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scientific works into Hebrew during the Middle Ages. Hasidism follows a school of Jewish thought that insists on the absolutely supernatural character of all events; “nature” is but a cloak that hides the constant stream of divine energy that ever flows into the world, sustaining it anew in each moment as an assertion of willful divine grace. An acceptance of the “naturalness” of such events as the daily sunrise or even the continuation of one’s life from one moment to the next is seen in the Hasidic perspective as implying a lack of true faith. Here the natural is identified with the ordinary, that which is not appreciated for the true miracle that it is.

This insight that God’s presence underlies all of nature is expressed by frequent mention that the word *hateva* (“nature,” preceded by the definite article) is numerically equal to Elohim or “God.” Some Hasidic authors depict the creative word of God (identified with the divine “Let there be” in the first chapter of Genesis) as the true object of creation the entire natural universe serving as a mere cover for that divine essence.

The celebration of nature within Hasidism is most often associated with the movement’s first key figure, Rabbi Israel Ba’al Shem Tov (1700–1760) and his great-grandson, Rabbi Nahman of Bratslav (1772–1810). The legends of the Ba’al Shem Tov’s life tell that as a schoolboy he often disappeared from the classroom, only to be found later, alone in the deep forest, calling out to God. This motif of the woods as a place to find God is carried through in many tales and melodies associated with Hasidic life. Rabbi Nahman of Bratslav, perhaps the greatest poetic spirit among the Hasidic masters, spoke of melodies that rise up from the “corners of the Earth,” of each field’s grasses bearing a unique note in the symphony of divine music, and of prayer as an act of gathering beautiful blossoms in a field, drawing them together to be offered as a gift to God.

Scholars have debated whether the Hasidic quest for the divine essence of being is one that truly affirms the natural world as a locus of divinity or merely seeks to cast the varied masks of nature aside in order to reach the single, undifferentiated goal of the mystic quest. While the key mystical authors within Hasidism (Rabbi Dov Baer of Mezritch and his circle) do indeed waver on this question, popular Hasidism in its early days surely glorified the natural world as a setting for the encounter with God’s glory.

In later years, especially as Hasidism moved from rural to urban settings, much of this devotion to the outdoors as a place to seek God was set aside. As Hasidism became an ever more ultra-conservative force within Jewry, the image of the early Hasidic masters came to be colored more by their devotion to tradition than by their attraction to a mystical appreciation of the natural world. This element was recovered, however, in the twentieth-century phenomenon known as Neo-Hasidism, and is prominent

in the writings of such key figures as the young Martin Buber (1878–1965) and Hillel Zeitlin (1871–1942).

Arthur Green

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## Haudenosaunee Confederacy

The term Iroquois refers to a confederation of five Native American nations (Seneca, Cayuga, Onondaga, Oneida, and Mohawk) who joined together under the Great Law of Peace. In the early eighteenth century the Tuscarora joined the Confederacy, becoming the sixth nation. Iroquois was a name assigned to this Confederacy by the French but the indigenous term for this confederation is the *Haudenosaunee*, which means “People of the Longhouse.” Previous to European invasion the Longhouse was a building in which resided several, perhaps hundreds, of people related through a clan connected through the women’s lineage. The leader of the clan, called the Clan-mother, undergoes a selection process by the entire clan. Among the Clan-mother’s many duties are naming children, selecting and nominating leaders of the clan, and observing and overseeing the conduct of the leaders. All of her nominations for leaders are subject to the consensus of clan. Clan-mothers have the responsibility and authority to remove leaders who have violated their roles as clan leaders. Today the Longhouse is not a residence but continues to be the center of traditional communities organized by clans.

Offices associated with each clan are the Clan-Mother, a male clan “chief” (which in Iroquoian languages usually translates to “good mind”), a sub-chief, and a male and

female Faithkeeper. Where the Longhouse system has not been weakened by U.S. and Canadian intervention, it is also where political and economic decisions are made. The Haudenosaunee have no word for “religion” but understand Longhouse as the way one lives one’s life everyday. Ceremonial activities, as well as political and economic decisions, of the Haudenosaunee all take place in the Longhouse. The Haudenosaunee Longhouse system of governance is the last remaining traditional indigenous government that is still in charge of land in North America that is recognized by the United States Government. All other governments on Native American lands have been forced to adopt an elective style government mandated and funded through the Bureau of Indian Affairs (BIA). Among the Haudenosaunee territories only Onondaga, Tuscarora, and the Seneca at Tonowanda maintain traditional Longhouse governments that are the center of ceremonial, economic and political life. Onondaga is the Central Fire where the Grand Council meets to debate matters pertaining to the entire Confederacy.

The geographical arrangement of the Haudenosaunee, depicted in the Confederacy Belt, is understood to be an enormous Longhouse that extends over upstate New York. From right to left, or East to West there are the Mohawks called the “Keepers of the Eastern Door”; the Oneida called the “Younger Brothers”; represented by a central tree are the Onondaga called the “Central Fire”; the Cayuga called the “Younger Brothers”; and at the far left are the Seneca, which are called the “Keepers of the Western Door.” Along with the Tuscarora, these groups form the Haudenosaunee. The Confederacy Belt, made of wampum shell beads, is the symbolic expression of this confederation of the original five nations. Lines extending to the East and West acknowledge that the Confederacy is unfinished and will include other people in the future.

Haudenosaunee ceremonies and life-ways originate from their relationship with the Creator. Three specific messages were received by the Haudenosaunee from the Creator at important points in their history. The first message was how the Haudenosaunee should live in a respectful manner. Their ceremonial cycle is based on the yearly cycle of seasons. Ceremonies are referred to as the Thanksgivings. At various moments throughout each year thanks are given to food, to the land, to water and to life in the Longhouse. This is not regarded as a sentimental activity but a practical one. But the intention is not to control some other-worldly power. As one elder put it, the Thanksgivings are not worship, not an attempt to manipulate the cosmos, nor are they attempts to seek salvation of some kind (and therefore not “religion” in the conventional sense). Rather they are events to fervently give thanks for gifts that have already been received. These insights highlight the difference between “religion” as it is understood in common and scholarly settings and a “way of living” for the Haudenosaunee, as well as for other

indigenous people. The Thanksgiving Ceremonies are the spiritual center of the Haudenosaunee.

Another gift given by the Creator is the Thanksgiving Address. Before every significant gathering of the Haudenosaunee the Thanksgiving Address is recited. This is a formal acknowledgement of different beings and forces in the cosmos, which are intimately involved in all life and should be at the forefront of all human deliberations. There is a set form for the Thanksgiving Address. Salutations and respectful words are given to Visitors, Mother Earth, Water, Grasses, Animals, Birds, Foods, Medicinal Herbs, Trees, Sun, Moon, Ancestors, Spirit Protectors, and the Creator. Depending on the occasion the Thanksgiving Address can last between thirty minutes to a few days. The Thanksgiving Address unifies the minds of the human group so that they can make appropriate decisions on behalf of creation. The nature of the Thanksgiving Address is to engage all of creation in human decisions and to unify and align the human community in work that supports and promotes creation.

The second message to the Haudenosaunee is the Great Law of Peace. This is a system of governance that is based on what Oren Lyons has called “natural law,” which is the unchanging laws of the natural world. The Great Law of Peace is based on perpetuating a relationship to natural world powers, such as the Grandfathers of Thunder and Lightning, Elder Brother Sun, Grandmother Moon, and Mother Earth. These life-giving forces are well known to the *Haudenosaunee* and yet are well beyond their control. Fostering a thankful and respectful attitude toward these powerful forces results in their having a deep knowledge of the intricacies of the workings of the natural world. Haudenosaunee leaders are mandated to make decisions on behalf of seven generations into the future and take comfort in the fact that wise decisions of their ancestors made seven generations ago are why they have survived until today. The effect of being mindful of the seventh generation in the past and future on the individual is that one thinks of the long-term consequences of one’s actions. It is of practical importance to think outside of the human temporal framework and in larger cycles of time.

The third message is the *Gaiwiyo*, or “Code of Handsome Lake.” In a series of symbolic images the *Gaiwiyo* warns how accepting certain things from European Americans will erode the Haudenosaunee relationship with the Creator. Specifically the acceptance of alcohol, things of a foreign culture, gambling, and the Bible are mentioned. Even though they have undergone tremendous hardships, the promise of the *Gaiwiyo* is that the Haudenosaunee will remain strong as long as they hold to their relationship with creation as revealed in their three messages. Without the *Gaiwiyo* the Haudenosaunee traditions would not have survived until the present day. Of urgent contemporary interest are the *Gaiwiyo*

warnings against gambling and the Bible. At its core gambling fosters an un-thankful attitude of insatiable need, desire and want that is directly contrary to the Haudenosaunee focus on ceremonies as Thanksgivings. Part of the Haudenosaunee resistance to categorizing their ceremonies as "religion" also has to do with the open-ended nature of their practices. Unlike other world religions, Haudenosaunee laws, rituals, and decisions are based in a tradition but are not written or canonized, and are therefore unfinished. Revelations from the Creator are an ongoing reality and not, as with Christianity and Islam, something that happened in the past and is finished. Because creation persists there is always the possibility of new and urgent messages coming from the Creator.

The Great Law of Peace and the Thanksgiving Address have had substantial impact on American culture and the world. All Longhouse activities, whether they are ceremonies, economic meetings, or meetings of the clans, have a concern for creation at their core. Moreover their survival as the last traditional government (i.e., not having allowed the Federal Government through the Bureau of Indian Affairs [BIA] on their lands) is directly attributable to the strength of the Longhouse system. Many have been interested in the history of the Haudenosaunee. In 1992 the U.S. Senate passed resolution #76, which formally acknowledged the "contribution of the Iroquois Confederacy of Nations to the development of the United States Constitution." Founding Fathers Thomas Jefferson, George Washington and Benjamin Franklin counceled with Haudenosaunee leaders to discuss effective governmental structure. The resolution went on to reaffirm the continuing government-to-government relationship between Indian tribes and the U.S. Additionally, the prominent role of women in the Clan system influenced the development of women's rights in the United States and the Haudenosaunee were formally recognized at Seneca Falls, where the woman's movement began in 1848. Today Haudenosaunee leaders like Oren Lyons and Audrey Shenandoah are bringing the concerns of indigenous people from around the world into the United Nations. Jake Swamp, who directs the Tree of Peace Society, has spread the message of the Great Law of Peace by planting trees around the world.

As a result many indigenous people and others all over the world continue to be interested in the genius of the Haudenosaunee. At the 1992 World Summit on the Environment of over 181 world leaders in Rio de Janeiro, the Secretary General of UNCED, Maurice Strong, concluded his opening remarks with a quote from the Peacemaker on the importance of making decisions on behalf of the Seventh Generation. At a meeting of Native American leaders in 1994, President Clinton likewise quoted the Peacemaker on the importance of being ever-mindful of the Seventh Generation. Both of these examples are testi-

mony to the wisdom and strength of the Haudenosaunee Confederacy.

Philip P. Arnold

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#### Hawai'i

*Na Hawai'i*, the Native Hawaiian people, are descendants of the original inhabitants of the island archipelago, Hawai'i. Oral traditions passed on through chants, legends, myths and *mo'oku'auhau* or family genealogies, trace the origins of the Native Hawaiian people to early Polynesian ancestors and beyond them to the life-forces of nature itself.

According to these genealogies, Native Hawaiians are the living descendants of Papa, the Earth mother, and Wakea, the sky father. Ancestral deities include Kane of the living freshwater sources such as streams and springs; and Lono of the winter rains and the life-force for agricultural crops; as well as Kanaloa of the deep foundation of the Earth, the ocean and its currents and winds; Ku of the thunder, war, fishing and planting; and Pele of the volcano. Thousands of deities of the forest, the ocean, the winds, the rains and other elements of nature are acknowledged as ancestors by Native Hawaiian families.

Located midway between the American and Asian land masses, the islands of Hawai'i are the most isolated land mass in the world. They are home to diverse and unique endemic species of plant and animal life. Initial human settlement, their introduction of new animals such as the Polynesian rat and pig, and the clearing of land for the