

**THE CHILDHOOD OF JI-
SHIB, THE
OJIBWA: AND SIXTY-
FOUR PEN SKETCHES**

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The Childhood of Ji-Shih, the Ojibwa: And Sixty-Four Pen Sketches by Albert Ernest Jenks

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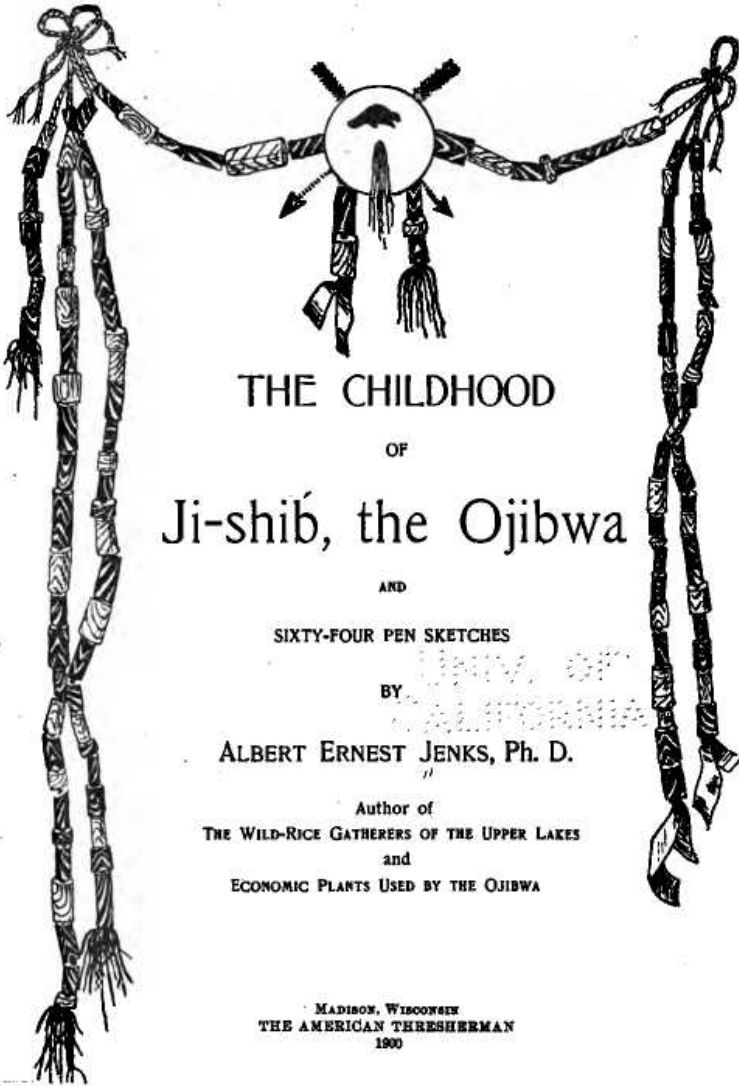
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OJIBWA: AND SIXTY-
FOUR PEN SKETCHES**

July of
California



"Then Ji-shib . . . drew his knife . . . and . . .
waited his chance to strike."—Page 121.

By JAMES R. STUART, Madison, Wisconsin.



THE CHILDHOOD
OF
Ji-shib, the Ojibwa

AND
SIXTY-FOUR PEN SKETCHES

BY
ALBERT ERNEST JENKS, Ph. D.

Author of
THE WILD-RICE GATHERERS OF THE UPPER LAKES
and
ECONOMIC PLANTS USED BY THE OJIBWA

MADISON, WISCONSIN
THE AMERICAN THRESHERMAN
1900

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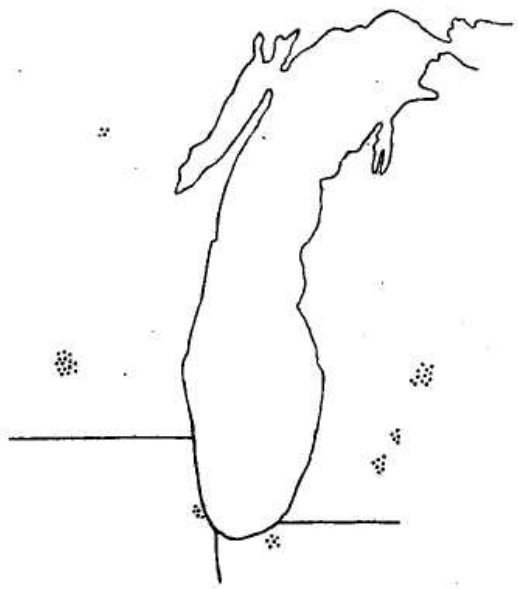
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Press of M. J. CANTWELL
Madison, Wisconsin

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This Book is dedicated to half a dozen groups of Little People—most of whom are White, but some are Black and some are Red—who live in the four States bordering on Lake Michigan. Their acquaintance has been, not alone one of my pleasantest recreations, but also one of my most profitable Nature Studies.

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Words to the Reader:

Members of the Ojibwa tribe of Indians are today most commonly called "Chippewa." The old men of the tribe will tell you, however, that the word Chippewa is a corruption of their true tribal name "Ojibwa." Through the efforts of Scientists this latter term is gradually coming in use again.

Ojibwa Indians would not understand you, if you pronounced "Ji-shi^ó" as it is spelled, for they pronounce it "She-shee^ó."

The World of Things does not mean to the Indian what it means to us. It is difficult, almost impossible, for him to differentiate himself from the other, so-called, lower animals. He and they both had the

same ancestors long, long ago. One myth says, "Many, many Winters ago there were many buffalo ; after four days a part of the buffalo turned to Indians." In some things the Indian believes himself superior to the other animals, while in many things he as truly believes himself inferior to them.

The following is a true story, that is, it is all true to the Ojibwa child, — he believes it. The story is written with no other thought than to have constantly in mind what the Ojibwa child believes about the events of his everyday life as given in the story. And the following incidents are taken directly from the common life of the tribe.

ALBERT ERNEST JENKS.

MADISON, WISCONSIN,

OCTOBER 25, 1900.