document) is written, to the time it is revealed, it takes hundreds or even thousands of years.

This delay is quite logical since at the very beginning the document was kept in secret by the person privy to the secret. Usually the secret is given to a son from his father or to a grandson by his grandfather. This is how the apocrypha passes through many generations...

With the distance of time the secret from the past starts to sound like a fairy tale more and more. Every new generation needs stronger belief in the secret's truth, so that would

be kept it...

That regularity is determined by the broken feed back with reality.

Document is usually far away from the treasure.

Thus the fate of the document is given to human virtuality...

Human brain is capable to comprehend even the most imaginary descriptions when valuable things are involved.

What usually happens is that those who inherited the documents and do not trust what is inside it decide to investigate if it is about a real thing.

They are the sources of the original scripts the by-apocrypha. They are given to a trustworthy man on his way to the place of the treasure.

These source texts, although they are fully authentic are less detailed than the originals.

In some cases some big paragraphs of the document had been removed, sometimes about external natural features or about internal description.

Sometimes it is removed more about the external signs, than about the internal description.

There are examples when the landscaping description is almost full (with a few crucial lacks), but for what is inside is described briefly.

The trustworthy people who are travelling to the treasure usually are not familiar with the area. They are made to ask and interrogate many people.

In the end rumors start, people talk about where and what is being searched.

Usually, the apocrypha documents self starts legends and stories about the places, where treasures are hidden, although many people had been sacrificed in the past so that the secret to stay well kept and unrevealed.

The treasure usually remains unrevealed by the first try. After some time, new copies appear from the original document, they turn head to the treasure as well.

This usually happens simultaneously with the circulation of the already existing documents. Thus, in the end there are a few copies and copies of copies for one and the same treasure and also there are contemporary (secondary) legends and stories.

All these mysterious processes had been started by the one who are looking for the treasure.

When a document is being transcribed 'the cuts' was a major instrument although in many cases retelling the story is also a popular instrument in the process. The last one depends on the level of competency and development of the one who writes...

There are evil brains too. They deliberately insert non existing details and even fake paragraphs so make the finding of the treasure a difficult process.

As time goes by, for just one treasure there could be a full box of different copies.

We should not miss to take into consideration also the importance of the folklore in all these processes.

People know many legends and stories about hidden treasures.

The last usually possess their own legendary style and their content (the part about the treasure) is very short.

And yet in some situations legends and stories like that are the real key to the treasure.

People had made up a very solid folklore constructions (mental matrices) that transfer valuable information about existing objects, events and people through generations.

When apocrypha are analyzed all the copies, stories and legends about hidden treasures should bear in mind the changes (the development) that happened in the language, toponymy and hydronymy, lays, hydro and road maps etc. Also along with that one needs to know in details the time of the treasure. Being aware that we usually have copies only (no originals), it is a good idea to know their history and their travelling through time and space.

Before you start terrain work, you should you a lot of office work and research in advance.

Those, who only think to check a few key words in Google and to count on that as a research they better not even start searching for treasures.

Although you will download from the internet all you can about the object, place, area and the time of the people related to it, you will also need to spend a long time in the local libraries and archives. What follows is reading, looking for information over and over again you up to the moment when the useful information is almost none.

Once you have good theoretic experience you will need so to start the terrain work. It is important this to start with a few meetings in the near (to the object) settlements.

Local elderly people are real encyclopedias about the history and geography of the region. When you talk to them all the office work will be a great help in gaining the trust of a some good wishers.

Many scientists ignore the contact with local people and then they state themselves to be the discoverers to something well known to many else for a long time.

Local people's memory is priceless source of legends and stories. They are the life connection between past and its authentic traces.

And beyond all that was said the local people had a long experience and know these places very well. They know the best approaches and can save you a long time of wandering, useless searches and unreasonable stops.

There are helpful and good people who will give some self time to show you around and show interesting places and sites.

For a few hours walk with an experienced local guide you may end up knowing more than after a few month long individual research.

And last but not least local people can tell you valuable information about other colleagues of yours, who, when, what and where had they looked for...

Do not play cheap tricks to local people, do not give them false information that you are looking for your great-grandfather's piece of land or something like that.

Where treasures are hidden telltale stories like that can only be harmful and be harmful to the relationship with the locals.

Of course you do not have to share all you know...you need a primary story to your public.

Many famous archaeologists from the past made their most valuable discoveries thanks to local people.

Unfortunately young generation of scientists rely too much on books, computers and the internet, not bearing in mind that everything described in them had already been discovered.

If you want to be discoverers and real explorers you should have good people relations.

People are archetypal sources of authentic information about the region. Often they are the only source, because the relief, toponymy and hydronymy change abruptly in time.

Sometimes signs are destroyed by nature, time, forest and farm activities or by other treasure hunters.

We need to remind you that it is a good idea to shoot and film everything related to your research.

Get yourself ready to waste lots of time and money doing terrain works. Be ready you

will need a great stock of money, time and nerves.

If it is your first time to look for a treasure you will feel the gold diggers fever.

Some get rid of it quickly and some keep it for life.

Emotions are not a thing I advise you to have when you do terrain work. They will not help you plan and may lead things to go wrong.

It is the last time we remind you that you are the researcher and you need to have your own research plan.

Even if you have to update it numerous times (while working) do not allow old people tell you what to do.

If you let yourself lose control you will find yourself far away from where you searched.

Be patient and polite, ask questions, write down answers and do not only rely on your memory.

This is a real time life lesson, one of a kind. There is no text book to teach you this lesson, so there is nowhere for you to learn later.

Your notes, photos and films may end up being scientific sources in future.

You are the author of the book, so use your breaks to write in your journals.

Elderly people will surprise you with their untiredness. Some of them will trot far ahead of you.

Be ready to experience a few hour walk to somewhere which was announced to be over there and at least an hour to somewhere stated to be very close to you.

Start learning the old men's wording to the things. Once you know their language it will be easy to realize the descriptions, legends and stories that you hear from them.

It is quite often that a great part of the sites (signs) had changed drastically and many of them are not present at all. Old people's memories can be priceless for your research.

Respect their faith and rituals. Old Christians usually make the sign of a cross over themselves when they see remains of church or monastery, old Muslims usually bow.

It is a good idea for you also to show some respect. This is how they will be on your side and you will learn things from them that they are not ready to share with everyone.

Never argue with an old man about the meaning of name, site, and area or something, just write down what they tell you.

Old men's interpreting is more real, natural and closer to the past and to the nature than yours.

They may have never studied history, mythology or folklore but they can give you priceless lectures about these.

Just be careful to write a detailed description of everything, some of them may you will never see again.

It is quite often the signs to be ancient remains, not haidut's work. Never miss the chance to make a detailed description to the haiduts' version. It usually had leading part in most of the documents (apocrypha).

It is understandable that for some people cross and half moon are symbols, for some other they are signs and for a third party they are fetish. The symbol symbolizes (connects), the sign means (specifies) and fetish is worshipped.

Although the nature of symbols, signs and fetish is one and the same (visual sources presenting mental matrices) their perception depends on the level of development of the one, who emits and of the one who accepts (participants in the communication).

You should bear in mind the evolution of notions (mental matrices) in time.

To the serious researchers we recommend to get to know the theory of mind development.

Mental matrices, our book can be downloaded from the internet.
<http://sfera.zonebg.com/knigi.htm>

Having the knowledge of mental matrices will help you a lot in arrange the history puzzles.

If you are aware how mental matrixes work it will be easy for you to understand why Jew candlestick is a holy symbol to Jews and to haiduts it is just a stag with 7/9 spikes. You will also understand why the Argonauts' ship is just a simple sailing vessel to haiduts, why the Golden Fleece is just a ram's head, the worshipping altar is just a stone table, megaliths are wrestlers and so on.

Many of haidut marks don't date haiduts time. They had used already existing ancient symbols, signs and fetish to mark the places where treasured were hidden.

Haiduts lived in caves and at the Balkan, there they found and got to know many ancient ruins.

This is how they entered the underground galleries of many fortresses; they hid in different ancient ore mines and even lived in secret sanctuaries of old sacred places and

monasteries.

If the description of the inside of treasure site is analyzed right, you will see that these are the tunnels of ancient ore mines, underground galleries of fortresses and secret sanctuaries in holy sites, churches and monasteries.

Logically haiduts used all of these; they used it to survive, to live and hide from enemies and to store their wealth.

Unfortunately many of modern history experts and archaeologists deliberately ignore the apocrypha of hidden treasures. They do not use them as source material and officially ignore legends and sagas.

Important pieces of information about priceless objects of the still undiscovered material inheritance are hidden in these places of our spiritual cultural inheritance though.

A greater part of the so called great haidut places are treasures from Thracian, Roman, Byzantium and oldbulgarian time.

There are relics of sanctuaries, churches and monasteries, rulers' treasures, treasuries of towns and military divisions, storages of ancient ore-mines, safety vaults of monetary, the riches of rulers and lords, etc...

The stolen gold and silver from Turkish treasuries and travelling trade caravans are just a single part of the treasures listed in haiduts' apocrypha.

A greater part of the marks (clues) are symbols, signs, fetishes, dating back from the ancient times. Haiduts rarely made all the marks by selves. In most of the cases they used a character natural formations (natural phenomena), different ancient ruins and old marks they had found (different stone work).

If a modern explorer is experienced enough he should be able to see through haidut layer what was come from history.

If we are able to ignore haidut pots, saddlebags, coppers and cauldrons full of golden Turkish coins, apocrypha can be read as travel books of the first Bulgarian archaeologists.

As they were running from Turkish army, haiduts quickly managed to hide what was stolen in all sorts of places. This was so called easy money (external money), unfortunately only a few of this remained undiscovered to nowadays.

When times got better haiduts would return to the place with the money and took it to hide in their own secret places.

These were usually caves, old ore-mine galleries, and underground basements of fortresses and secret depositories of sanctuaries or monasteries.

In their hard fight to survive haiduts on their own found many secret places, we also know they had old apocrypha of hidden treasures. In these secret depositories they personally left many of the stolen riches and valuables.

As times went by haidut groups had fewer members and in the end their leader would kill those who were left to protect the secret of the treasure. They would then write a new description, changing a few details and the real apocrypha would only be given to their heirs.

The old descriptions (those that were no longer correct) are still found in different places... And so after a while for one and the same treasure place there are a few different apocrypha.

Greater part of these apocrypha comes to Bulgaria from Romania (Vlashko Region), but a few come from Turkey, Greece, Italy or other countries.

Sooner or later every survived apocrypha start their way back to the place of the treasure.

In the recent past many important people from the political life of our country had organized the gathering of a vast archive of above mentioned apocrypha. State security asked many old people to be interrogated and their manuscripts were taken by special services.

People who were informed about it claim that that archive was acquired for the people around Lyudmila Zhivkova. After her death a better part of documents were shared between a few royal circles (Dorbi Dzhurov, Pencho Kubadinski and heirs of Zhivkova) some of the documents remained with state security people.

Unfortunately nowadays scientists do not pay attention of apocrypha.

Whenever I talk to archaeologists and history experts I could see how disregardful they are towards "nonscientist" sources like these.

I have shared with them that at the start of archeology there were no archaeologists, but many great archaeological discovery were made based on information from legends and myths etc I have never been properly understood.

The cliché they use to explain their lack of attention to that information is that it is just a legends, a myths and stories about treasures...

I read in the newspapers that in October 2003 in the town of Sliven there was a science forum dedicated to treasures.

Special attention was paid to haidut legends, stories and apocrypha about hidden treasures.

The event was dedicated to the professor Todor Ivanov Zhivkov, who wanted such forum to take place even before 1990.

Unfortunately the publications from that forum are not accessible to people.

I am convinced that many archaeologists and history experts artistically deny in media the existence of secret treasures. In public they claim these pieces of information are only myths, legends, and stories and then at the same time (privately) they look for them.

Speaking of it I have been asked many times to cooperate in the supplying of our books to museum workers, history experts and archaeologists...

Some time ago a museum bought 5 issues of all our books at a time...

The passion to acquire treasures in psychologically is quite natural social phenomenon.

When the question is related to valuable things human psychic is much resistant.

We would try to explain this psychological phenomenon below.

In difficult times when human existence is endangered, the price of essential products rises.

The price of these products goes up because in moments like that they are more valuable to people, for example weapon, equipment, food etc.

The price of the usually highly valued products decreases because at that precise moment they are not essential and have less value. These are real estate (not related to survival), many equipments and furniture, luxury items and so on.

In a period of extremes human life loses its value as well. Conquers are ready to kill many only to deal with resistance.

What happens after a territory is conquered- it is being robbed. The robbers' priority is to find money and valuable things.

Slowly balance manages to takes the control back. The products that had lost their value start getting their value back.

According to the circumstances, the price of jewelry can drastically change within a few hours, it can only cost the price of the material in it or even less but it can also rise up very quickly. All that matter depend how hard the situation is say the old people.

The lion's share of the loot belongs to the ruler. According to the right of the strong, he gets into possession of all the valuable things of the fallen ruler. The last one, if he didn't

manage to escape and is not murdered is captured and given to the will of the victor. His fate is usually full of sorrow. He loses everything. He loses his money, valuable things, properties, family, his people and all his estates.

Every wise ruler can predict the worst outcome and has serious preparations for his hard times.

He stores in secret places the things he will need in time of defeat and/or coup d'état.

He hides money, jewelry, weapon, armour, clothes and etc.

What he bears in mind is not how much they cost at the time of placing them in secret places; he strongly cares about their value in critical circumstances.

The most valuable thing is his life. That's why he finds a way to escape easily through the secret tunnels in his place of habitation when hard times happen and it is critically important for him to leave.

This is why every stronghold has strong walls from one hand and secret underground shelters. Every ruler despite his valuable possessions in the palace has secret treasure somewhere else. They valued the hidden treasure as much as they do with the one in the palace, even more than that.

The secret treasure guarantees their security.

In critical situations, if the loser manages to escape intact and had taken care of his treasure, he has his chances to hire an army and get back into the level what he had lost.

If he had missed to do so, even if he managed to save his life, his future is not very bright.

The winner, once he gets into possession of something firstly looks for and gets the valuable objects of conquered and his closest people.

Then he searches the places, where the treasures are hidden, because he knows that he had hidden his own.

If the one who lost is captured he is tortured badly to tell where he had hidden his treasure.

If the fallen is captured he is tortured badly to tell where he had hidden his treasure.

In most cases the treasures are revealed and taken by the conqueror.

This model followed by people of different positions, from ruler to herdsman.

Kings hide many treasures because they have many and want to be secured by all means.

Everyone in lower position than the king hide as much as they can spare.

“White money for rainy days”, as they say.

Some have more some have less, but everyone tries to make secure their life and reestablishment can happen.

Those who do not have values do not hide. To them every day is a survival battle.

It is psychologically normal and logical thing, in countries with a riotous past to be massively searched hidden treasures. Their existence is explained with the real essence of human nature.

It is not scientific to claim that hidden treasured do not exist.

Small treasures are found relatively often. Pots full of a few hundred coins are found in many ancient buildings and old settlements.

Nowadays in some burial Thracian tombs are found intact treasures. It is quite normal to ask the question, if these are just burial gifts, what the real treasures of those rulers are. Some treasures that are found answer that question to a certain degree.

In the old chronics we read that nothing was possible to do in Thrace without precious gifts.

The rulers were making their prosperity of taxes, robbery, spoils, ransom money and so on.

They knew very well they will not always destiny's favorites, so they carefully hid their treasures.

The treasury (depository) in a palace would usually have only means of circulations, needed for salaries, maintenance and other expenses.

The most valuable part of the treasure the rulers always kept in secret places. That is right, not one secret place but a several.

They reinsured themselves.

After that psychological analysis we hope that the skeptical about hidden treasures people are less than before. We also hope our apocrypha receives the needed attention.

Conclusion

We made the book to make the topic of the secrets of the treasures more popular. Along with our rich material cultural inheritance here (in Bulgaria and in the Balkans) we had inherited vast nonmaterial cultural inheritance.

World famous our folklore is as important as all our legends, stories, apocrypha and etc.

All the manuscripts and apocrypha of hidden treasures deserve special attention, because it is quite real one day this inheritance to take us to the described wonders...

Association Sfera is open to all kinds of cooperation.

We have the idea a computer game and/or film to be made about the Great Roman Museum.

We are looking for serious partners and investors.

Contact us on sferagroup@gmail.com

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