



Maria Thereza Alves, *Dicionário Krenak-Português / Português-Krenak*
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CH The reason that they were cloistered, was, of course, to protect them; there were moments in all of our cultures when objects and ceremonial practices had to go underground in order for them to be retained. And some objects were secret because they were only used by certain members of society—from my understanding, Jolene, some sacred belts are never intended to be public but only seen by the initiated. With many belts being displayed in a more public manner today, and the oral recitations that accompany their display, it is a way for the community to claim agency over the object. One effect might be greater self-determination.

JR The general climate around the repatriation of belts has reinforced the return of the public recitation of Kayanerenhtserakó:wa, which frames Haudenosaunee philosophy in governing principles—in English, peace, power, and righteousness—and which has wampum belts at its core.

The recitation takes approximately ten days. Its renewal now is the most important evidence of the general resurgence of Haudenosaunee philosophy and culture, and Haudenosaunee people who are faithful to the teachings of Kayanerenhtserakó:wa attend. I attend the public enactment every year, and although recitations have probably been going