

## CHAPTER II.

THE IDEAS OF THE HURONS REGARDING THE NATURE  
AND CONDITION OF THE SOUL, BOTH IN  
THIS LIFE AND AFTER DEATH.

IT is amusing to hear them speak of their souls,—or rather, I should say, it is a thing quite worthy of compassion to see reasonable men, with sentiments so low concerning an essence so noble and bearing so distinct marks of Divinity. They give it different names according to its different conditions or different operations. In so far as it merely animates the body and gives it life, they call it *khion-dhecwi*; in so far as it is possessed of reason, *oki andaérandi*, “like a demon, counterfeiting a demon;” in so far as it thinks and deliberates [97] on anything, they call it *endionrra*; and *gonennoncwal*, in so far as it bears affection to any object; whence it happens that they often say *ondayee ihaton onennoncwat*, “That is what my heart says to me, that is what my appetite desires.” Then if it is separated from the body they call it *esken*, and even the bones of the dead, *atiskén*,—in my opinion, on the false persuasion entertained by them that the soul remains in some way attached to them for some time after death, at least that it is not far removed from them; they think of the soul as divisible, and you would have all the difficulty in the world to make them believe that our soul is entire in all parts of the body. They give to it even a head, arms, legs,—in short, a body;