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Peter the Viennese (Petre Vienezul)

Petre Vienezul (born 6th August, 1606 - Vienna, died 11th November, 1677 - Vienna) was born to a prestigious family of Romanians living in Vienna, who came in the area from migrations brought on by the Ottoman annexation of Hungary after the Battle of Mohacs in 1526. His family would grow to become pretty influential within the Austrian political sphere, which explains why Petre was able to easily get in such high places.
Despite their influence ironically enough and despite the individual this family generated, the name of the family was lost to time and we only know of its most emblematic figure only by the fact that he was from Vienna. So yea, this family was probably not that important, but at least still capable of exerting some decent influence.

Petre was the son of Radu and Elisabeta. We do not know much about his early life, but we do know that he entered university at the age of 16, specifically the University of Vienna,

which was one of the most prestigious universities in Europe at the time. He would also have a doctorate as a result of his studies while at the University of Vienna. Over the course of his life, he would travel all throughout Europe and write many historical, literary and philosophical works. He would also assume important positions within the Austrian and French imperial courts, alongside the Universities of Sorbonne, Heidelberg and Vienna, giving him a wide circle of connections. He also would meet other Enlightenment figures of his time due to his very high status. He would spend his final years in his home city of Vienna, finishing up his life's work.

Feats

Academic Knowledge



Petre Vienezul was considered an intellectual prodigy throughout many fields. He was a polymath, which meant his knowledge spread throughout many different fields. Most importantly: history, philosophy, geography, linguistics, ethnology, cryptography and literature. But it is likely that he also knew mathematics, sciences, art and the other subjects. His education at Vienna, Heidelberg and Sorbonne contributed hugely to building up his extraordinary academic profile.

Petre could speak a whopping 9 languages: Obviously his two native languages of Romanian (which he knew to write both in Latin and Cyrillic) and German, but also Latin, French, Czech, Russian, Dutch, Greek and Italian. Not only did he speak these languages fluently, but he could also write ample texts in each of them. He could write in the Latin Alphabet, but also in the Greek and Cyrillic alphabet. So yea, he was a polyglot. Btw, these were the languages he was very fluent in.

His positions within the French (Louis XIV) and Austrian Imperial Courts (under Ferdinand IV, Sigismund Francis and Leopold VI) also enabled him to have access to ample amounts of knowledge that he obviously used to great effect, in addition to his positions within

prestigious universities like Vienna, Heidelberg and Sorbonne.

Petre Vienezul was basically one of the most highly ranked European academicians of his era and had many connections with the most prestigious figures from imperial elites to intellectual elites. There is a reason I am saying he is a polymath. Oh and not just that, a polyglot.

Cryptography



At the age of 26, a young Petre was given a text that obviously seemed strange to him, for it was not in any known language. It immediately struck him as being a code and he thus immediately set out to decipher it. The text was not that massive, it only contained 4 paragraphs. He immediately noticed the nature of the text as a nomenclator cipher and he noticed that it was very hard to break. However this process, for the deciphering of the text, only took him around 1 week. And he only did this with pen and paper, without the work of a bureau or whatever.

The nature of the text he immediately noticed from the fact that the words were in French, was that it was part of the Great Cipher, a cipher developed by the Rossingols for the French monarchy known for its huge complexity that was only broken in 1893, 200 years after it was first created, in real life and breaking it took 3 years. The cipher mapped letters to syllables, had trap codes, homophonic substitution and it had a whopping 587 symbols to represent syllables and elements. It basically was a complete chaotic jumble that basically seemed impossible to decode and yet he did it.

It is likely that, given his role in the French Imperial Court, that he set out to slowly break over time the whole Great Cipher and it probably didn't even take him that long, because it took him just 1 week to decipher 4 paragraphs. However, we do not really know for certain if he actually did.

He knew that these were French government secrets. If he revealed these, or if it came to light that he had decoded these, he would be removed from his position, not just in France, but also in Austria, everywhere. He literally had access to French government

As such, the evidence, the actual written evidence, that he had actually deciphered these texts are lost to history. The only reason we know about this is from stories over a hundred years after his death that we do not know where they emerged from, although there are some theories that his chronicle of European history that he wrote describing many events that happened throughout his life (from the age of 18 to his death at 71) from the most important to the most obscure, may subtly have information about France that he only got from the Great Cipher he decoded. He just gets information and decodes it in secret, easy as that, but scholars of today are not 100% sure.

This only shows Petre's insane ability not only to decode the hardest coded text of his day, but to also manage to keep it a secret from basically everyone, the beans being spilled only after he had died for more than a century. Even today, we are not even 100% sure he even decoded the Great Cipher, because he did such a great job at hiding it and even when he did insert it in his works subtly, it basically could be passed off as him just being in the French imperial court/Sorbonne and that's how he knew this interesting tidbit from his work, not that he had decoded the hardest cipher ever known to Europe at the time.

He not only hid the fact that he had decoded the Great Cipher from the commoners during his lifetime, but also from the governments and elites of Europe, despite how many connections with the elites he had, he managed to not spill the beans on this at all, nor have it be visible that he had decoded. He knew that the information he possessed would jeopardize the French monarchy and government on the international stage and only benefit its adversaries, but worse than that it would jeopardize him, he would basically be a traitor, so he succeeded in not only decoding the Great Cipher but also keeping it a secret from basically everyone (the latter is probably more impressive than the former) since he was not killed or arrested or anything like that.

Sadly though, this is the only thing we know about his cryptographic abilities, sure there are conspiracy theories that he decoded the Voynich Manuscript but we don't know he did because it was heavily kept as a secret since it contained some shattering revelations, but those are entirely out of the realm of reality and are just conspiracist speculation, for Petre has been the subject of many conspiracies, more than Tesla and JFK combined, essentially, due to how mysterious and extraordinary his work seems to be to the average joe.

So yea, the most impressive feat in this department is decoding the Great Cipher, the hardest cipher of 17th century Europe. We just don't know about what else he did in cryptography for obvious reasons. Either he just did not dabble in this domain as much, which makes a lot of sense, after all, he had a lot of stuff on his mind, or they just got lost to history. This feat is impressive not only because he decoded the Great Cipher, but also because he knew what it was just from the first French word he decoded. Of course, he still decided to go through with decoding it, cuz what else was he gonna do? But more than just decoding it, he knew how to keep it a secret from everyone, even the elites for his entire life.

Below is an example of one of the nomenclators used to encode the messages written as part of the Great Cipher.



N	O	P	Q	R	S	T	V	X	Y	Z	&
811	117 238	219	407	511	355	340	141 163	205	518	820	279 448
702	359 500	338	595	733	527	618	284 164	436	639		615 827

genera, l, ux . . . 15
gens . . . 55
ger . . . 575 . . . 95
ges . . . 115
gla . . . 155
gle . . . 215
gli . . . 275
glo, ire . . . 335
gna . . . 375
gne . . . 845 . . . 435
gni . . . 485
gno . . . 505
gouvern, er, ment . 16
gra, æ . . . 605
grand . . . 525
gre . . . 585
gri . . . 625
gro . . . 665
gua . . . 695
gue . . . 785
guerre . . . 825
gui, de, s . . . 895

ha . . . 26
he . . . 56
hi . . . 156
ho . . . 216
hu . . . 266
haut . . . 326
habi, t, le, tant . 486
heur, e, s . . . 656
hier . . . 796
hiver . . . 816

lieu, x . . . 668
limites . . . 708
livre . . . 728
le Roy de . . . 758
le Prince, de . 798
le Duc de . . . 838
le Marquis de . 858
le Baron de . . 898
le Sieur de . . . 69
loin . . . 79
lon . . . 119
lors . . . 189
luy . . . 848 . . . 239

Ma . . . 868 . . . 298
me . . . 779 . . . 339
mi . . . 279
mo . . . 439
mu . . . 489
magasin, s . . . 519
main, s . . . 549
mais . . . 159 . . . 579
maitre, s . . . 609
mal, ade, s, je, s, 659
mand, er, . . . 679
maniere, s . . . 719
manque, r . . . 739
marche, s . . . 769
marqu, e, r 799
marecha, l, ux . 829
mauvais . . . 859
meilleur . . . 879

Ob . . . 19
obei . . . 59
objet, s . . . 69
oblig, er, ation . 89
observ, er, ation . 129
obstacle, s . . . 179
obtenir . . . 229
oc, casion . . . 249
ocup, er . . . 289
of . . . 329
office, ier, s . . . 429
offre, s . . . 449
oient . . . 499
oir . . . 529
oire . . . 559
oit . . . 629
ol . . . 669
om . . . 729
on, s . . . 759
ont, . . . 789
op, pose, ition . . 819
or . . . 849
ordinaire, s . . . 899
ordonn, er . . . 20
ordre, s . . . 60
or, s, t . . . 100
os, t . . . 130
ou, r . . . 160
outre . . . 210
ouvr . . . 240

Pa . . . 270

presque . . . 801
preten, dre, tion . 30
pretexte . . . 841
pri . . . 881
principa, l, ux . 52
prisonnier, s . . 132
pro . . . 162
prochain . . . 202
profit, er . . . 262
projet, s . . . 282
propos, ition, s . 282
provision, s . . . 422
prouv . . . 442
pru . . . 462
publi, er, c . . . 512
puis, sance . . . 572

Qu . . . 662
qua . . . 692
qualité . . . 722
quand . . . 742
quantité . . . 762
quarente . . . 782
quart, ier, s, . . 822
quatre . . . 842
que . . . 862
quel, le, s . . . 882
question, s . . . 23
qui . . . 50 . . . 53
qu'il . . . 73
quinze . . . 133
quo, n . . . 190 . . . 153

Philosophy



Petre Vienezul was very intertwined with all sorts of Enlightenment philosophers, often corresponding with them about the politics of Europe, philosophy and many other advanced topics. He knew Descartes, Leibniz, Newton, Hobbes, Locke, Spinoza, among other philosophers of his time and he impressed them with the philosophical knowledge he had and just the knowledge he had. The philosopher Immanuel Kant said about him that minds like his come once in an eon. Other philosophers said positive things about him too.

Chaos and Wisdom

His biggest work in this domain is **Chaos and Wisdom.** While this book was not that popular when he was alive, for reasons we will get to later, the book would end up becoming a very

famous philosophy book after his death.

The book contains over 2000 pages and it talks in depth about the mind in a very enigmatic and sometimes esoteric way. It debunks the theories of Plato, Aristotle and even the theories of his contemporaries about the mind, saying that these classical frameworks about the mind are far from the truth. He exploits the fact that this has been something completely uncertain to humanity for over 2000 years because the mind itself is uncertain, chaotic. Sure, our world may seem orderly, bound by rules, but the mind is not.

He talks about how people tend to have conflicting emotions, how we sometimes have irrational impulses. The reason people tend to act so differently, not just as a collective society of millions of people, but even down to a single person acting differently from how he would have acted even a day ago, is because the mind is in a constant state of flux, it's uncertain, it's chaotic, we observe it and it can suddenly change.

He makes analogies, or allegories, whatever you want to call them, such as how the mind is a sea and how each wave is itself and all the waves at the same time to describe the chaos. He even talks about how observing our own thoughts allows us to alternate them or how thoughts are all connected, or how each decision is a branch that leads to a lattice of many possibilities.

He even compares the subconscious to a mental abyss that is also just one chain in this chaotic mess. But if the world is so orderly, the laws of nature, all of that, how come the mind is this chaotic? In his eyes it is simple. Not only are chaos and order fundamentally linked, but the illusion of order comes from the fact that among those many chaotic things that are happening, one of them is the desperate need to make sense of said chaos and the natural need of making sense inherently leads to the belief in order.

He even says that understanding the chaos beneath the surface is true wisdom, being in tune with the true nature of the mind and rejects the notion of chaos and order being some sort of duality, two opposites, but instead believes that they are one and the same. I told you this text is esoteric.

This text answers, in Petre’s eyes at least, to many questions regarding the philosophy of the mind, such as its nature, the contradiction between order and chaos, how come we act the way we do and many others. It is said that he presented this to his philosophical contemporaries and they had a hard time understanding what he wrote. Heck, not even I managed to capture the full essence of what his work is about and how esoteric and enigmatic it is.

Sure, we do not know whether he was right or not, because the philosophy of the mind remains an unanswered problem, but what is more interesting is that this text in the 20th and 21st centuries was seemingly similar to notions found in Quantum Mechanics, such as Heisenberg’s Uncertainty Principle, Chaos Theory, Entanglement, Quantum Superposition etc. oh and even the theory of Quantum Consciousness elaborated by Roger Penrose in the 1990s and a lot of people say that he is basically the closest to having answered this problem, if not straight up saying he answered the problem.

And this is not just a fringe, conspirationist take, but actually something believed by actual scholars and physicists. They do however recognize that he did not actually invent these concepts, just sort of understood the fundamental philosophy behind them, basing it off the creative idea that we have been uncertain about the mind because it has been uncertain all along and by the fact that he decided to try something radically new, even if there are conspiracy theories that unironically say he invented Quantum Mechanics in the 1600s.

Still though, this is insanely impressive because the book goes into extreme detail and talks about the mind, chaos, wisdom, order etc. in pretty esoteric, hard to understand ways. As I said previously, Enlightenment philosophers could not even understand how he came up with such stuff, for it is so far out of the realm of the classical reality they knew. It might as well have taken until the 20th century when we made quantum mechanics to finally get a sense of how these notions even worked, cuz they went against so many of the most obvious, classical principles.

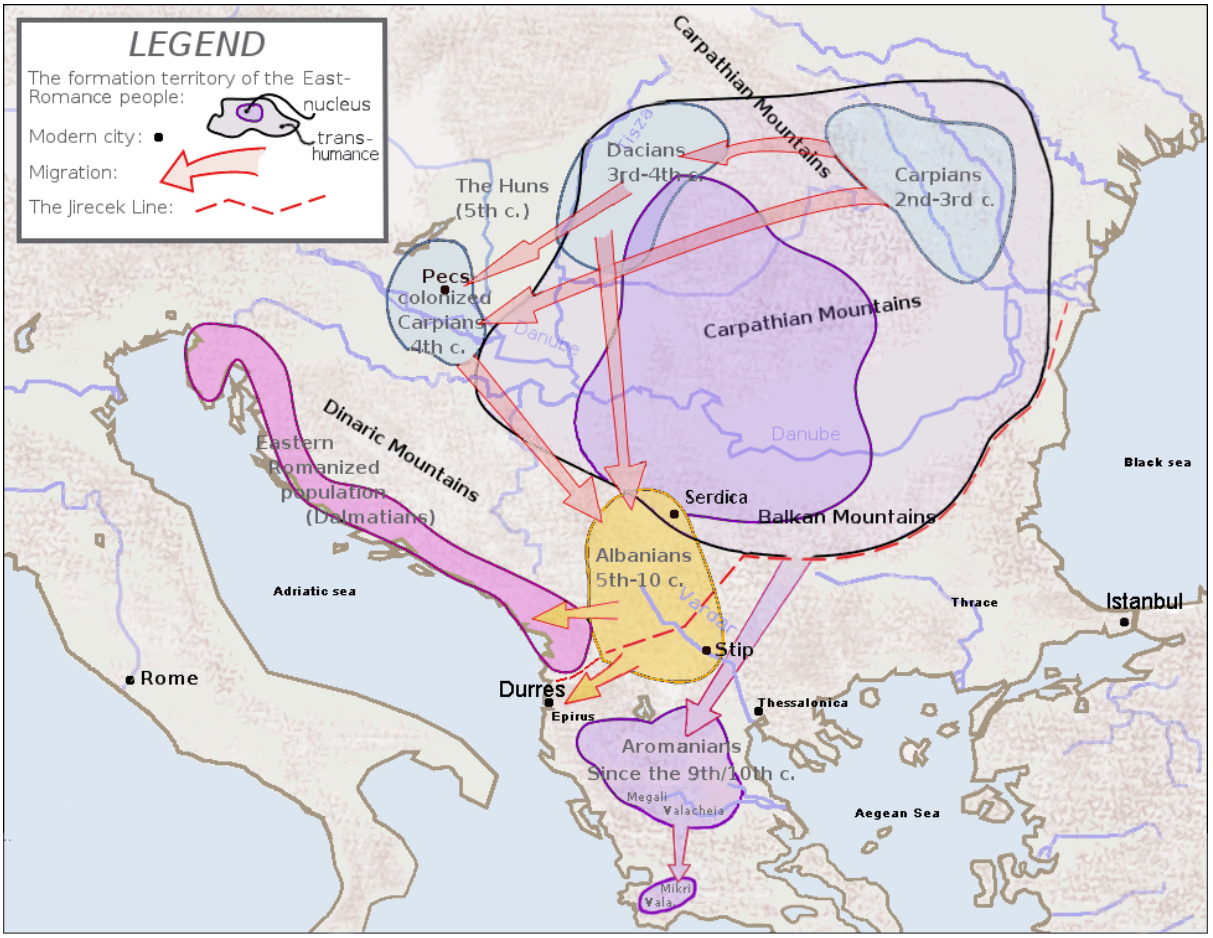
In the modern day, a lot of people say that he is basically the closest to having answered this problem, if not straight up saying he answered the problem. A better answer than even Descartes's Cogito ergo sum, a far better one, according to experts and they also say this book is ahead of its time.

History, Ethnology, Geography, Linguistics, Religion

Petre Vienezul heavily valued the science of history. Petre would spend many years scouring the archives all throughout the continent of Europe, collecting oral stories, piecing together information to the best of his ability, using local and foreign sources from the entire continent of Europe essentially to piece his history texts, which gave them an insanely high level of detail that is basically unseen in any other history text. From the beginnings to the present day (well, his present day in the 1600s). He basically talked about anything you could think of and it looked like he legit lived through these events, but in reality he just had access to a very vast amount of foreign and local sources and basically got in contact with all sorts of peoples who knew local tales, especially by oral ways. He basically knew everyone and knew how to navigate his way through the street life of the countries he wrote histories about in order to have such a detailed account of the histories, as if he saw it first hand, but he merely pieced together the full-on reality to a level far, far better than anyone else.

Each of his histories had 10 000 pages divided into 10 volumes. He wrote the History of the Romanians, both in Latin and Cyrillic, he also wrote the History of Russia, History of Austria, History of the Ottoman Empire, History of France, History of Poland-Lithuania, History of Spain and History of the Italians. That is a total of 8 countries, so 80 000 pages full of the richest historical detail and information you could ever see in a history book not just of the 1600s, but even in the present day. These books are still widely respected in the 21st century for their sheer historical accuracy, detail and unbiasedness, truly making history scientific and are still often used as historical sources.

The Origin of the Romanians



The Origin of the Romanians is a massive book of 5 volumes, each 2000 pages, for a total of 10000 pages that talks in full depth about the origin of the Romanians, specifically how they are the descendants of the Dacians and the Romans and basically provides everything in favour of the Continuity Theory for the Ethnogenesis of the Romanians. Oh and this probably represents the most amount of effort he has dedicated in his life for just a single work.

The history of the Romanians has a massive hole from the Aurelian Retreat in 271 to the creation of Wallachia in 1330, right during its formative years, which explains the many disputes regarding the origins of the Romanians. But, Petre Vienezul would use his vast access to archives from all throughout Europe, but also in Romania itself, whatever there might be, to fill up these holes one by one. His book would be filled with archeological evidence, linguistic evidence, written evidence, all sorts of evidence, to the greatest of detail. Everything you could imagine is found within this book. He not only uses written and physical evidence, he also uses oral stories, myths and even toponyms themselves to piece together the history of these lands.

Speaking of toponyms, he basically navigates all of the Romanian principalities: Transylvania, Moldavia and Wallachia and catalogues all the toponyms. He goes from the Tisa to the Dniester, to the Timoc Valley to Galicia-Volhynia and in total he catalogues 11400 toponyms (so he technically went beyond the borders of the three principalities), which are a huge part in filling up the holes in the history. Not only did he catalogue the toponyms, but he also figured out the etymological origins for all of them. Whether it was Latin, Slavic, Dacian

or whatever else, he knew the exact percentages for each of them and their geographic regions, which further helped him in his quests, using the comparative method, even though it had not been invented, however his differed in method from the regular comparative method. As I said, his histories basically appear like he lived during those periods due to how accurate they are and their richness of detail.

He basically cemented the Romanians as a people-group that lived in these lands for thousands of years, that they are Daco-Roman and that the evidence for this is vast. He debunked the notion of Romanians being simply just shepherds in the mountains, the fact that Romanian has influences that prove it formed in the south of the Danube, the fact that Continuity Theory lacks evidence and all sorts of wild claims supported by people who reject the theory of continuity. He puts the nail in the coffin for the Immigrationist Theory before Sulzer and Roesler even existed, the only base he had for the Immigrationist theory was Istvan Szamoskozy, but he went above and beyond even that small base and basically debunked it before it could even reveal its ugly head.

This text also represented the ammunition for his later text the History of the Romanians which has a lot of the same elements this book has since both of these books talk about the early history of the Romanians. This book goes into extreme detail about the polities, quite a lot of them in fact, that existed in Romania from the 300s to the 1300s, during the Dark Ages. Sure, the term Dark Ages is historically inaccurate, but for the Romanians it might as well have not been.

The book even addresses the other types of Romanians: Aromanians, Megleno-Romanians and Istro-Romanians and their own ethnogenesis using the same rigorous scientific techniques he used for the Romanian ethnogenesis as well, even if they do not take up as many pages.

In conclusion, Petre Vienezul singlehandedly filled up a massive historical hole of 1000 years not just for the Romanians but also the 3 other dialects of Romanian that I mentioned previously using his ability to connect hundreds if not thousands of pieces of evidence from all categories of evidence that you could think of. He came up with a definitive history even though most of the sources did not directly say this or that, they naturally had to be ambiguous, but he used his capacity to connect many pieces of information to create one narrative, he heavily used deduction, logic etc. He did not just look at the evidence in front of him, he thought about it deeply. Not only that, he completely dismantled rival theories, basically made the ethnogenesis of the Romanians so crystal clear that if you believed anything else you might as well be a lunatic and basically settled this issue once and for all.

But that is not the end, for he decided to fulfill a quest that was not so academic but more so archeological, which was also tied in with his quest to permanently answer the problem of the origin of the Romanians. The Dacian capital. What happened to it? Where was it? What happened to the Sarmizegetusa Regia of the long, distant past? These were the questions Petre was asking.

For this, he knew that the plethora of European archives which included stuff from the Enlightenment all the way to the Ancient Greeks, while helpful in making connections,

figuring out their clues, were only helpful in so far as creating a description of the place, not finding it..

He knew of the 11400 toponyms he catalogued and while most people would ignore them, like they are influenced by a whole millenium of influences, how can they help? But Petre was not like any other humans. He could just look at a name and figure out its origins, its history. He could basically write a whole book just off of one toponym if he wanted to, that is just how his mind operated. A single toponym revealed a lot of stuff about the place, what happened, how it came to be etc. This was a great advantage that sort of pulled him to the location, but not enough.

He had decided to go there, which opened him to another world of evidence. The local archives, while small, did help him just like anything, in their own way. But he could not figure out where he was by just sitting around in the library. He set out on an actual journey.

He decided to go from Cluj, obviously by horse, all the way to Târgoviște where he then set off and would meet with local elders and hear oral stories that had been passed down through generations. Not only did these oral stories lead him to other elders who would likely know more and would be closer to the spot, but he also used the toponyms to get closer and closer to Sarmizegetusa itself, alongside descriptions of what the place was like from the archives.

He would slowly make his way through the Carpathian Mountains triangulating the location from the toponyms, from the description from archives and oral stories, slowly getting closer and closer despite not even knowing where it was exactly, since the sources, despite their plentiness, never said the exact location. But the analytical mind of Petre could easily deduce where he had to go. They were like arrows slowly leading him to the right path. Any other human would have sat there in confusion and devastation that he could not get anywhere. But not Petre.

After all of this journeying, he would get to an interesting place. But while most people back then would just think it's the place they were looking for, Petre knew it was not, at the same time though, he knew he was close. Deep in the forests he would see something that would look like an abandoned amphitheater, a sort of incomplete circle, he did some digging and it revealed a few more of these stones, only confirming what he had seen. But they were off to him. There were no pillars.

However, using his knowledge of toponyms, foreign and local archives and all sorts of evidence at the site, oral stories and everything he knew so far plus his reasoning capabilities, he would actually reach the conclusion that this is Ulpia Traiana Sarmizegetusa, the Roman colony created close to Sarmizegetusa Regia.

He had been travelling for a while, going from Târgoviște to Pitești to Drobeta Turnu Severin and even Caransebeș before he went east. Sure, it looked like he was wasting time but he was playing the long game. He was looking for more clues, narrowing down the options based on everything he knew. The toponyms, the etymologies, the archives, the stories, the elders, everything was being knit together for one grand discovery.

This finding of Ulpia Traiana Sarmizegetusa, while impressive, since it was the capital of Roman Dacia, was not the culmination. This was however his final piece, he had created his final triangle. He would note that the location was roughly at the center of the mass of the triangle formed by Ulpia Traiana Sarmizegetusa, Orăștie and Oașa Lake. He noted that it obviously was not exact, but this approximation was all that he needed to know he was in the area that we nowadays call the Grădiștea Muncelului-Cioclovina.

He would go from the west, from Ulpia Traiana and first reach the Piatra Roșie Dacian fortress, it lining up exactly with his estimates derived from the origins and names of the local toponyms, alongside the descriptions he received, however vague they might have sounded, from the elders from the Carpathians and also from European archives. His reasoning somehow was solid even though no other mind would have been able to make such a connection. He knew that all he had to do, according to his reasoning, was to go east and east he went.

After a very long walk from Piatra Roșie through the very thick forests, he would eventually find it and he confidently knew this had to be it due to his triangulation, the descriptions he knew about (how it was orientated in relation to the terrain around it), how the structure looked like according to the wise story-tellers from the area, who kept these oral tales for centuries, the archives that told of its existence, everything . None of these offered the exact solution, that was something he had to decipher for himself and that he did. This would be the most surreal experience in the journey of our character, finding **Sarmizegetusa Regia** itself after almost 2 years of searching all throughout the Southern Carpathians and mostly through his own reasonings, as all the sources he used would not offer the exact answer, only vague hints and would not really help anyone, but it helped Petre, cuz he knew how to make them helpful.



Keep in mind, this journey would take place from December 2nd, 1633 to September 27th,

1635. Now you may say, how is this impressive? Petre with a combination of toponyms, archives from the three principalities and throughout Europe, local stories and his own deductive capabilities, managed to find the capital of the Dacians and not just by narrowing it down to like what is the mountain range and guessing from there. No, he triangulated the location down to where it was in actuality from what he knew in the 1600s, he made things exact when nothing could. No single human would be able to reason out the exact location of it, let alone in the early 1600s, during the tail end of the Thirty Years War (1618-1648).

Not only did he find it, but he also made numerous observations about it, even stuff like how this area near Orăștie continued to be inhabited until the 7th century by Romanians before they moved in other places within the mountains, the architecture used by the Dacians, how symbolic it was, observations much more profound than what any human would make regarding some stone pillars in the middle of a forest.

This whole saga regarding the **Origin of the Romanians** represented the greatest feat he ever put into history, ethnology, geography and linguistics and is basically, by far, better than any other text COMBINED, when it comes to this subject, especially for the time. It basically expanded the knowledge of Romanian history by orders of magnitude and not just this, but all of his histories expanded the collective knowledge of historians about history in general also by orders of magnitude. He had completely revolutionized historiography forever and today even 400 years later his books are still widely touted as being very accurate and very reliable and of high quality. It took hundreds of years to confirm all that what he said was true and well, it all was. We assumed it to be true, but we were not sure, we had to catch up and well it took us that long.

Literature



Nectar of Bohemia

Yea. Everybody saw this coming. Petre Vienezul was also an extremely respected writer of fiction. His most famous book is a novel of 500 pages known as the **Nectar of Bohemia**, an allegorical story about Vladislav who has the pursuit of crafting the most perfect beer ever known to the Bohemian man after inheriting his father's brewery and he wanted to make it the biggest brewery in Bohemia, and this search takes him deep into the Bohemian wilderness and it brings upon him the realization that brewing is far more than just a craft and that it reflects life itself.

Not only does this book deal with life, love and death, but it also deals with the contrast of ancient traditions and the advancing times, as he stumbles across the secret alchemical formula passed down, a recipe that could transcend mortality and all of this leads him to crafting the Nectar of Bohemia, a beer so profound it brings clarity. It basically is the perfect beer and his brewery quickly becomes the most popular in Bohemia, his heavy efforts paying off.

Unbeknownst to Vladislav, this perfection came at a cost as the balance between tradition and change crumbles, the land seems to come alive and villagers see visions of their ancestors. Many villagers cannot handle this Enlightenment and want to return to simpler times, although some embrace this new paradigm ushered in by the brewery. The story leaves us with the question of if this should be kept a secret due to its profound effects or should he carry it on if he wants breweries to be world-renowned, especially his own and for Czech beer to be remembered on the world stage.

Not only does this seem like an allegory about the Czech love of beer, but it also seems like an allegory to the life of Petre in a way and also an allegory for many other things, depending on how you look at it, as literary critics have had many opinions about this book, but all agree it is an extraordinary and enigmatic book from what is probably the greatest mind of the 17th century.

The book has many themes like the cycle of life, the power of creation, love, tradition vs progress, perfection vs imperfection, living up to expectations. It makes sense that this allegorical book would have a profound impact on literary critics as they each have different opinions on it, on what it is an allegory of, but all appreciate the book for its detail, its profoundness and many other great qualities.

Poetry

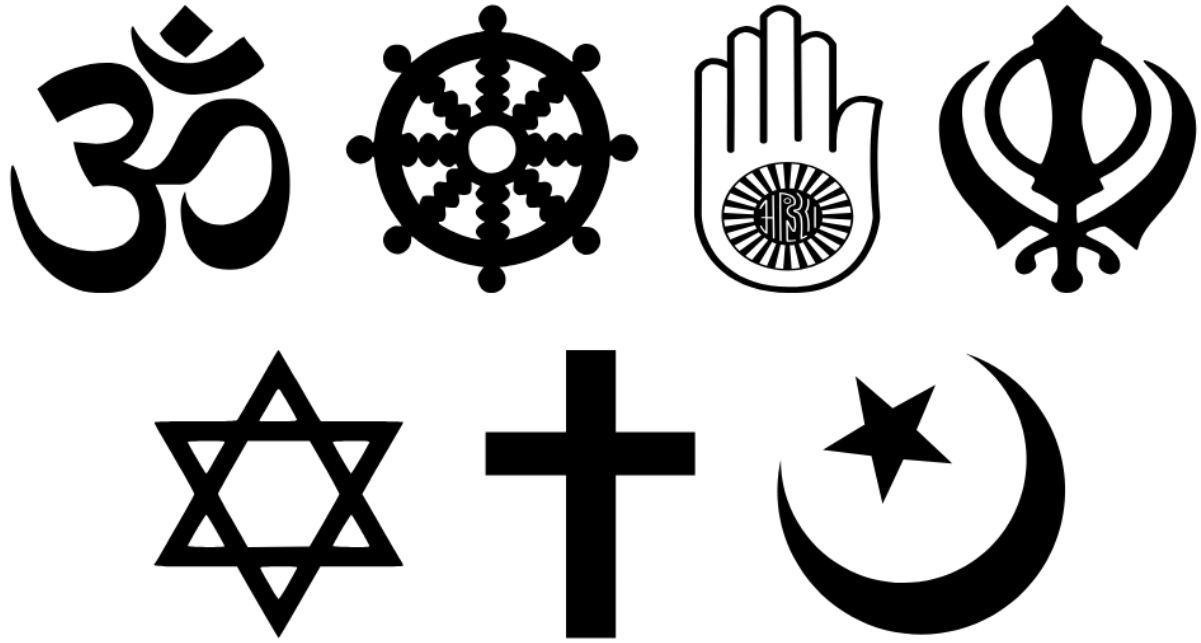
Petre Vienezul wrote hundreds of poems with many themes, ranging from simple themes like the rural life, the winter and school to politics, dynastic fights and the divine, in said divine poems he shows his belief in God and his take on the whole issue of divinity. He also translated Psalms into many languages in order to not just help the written culture of said languages, but also due to his religious interests, this possibly reinforcing his genuine Catholic belief.

Petre, while he seemed esoteric at times, continued to hold to a Roman Catholic belief about the creation of the world. Although whether his beliefs were genuine or not is up for debate. If they were not, the fact that he managed to keep his actual beliefs a secret, only subtly showing them only through mere philosophical works and allegories, not drawing the ire of the Church or the authorities, shows his intelligence.

Some say Vladislav represents the dual nature of humanity as shown in Catholicism, our capacity to sin and our capacity to be saved, as we see in his character and some say Catholicism provided a stability for Petre in this dynamic, changing world of the Enlightenment and that divine guidance is necessary to navigate through the chaos of the mind, in Chaos and Wisdom.

He also wrote poems to the Austrian and French Kings and Imperial Courts, just to further add to his accomplishments in poetry. He liked writing poems in his free time, if he even had any. This man was always busy with something, always wanting to revolutionize the world from when he finished university to his death.

Religion



Petre Vienezul also had a profound impact when it came to the history of religions, as he also spent his time writing a 2000 page book about the History of the Abrahamic Religions, that went into huge detail, employing his usual method of scientific rigor that set his histories apart from any other text in the world. He talked in length and detail about the beginnings, development and every aspect you could think of about Judaism, Christianity and Islam. As I said, whatever you could imagine regarding the Abrahamic Religions was in that book. This book also gave us revolutionary knowledge that we never had before under one important text when it came to these religions.

His religious studies, deeply profound and extraordinary, were not limited to just the Abrahamic Religions. He also wrote about the Far-Eastern Religions, especially Buddhism in his History of Buddhism, a book that was 1000 pages and went in great detail about Buddhism, but it also talked a bit about Chinese religions and Hinduism and it represented the best Western text regarding the Eastern religions, as appreciated by experts on said eastern religions and he did it without even visiting East Asia or South Asia, just using the knowledge he had from the European archives to piece together an accurate history.

If there was a man that used the historical method to the greatest extent, it was Petre Vienezul. Sure there was some semblance of a historical method in the 16th century, but it was very primitive, modern historical methodology only being made in the 19th century in real life. Yet Petre was able to write his many histories with very great rigor that rivalled or was even better than modern historical methodology just because of his advanced mind being able to intuit, reason, deduct way more stuff than a regular historian would be able to from the information he had at hand, even if it was plenty like in his case.

Chronicles

Petre wrote, from the age of 18 to his death at the age of 71, a book titled **The Age of Transition: A Chronicle of Europe (1624-1677)**, that wrote about everything that happened in Europe, from 1624 to his death in 1677. He was still writing on it even when he was involved in other projects as I mentioned previously and he was travelling all throughout Europe. This book was by far the most detailed one he wrote, containing many volumes, but to be fair, it was more so a chronicle of what happened specifically in his period, so it only had 5000 pages.

He used his knowledge of written sources, his many connections, including being in Sorbonne, Heidelberg and even being in French and Austrian Imperial Courts to just know about everything, even the most obscure stuff that was happening in Europe at this period of time. Oh and he also used his travelling all throughout Europe to figure out not just the major news of Europe that came late, but also more obscure events and he figured it out quicker than anyone would because of his specific position of having an extremely high amount of connections and being everywhere in Europe at many times throughout his life. Sure, in his final years, he came back to Vienna, but besides just his deductive capabilities of what happened in his time, this book also required having a lot of connections, which Petre was smart enough to obtain and have.

Petre had access to the greatest amount of information any human could have at the time, from all across the continent, not just from Imperial Courts and universities, but also from archives, from being there in person, to talking to locals, all of this combined with a mind that was unparalleled in human history and was extremely extraordinary. No wonder Petre was able to do so many things that were so ahead of his time.

Conclusion



Petre Vienezul (1606-1677) was a man ahead of his time in many ways, a Renaissance Man in the early Enlightenment greater than any man of the Renaissance: A man who could decode even the hardest codes to crack: The Great Cipher of the French monarchy (Louis XIV) (even if it is not 100% clear if he actually did it or not, it is likely that he did, given his knowledge, subtle hints in his works that only got picked up to maybe mean that way later and the later stories about him having done so) and even finding the exact location of Sarmizegetusa Regia without even having been there before through triangulation, a man who was basically godly in the eyes of mankind for centuries to come when it came to history, philosophy, literature, linguistics, ethnography, cryptography, geography etc.He revolutionized basically any field he went across.

Not only that, he had acquired many connections with locals throughout many countries he visited in Europe, he had vast access to archives, could speak 9 languages and could write in 3 separate alphabets with ease. He even could bury the many secrets he had such as decoding the Great Cipher, seeing as how he remained in his great positions in Austria,

Germany and France, both at the universities and the imperial courts. He not only kept them but kept them even while subtly inserting them throughout his works. He kept these secrets even after his death, these only surfacing hundreds of years after his death. His vast network of connections alone and ability to hide it all even from the elites alone sets him apart from any other historical figure.

In his endeavours, he did not just use the vast academic knowledge he had, but also the vast network of connections he had created and not just those two but also his own intelligence, that came from his own mind, to make his books above and beyond everything that had ever come before, everything combined. He somehow stopped being bound by the constraints of time and saw the mosaic of Europe, he is the perfect definition of the word visionary.

Petre would die in Vienna, the place of his birth in 1677, at the ripe old age of 71, somehow managing to escape getting killed by whatever political entity for any of his works, due to their sheer scope and their extraordinary nature and not only did he not get purged or killed, he legit remained a very high ranking European official, while also living the most enigmatic and extraordinary life any person could dream of, travelling all throughout the continent of Europe and doing stuff that would make you the very definition of polymath. He was an esoteric, but he also kept to Catholicism. Quite the interesting fellow.