

# On Tvestran Script, Numeration, and Symbology

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Having had the pleasure to see the wonderful world of the Tvestrans with my own eyes, I have taken it upon myself to prepare a short essay explaining the basics of the subjects mentioned in the title. The purpose of this is to (foremost) satisfy my insatiable desire to study and teach the language (since I have been denied the chance to return to the planet for further study), and second, to provide to the world the fundamentals of such subjects for those who wish to learn about them. There is a quickly increasing number of individuals who are traveling to and from our world and that of Tvestra (whether a part of the fracking and military operations or as members of IPRO), and the knowledge of these principles will help in understanding the people who dwell there.

In my paper, “A New Branch of Indo-European” (and book of the same title), I have covered in great detail my up-to-date study of the Tvestran language and how I concluded its undeniable Indo-European origin . This paper does not seek to divulge the same principles, so if it is about the basics of the language that you seek, please read the aforementioned resources .

## **Tvestran Script**

The following is a guide for navigating the Latinized version of Tvestran, which I predict will be the most popular method of notating the language:

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<b>Table 1. Latin pronunciation guide</b>		
Letter (combinations)	Phoneme description	IPA
ī (also ii)	Long <i>I</i> (as in “eel”)	i
ū (also uu)	Long <i>o</i> (as in “cool”)	u
ch	As in “blech”	x
gh	Voiced version of “ch”	ɣ
r	Always rolled or flapped	r,r̄
ü	As in the German “Müller”	Y
ö	As in the Swedish “Björn”	ø

Note how the vowels *ī* and *ū* are notated by the macrons, as to avoid confusion with the multiple phonemes that exist in English associated with *i* and *u*. These can also more simply be notated “ii” and “uu” but can make things a bit cumbersome with certain words, such as *Diikiitii* (he/she/it gives). Additionally notable: The relatively uncommon sounds “ü” and “ö” are an interesting addition to the Tvestran vowel repertoire, as they are mostly relegated to the Central and Northern Germanic languages. I do not know if this is a noteworthy connection at this point, but it is, at the least, interesting.

With Latin notation aside, we can focus on the far more interesting script: Tvestran.

Table 2.1 Tvestran consonants					
Tvestran	Latin equivalent	IPA	Tvestran	Latin equivalent	IPA
	ch	x		n	n
	gh	y		m	m
	f	f		p	p
	v	v		b	b
	r	r, r'		h	h
	w	w		t	t
	s	s		d	d
	z	z		l	l
	k	k		sh	ʃ
	g	g		zh	ʒ

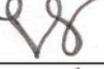
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<b>Table 2.2 Tvestran vowels</b>					
Tvestran	Latin equivalent	IPA	Tvestran	Latin equivalent	IPA
	a (ah)	ɑ		y	j
	a (uh)	ɐ		ü	Y
	i (short)	ɪ		ö	ø
	e	ɛ		ū	u
	ī (long)	i		o (long)	o

Note the flowing nature of the symbols and how they incorporate circular motifs into the body of most consonants . This is very characteristic of Tvestran society, as circles are emphasized in almost every aspect of their culture . Spiritual- ity, artwork, and architecture are a few examples (more on this later— please read the work of my dear colleague, Dr . Briggs, PhD, in her soon-to-be- published book *In Search of Skyertas*, for a more comprehensive approach to Tvestran Cir- cular symbology) .

Also note how linguistically coherent the system is: each letter signifying (generally) just one phoneme, and many have a voiced and unvoiced version (signified by a strikethrough) .

In the following table, please observe the following list of what I am calling “compounded letters” (not to be confused with compound letters), letters that are commonly found next to each other in the language, which Tvestrans have a habit of smashing together to form one letter that signifies two or more adjacent sounds:

Consonants		Vowels (diphthongs, triphthongs)	
Tvestran	Latin equivalent	Tvestran	Latin equivalent
	kv		eo
	tv		eī
	sk		īa
	tr		eīa
			īo

There may well be more than these, as there is technically no limit on how many letters can be compounded, but these seem to be the most commonly used specimens .

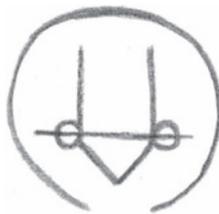
### **Tvestran Ideography**

Now that the script has been fully divulged, I must introduce one of the most fascinating aspects of the Tvestran alphabet: the ideograph . The Tvestran Ideographic System most resembles that of the Germanic Runic Alphabets, where each symbol is not just a letter, but also a correlation to a word or concept . Unlike the runic systems, however, for clarity, the Tvestrans typically signify when a letter is to be assumed as an ideograph by encompassing it in a circle . For example:

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<b>Figure 1. Vörch letter/ideograph</b>	
Letter “Vörch”	Ideograph “Vörch”
	

Tvestran ideographs can be used simply in place of words but are also believed by the people to have preternatural implications . When a symbol is encompassed in a circle (which is also the Tvestran’s universal symbol for their god, Deīvar), they believe the symbol becomes imbued with intention, leaving it open-ended almost like a prayer or petition to the deity in accordance with the meaning of the symbol . The symbol itself does not hold the power but can be used as a conduit or petition for the power of their god to use it . In this way, Tvestrans are extremely careful of how they use ideographs, on both intent and the mechanics . Many Tvestrans, for example, completely forsake the use of the ideograph for “ghalremas,” or evil . If they do use it, they do not fully complete the ideographic circle, thus making it clear that they do not wish to invoke the symbol’s meaning (as it is also believed that the symbolic nature of the ideograph can be commandeered by lesser spirits of unsavory nature) .



Also, like the ancient Germanic runes, the name of the letter is denoted by the name of the ideogram associated with it . Therefore, the word for *father*, “*Vechar*,” would be spelled in Tvestran as “*Vörch, Tveggho, Chentīn, Ahesh, Roto* .”

Table 4. Tvestran Ideographs			
Consonants			
Ideograph	Name/meaning	Ideograph	Name/meaning
	Chentfīn (Family)		Ghergas (Growth, maturity)
	Ghalremas (Evil, Bad)		Nort (North-direction, Guidance)
	Fotis (Inspired by Deiivar)		Meīras (Peace, Rest)
	Vörch (Nourishment, Strength)		Petaka (Feet)
	Roto (Scroll-Knowledge/Understanding)		Bīvo (Fear)
	Hweī (Wind)		Hyūgnī (Fire)
	Skyert[as] (Circle, to make complete)		Tūs (Happiness)
	Zül (Sun)		Deīfa (Day)
	Kart (Heart, Soul)		Lūkas (Light)
Vowels			
	Ahesh (Blood)		Yechneska (Farewell)
	Latota (Forever, Always, Eternity)		Kūvrt (Cave)
	Vandī (Water)		Öwī (Egg)
	Tvegho (Earth i.e., Tvestra)		Kūdī (Mystical Force)
	Īlūd (Love)		Volkvūt (Wolf-Hunter, Fierce)

### Tvestran Numeration

And now on to the fascinating subject of Tvestran numeration . Mathematics and numeral systems have never been (up to recently) a significant area of study for me . The Tvestran numeration system, however, is so intrinsically linked with their symbology that I must give it a brief overview in this paper . We will do so by first reviewing the “travelers” and “frontiers .”

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<b>Table 5. The travelers (values 0-5)</b>						
Value	0	1	2	3	4	5
Tvestran						
Name	Nül	Ül	Düz	Trek	Kat	Ven
Symbol		“The Leader”	“The Analyst”	“The Artist”	“The Worker”	“The Perceiver”

These are the numbers that correspond with our numbers 1–5 (along with the outlier 0, as it has no better place where it fits in):

Next, we have the seven “frontiers,” which are all the multiples of 6 through 42.

<b>Table 6. The frontiers (multiples of 6 through 42)</b>							
Value	6	12	18	24	30	36	42
Tvestran							
Name	Sek	Doz	Han	Lev	Kiva	Hasknī	Dez/Skyert
Symbol	The Earth	The Waters	The Sky	The East	The West	The Inner Self	Deivar
Sub-symbols	The Physical	Life, Mystery	The Heavens/unseen realms	Light, Ether	Fire, Redemption	Spirituality	“Skyertas”

To produce the values between that of the “frontier,” a “traveler” may be used on a “journey to a ‘frontier.’” The traveler’s value is then added to the value of the frontier, thus providing all the primary combinations up to 42. For example:

<b>Figure 2. Compound numeral examples</b>		
Numerals	Han(18) + Düz(2)	Lev(24) + Ül(1)
Value	20	25
Compound Numeral		
Name	Düzhan	Ülev

One may assume that the apparent emphasis on multiples of 6 would cause this system to be classified as a base-6 numeral system, but I would contend that it is, in fact, a base-42 number system, seeing as the system “resets” at cycles of 42. Let me explain:

Once the number 42 has been reached (by a combination of “travelers” and “frontiers,” one must place a multiplier on the top edge of the circle containing the “Primary Numeral”—the multiplier signifies how many 42s one has reached; then you add the primary to it to get the final compound numeral. Let us take

the Tvestran number for 550, pictured below . We have the multiplier *Ūldoz* (13) multiplying the symbol *Dez* (42), thus signifying an interval of 546 (intervals of 42 are ingrained into Tvestrans just like intervals of 10 are ingrained into you and me), and then with the addition of the primary number *Kat* (4), we reach 550 . It is often a bit difficult for users accustomed to a base-10 system to comprehend, but to Tvestrans, this is all simply second nature .

**Figure 3. Compound numeral examples (42-1764)**

Value	42	550	1763	1764
Tvestran				

Eight auxiliary multiplier digits can be added (with the current one at the top of *Dez*) to the *skyert* (being the Tvestran word for *circle*, of course) until the process reaches 14,112 or so .

**Figure 4. Compound numeral examples (14112)**

Value	2763	9766	14112
Tvestran			

As you can tell, this system, while simple in the beginning, can become complicated and cumbersome quickly when advancing into higher numbers . The process continues with various geometrical shapes that denote different sets of multiplier values, but the place for divulgence of such topics is not for this document . It is safe to say that while the system is fairly efficient until the value 1764—and some would say up to 14,112 or so (which facilitates most of what is necessary for everyday life and “blue collar” labor)—it does prove to be inefficient when interfacing with higher values .

To remedy the issue, in a previous age, Tvestran mathematicians constructed a secondary number system that became known as the Tvestran Scientific Numeral System (SNS), as opposed to the Lay Number System, which was previously laid out . This secondary system, in essence, mirrors our decimal numeral system . A key factor, however, is that instead of our base-10 system, the Tvestran system remains a base-42 system . This means that for each conventional “decimal” space, the value there is 42, making it an even more efficient (space-wise)

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system than ours . For example, by the time a Tvestran mathematician has entered the fourth “decimal” position (for us, 1,000), he has already reached 3,111,696 .

Figure 5. Scientific Numeral System examples				
Value	45	1596	60,220	3,111,696
Tvestran				

As mentioned earlier, the Lay Number System has remained a part of everyday life because of its reliance on the *skyert* symbol—cyclical nature being a key part of their society . The Tvestrans who do not come across higher math reject the Scientific Numeral System on the basis it is linear—thus, undesirable in the common Tvestran ethos .

### Tvestran Symbology (within the Tvestran Calendar System)

The last aspect I would like to cover where Tvestran symbology is integrated into daily life is with the Tvestran calendar .

The Tvestran year has twelve months, the same as us . However, each month has forty-two days, and each day of their forty-two-day month has a specific symbolic background to it . The first five days will be touched on later, but the ones that correlate with *Sek* (6–11) are thought to have a special connection to the earth; *Doz* (12–17) is thought to have a special connection to the water, *Han* (18–23) to the air, so on and so forth .

During each period (which some refer to as a Tvestran “week”), prayers are focused on intercession for that “element” or “frontier,” and daily work tends to be centered around the frontier (i . e ., the water pumps are routinely cleaned during the week of *Doz*, and personal reflection is emphasized on the week of *Hasknī*) . On the forty-second (the last) day of each month, Tvestrans take a day off and devote it entirely to prayer, fasting, and worship to Deīvar . Periodic rest days are taken at other points in the month, but none with as much devotional action toward their creator . The first five days of the month are considered part of the week of *Dez* of the previous month and are also held in special reverence for Deīvar .

In addition to this symbology, Tvestrans believe the day of the month you were born on has symbolic meaning as well . The traveler and frontier associated

with one's date of birth is prophetically significant to who you are as a person or to events that will play out in your lifetime . One could view this as a horoscopic or a form of divination (and some jokingly refer to it as the "Tvestran Ennea- gram System"), but it must be noted that these beliefs are often held loosely, as it is well known that there are plenty of instances where there is no appar- ent correlation between one's "number name," as they call it, and the events or tendencies in one's life . There are, however, an uncanny number of instances where correlations do exist, such as most spiritual leaders seem to be born pre- dominantly in the week of *Dez*; whether this is a matter of "nature or nurture," however, is up for debate .

This concludes this brief paper, "Tvestran Script, Numeration, and Sym- bology ." As you can probably tell, this is only scratching the surface of the deep well of Tvestran symbology, of which more works will soon be published by at least myself and Dr . Samantha Briggs, and hopefully the folks at the IPRO (if it turns out that they do care about "Interplanetary Relations .") If you have indeed gotten to this point, I implore you, reader, learn from the Tvestrans! They possess in their zeitgeist much of what we on Earth lack, are losing, or have lost . Their relationships with the environment, their sense of spirituality, the way they prepare their food—I have the feeling that whatever it is they have, we need and are going to need for the upcoming chapter of humanity that is on the cusp of unfolding before us .



—Dr . Landon Tice, PhD