

CHAPTER XII.

OF THE CHIEF SUPERSTITIONS OF THE HURONS IN
THEIR INFIDELITY; AND, IN THE FIRST PLACE,
THEIR OPINIONS RESPECTING DREAMS.

I N addition to the desires that we generally have that are free,—or, at least, voluntary in us,—which arise from a previous knowledge of some goodness that we imagine to exist in the thing desired, the Hurons believe that our souls have other desires, which are, as it were, [93] inborn and concealed. These, they say, come from the depths of the soul not through any knowledge, but by means of a certain blind transporting of the soul to certain objects; these transports might in the language of Philosophy be called *Desideria innata*, to distinguish them from the former, which are called *Desideria Elicita*.

Now they believe that our soul makes these natural desires known by means of dreams, which are its language. Accordingly, when these desires are accomplished, it is satisfied; but, on the contrary, if it be not granted what it desires, it becomes angry, and not only does not give its body the good and the happiness that it wished to procure for it, but often it also revolts against the body, causing various diseases, and even death.

Now the Hurons do not seek to ascertain whence this power, both for good and for evil, comes to the soul; for, as they are neither Physicists nor Philosophers, they do not inquire very deeply into those