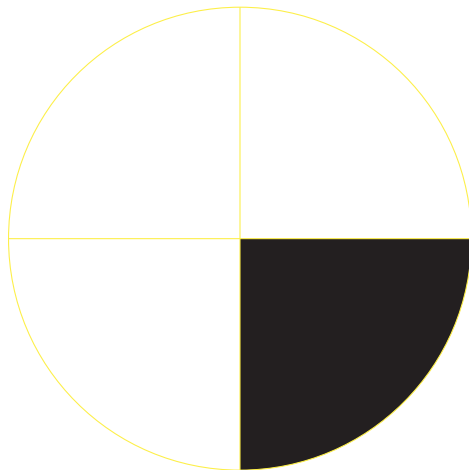


## Southern Hemisphere Quadrant Four



This part of the circle consists of complex phrases while the Beings are interacting with each other. Complex phrases include all of the particles from Quadrant 2--tenses, negative, questions etc. Quadrant 4 combines the Beings from Quadrant three with the Beings in Quadrant two, creating complex interactions. Just like in Quadrant two, these complex phrases are either questions or parts of a sentence that need to be completed by another phrase.

# Instructions

## Verb Quest Center instructions

**SAME Verbs as Level 3, but can use the non-interacting verbs for the Simple part of the phrase (like in Level 2)**

Your Quester will choose one card set from your Quest centre and the level of difficulty they wish to try. They keep the whole set upon completion of their Quest (so make them work for it!)

### Level of difficulty:

#### Easy

6 verbs from set

Verbs: create a complex phrase with each 7 Beings

#### Hard

Same as Medium but hide the English (or picture) and translate from Ojibwe to English

#### Brutal

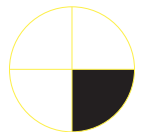
Same as Medium but hide the Ojibwe and translate from English (or picture) to Ojibwe

#### Medium

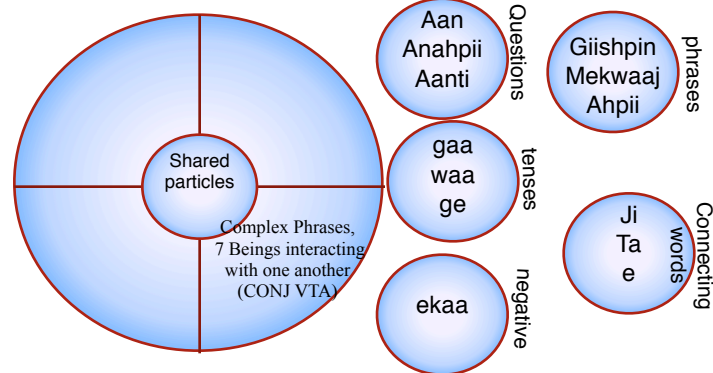
Same as easy but with whole card deck

## VERB Game play

- Step one: Quester Choses a card set and difficulty level
- Step two: Turn up ALL verbs from your deck, one-by-one turn up the 7 Beings cards and create the whole phrase --both simple (Level 1) and complex parts (level 2). Questers can use different 7 Beings for each phrase
- Quester can then move on to another Quest Centre, select another card set from your Centre, or do the same set over again (and earn another token).
- Quester must say the whole phrase correctly in both languages for the entire set to earn a token**
- Your job is to help them complete the quest, but challenge them to improve their skills



## Bimaatis Quadrant Four



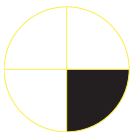
Quadrant four shares the same characteristics as Quadrant 2, using the same complex tense markers, negative particle (ekaa), and can include any of the following:

- 1 Questions or phrases with who, what, where, when, why, how, while, if
- 2 Phrases that in English would require a comma. In this kind of sentence it's the part of the phrase that cannot stand alone as it's own simple sentence that is the 'complex' clause (or dependent clause).
- 3 Phrases that contain certain connecting words like ci (that, so that), taa (would should could), tonji (in order to), e (that).

Niishwaasook (7 Beings) appear in Quadrant Three at the end of the verb. While this is similar to Quadrant two, the Beings in Quadrant Three are combined at the end of the verb to represent an interaction between more than one Being. In this chart, the Q3 part of the combination is underlined and the Q2 suffix is **bolded** so that you can see the combination patterns the suffixes with neither bold nor italics are new suffixes that replace Q2 and Q3 ones:

Actor	Niin Me	Giin You	Wiin Him/her	Ahaweniwan Him/her^	Niinawint Us (excl)	Giinawint Us (incl)	Giinaawaa You (pl)	Wiinaawaa Them
Niin I	<u>itiso</u> jaan	<u>ina</u> an	<u>ak</u>	<u>im</u> ak			<u>in</u> akok	<u>ak</u> waa
Giin you	<u>ishi</u> yan	<u>itiso</u> yan	<u>aj</u>	<u>im</u> aj	<u>ishi</u> yaank			<u>at</u> waa
Wiin S/he	<u>ish</u> ij	<u>ik</u>	<u>itiso</u> j	<u>aa</u> j	<u>ikoya</u> ank	<u>ikoy</u> ank	<u>ikoy</u> eg	
Ahaweniwan S/he^			<u>iko</u> j	<u>itison</u> ij				<u>ikowa</u> aj
Niinawint We (excl)		<u>ikooy</u> an	<u>aaya</u> ank	<u>imang</u> ij	<u>itiso</u> yaank		<u>ikooy</u> eg	<u>(aa)ya</u> angitwaa
Giinawint We (incl)			<u>aay</u> ank	<u>im</u> ank		<u>itiso</u> yank		<u>aay</u> ankwaa
Giinaawaa You (pl)	<u>ishi</u> yeg		<u>aay</u> eg	<u>ime</u> k	<u>ishi</u> yaank		<u>itiso</u> yeg	<u>aay</u> egwaa
Wiinawaa They	<u>ishi</u> waaj	<u>ik</u> waa		<u>aawa</u> aj	<u>ikoya</u> ankitwaa	<u>ikoy</u> ankwaa	<u>ikoy</u> egwaa	<u>itiso</u> waaj
Ahaweniwan They^			<u>ikowa</u> aj					<u>ikowa</u> aj
Awiya Someone	<u>ikooy</u> aan	<u>ikooy</u> an	<u>aakani</u> wij	<u>imaawa</u> nij	<u>ikooy</u> aank	<u>ikooy</u> ank	<u>ikooy</u> eg	<u>aakani</u> wiwaaj





## Quadrant Four Patterns:

In this part of the circle, the initial singular representation is dropped and the second Quadrant Being is added to the end:

**Singular+Singular+2nd Quadrant Being**(singular or plural)

To make a fourth Quadrant interaction, you will have to remember the patterns for Q2 and Q3:

Q2: Anahpii waa kiiwe**yan?** when do **you** want to go home?

and

Q3: **gi** wii kiiwewini**hsh** **you** want to take **me** home

To make this a Q4 question, *when do you want to take me home*, combine the second singular form from Quadrant three, with the Being from Quadrant 2:

Q4: Anahpii waa kiiwewini**hshiy****an?** When do **you** want to take **me** home?

The same is applicable when a singular form is acting on a Plural form, adding the Q2 plural after the second Q3 singular:

Q2: Anahpii waa kiiwe**yeg** when do **you(pl)** want to go home?

Q3: **gi** wii kiiwewini**hshinaawaa na?** do **you(pl)** want to come home with **me?**

Combine the second singular form from Quadrant three, with the Being from Quadrant 2:

Q4: Anahpii waa kiiwewini**hshiyeg?** When do **you(pl)** want to take **me** home?

Not all of the relationship patterns add the Q2 and Q3 Beings in an additive manner. There are several relationship patterns that add the same being twice (the Q2 and Q3 being) or use new particles to represent the interaction. There are four cases where the relationship pattern is slightly different in Quadrant 4:

1. When *I* act on *you*, the complex form adds the Q3 *I* to the Q2 *I* and new suffix is added to the plural interaction.
2. When *You (pl)* act on *us (excl.)* the complex form adds the Q3 *I* to the Q2 *we (excl.)*
3. when *I* or *you* are interacting with *him/her* or the plural form *them*. In these cases there is either an entirely new suffix to represent the interaction or a new suffix is added to the end of the Third-to-Second Quadrant pattern.
4. When *They* act on *you, we, you pl* or *s/he*. In this case, *waa* is added to the end of the word in addition to the Q3 singular Being and the Q2 Being.

Q4 Examples:

Nishikataantaan ahko ahpi nakana**aishiy****an.** I usually fell lonely when you leave me behind  
Wiintamawihshin kiishpin nantawenima**j** shooniyaan.

Tell me if you need/want money.

Wiintamawihshin kiishpin nantawentaman ji wii**jihina****an.**

Tell me if you want me to help you.

Back to my RPG analogy, this is a skill developed after you have the Q3 x70 bonus and are

leveling up new special abilities; there are always variations depending on what you started with.

**Biskaabiiyang  
Level 4**

**Practice**

Pimaatis Quadrant Four

Create Pimaatis Q4 phrases. Don't forget to add tenses, pre-verbs, negation, questions and even some nouns! Try the first five phrases using Q4 with Q1 and then the following five with Q4 and Q3.

*Q4 (complex) - Q1 (simple)*

*example:       Mekwaacj Gaa ojimaj, Gii wawii'agishkizi.  
                  While you were kissing him, he was complaining chronically.*

- 1. \_\_\_\_\_  
\_\_\_\_\_
- 2. \_\_\_\_\_  
\_\_\_\_\_
- 3. \_\_\_\_\_  
\_\_\_\_\_
- 4. \_\_\_\_\_  
\_\_\_\_\_
- 5. \_\_\_\_\_  
\_\_\_\_\_

*Q4 (complex) - Q3 (simple)*

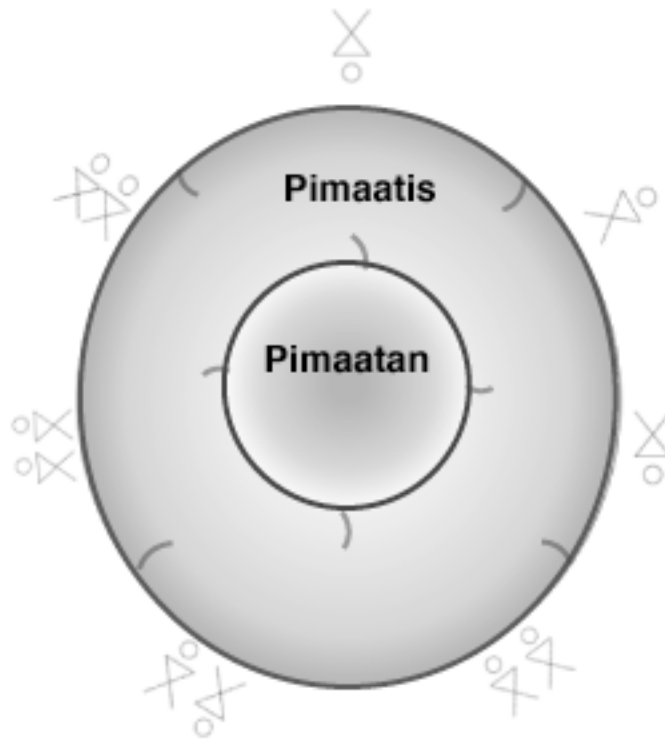
*example:       Mekwaaj Gaa ojimaj, Gii gesikowaabamikoonaawaa.  
                  While you were kissing him, we (excl.) caught sight of you (pl.).*

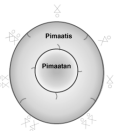
- 1. \_\_\_\_\_  
\_\_\_\_\_
- 2. \_\_\_\_\_  
\_\_\_\_\_
- 3. \_\_\_\_\_  
\_\_\_\_\_
- 4. \_\_\_\_\_  
\_\_\_\_\_
- 5. \_\_\_\_\_  
\_\_\_\_\_



# Gakina Kekoon ekwaa Gakina awiyaa

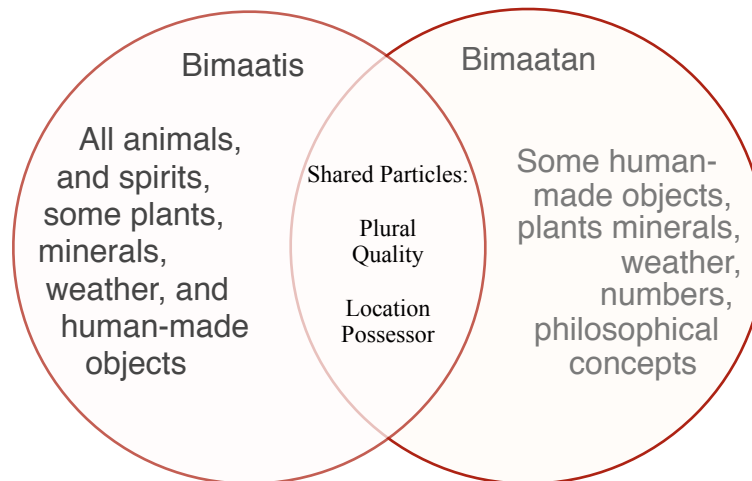
Nouns





## Bimaatis and Bimaatan Nouns

Nouns in Anishinaabemowin are used to describe all of creation, abstract philosophical concepts, numbers, weather and time. Bimaatis nouns represent a certain form of existence that is different than Bimaatan, but both are alive and interconnected. All nouns can have particles added to them to express certain qualities.



All of the shared particles come at the end of the noun, but there are many different noun endings to manipulate. Nouns can be divided into seven major groups based on the sounds that they end in.

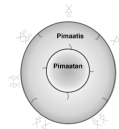
	7 noun groups	Bimaatis example	Bimaatan example
1	Bimaatis Nouns with a singular ending in any consonant except <i>g (k)</i> and <i>z (s)</i>	Animosh dog	
2	Bimaatan nouns with a singular ending in any consonant except <i>g (k)</i> and <i>d (t)</i>		Jiistahikan fork
3	Singular endings in one vowel (i, a, e) and plural endings <i>wag</i> and <i>wan</i> .	*Waawaashkeshi deer	Siibi river
4	Singular endings with a double vowel or <i>e</i>	Omaakaagii frog	*zenibaa ribbon
5	Bimaatis nouns that end in <i>ak (ag)</i> , <i>ik (ig)</i> , <i>is (iz)</i> , <i>nk (ng)</i> , or <i>os (oz)</i>	Ashkibag monarch butterfly	
6	Bimaatan nouns that end in <i>ik (ig)</i> , <i>at (ad)</i> , or <i>o</i>		Mookomaanaabik knife blade
7	Nouns that can become verbs (Bimaatis) and verbs that can become nouns (Bimaatan)	Aniibishaaboke S/he makes tea (from Aniibishaabo-tea)	Masinaatesijiken Television (from Masinaatesijike -s/he watches TV)

\*many communities drop the *i* in these nouns, (waawaashkesh) however they still part of this group.

\*\*zenibaa is also considered Bimaatis in some communities. There are very few Bimaatan nouns that end in a double vowel.

These groupings help determine what kind of ending is needed to change the quality of a noun. There are exceptions to these patterns (especially when vowels and consonants have been

dropped over time), but the majority of nouns will fit into these groups.



## Plural Nouns

For more than one object or Being a plural ending is added to the noun:

	7 noun groups	Plural form	Bimaatis example	Bimaatan example
1	Bimaatis Nouns with a singular ending in any consonant except <i>g (k)</i> and <i>z (s)</i>	_ak (ag)	Animosh <b>ak</b> dogs	
2	Bimaatan nouns with a singular ending in any consonant except <i>g (k)</i> and <i>d (t)</i>	_an		Jiistahika <b>nan</b> forks
3	Singular endings in one vowel except Bimaatan nouns with <i>e</i>	_wag (wag)/ _wan	*Waawaashkeshi <b>wag</b> deer	Siibi <b>wan</b> rivers
4	Singular endings with a double vowel and Bimaatan nouns ending in <i>e</i>	_g (k)/_n	Omaakaaki <b>ik</b> frogs	*zeniba <b>an</b> ribbons
5	Bimaatis nouns that end in <i>ak, ik, is, nk, or os</i>	_oog (ook)	Ashkibago <b>og</b> monarch butterfly	
6	Bimaatan nouns that end in <i>ik (ig), at (ad), or o</i>	_oon		Mookomaanaabi <b>koon</b> knife blade
7	Nouns that can become verbs and vice versa	Bimaatan nouns follow the above groups		Masinaatesijike <b>nan</b> Televisions

all Bimaatis plural endings have a *k (g)* and all Bimaatan plural endings have an *n*.

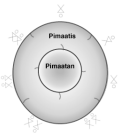
## Plural Numbers

Plural nouns can be further specified by adding an actual amount or number. The nouns for the numbers reflect the Bimaatis or Bimaatan noun. The Bimaatis and Bimaatan plural forms are still used on the noun itself.

Singular number Examples*	Bimaatis plural form	Bimaatis example	Bimaatan Plural form	Bimaatan example
2 niishin	_wag	Niishi <b>wag</b> Animosh <b>ak</b>	_oon	Niishino <b>on</b> Jiistahika <b>nan</b>
20 niishitana	tahsiwag	Niishitana <b>tahsiwag</b> omaakaaki <b>ik</b>	tahsinoon	Niishitana tahsinoon Mookomaanaabi <b>koon</b>

\*There are regional variations for the singular nouns, but the plural form is generally the same. For plural Bimaatis numbers, drop the ending “n” for the numbers that end in “n”.

The number AND the noun can both be pluralized: Niishi**wag** omaagaagi**ig** (two frogs). Some communities have dropped the use of the pluralized number.



# The Quality of Nouns

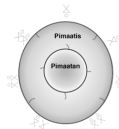
In addition to plural forms, nouns can be changed to express seven main descriptive qualities:

- **Smallness or immaturity** (diminutive)
  - This can be a younger version of a Being: Ihkwe (woman) can become Ihkwesens (girl), or it can be a smaller version of an object: mookoman (knife) can become mookomanens (small knife).
- **Depreciative quality** (contemptive)
  - This can “convey vaguely negative or depreciative attitudes such as “just and ordinary one,” of no great value’, or ‘any old’” (Valentine p185). For example Niniinh would be “just some guy” or odaabaanenh “any old truck”
- **Worthlessness** (pejorative)
  - This generally refers to a strong negative attitude toward a person or object. Animooshish, *no good dog* or mookomanish *worthless or no good knife*.
- **Artificialness**
  - Artificialness can be used to describe an object or a person who is not the real thing or who is pretending to be/do something. Anishinaabekazo is someone (Bimaatis) who pretends to be Anishinaabe, and Wiinidipikan is an artificial brain (computer).
- **Someone or something no longer alive or in effect** (preterite)
  - This can mean someone who has passed on, or something that is no longer in one’s possession like: nitahkikopan (my former kettle that is now gone) or nintetepan my deceased father. This ending can also be added to a persons name if they have passed away Jimmipan (Jimmy who has passed on). Some communities only attach the *pan* suffix to Anishinaabemowin names, while others will attach it to any name of a person who has passed on.
- **Something or someone no longer in effect who was not known** (preterite dubitative)
  - This can mean someone who has passed on but was not actually known or seen by the speaker: nintetekopan my deceased father whom I never saw.
- **Something or someone that is naturally abundant**
  - Nouns can be made to seem like they are happening all over: Sagime, mosquito can be made to be Sagimekaa meaning there is an abundance of mosquitos.

Since all of these qualities come at the end of the noun, their forms will change slightly depending on what type of noun they are attached to. This chart highlights the most common ways that noun qualities are added to the noun:

	Noun Types	Smallness or Immature	Depreciative	worthless	Artificial	No longer alive or in effect	No longer in effect but not known	Naturally abundant
1	Bimaatis Nouns with a singular ending in any consonant except <i>g (k)</i> and <i>z (s)</i>	_ens/ _ans/ _iins	_enh/_anh/ _inh	_ish/ _yish	_ikaaso	_ipan	_(i)kopan	_ikaa
2	Bimaatan nouns with a singular ending in any consonant except <i>g (k)</i> and <i>d (t)</i>	_ens/ _ans/ _iins	_enh/_anh/ _inh	_ish/ _yish	_ikaan	_ipan	_(i)kopan	_ikaa
3	Singular endings in one vowel	_(i)ns	_(i)nh	_wish	_kaan/ _kaaso	_pan	_(i)kopan	_kaa
4	Singular endings with a double vowel	_oons	_onh	_sh	_kaan/ _kaaso	_pan	_(i)kopan	_kaa
5	Bimaatis nouns that end in <i>ak, ik, is, nk,</i> or <i>os</i>	_oons	_onh	_osh	_(i)kaaso	_opan	_(i)kopan	_aa/_ikaa
6	Bimaatan nouns that end in <i>ik (ig), at (ad),</i> or <i>o</i>	_oons	_onh	_osh	_(o)kaan	_opan	_(i)kopan	_aa/ _ikaa





## The Location of Nouns

Nouns can also be referred to in terms of physical place. Anishinaabek use descriptive or historic qualities to describe locations. Usually nouns have a location ending connected to the main part of the noun (descriptive quality). Those endings can be: *ing*, *iing*, *ang*, *ong*, or *ng*.

Animigii-wiikwedong	The place where the thunders move around	Thunder Bay
Misko siibiing	The place where the river is red	Bloodvein River
Kakaabikang	Water over rough rocks place	Minneapolis
Oshki-ishkonikaning	New reserve place	Peguis FN

Many nouns can also be changed to describe a building or space within an enclosure.

shooniyaa (money)	→	Shooniyaakamik (bank)
Ayahaawish (animal)	→	ayahaawishiiwigamig (zoo)

And certain verbs can be changed to locational nouns as well:

Anwepi (s/he is resting)	→	Anwepiwikamik (restroom)
Wiisini (s/he is eating)	→	Wiisiniwikamik (restaurant)

These kinds of locatives only refer to a location when it is not being occupied--that is, when it is just an abstract location that no one or nothing is in, on, near, moving towards, moving away from etc. If there is any reference to going towards, away from, around, being in, on under inside or near the location, *onk* is added:

Shooniyaakamikonk (inside, at, near, to or from the general vicinity of the bank)  
 Anwepiwikamikonk (inside, at, near, to or from the general vicinity of the restroom)

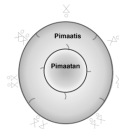
Other nouns that are not related to a building or enclosure can be made to occupy a certain place. If you want to put something on the table or in the canoe, it has to be made into a location: Ahsi waapoos wiihsiniwinaahtikonk (put the rabbit on, in, or near the table), or ahtoon minikwaakan jiimaanink (put the cup in, on or near the canoe). This is similar to a preposition in English, but it follows the noun. Again locational endings only convey a general sense of place, not an exact location. There are a multitude of particles for specifying precise locations.

Here are the different location endings for the main noun groups:

	7 noun groups	Plural form	Location ending	example
1	Bimaatis Nouns with a singular ending in any consonant except <i>g (k)</i> and <i>z (s)</i>	_ak	_ing	jiimaan canoe jiimaaning
2	Bimaatan nouns with a singular ending in any consonant except <i>g (k)</i> and <i>d (t)</i>	_an	_ing	Waakaahikan house Waakaahikaning
3	Singular endings in one vowel except	_wag/_wan	_aang	Miikana path/road Miikanaang
4	Singular endings with a double vowel and Bimaatan nouns ending in <i>e</i>	_g/_n	_ng	Siibii river Siibiing
5	Bimaatis nouns that end in <i>ak, ik, is, nk, or os</i>	_oog	_ong	Mitig tree Mitigong
6	Bimaatan nouns that end in <i>ik (ig), at (ad), or o</i>	_oon	_aang/_ong	Aakoziwigamig hospital aakoziwigamigong







# Tipenjigewin: Possessions

Possessive forms are used when any of the Niishwaasok possess something or someone. Possession is pretty straightforward for all Beings except for *s/he* and *them*. Niishwaasook can also possess plural nouns. Possession does not automatically imply ownership. It can also indicate a familial responsibility or something that is in one's possession but not owned. In fact, ownership in Anishinaabemowin *Tipenjigewin* has more to do with the governance of someone (like family) or something (like land) than the western concept of owning something.

Niishwaasook	Singular Bimaatis noun	Plural Bimaatis noun	Singular Bimaatan noun	Plural Bimaatan noun
Niin I	Nishoomis My ancestor	Nishoomisak My ancestors	Nijiiman My canoe	Nijiimaaninan My canoes
Giin You	gishoomis your anjestor	gishoomisak your anjestors	Gijiimaan Your canoe	Gijiimaaninan Your canoes
Wiin S/he	oshoomisinan his ancestor	oshoomisisan his ancestors	Ojiimaan His canoe	Ojiimaaninan His canoes
Niinawint we (excl)	nishoomisinaan our ancestor	nishoomisinaanak our ancestors	Nijiimaaninaan Our canoe	Nijiimaaninaanan Our canoes
Giinawint We (incl)	gishoomisinaan Our ancestor	gishoomisinaanak Our ancestors	Gijiimaaninaan Our canoe	Gijiimaaninaanan Our canoes
Giinawaa You (pl)	gishoomisiwaa your (pl) ancestor	gishoomisiwaak your (pl) ancestors	Gijiimaaniwaa Your (pl) canoe	Gijiimaaniwaa Your (pl) canoes
Wiinawaa them	oshoomisiwaan their ancestor	oshoomisiwaan their ancestor	Ojiimaaniwaan Their canoe	Ojiimaanimwaan Their canoes

Sometimes an additional possessive ending is added to the noun: (i)m, om, or am. There is no pattern as to which nouns this is attached to or reason for why this occurs. It is possible that this was once regular and predictable but that the reason for it has been lost.

Here are some possessive nouns that this has been seen in:

<b>Niginooshem</b>	my fish	<b>niginoosheminaan</b>	our fish
<b>Nipinem</b>	my partridge	<b>gipineminaan</b>	our partridge
<b>Nitootenaam</b>	my town	<b>gitootenaamiwaan</b>	your (pl) town
<b>Nitahgikom</b>	my kettle	<b>otahgikomiwaan</b>	their kettle

Some communities drop this form of possessive altogether.



# Changing nouns to verbs and verbs to nouns

There are several ways to change nouns into verbs that can then be used like any Bimaatis or Bimaatan Northern Hemisphere verb. The most common changes are made either by adding the ending *\_ke*, or by adding a preverb and adding *\_e* to the end:

Adding *\_ke* means that the Being is making or doing something:

Aniibiishaabo Tea	Aniibiishaabo <b>ke</b> s/he makes tea	waahkahikan house	waakah <b>ike</b> s/he makes a house
Webahigan Broom	webah <b>ige</b> s/he is sweeping	giziisabajigan clothes washer	giziisabaj <b>ike</b> s/he washes clothes

The same can happen in reverse. If a verb has a *\_ke* at the end, it is possible that a noun can be made from it:

Maasinaatesij <b>ike</b> S/he watches TV	maasinaatesijikan television	gitoch <b>ige</b> s/he plays an instrument	gitochigan a musical instrument
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## Adding preverbs to nouns:

There are several preverbs that can change a noun to a verb. An *e* is also added to the end of the noun:

naaci go to get something	mijim food	naacimijime s/he is fetching food
man buying something	ashgan socks	manashigane S/he is buying socks