





**Le Baptême du Christ par Jean-Baptiste**

panneau en cedar de Virginie, 152,2 x 90,9 x 4,9 cm

« Jean-Baptiste est représenté sous les traits d'un chaman. Il porte un vêtement fait d'écorce de cedar rouge comme l'exige la coutume Kwakwaka'wakw à l'occasion d'importantes cérémonies. La croix en forme de corbeau qu'il tient symbolise son rang parmi les autres chefs. Autour de la taille, il porte une ceinture représentant le salut, être mythique portant une tête à chaque extrémité du corps et une autre au centre de la poitrine.

Le Christ nous est présenté sous les traits d'un jeune homme portant les insignes d'écorce de cedar rouge qui sont de mise pour les rites sacrés. Il est agenouillé sur un coffre cérémoniel de cedar, qui l'apparente à un chef de très haut rang - la possession d'un tel coffre permet au chef de dispenser sans compter la puissance et la richesse pour le plus grand bien de tous.

On voit la colombe-aigle descendre du ciel sous sa double forme humaine et mythique. L'Aigle est tout-puissant et joue un rôle dans le récit de la création.

J'ai réalisé cette commande avec le respect des traditions et de l'art de mes ancêtres que m'avait inculqué mon grand-père, le chef Mungo Martin.

Malgré leurs différences, on trouve dans nos deux cultures un créateur et des personnages 'historiques' qui se sont consacrés au bien-être spirituel et matériel de l'humanité. Je souhaite sincèrement que ce projet très important permette de mieux comprendre la culture autochtone et aboutisse enfin à l'établissement d'une harmonie spirituelle entre tous les peuples de la terre. »

Tony Hunt (Broken Copper), né en 1942  
Victoria (Colombie-Britannique)  
Kwakwaka'wakw

**The Baptism of Christ by John the Baptist**

red cedar panel, 152.2 x 90.9 x 4.9 cm.

John the Baptist is presented as a shaman. He wears red cedar bark clothing, as is the Kwakwaka'wakw custom in important ceremonies. The raven rattle he holds symbolizes his status among other chiefs. Around his waist is a belt depicting the salus, a mythical being with a head at each end of its body and a head in the middle of its torso.

Christ is shown as a young man wearing the red cedar bark regalia associated with sacred ceremonies. He is kneeling on a ceremonial cedar chest, which was owned only by the highest ranking chiefs: to possess such a chest allows a chief to give away endless amounts of wealth and power for the benefit of all.

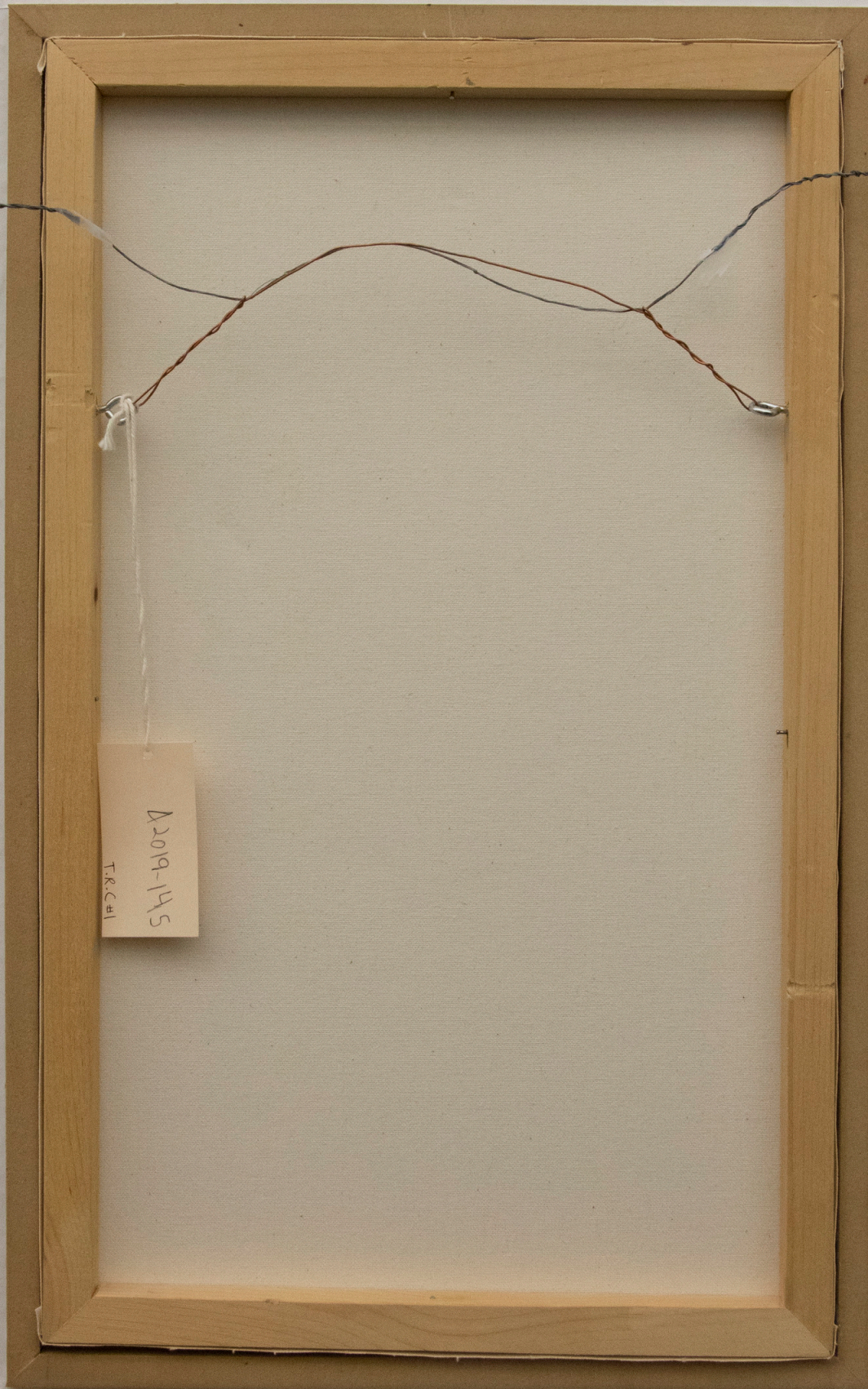
The dove is depicted descending from heaven as a Thunderbird in its half-human and half-mythical form.

The Thunderbird is all-powerful and is associated with the story of creation.

I have completed this commission with the same respect given the traditions and art of my ancestors as taught to me by my grandfather, Chief Mungo Martin.

Although our cultures differ, within both traditions there appears a creator and historic figures who have dedicated themselves to the spiritual and secular well-being of mankind. I sincerely hope that through this very important project a greater understanding of native culture will result in a spiritual harmony for all peoples of this world.

Broken Copper, Tony Hunt (1942- )  
Victoria, British Columbia  
Kwakwaka'wakw







red cedar panel 152.2 x 90.9 x 4.9 cm.

John the Baptist is presented as a shaman. He wears red cedar bark clothing, as is the Kwakiutl custom in important ceremonies. The raven rattle he holds symbolizes his status among other chiefs. Around his waist is a belt depicting the sisiutl, a mythical being with a head at each end of its body and a head in the middle of its torso.

Christ is shown as a young man wearing the red cedar bark regalia associated with sacred ceremonies. He is kneeling on a ceremonial cedar chest, which was owned only by the highest ranking chiefs: to possess such a chest allows a chief to give away endless amounts of wealth and power for the benefit of all.

The dove is depicted descending from heaven as a Thunderbird in its half-human and half-mythical form. The Thunderbird is all-powerful and is associated with the creation myth.

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BROKEN COPPER, TONY HUNT 1942-  
Victoria, British Columbia  
Kwakiutl

## TOTEM CROSS



Commissioners, Honorary Witnesses, Elders,  
Chiefs, Survivors, & all gathered here

Thank you, Masi Cho. Mighitch, merci beaucoup,  
garani.




STATEMENT OF THE  
CANADIAN CATHOLIC ABORIGINAL COUNCIL  
FOR THE TRUTH AND RECONCILIATION COMMISSION'S  
NATIONAL EVENT IN SASKATOON, SK, JUNE 21-24, 2012



DÉCLARATION DU CONSEIL AUTOCHTONE  
CATHOLIQUE DU CANADA À L'OCCASION DE  
L'ÉVÉNEMENT NATIONAL DE LA COMMISSION DE VÉRITÉ  
ET RÉCONCILIATION EN SASKATOON, SK, 21-24 JUIN, 2012


**T**he Canadian Catholic Aboriginal Council (CCAC) is composed of Aboriginal Canadians representing the different regions in Canada, some of whom attended residential schools, as well as two Catholic Bishops. It was established in 1998 by the Canadian Conference of Catholic Bishops (CCCCB) and serves to advise and assist the CCCC on issues concerning Aboriginal Peoples in Canada and to support and encourage efforts by the CCCC and the individual Bishops of Canada toward reconciliation between the Catholic Church and Aboriginal communities.

Today, representatives of the CCAC are participating in the National Event in Saskatoon to demonstrate their support for the Truth and Reconciliation Commission of Canada. The CCAC appreciates the work of the TRC and its mandate to bring out to all Canadians the collective truth regarding the treatment of residential school students by recording their stories, giving them a voice to speak for those who cannot, and creating room for an oral history – the history of Canada's First Nations People, of which all Canadians must now become aware.

The CCAC believes in the TRC's potential to assist in bringing about deeply needed healing and reconciliation especially between the Church and Aboriginal Peoples. We are here to be with all of you and to listen to your stories. We hope that our presence today will be a sign of our commitment to you, and to all of our Peoples, and our belief in the power and healing of reconciliation. 

**L**e Conseil autochtone catholique du Canada (CACC) est composé d'autochtones représentant diverses régions du Canada et ayant pour un certain nombre fréquenté les pensionnats indiens, de même que deux évêques catholiques. Le Conseil a été établi en 1998 par la Conférence des évêques catholiques du Canada (CECC) dans le but de conseiller et d'aider la CECC sur les questions relatives aux peuples autochtones du Canada, et de soutenir et d'encourager les efforts de la CECC et de chaque évêque du Canada en vue d'une réconciliation entre l'Église catholique et les communautés autochtones.

Les représentants du CACC participent aujourd'hui à l'Événement national de Saskatoon afin de manifester leur appui à la Commission de vérité et réconciliation du Canada (CVR). Le CACC apprécie le travail de la CVR tout autant que son mandat qui vise à éduquer le public canadien sur les expériences vécues par les élèves des pensionnats indiens en consignait leurs récits, en leur permettant de prendre la parole pour ceux et celles qui ne le peuvent pas, et en suscitant une narration historique sur les Peuples des Premières nations au Canada, que tous les Canadiens devraient maintenant connaître.

Le CACC est convaincu que la CVR est en mesure de contribuer au processus combien nécessaire de guérison et de réconciliation, surtout entre l'Église et les Peuples autochtones. Nous sommes ici pour nous joindre à vous et entendre vos récits. Nous espérons que notre présence aujourd'hui témoignera de notre engagement envers vous – de même qu'envers tous les Peuples autochtones – et de notre foi dans le pouvoir et la capacité de guérison de la réconciliation. 

BB-0114

**Statement of the Canadian Catholic Aboriginal Council for the  
Truth and Reconciliation Commission's National Event in Saskatchewan, June 2012**

The Canadian Catholic Aboriginal Council (CCAC) is composed of Aboriginal Canadians representing the different regions in Canada, some of whom attended residential schools, as well as two Catholic Bishops. It was established in 1998 by the Canadian Conference of Catholic Bishops (CCCCB) and serves to advise and assist the CCCCCB on issues concerning Aboriginal Peoples in Canada and to support and encourage efforts by the CCCCCB and the individual Bishops of Canada toward reconciliation between the Catholic Church and Aboriginal communities.

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