

matters, and they stop at the very first ideas that they have of them, without seeking for more hidden causes, and without looking to see whether there [94] be not some contradiction in their reasoning. Thus when, during sleep, we dream of something that is far away, they think that the soul issues forth from the body and proceeds to the place where those objects are that are pictured to it during all that time. They do not look further into the impossibility of such wanderings and long journeys being undertaken by our souls, detached from our bodies while they are asleep; they say, however, that it is not the sensitive soul that issues forth but only the rational one, which is not dependent upon the body in its workings.

In consequence of these erroneous ideas, most of the Hurons are very careful to note their dreams, and to provide the soul with what it has pictured to them during their sleep. If, for instance, they have seen a javelin in a dream, they try to get it; if they have dreamed that they gave a feast, they will give one on awakening, if they have the wherewithal; and so on with other things. And they call this *Ondinnonk*,—a secret desire of the soul manifested by a dream.

Nevertheless,—just as, although [95] we did not always declare our thoughts and our inclinations by means of speech, those who by means of supernatural vision could see into the depths of our hearts would not fail to have a knowledge of them,—in the same manner, the Hurons believe that there are certain persons, more enlightened than the common, whose sight penetrates, as it were, into the depths of the soul. These see the natural and hidden desires that it has, though the soul has declared nothing by dreams, or though he who may have had the dreams