

# Vowel Marks

/a/	◌̄
/i/	None, inherent vowel, letters with no marks have this
/u/	◌̕

That's all, no diphthongs, CV syllable structure (except for the 3 vowel-only words), very restrictive phonotactics

An alternative writing form may use dot above for /a/ and dot below for /i/, and two dots above for /u/

# Phonology and Writing System

Position in the Alphabet	Letter Forms (Isolated, Final, Medial, Initial)	Letter Name	Sound and notes	
1 <sup>st</sup>	ا	a	/a/	represents vowel without consonant; single word, non-combining
2 <sup>nd</sup>	ي	i	/i/	represents vowel without consonant; single word, non-combining
3 <sup>rd</sup>	و	u	/u/	represents vowel without consonant; single word, non-combining
4 <sup>th</sup>	ب ب ب ب	ba	/b/	
5 <sup>th</sup>	م م م م	ma	/m/	
6 <sup>th</sup>	ت ت ت ت	ta	/t/	
7 <sup>th</sup>	س س س س	sa	/s/	
8 <sup>th</sup>	ن ن ن ن	na	/n/	
9 <sup>th</sup>	ل ل ل ل	la	/l/	
10 <sup>th</sup>	ز ز ز ز	za	/ʒ/	

## Phonology Table / Most Common Realizations

	Labial	Dental	Postalv
Stop	/b/	/t/	
Fricat		/s/	/ʒ/
Nasal	/m/	/n/	
Lateral	/l/		

	Front	Back
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Close	/i/	/u/
Open	/a/	

More detailed vowel variations:

[i~ɪ]	[u~ʊ~ɨ~ə]
[a~æ~e~ɑ]	

Linguolabial realizations of /b/ and /m/ [ɸ] and [ɱ] are more common and encouraged in order to make the language apical-only with little to no lip movement needed, so that the language is physically easy to articulate. This trickles over to vowels as well, resulting in /u/ being unrounded.

The language does not actually have a proper distinction between voiced and unvoiced stops, so officially the following are considered are considered wholly acceptable: [p̥ p̚] for /b/, [d̥ d̚] for /t/, [m̥ m̚] for /m/, [n̥] for /n/, or [l̥] for /l/. This allows Tuzi to be whispered and still articulated correctly.

However it gets tricky when it comes to the two fricatives /s/ and /ʒ/ because they could either be distinguished by place of articulation (/ʒ/ is postalveolar/palato-alveolar, so [ʃ] is an acceptable realization), or voicing ([s] vs [z]). Essentially this means /ʒ/ indicates any voiced coronal fricative like [ʒ̥ ǯ̥ ʒ̥̂ ʒ̥̄ ʒ̥̆ ʒ̥̈ ʒ̥̊ ʒ̥̋ ǯ̥ ʒ̥̍ ʒ̥̎ ʒ̥̏ ʒ̥̐ ʒ̥̑ ʒ̥̒ ʒ̥̓ ʒ̥̔ ʒ̥̕ ʒ̥̖ ʒ̥̗ ʒ̥̘ ʒ̥̙ ʒ̥̚ ʒ̥̜ ʒ̥̝ ʒ̥̞ ʒ̥̟ ʒ̥̠ ʒ̡̥ ʒ̢̥ ʒ̥̣ ʒ̥̤ ʒ̥̥ ʒ̥̦ ʒ̧̥ ʒ̨̥ ʒ̥̩ ʒ̥̪ ʒ̥̫ ʒ̥̬ ʒ̥̭ ʒ̥̮ ʒ̥̯ ʒ̥̰ ʒ̥̱ ʒ̥̲ ʒ̥̳ ʒ̴̥ ʒ̵̥ ʒ̶̥ ʒ̷̥ ʒ̸̥ ʒ̥̹ ʒ̥̺ ʒ̥̻ ʒ̥̼ ʒ̥̽ ʒ̥̾ ʒ̥̿ ʒ̥͇ ʒ̥͈ ʒ̥͉ ʒ̥͊ ʒ̥͋ ʒ̥͌ ʒ̥͍ ʒ̥͎ ʒ̥͏ ʒ̥͐ ʒ̥͑ ʒ̥͒ ʒ̥͓ ʒ̥͔ ʒ̥͕ ʒ̥͖ ʒ̥͗ ʒ̥͘ ʒ̥͙ ʒ̥͚ ʒ̥͛ ʒ̥͜ ʒ̥͝ ʒ̥͞ ʒ̥͟ ʒ̥͠ ʒ̥͡ ʒ̥͢ ʒ̥ͣ ʒ̥ͤ ʒ̥ͥ ʒ̥ͦ ʒ̥ͧ ʒ̥ͨ ʒ̥ͩ ʒ̥ͪ ʒ̥ͫ ʒ̥ͬ ʒ̥ͭ ʒ̥ͮ ʒ̥ͯ ʒ̥Ͱ ʒ̥ͱ ʒ̥Ͳ ʒ̥ͳ ʒ̥ʹ ʒ̥͵ ʒ̥Ͷ ʒ̥ͷ ʒ̥͸ ʒ̥͹ ʒ̥ͺ ʒ̥ͻ ʒ̥ͼ ʒ̥ͽ ʒ̥Ϳ ʒ̥ͽ͇ ʒ̥ͽ͈ ʒ̥ͽ͉ ʒ̥ͽ͊ ʒ̥ͽ͋ ʒ̥ͽ͌ ʒ̥ͽ͍ ʒ̥ͽ͎ ʒ̥ͽ͏ ʒ̥ͽ͐ ʒ̥ͽ͑ ʒ̥ͽ͒ ʒ̥ͽ͓ ʒ̥ͽ͔ ʒ̥ͽ͕ ʒ̥ͽ͖ ʒ̥ͽ͗ ʒ̥ͽ͘ ʒ̥ͽ͙ ʒ̥ͽ͚ ʒ̥ͽ͛ ʒ̥ͽ͜ ʒ̥ͽ͝ ʒ̥ͽ͞ ʒ̥ͽ͟ ʒ̥ͽ͠ ʒ̥ͽ͡ ʒ̥ͽ͢ ʒ̥ͽͣ ʒ̥ͽͤ ʒ̥ͽͥ ʒ̥ͽͦ ʒ̥ͽͧ ʒ̥ͽͨ ʒ̥ͽͩ ʒ̥ͽͪ ʒ̥ͽͫ ʒ̥ͽͬ ʒ̥ͽͭ ʒ̥ͽͮ ʒ̥ͽͯ ʒ̥ͽͰ ʒ̥ͽͱ ʒ̥ͽͲ ʒ̥ͽͳ ʒ̥ͽʹ ʒ̥ͽ͵ ʒ̥ͽͶ ʒ̥ͽͷ ʒ̥ͽ͸ ʒ̥ͽ͹ ʒ̥ͽͺ ʒ̥ͽͻ ʒ̥ͽͼ ʒ̥ͽͽ ʒ̥ͽͿ ʒ̥ͽͽ͇ ʒ̥ͽͽ͈ ʒ̥ͽͽ͉ ʒ̥ͽͽ͊ ʒ̥ͽͽ͋ ʒ̥ͽͽ͌ ʒ̥ͽͽ͍ ʒ̥ͽͽ͎ ʒ̥ͽͽ͏ ʒ̥ͽͽ͐ ʒ̥ͽͽ͑ ʒ̥ͽͽ͒ ʒ̥ͽͽ͓ ʒ̥ͽͽ͔ ʒ̥ͽͽ͕ ʒ̥ͽͽ͖ ʒ̥ͽͽ͗ ʒ̥ͽͽ͘ ʒ̥ͽͽ͙ ʒ̥ͽͽ͚ ʒ̥ͽͽ͛ ʒ̥ͽͽ͜ ʒ̥ͽͽ͝ ʒ̥ͽͽ͞ ʒ̥ͽͽ͟ ʒ̥ͽͽ͠ ʒ̥ͽͽ͡ ʒ̥ͽͽ͢ ʒ̥ͽͽͣ ʒ̥ͽͽͤ ʒ̥ͽͽͥ ʒ̥ͽͽͦ ʒ̥ͽͽͧ ʒ̥ͽͽͨ ʒ̥ͽͽͩ ʒ̥ͽͽͪ ʒ̥ͽͽͫ ʒ̥ͽͽͬ ʒ̥ͽͽͭ ʒ̥ͽͽͮ ʒ̥ͽͽͯ ʒ̥ͽͽͰ ʒ̥ͽͽͱ ʒ̥ͽͽͲ ʒ̥ͽͽͳ ʒ̥ͽͽʹ ʒ̥ͽͽ͵ ʒ̥ͽͽͶ ʒ̥ͽͽͷ ʒ̥ͽͽ͸ ʒ̥ͽͽ͹ ʒ̥ͽͽͺ ʒ̥ͽͽͻ ʒ̥ͽͽͼ ʒ̥ͽͽͽ ʒ̥ͽͽͿ ʒ̥ͽͽͽ͇ ʒ̥ͽͽͽ͈ ʒ̥ͽͽͽ͉ ʒ̥ͽͽͽ͊ ʒ̥ͽͽͽ͋ ʒ̥ͽͽͽ͌ ʒ̥ͽͽͽ͍ ʒ̥ͽͽͽ͎ ʒ̥ͽͽͽ͏ ʒ̥ͽͽͽ͐ ʒ̥ͽͽͽ͑ ʒ̥ͽͽͽ͒ ʒ̥ͽͽͽ͓ ʒ̥ͽͽͽ͔ ʒ̥ͽͽͽ͕ ʒ̥ͽͽͽ͖ ʒ̥ͽͽͽ͗ ʒ̥ͽͽͽ͘ ʒ̥ͽͽͽ͙ ʒ̥ͽͽͽ͚ ʒ̥ͽͽͽ͛ ʒ̥ͽͽͽ͜ ʒ̥ͽͽͽ͝ ʒ̥ͽͽͽ͞ ʒ̥ͽͽͽ͟ ʒ̥ͽͽͽ͠ ʒ̥ͽͽͽ͡ ʒ̥ͽͽͽ͢ ʒ̥ͽͽͽͣ ʒ̥ͽͽͽͤ ʒ̥ͽͽͽͥ ʒ̥ͽͽͽͦ ʒ̥ͽͽͽͧ ʒ̥ͽͽͽͨ ʒ̥ͽͽͽͩ ʒ̥ͽͽͽͪ ʒ̥ͽͽͽͫ ʒ̥ͽͽͽͬ ʒ̥ͽͽͽͭ ʒ̥ͽͽͽͮ ʒ̥ͽͽͽͯ ʒ̥ͽͽͽͰ ʒ̥ͽͽͽͱ ʒ̥ͽͽͽͲ ʒ̥ͽͽͽͳ ʒ̥ͽͽͽʹ ʒ̥ͽͽͽ͵ ʒ̥ͽͽͽͶ ʒ̥ͽͽͽͷ ʒ̥ͽͽͽ͸ ʒ̥ͽͽͽ͹ ʒ̥ͽͽͽͺ ʒ̥ͽͽͽͻ ʒ̥ͽͽͽͼ ʒ̥ͽͽͽͽ ʒ̥ͽͽͽͿ ʒ̥ͽͽͽͽ͇ ʒ̥ͽͽͽͽ͈ ʒ̥ͽͽͽͽ͉ ʒ̥ͽͽͽͽ͊ ʒ̥ͽͽͽͽ͋ ʒ̥ͽͽͽͽ͌ ʒ̥ͽͽͽͽ͍ ʒ̥ͽͽͽͽ͎ ʒ̥ͽͽͽͽ͏ ʒ̥ͽͽͽͽ͐ ʒ̥ͽͽͽͽ͑ ʒ̥ͽͽͽͽ͒ ʒ̥ͽͽͽͽ͓ ʒ̥ͽͽͽͽ͔ ʒ̥ͽͽͽͽ͕ ʒ̥ͽͽͽͽ͖ ʒ̥ͽͽͽͽ͗ ʒ̥ͽͽͽͽ͘ ʒ̥ͽͽͽͽ͙ ʒ̥ͽͽͽͽ͚ ʒ̥ͽͽͽͽ͛ ʒ̥ͽͽͽͽ͜ ʒ̥ͽͽͽͽ͝ ʒ̥ͽͽͽͽ͞ ʒ̥ͽͽͽͽ͟ ʒ̥ͽͽͽͽ͠ ʒ̥ͽͽͽͽ͡ ʒ̥ͽͽͽͽ͢ ʒ̥ͽͽͽͽͣ ʒ̥ͽͽͽͽͤ ʒ̥ͽͽͽͽͥ ʒ̥ͽͽͽͽͦ ʒ̥ͽͽͽͽͧ ʒ̥ͽͽͽͽͨ ʒ̥ͽͽͽͽͩ ʒ̥ͽͽͽͽͪ ʒ̥ͽͽͽͽͫ ʒ̥ͽͽͽͽͬ ʒ̥ͽͽͽͽͭ ʒ̥ͽͽͽͽͮ ʒ̥ͽͽͽͽͯ ʒ̥ͽͽͽͽͰ ʒ̥ͽͽͽͽͱ ʒ̥ͽͽͽͽͲ ʒ̥ͽͽͽͽͳ ʒ̥ͽͽͽͽʹ ʒ̥ͽͽͽͽ͵ ʒ̥ͽͽͽͽͶ ʒ̥ͽͽͽͽͷ ʒ̥ͽͽͽͽ͸ ʒ̥ͽͽͽͽ͹ ʒ̥ͽͽͽͽͺ ʒ̥ͽͽͽͽͻ ʒ̥ͽͽͽͽͼ ʒ̥ͽͽͽͽͽ ʒ̥ͽͽͽͽͿ ʒ̥ͽͽͽͽͽ͇ ʒ̥ͽͽͽͽͽ͈ ʒ̥ͽͽͽͽͽ͉ ʒ̥ͽͽͽͽͽ͊ ʒ̥ͽͽͽͽͽ͋ ʒ̥ͽͽͽͽͽ͌ ʒ̥ͽͽͽͽͽ͍ ʒ̥ͽͽͽͽͽ͎ ʒ̥ͽͽͽͽͽ͏ ʒ̥ͽͽͽͽͽ͐ ʒ̥ͽͽͽͽͽ͑ ʒ̥ͽͽͽͽͽ͒ ʒ̥ͽͽͽͽͽ͓ ʒ̥ͽͽͽͽͽ͔ ʒ̥ͽͽͽͽͽ͕ ʒ̥ͽͽͽͽͽ͖ ʒ̥ͽͽͽͽͽ͗ ʒ̥ͽͽͽͽͽ͘ ʒ̥ͽͽͽͽͽ͙ ʒ̥ͽͽͽͽͽ͚ ʒ̥ͽͽͽͽͽ͛ ʒ̥ͽͽͽͽͽ͜ ʒ̥ͽͽͽͽͽ͝ ʒ̥ͽͽͽͽͽ͞ ʒ̥ͽͽͽͽͽ͟ ʒ̥ͽͽͽͽͽ͠ ʒ̥ͽͽͽͽͽ͡ ʒ̥ͽͽͽͽͽ͢ ʒ̥ͽͽͽͽͽͣ ʒ̥ͽͽͽͽͽͤ ʒ̥ͽͽͽͽͽͥ ʒ̥ͽͽͽͽͽͦ ʒ̥ͽͽͽͽͽͧ ʒ̥ͽͽͽͽͽͨ ʒ̥ͽͽͽͽͽͩ ʒ̥ͽͽͽͽͽͪ ʒ̥ͽͽͽͽͽͫ ʒ̥ͽͽͽͽͽͬ ʒ̥ͽͽͽͽͽͭ ʒ̥ͽͽͽͽͽͮ ʒ̥ͽͽͽͽͽͯ ʒ̥ͽͽͽͽͽͰ ʒ̥ͽͽͽͽͽͱ ʒ̥ͽͽͽͽͽͲ ʒ̥ͽͽͽͽͽͳ ʒ̥ͽͽͽͽͽʹ ʒ̥ͽͽͽͽͽ͵ ʒ̥ͽͽͽͽͽͶ ʒ̥ͽͽͽͽͽͷ ʒ̥ͽͽͽͽͽ͸ ʒ̥ͽͽͽͽͽ͹ ʒ̥ͽͽͽͽͽͺ ʒ̥ͽͽͽͽͽͻ ʒ̥ͽͽͽͽͽͼ ʒ̥ͽͽͽͽͽͽ ʒ̥ͽͽͽͽͽͿ ʒ̥ͽͽͽͽͽͽ͇ ʒ̥ͽͽͽͽͽͽ͈ ʒ̥ͽͽͽͽͽͽ͉ ʒ̥ͽͽͽͽͽͽ͊ ʒ̥ͽͽͽͽͽͽ͋ ʒ̥ͽͽͽͽͽͽ͌ ʒ̥ͽͽͽͽͽͽ͍ ʒ̥ͽͽͽͽͽͽ͎ ʒ̥ͽͽͽͽͽͽ͏ ʒ̥ͽͽͽͽͽͽ͐ ʒ̥ͽͽͽͽͽͽ͑ ʒ̥ͽͽͽͽͽͽ͒ ʒ̥ͽͽͽͽͽͽ͓ ʒ̥ͽͽͽͽͽͽ͔ ʒ̥ͽͽͽͽͽͽ͕ ʒ̥ͽͽͽͽͽͽ͖ ʒ̥ͽͽͽͽͽͽ͗ ʒ̥ͽͽͽͽͽͽ͘ ʒ̥ͽͽͽͽͽͽ͙ ʒ̥ͽͽͽͽͽͽ͚ ʒ̥ͽͽͽͽͽͽ͛ ʒ̥ͽͽͽͽͽͽ͜ ʒ̥ͽͽͽͽͽͽ͝ ʒ̥ͽͽͽͽͽͽ͞ ʒ̥ͽͽͽͽͽͽ͟ ʒ̥ͽͽͽͽͽͽ͠ ʒ̥ͽͽͽͽͽͽ͡ ʒ̥ͽͽͽͽͽͽ͢ ʒ̥ͽͽͽͽͽͽͣ ʒ̥ͽͽͽͽͽͽͤ ʒ̥ͽͽͽͽͽͽͥ ʒ̥ͽͽͽͽͽͽͦ ʒ̥ͽͽͽͽͽͽͧ ʒ̥ͽͽͽͽͽͽͨ ʒ̥ͽͽͽͽͽͽͩ ʒ̥ͽͽͽͽͽͽͪ ʒ̥ͽͽͽͽͽͽͫ ʒ̥ͽͽͽͽͽͽͬ ʒ̥ͽͽͽͽͽͽͭ ʒ̥ͽͽͽͽͽͽͮ ʒ̥ͽͽͽͽͽͽͯ ʒ̥ͽͽͽͽͽͽͰ ʒ̥ͽͽͽͽͽͽͱ ʒ̥ͽͽͽͽͽͽͲ ʒ̥ͽͽͽͽͽͽͳ ʒ̥ͽͽͽͽͽͽʹ ʒ̥ͽͽͽͽͽͽ͵ ʒ̥ͽͽͽͽͽͽͶ ʒ̥ͽͽͽͽͽͽͷ ʒ̥ͽͽͽͽͽͽ͸ ʒ̥ͽͽͽͽͽͽ͹ ʒ̥ͽͽͽͽͽͽͺ ʒ̥ͽͽͽͽͽͽͻ ʒ̥ͽͽͽͽͽͽͼ ʒ̥ͽͽͽͽͽͽͽ ʒ̥ͽͽͽͽͽͽͿ ʒ̥ͽͽͽͽͽͽͽ͇ ʒ̥ͽͽͽͽͽͽͽ͈ ʒ̥ͽͽͽͽͽͽͽ͉ ʒ̥ͽͽͽͽͽͽͽ͊ ʒ̥ͽͽͽͽͽͽͽ͋ ʒ̥ͽͽͽͽͽͽͽ͌ ʒ̥ͽͽͽͽͽͽͽ͍ ʒ̥ͽͽͽͽͽͽͽ͎ ʒ̥ͽͽͽͽͽͽͽ͏ ʒ̥ͽͽͽͽͽͽͽ͐ ʒ̥ͽͽͽͽͽͽͽ͑ ʒ̥ͽͽͽͽͽͽͽ͒ ʒ̥ͽͽͽͽͽͽͽ͓ ʒ̥ͽͽͽͽͽͽͽ͔ ʒ̥ͽͽͽͽͽͽͽ͕ ʒ̥ͽͽͽͽͽͽͽ͖ ʒ̥ͽͽͽͽͽͽͽ͗ ʒ̥ͽͽͽͽͽͽͽ͘ ʒ̥ͽͽͽͽͽͽͽ͙ ʒ̥ͽͽͽͽͽͽͽ͚ ʒ̥ͽͽͽͽͽͽͽ͛ ʒ̥ͽͽͽͽͽͽͽ͜ ʒ̥ͽͽͽͽͽͽͽ͝ ʒ̥ͽͽͽͽͽͽͽ͞ ʒ̥ͽͽͽͽͽͽͽ͟ ʒ̥ͽͽͽͽͽͽͽ͠ ʒ̥ͽͽͽͽͽͽͽ͡ ʒ̥ͽͽͽͽͽͽͽ͢ ʒ̥ͽͽͽͽͽͽͽͣ ʒ̥ͽͽͽͽͽͽͽͤ ʒ̥ͽͽͽͽͽͽͽͥ ʒ̥ͽͽͽͽͽͽͽͦ ʒ̥ͽͽͽͽͽͽͽͧ ʒ̥ͽͽͽͽͽͽͽͨ ʒ̥ͽͽͽͽͽͽͽͩ ʒ̥ͽͽͽͽͽͽͽͪ ʒ̥ͽͽͽͽͽͽͽͫ ʒ̥ͽͽͽͽͽͽͽͬ ʒ̥ͽͽͽͽͽͽͽͭ ʒ̥ͽͽͽͽͽͽͽͮ ʒ̥ͽͽͽͽͽͽͽͯ ʒ̥ͽͽͽͽͽͽͽͰ ʒ̥ͽͽͽͽͽͽͽͱ ʒ̥ͽͽͽͽͽͽͽͲ ʒ̥ͽͽͽͽͽͽͽͳ ʒ̥ͽͽͽͽͽͽͽʹ ʒ̥ͽͽͽͽͽͽͽ͵ ʒ̥ͽͽͽͽͽͽͽͶ ʒ̥ͽͽͽͽͽͽͽͷ ʒ̥ͽͽͽͽͽͽͽ͸ ʒ̥ͽͽͽͽͽͽͽ͹ ʒ̥ͽͽͽͽͽͽͽͺ ʒ̥ͽͽͽͽͽͽͽͻ ʒ̥ͽͽͽͽͽͽͽͼ ʒ̥ͽͽͽͽͽͽͽͽ ʒ̥ͽͽͽͽͽͽͽͿ ʒ̥ͽͽͽͽͽͽͽͽ͇ ʒ̥ͽͽͽͽͽͽͽͽ͈ ʒ̥ͽͽͽͽͽͽͽͽ͉ ʒ̥ͽͽͽͽͽͽͽͽ͊ ʒ̥ͽͽͽͽͽͽͽͽ͋ ʒ̥ͽͽͽͽͽͽͽͽ͌ ʒ̥ͽͽͽͽͽͽͽͽ͍ ʒ̥ͽͽͽͽͽͽͽͽ͎ ʒ̥ͽͽͽͽͽͽͽͽ͏ ʒ̥ͽͽͽͽͽͽͽͽ͐ ʒ̥ͽͽͽͽͽͽͽͽ͑ ʒ̥ͽͽͽͽͽͽͽͽ͒ ʒ̥ͽͽͽͽͽͽͽͽ͓ ʒ̥ͽͽͽͽͽͽͽͽ͔ ʒ̥ͽͽͽͽͽͽͽͽ͕ ʒ̥ͽͽͽͽͽͽͽͽ͖ ʒ̥ͽͽͽͽͽͽͽͽ͗ ʒ̥ͽͽͽͽͽͽͽͽ͘ ʒ̥ͽͽͽͽͽͽͽͽ͙ ʒ̥ͽͽͽͽͽͽͽͽ͚ ʒ̥ͽͽͽͽͽͽͽͽ͛ ʒ̥ͽͽͽͽͽͽͽͽ͜ ʒ̥ͽͽͽͽͽͽͽͽ͝ ʒ̥ͽͽͽͽͽͽͽͽ͞ ʒ̥ͽͽͽͽͽͽͽͽ͟ ʒ̥ͽͽͽͽͽͽͽͽ͠ ʒ̥ͽͽͽͽͽͽͽͽ͡ ʒ̥ͽͽͽͽͽͽͽͽ͢ ʒ̥ͽͽͽͽͽͽͽͽͣ ʒ̥ͽͽͽͽͽͽͽͽͤ ʒ̥ͽͽͽͽͽͽͽͽͥ ʒ̥ͽͽͽͽͽͽͽͽͦ ʒ̥ͽͽͽͽͽͽͽͽͧ ʒ̥ͽͽͽͽͽͽͽͽͨ ʒ̥ͽͽͽͽͽͽͽͽͩ ʒ̥ͽͽͽͽͽͽͽͽͪ ʒ̥ͽͽͽͽͽͽͽͽͫ ʒ̥ͽͽͽͽͽͽͽͽͬ ʒ̥ͽͽͽͽͽͽͽͽͭ ʒ̥ͽͽͽͽͽͽͽͽͮ ʒ̥ͽͽͽͽͽͽͽͽͯ ʒ̥ͽͽͽͽͽͽͽͽͰ ʒ̥ͽͽͽͽͽͽͽͽͱ ʒ̥ͽͽͽͽͽͽͽͽͲ ʒ̥ͽͽͽͽͽͽͽͽͳ ʒ̥ͽͽͽͽͽͽͽͽʹ ʒ̥ͽͽͽͽͽͽͽͽ͵ ʒ̥ͽͽͽͽͽͽͽͽͶ ʒ̥ͽͽͽͽͽͽͽͽͷ ʒ̥ͽͽͽͽͽͽͽͽ͸ ʒ̥ͽͽͽͽͽͽͽͽ͹ ʒ̥ͽͽͽͽͽͽͽͽͺ ʒ̥ͽͽͽͽͽͽͽͽͻ ʒ̥ͽͽͽͽͽͽͽͽͼ ʒ̥ͽͽͽͽͽͽͽͽͽ ʒ̥ͽͽͽͽͽͽͽͽͿ ʒ̥ͽͽͽͽͽͽͽͽͽ͇ ʒ̥ͽͽͽͽͽͽͽͽͽ͈ ʒ̥ͽͽͽͽͽͽͽͽͽ͉ ʒ̥ͽͽͽͽͽͽͽͽͽ͊ ʒ̥ͽͽͽͽͽͽͽͽͽ͋ ʒ̥ͽͽͽͽͽͽͽͽͽ͌ ʒ̥ͽͽͽͽͽͽͽͽͽ͍ ʒ̥ͽͽͽͽͽͽͽͽͽ͎ ʒ̥ͽͽͽͽͽͽͽͽͽ͏ ʒ̥ͽͽͽͽͽͽͽͽͽ͐ ʒ̥ͽͽͽͽͽͽͽͽͽ͑ ʒ̥ͽͽͽͽͽͽͽͽͽ͒ ʒ̥ͽͽͽͽͽͽͽͽͽ͓ ʒ̥ͽͽͽͽͽͽͽͽͽ͔ ʒ̥ͽͽͽͽͽͽͽͽͽ͕ ʒ̥ͽͽͽͽͽͽͽͽͽ͖ ʒ̥ͽͽͽͽͽͽͽͽͽ͗ ʒ̥ͽͽͽͽͽͽͽͽͽ͘ ʒ̥ͽͽͽͽͽͽͽͽͽ͙ ʒ̥ͽͽͽͽͽͽͽͽͽ͚ ʒ̥ͽͽͽͽͽͽͽͽͽ͛ ʒ̥ͽͽͽͽͽͽͽͽͽ͜ ʒ̥ͽͽͽͽͽͽͽͽͽ͝ ʒ̥ͽͽͽͽͽͽͽͽͽ͞ ʒ̥ͽͽͽͽͽͽͽͽͽ͟ ʒ̥ͽͽͽͽͽͽͽͽͽ͠ ʒ̥ͽͽͽͽͽͽͽͽͽ͡ ʒ̥ͽͽͽͽͽͽͽͽͽ͢ ʒ̥ͽͽͽͽͽͽͽͽͽͣ ʒ̥ͽͽͽͽͽͽͽͽͽͤ ʒ̥ͽͽͽͽͽͽͽͽͽͥ ʒ̥ͽͽͽͽͽͽͽͽͽͦ ʒ̥ͽͽͽͽͽͽͽͽͽͧ ʒ̥ͽͽͽͽͽͽͽͽͽͨ ʒ̥ͽͽͽͽͽͽͽͽͽͩ ʒ̥ͽͽͽͽͽͽͽͽͽͪ ʒ̥ͽͽͽͽͽͽͽͽͽͫ ʒ̥ͽͽͽͽͽͽͽͽͽͬ ʒ̥ͽͽͽͽͽͽͽͽͽͭ ʒ̥ͽͽͽͽͽͽͽͽͽͮ ʒ̥ͽͽͽͽͽͽͽͽͽͯ ʒ̥ͽͽͽͽͽͽͽͽͽͰ ʒ̥ͽͽͽͽͽͽͽͽͽͱ ʒ̥ͽͽͽͽͽͽͽͽͽͲ ʒ̥ͽͽͽͽͽͽͽͽͽͳ ʒ̥ͽͽͽͽͽͽͽͽͽʹ ʒ̥ͽͽͽͽͽͽͽͽͽ͵ ʒ̥ͽͽͽͽͽͽͽͽͽͶ ʒ̥ͽͽͽͽͽͽͽͽͽͷ ʒ̥ͽͽͽͽͽͽͽͽͽ͸ ʒ̥ͽͽͽͽͽͽͽͽͽ͹ ʒ̥ͽͽͽͽͽͽͽͽͽͺ ʒ̥ͽͽͽͽͽͽͽͽͽͻ ʒ̥ͽͽͽͽͽͽͽͽͽͼ ʒ̥ͽͽͽͽͽͽͽͽͽͽ ʒ̥ͽͽͽͽͽͽͽͽͽͿ ʒ̥ͽͽͽͽͽͽͽͽͽͽ͇ ʒ̥ͽͽͽͽͽͽͽͽͽͽ͈ ʒ̥ͽͽͽͽͽͽͽͽͽͽ͉ ʒ̥ͽͽͽͽͽͽͽͽͽͽ͊ ʒ̥ͽͽͽͽͽͽͽͽͽͽ͋ ʒ̥ͽͽͽͽͽͽͽͽͽͽ͌ ʒ̥ͽͽͽͽͽͽͽͽͽͽ͍ ʒ̥ͽͽͽͽͽͽͽͽͽͽ͎ ʒ̥ͽͽͽͽͽͽͽͽͽͽ͏ ʒ̥ͽͽͽͽͽͽͽͽͽͽ͐ ʒ̥ͽͽͽͽͽͽͽͽͽͽ͑ ʒ̥ͽͽͽͽͽͽͽͽͽͽ͒ ʒ̥ͽͽͽͽͽͽͽͽͽͽ͓ ʒ̥ͽͽͽͽͽͽͽͽͽͽ͔ ʒ̥ͽͽͽͽͽͽͽͽͽͽ͕ ʒ̥ͽͽͽͽͽͽͽͽͽͽ͖ ʒ̥ͽͽͽͽͽͽͽͽͽͽ͗ ʒ̥ͽͽͽͽͽͽͽͽͽͽ͘ ʒ̥ͽͽͽͽͽͽͽͽͽͽ͙ ʒ̥ͽͽͽͽͽͽͽͽͽͽ͚ ʒ̥ͽͽͽͽͽͽͽͽͽͽ͛ ʒ̥ͽͽͽͽͽͽͽͽͽͽ͜ ʒ̥ͽͽͽͽͽͽͽͽͽͽ͝ ʒ̥ͽͽͽͽͽͽͽͽͽͽ͞ ʒ̥ͽͽͽͽͽͽͽͽͽͽ͟ ʒ̥ͽͽͽͽͽͽͽͽͽͽ͠ ʒ̥ͽͽͽͽͽͽͽͽͽͽ͡ ʒ̥ͽͽͽͽͽͽͽͽͽͽ͢ ʒ̥ͽͽͽͽͽͽͽͽͽͽͣ ʒ̥ͽͽͽͽͽͽͽͽͽͽͤ ʒ̥ͽͽͽͽͽͽͽͽͽͽͥ ʒ̥ͽͽͽͽͽͽͽͽͽͽͦ ʒ̥ͽͽͽͽͽͽͽͽͽͽͧ ʒ̥ͽͽͽͽͽͽͽͽͽͽͨ ʒ̥ͽͽͽͽͽͽͽͽͽͽͩ ʒ̥ͽͽͽͽͽͽͽͽͽͽͪ ʒ̥ͽͽͽͽͽͽͽͽͽͽͫ ʒ̥ͽͽͽͽͽͽͽͽͽͽͬ ʒ̥ͽͽͽͽͽͽͽͽͽͽͭ ʒ̥ͽͽͽͽͽͽͽͽͽͽͮ ʒ̥ͽͽͽͽͽͽͽͽͽͽͯ ʒ̥ͽͽͽͽͽͽͽͽͽͽͰ ʒ̥ͽͽͽͽͽͽͽͽͽͽͱ ʒ̥ͽͽͽͽͽͽͽͽͽͽͲ ʒ̥ͽͽͽͽͽͽͽͽͽͽͳ ʒ̥ͽͽͽͽͽͽͽͽͽͽʹ ʒ̥ͽͽͽͽͽͽͽͽͽͽ͵ ʒ̥ͽͽͽͽͽͽͽͽͽͽͶ ʒ̥ͽͽͽͽͽͽͽͽͽͽͷ ʒ̥ͽͽͽͽͽͽͽͽͽͽ͸ ʒ̥ͽͽͽͽͽͽͽͽͽͽ͹ ʒ̥ͽͽͽͽͽͽͽͽͽͽͺ ʒ̥ͽͽͽͽͽͽͽͽͽͽͻ ʒ̥ͽͽͽͽͽͽͽͽͽͽͼ ʒ̥ͽͽͽͽͽͽͽͽͽͽͽ ʒ̥ͽͽͽͽͽͽͽͽͽͽͿ ʒ̥ͽͽͽͽͽͽͽͽͽͽͽ͇ ʒ̥ͽͽͽͽͽͽͽͽͽͽͽ͈ ʒ̥ͽͽͽͽͽͽͽͽͽͽͽ͉ ʒ̥ͽͽͽͽͽͽͽͽͽͽͽ͊ ʒ̥ͽͽͽͽͽͽͽͽͽͽͽ͋ ʒ̥ͽͽͽͽͽͽͽͽͽͽͽ͌ ʒ̥ͽͽͽͽͽͽͽͽͽͽͽ͍ ʒ̥ͽͽͽͽͽͽͽͽͽͽͽ͎ ʒ̥ͽͽͽͽͽͽͽͽͽͽͽ͏ ʒ̥ͽͽͽͽͽͽͽͽͽͽͽ͐ ʒ̥ͽͽͽͽͽͽͽͽͽͽͽ͑ ʒ̥ͽͽͽͽͽͽͽͽͽͽͽ͒ ʒ̥ͽͽͽͽͽͽͽͽͽͽͽ͓ ʒ̥ͽͽͽͽͽͽͽͽͽͽͽ͔ ʒ̥ͽͽͽͽͽͽͽͽͽͽͽ͕ ʒ̥ͽͽͽͽͽͽͽͽͽͽͽ͖ ʒ̥ͽͽͽͽͽͽͽͽͽͽͽ͗ ʒ̥ͽͽͽͽͽͽͽͽͽͽͽ͘ ʒ̥ͽͽͽͽͽͽͽͽͽͽͽ͙ ʒ̥ͽͽͽͽͽͽͽͽͽͽͽ͚ ʒ̥ͽͽͽͽͽͽͽͽͽͽͽ͛ ʒ̥ͽͽͽͽͽͽͽͽͽͽͽ͜ ʒ̥ͽͽͽͽͽͽͽͽͽͽͽ͝ ʒ̥ͽͽͽͽͽͽͽͽͽͽͽ͞ ʒ̥ͽͽͽͽͽͽͽͽͽͽͽ͟ ʒ̥ͽͽͽͽͽͽͽͽͽͽͽ͠ ʒ̥ͽͽͽͽͽͽͽͽͽͽͽ͡ ʒ̥ͽͽͽͽͽͽͽͽͽͽͽ͢ ʒ̥ͽͽͽͽͽͽͽͽͽͽͽͣ ʒ̥ͽͽͽͽͽͽͽͽͽͽͽͤ ʒ̥ͽͽͽͽͽͽͽͽͽͽͽͥ ʒ

base-10 number system: a (0 or none), i (1), u (2), ba (3), ma (4), ta (5), sa (6), na (7), la (8), za (9), i a (10), za ba (93), za za ma (994), etc = letter names and numbers

zibi (plus), zimi (minus), ziti (times/multiplied), zisi (divided by), zini (unknown/missing, x), zili (percent)

Subject-verb-object (SVO)

bi (it), mi (I/me), ti (you), si (he/she/they/him/her/them), ni (no one), li (someone/anyone), zi (this/that/it), zazi (all/everyone)

u in each syllable means verb

bu = to be

mu = to do/make/create

tu = to say/think/talk/tell

su = to go

nu = to consume/eat/drink/kill/remove/taste

lu = to see/hear/feel(touch)/smell/sense

zu = to know

bubu = to raise/parent

bumu = to give birth to

butu = to entertain

busu = to accompany/escort

bunu = to feed

bulu = to show

buzu = to teach

mubu = to go back to doing/to usually do (marks a habitual action)

mumu = to continue/to be doing (marks an in-progress action)

mutu = to do something hypothetically (marks beginning of conditional statements, "would"/"if")

musu = to go to do (marks something that will be done in the future)

munu = to be finished/to be already done (marks past)

mulu = command (marks imperative)

muzu = should happen (jussive)

tubu = to have

tumu = to be willing to

tutu = to be unknown (also marks interrogative)

tusu = to be able to (can)

tunu = to need

tusu = to feel (emotion)

tulu = to want  
tuzu = to hope  
subu = to walk  
sumu = to transport/carry  
sutu = to dance  
susu = to leave  
sunu = to look for/to hunt for  
sulu = to put [on]  
suzu = to change  
nubu = to fight/battle/challenge  
numu = to give/gift  
nutu = to raise/to make higher/to elevate/to increase/more  
nusu = to sleep/to take a break  
nulu = to work  
nuzu = to get/to take/to earn/to find  
lubu = to have intercourse  
lumu = to get/make warmer  
lutu = to get/make colder  
lusu = to have fun/to enjoy  
lunu = to try/attempt  
lulu = to laugh  
luzu = to learn  
zubu = to like/love  
zumu = to write/draw  
zutu = to sing  
zusu = to lower/to decrease  
zunu = to obey  
zulu = to appear to be  
zuzu = to start/begin

other verbs which don't have /u/: bibi (to poop), mimi (to be on a period), titi (to be naked), sisi (to pee), nini (to breathe)

a in each syllable means familial/kinship terms (except ones with za)  
baba (father), mama (mother), tata (brother), sasa (sister), nana (son), lala (daughter)  
zaza = greeting/howdy  
bababa (father's father; paternal grandfather), bama (father's mother; paternal grandmother), bata (father's brother; paternal uncle), basa (paternal aunt), bana (father's brother's son), bala (father's brother's

daughter)

mamama (mother's mother; maternal grandmother), maba (mother's father; maternal grandfather), mata (mother's brother; maternal uncle), masa (maternal aunt), mana (mother's sister's son), mala (mother's sister's daughter)

zaba = how are you?

zama = day/good morning/goodday/good afternoon

zata = who/who's this? (hello?)/is anybody in here?

zasa = goodbye/safe travels

zana = goodnight (when going to sleep)/bon appétit (when eating)

zala = night/good evening (during nighttime)

baza = year

maza = month

taza = week

saza = day

naza = hour

laza = minute

taba (brother's father), tama (brother's mother), tatata (brother's husband), tasa (brother's wife), tana (brother's son; niece), tala (brother's daughter; nephew)

saba (sister's father), sama (sister's mother), sata (sister's husband), sasasa (sister's wife), sana (sister's son; niece), sala (sister's daughter; nephew)

naba (son's father), nama (son's mother), nata (mother's brother's son), nasa (mother's brother's daughter), nanana (son's son), nala (son's daughter)

laba (daughter's father), lama (daughter's mother), lata (father's sister's son), lasa (father's sister's daughter), sana (daughter's son), lalala (daughter's daughter)

babababa (paternal grandfather's father; great grandfather), babama (paternal grandfather's mother), babata (paternal grandfather's brother), babasa (paternal grandfather's sister), babana (paternal grandfather's son), babala (paternal grandfather's daughter)

bamaba (paternal grandmother's father), bamama (paternal grandmother's mother), etc.

-bi = life things

babi = baby

mabi = child

tabi = adult

sabi = height/depth (up and down)  
nabi = hole  
labi = width/length  
zabi = get well soon (wishes of good health)  
mibi = inside  
tibi = above/up  
sibi = below/down  
libi = left  
nibi = right  
zibi = here/there/at  
nibi = right  
bubi = room/house/building  
mubi = school/workplace  
tubi = post office/communications building  
subi = outside  
nubi = cafeteria/place to get food/eat  
lubi = administrative/forbidden  
zubi = library/books

-ti = colors and feelings  
bati = empty (can be used literally or figuratively), depressed, indifferent  
mati = surprised  
tati = interested  
sati = lonely/alone  
nati = hate/hateful  
lati = disgust  
zati = love/lovely/in love  
biti = pink  
miti = black/full  
siti = cyan  
niti = gray  
liti = orange  
buti = blue  
muti = red  
tuti = yellow  
suti = green  
nuti = white  
luti = brown  
zuti = purple

-ni = things that can run out, empty things/limited  
bani = group  
mani = mammal/furry creature  
tani = bug/insect  
sani = bird  
nani = from  
lani = reptile  
bini = storage/space/bin  
mini = land  
tini = ore/mineral  
sini = deeds (good/bad)  
lini = cloth/clothing  
buni = egg  
muni = resources/money/value  
tuni = cereals/wheat/bread/seed/rice  
suni = fruit  
nuni = predator  
luni = pulses/legums

-li = common adjective marker  
bali = big/very  
mali = medium  
tali = small/a little  
sali = imaginary/unrealistic  
nali = bad/no  
lali = okay/neutral  
zali = good/yes  
bili = normal  
mili = serious  
tili = weird  
sili = silly  
nili = different  
zili = similar/same  
buli = lively/excitedly  
muli = sound/strong  
tuli = talkative/social  
suli = aloof/away/gone  
nuli = voracious/greedy/murderous  
babali = fatherly/masculine  
mamali = motherly/feminine



tatali = masculine  
sasali = feminine  
nanali = childishly masculine  
lalali = childishly feminine

-zi = suffix turning things into nouns/things

babazi = older man

mamazi = older woman

tatazi = man/guy/boy

sasazi = woman/gal/girl

nanazi = younger boy

lalazi = younger girl

bazi = plant

mazi = mix/mixture

tazi = ground/earth/rock

sazi = air/scent/wind

nazi = fire

lazi = person

zazi = water

bizi = face

mizi = heart

tizi = brain/head

sizi = belly/stomach

lizi = nose

nizi = mouth

buzi = name

muzi = artwork/music

tuzi = language/talk/speech/quote

suzi = transport vehicle (incl. camel/horse/wagon)

nuzi = food

luzi = animal

zuzi = truth/fact

zizi = thing

misc

lanata = land/country (derived from land)

mi tulu ti su mi / mi tulu zi, zi ti su mi = I want you to come to me

mi mumu lusu bu = I am growing

li nu zi / nu zi = it's dead (lit. someone/something kill it)

zi nu si = it kill them

### Consonant and Vowel Simplification of Names

## Lore/History

Our story takes place in an alternate world similar to our own, except with the existence of the *Rayanainian Empire*. It is a collection of colonies with no specific headquarters, rather it is based around inhabiting pockets of land left largely uninhabited and operating incognito as its existence depends upon being unknown to the outside/greater world.

From the ancient times to the premodern era, the Rayanainians have made their place using advanced navigational and nautical technology to secretly plunder civilizations plentiful in food and other resources to supply their own barren colonies.

They refuse to engage in formal trade or war, and aim to avoid at all costs to be formally documented. They took great care in infiltrating some of the highest positions in the wealthiest societies to ensure the steady transport of goods to their empire.

They live incredibly communally, with no concept of family, instead the Empire, whose ruler is chosen based on merit (measured through tests), has an understanding of genetics which it uses to selectively breed people and raise these in school-like buildings which don't involve their biological parents.

By employing tactics such as kidnapping, a population of foreign slaves have been developed in the Rayanainian Empire. However, a keen element of the Empire has been strict reproductive control, being a slave would usually mean you would not be used to produce offspring, for this reason they enslaved many Rayanainians as well.

However, this conlang is not the Rayanainian language, which is much more complex, rather it is a language created by the Rayanainians. The Empire has taken a keen interest in linguistics, having developed a phonetic transcription system based on geometric shapes (akin to the modern IPA) as early as 400 CE.

Early on in its history, the Empire constructed languages to be forced on its subjects, they created several languages for the classes in their society, such as one to be spoken by slaves so they couldn't understand the language of the slavemasters, and one to be spoken by those in administrative/bureaucratic positions so commoners couldn't understand them.

A tradition had developed that each time there was a new global language for infiltrators to know, a relex language would be constructed so the foreign language would be easy to learn by Rayanainians, however they took to care to ensure there was no etymological similarity so it would not be easy for foreigners to pick up on.

Throughout the Empire's nearly 4000 year history, they have gone the process of successfully replacing their languages with a new ones based on the focused foreign language only about 5 known times.

Rayanainians usually held nothing but contempt or indifference for other people groups, only occasionally seeing their usefulness in introducing new genes (reproductive slaves were used), being studied for languages and culture (which Rayanainians enjoyed documenting), and most notably, their religion. Starting with Christianity, it became another tradition for the Empire to look for the true religion out of the ones in the world, and declare it as a state religion. Rayanainians adopted various foreign religions throughout their history, until the discovery of Islam.

As a historical happenstance, the Empire took a particular liking to the early Islamic caliphates, the Arabs became the one group that Rayanainians came closest to actually interacting with, and the one with they were on the friendliest terms with. The Empire began enforcing Islam (but with concepts pertaining to marriage/intercourse removed), which caused the first and largest civil war where several regional administrators who sincerely believed in local religions rebelled, this was eventually crushed.

A new Araboid Rayanainian was created and instated (presumably succeeding a Latinoid Rayanainian). Sometime after the establishment of Araboid Rayanainian and Islam in the Empire, the Arabic script was introduced to Rayanainians as a cursive writing system which was used in day-to-day informal handwritten correspondence. The Rayanainian variant of the Arabic script was bidirectional, had 47 letters, with numerous mandatory vowel diacritics. Along with Islam, the Islamic calendar and Arab numeral system were adopted.

Araboid Raynainian took root in the early 8th century and persisted many centuries onward until the 16th century (when Hispanoid Rayanainian was introduced), while Islam was enforced until the 18th century, falling out of favor among Rayanainians before and during the 20th century decolonization until the Empire's official cessation in 2012.

### The Formation of The Conlang

Taking all of this into account, the Rayanainians had a propensity to experiment with people, and one of the biggest ways to do this was to make foreign slaves captured from different places to talk to each other, in order to form a pidgin. They also experimented with deaf people to figure out an 'optimal' sign language. These would eventually result in Pidgin Rayanainians (used to teach to slaves as a common language to speak to each other and their masters in) and Rayanainian Sign Language.

They performed many linguistic and genetic experiments. However, at some point an idea came to them to create a language without the complexities they created Rayanainian with, a language with only 10 phonemes. They named this "*Tuzi*" /tuʒi/ after the word for "language" in this language.

They wanted this language to use common sounds, so slaves from all around the world could learn it,

The plan was to create *Tuziland*, a place where foreign slaves could be free, living in a self-sufficient agricultural society, and could have full reproductive freedom, with unlimited social relations amongst themselves with no Rayanainians to be seen. Thus, the slaves that were hardest working and most obedient would be rewarded with this tangible utopia where they'd be able to retire instead of getting killed once they were no longer useful as most individuals in Rayanainian society were.

This idea of Tuziland would be heavily preached to slaves to encourage them and provide an incentive to ensure productive work, some were even given tours so that they could report to others that it was real.

This idea was in part inspired by the aforementioned (in the 5th paragraph) problem of slaves being non-reproducing. Rayanainians guessed they might be able to observe and study these isolated self-sufficient tuzilands and receive any surplus they might bring, as Rayanainians were traditionally not self-sufficient and relied on raiding although this was sometimes supplemented by agriculture, domestication, and herding.

Something to note about the Rayanainian language is that certain consonants have high esteem in the language and may denote positive/negative connotations when found in words. The highest consonant in this hierarchy is /ʒ/, regarded as being present even in Ancient Rayanainian, it is often found in words of holy significance. Thus, naturally, Rayanainians would want to include this sound in languages they create.

/k/ was also quite low in this hierarchy, it was considered to usually denote negative connotations. From this it was decided that the Tuzi language shall not have any dorsal consonants, they wanted to try a fully coronal language. This also meant Bilabials, which were not coronal, were preferred to instead be made coronal by employing linguolabial consonants. Since Rayanainians wanted the easiest articulation possible, they wanted to make sure this language could be fully articulated with the lips always relaxed, so all vowels are usually realized as unrounded as well.

So with these two considerations, to supplement the lack of the common consonant /k/, /ʒ/ was used. Rayanainians were aware that this sound might be hard to pronounce by some, but the phonology of Tuzi was made to be flexible, so they indicated that [ǰ], [ǧ], [ǫ], [z], [ʒ], [ʃ], [ʂ] were also officially acceptable realizations.

In order to make Tuzi easy and fast to write as well, its writing system was made to be the extremely cursive form Rayanainians already had: Arabic. However, seeing as there were so few phonemes, dots to distinguish several letters would be tedious and unnecessary, so blank dotless i'jam versions of several [oftentimes unrelated] arabic letters were used as stand-ins for some phonemes.