

White Bear Standing Algonquin Artist

Coloring Pages for all ages!



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Sherry E. Crawford

Smudge

When we Smudge, it is the way we speak with or pray to Creator. We give Thanks for all of the gifts we have received in our life. We thank Creator for everything on Mother Earth. When we Smudge, we are asking Creator to guide us and help us to stay on the Good Red Road. We light the medicine/s and use the smoke as you would 'water' .. to cleanse our body, mind & spirit. Cupping the smoke with both hands, we can direct it to our Eyes..so that we may Only 'see' the goodness in ourselves and others.

We then direct it to our Ears, so that we may 'listen' carefully, to truth, positive information, and exclude all gossip.

We cup and bring the smoke to our lips, so that we may only 'speak' good things and truth about ourselves and others.

We direct to our hearts .. and ask Creator to help us to only Feel 'Love' for ourselves and others. Everyone and everything on this planet is connected and is necessary!

We can then direct the smoke over our heads, pass the bowl around our bodies and our feet, so that we may walk in a good way!

Smudge



Sacred Medicines

Tobacco - it is said that our Tobacco is an offering, to carry our prayers of gratitude to the Creator. We use it to show respect and place it on the ground, when a gift has been taken. (stones, wood, water..etc)



1/2 3/3 2/2

Tobacco
Nqsema

Sacred Medicines

Cedar - Cedar represents the continual growth of all things. Cedar is a wonderful Medicine that is used in many ways. We use it in tea. It can be dried and ground into flour. It is used as a poultice. We use it in ceremony to protect the circle. It is used for cleansing ourselves and other things in a bath. I bathe my feathers in Cedar to protect them from the unseen 'parasites' and tiny creatures.

cedar
Kijik



8-3/3/21

Sacred Medicines

Sage – A woman's personal medicine! It is a beautiful silvery coloured plant with long slender leaves. We harvest in August, dry and can be compressed into a cigar shaped bundle, often wrapped with twine. The aroma is a very distinguishable and we use it as a cleansing medicine in our Smudge bowls.



sage
apabowashk

HC 31/21

Sacred Medicines

Sweetgrass - Represents the hair of our Mother Earth. We braid sweetgrass before we pick it out of respect. The braid represents strength and unity. The sweet aroma makes it easy to identify, along with the purple color near the base of the stems.



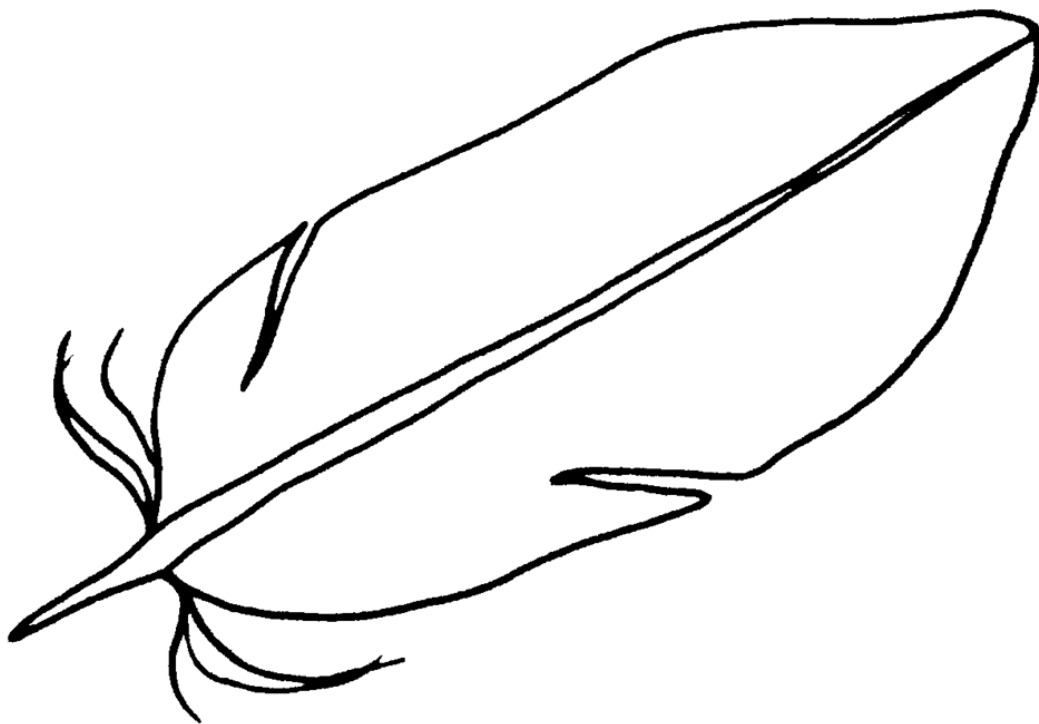
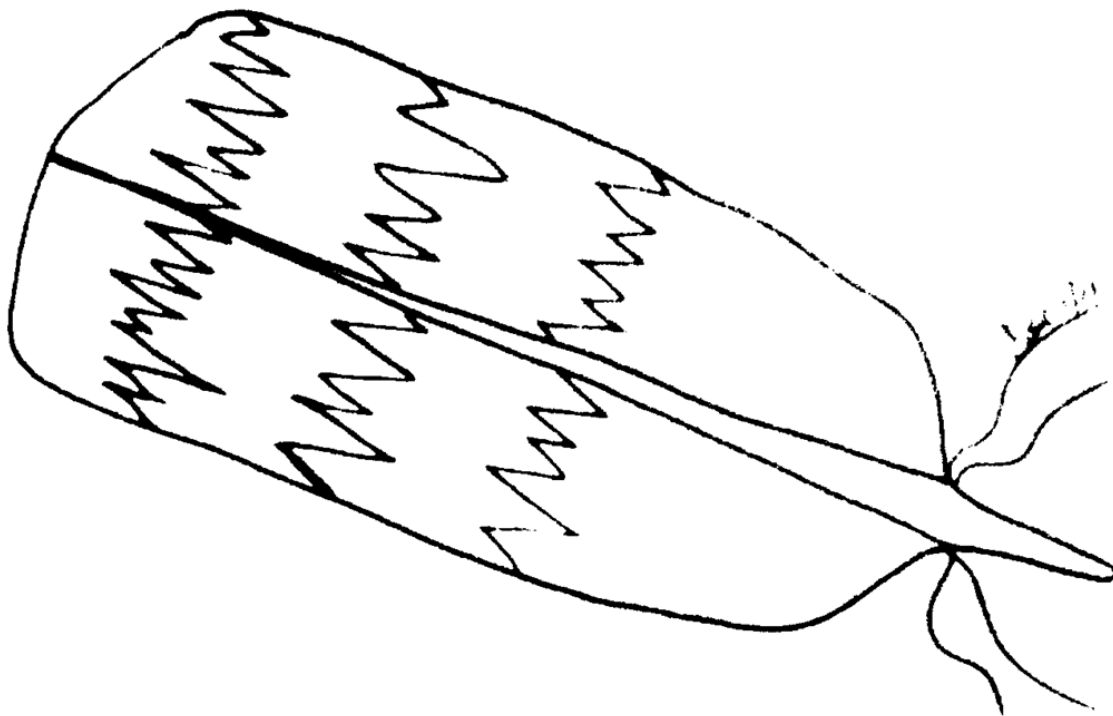
Wingashka
Sweetgrass

Turtle Island

Our one and only Planet Earth –
Mother Earth - She gives us a
home. The Land we live on, grow
food on, survive on is being
destroyed. Her blood is our Water.
When we poison her, we are
poisoning ourselves. We can be a
part of the solution, not the
problem! Respect yourself, Respect
our Mother.

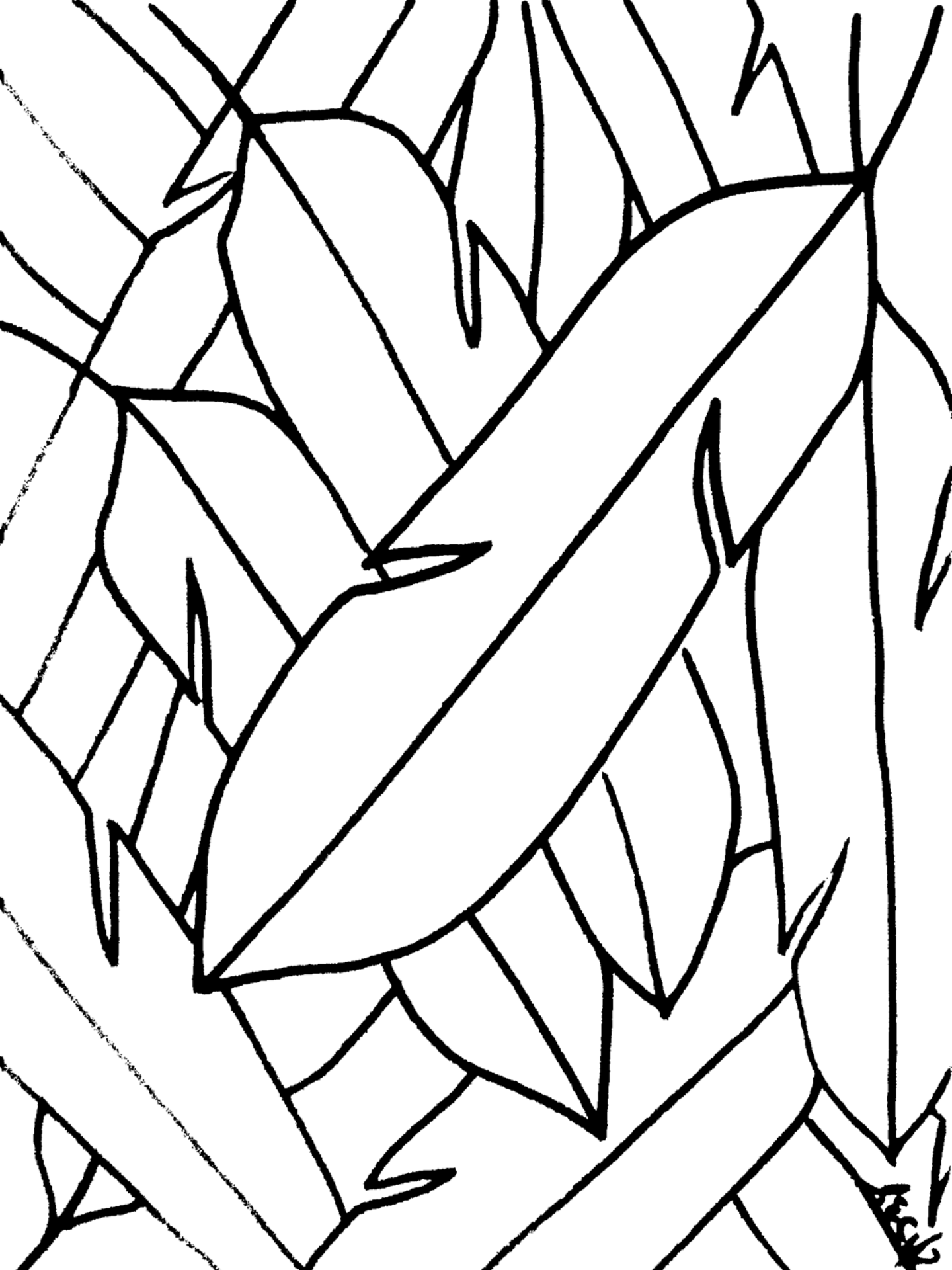
Feather teachings

Each individual strand of a feather, shares a specific teaching. It could be about medicines, hunting, fishing, etc. When an Elder does a 'Feather Teaching Ceremony' it may last up to 2 weeks or more. A student will be present, until the Elder says it's over!



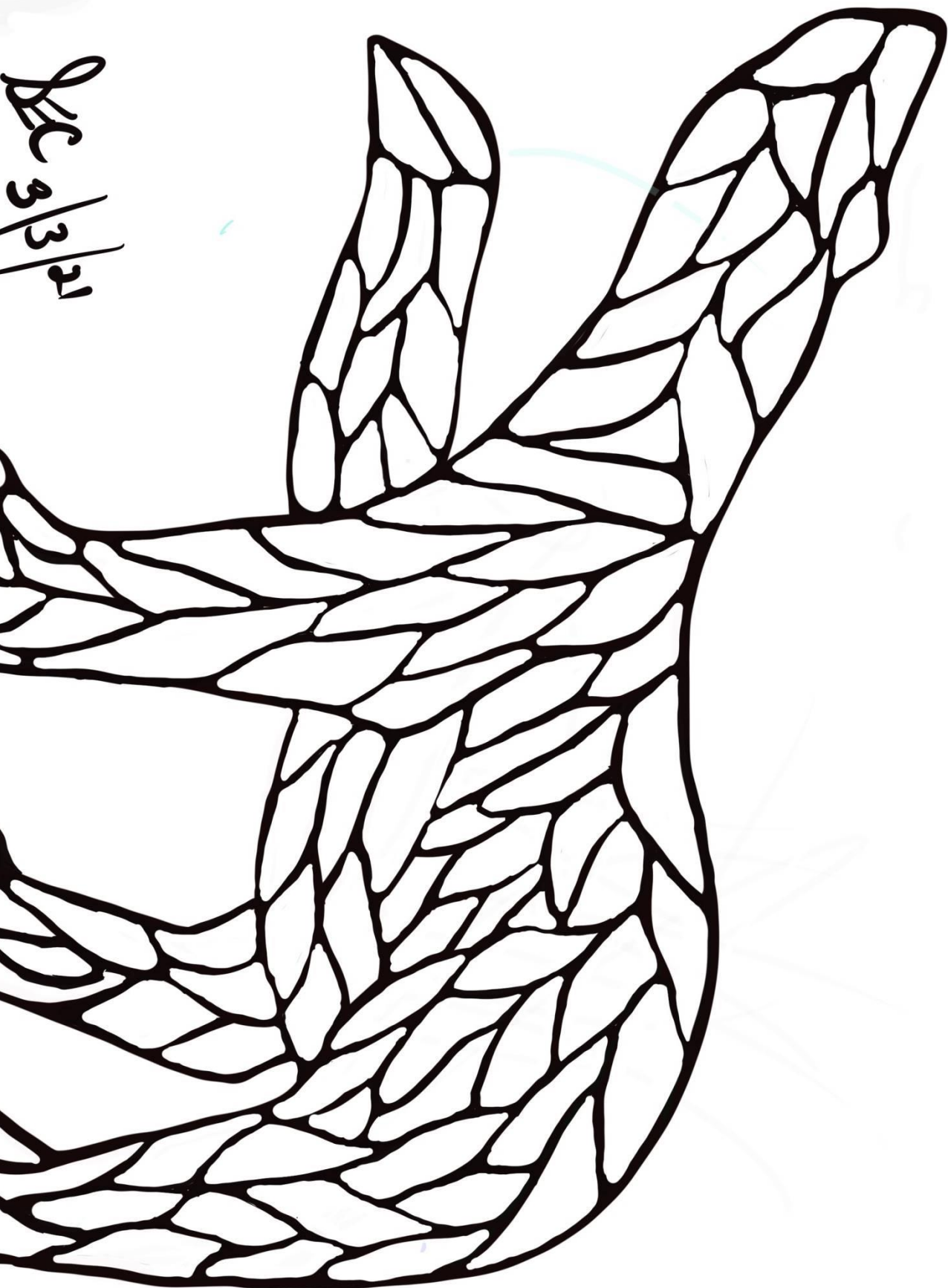


8c 3/3/21

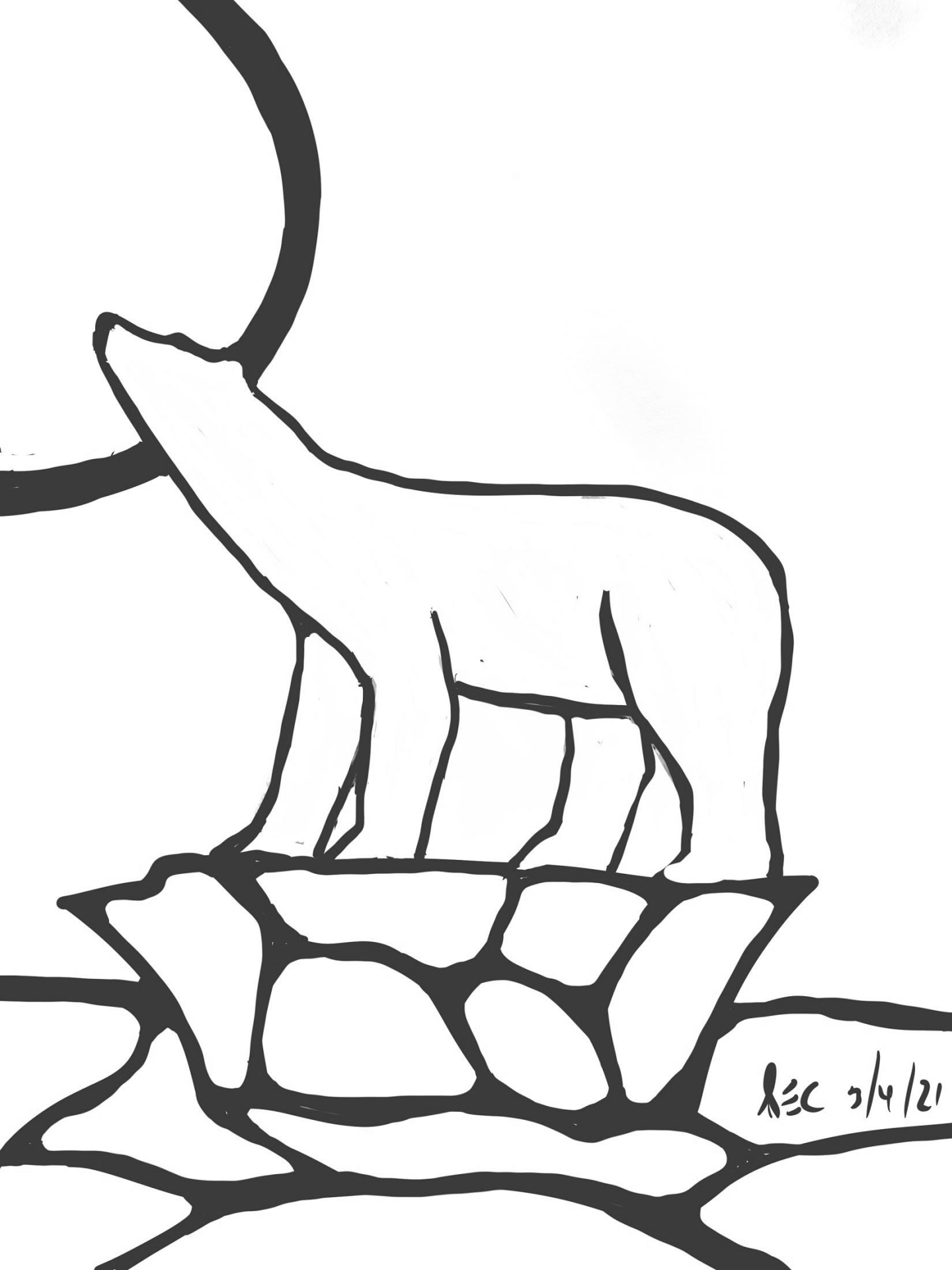


Bear Medicine

Bear - The bear is a protector and leads us through the Western Doorway. The bear teaches us to take time for ourselves (hibernation)



HC 3/3/21



LSC 3/4/21

Standing People

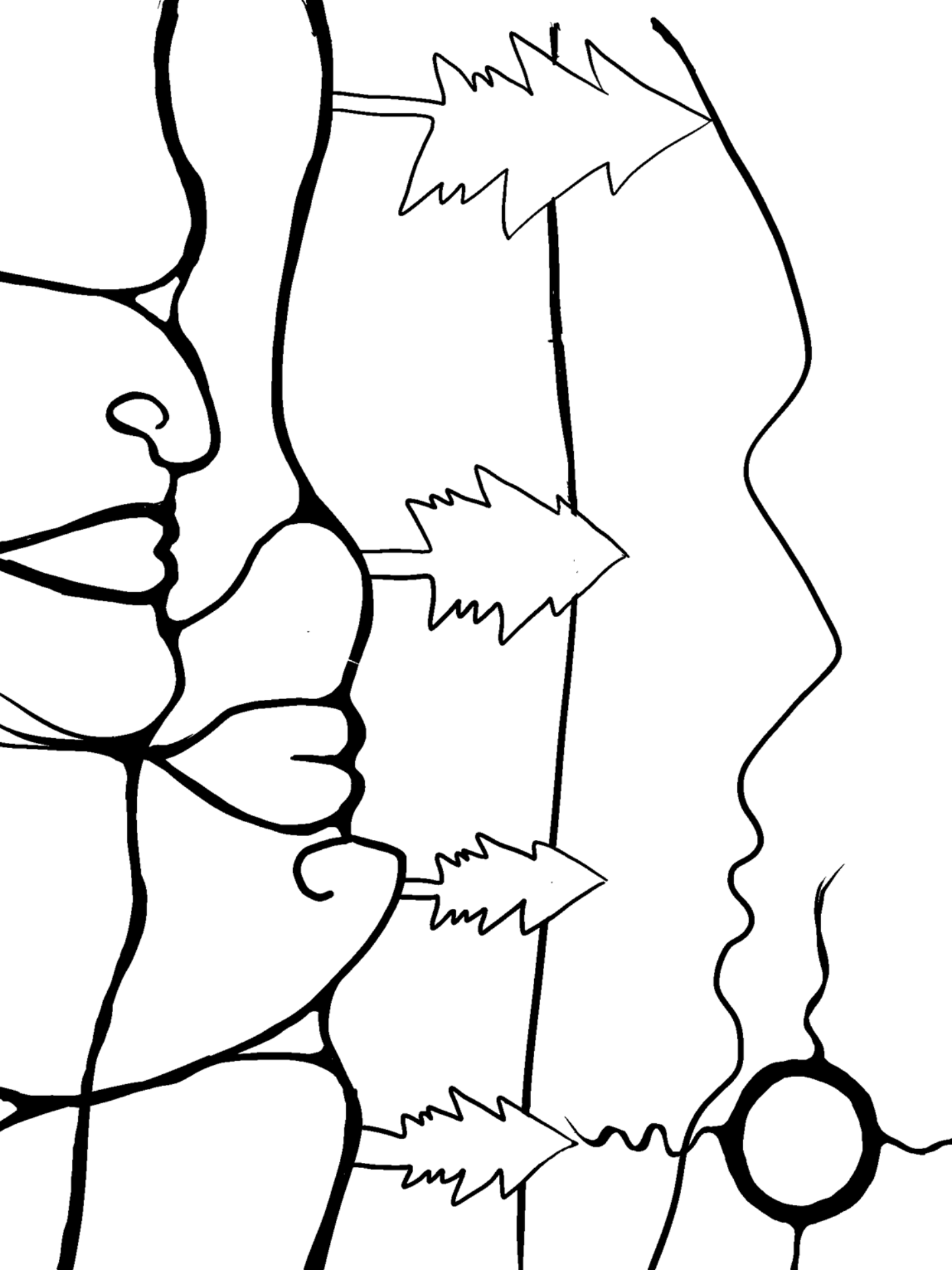
The trees, that so many people take for granted are actually a very complex 'family' that share information, medicine & Love! They are the 'original internet' sending their messages through their roots, branches and leaves. They give us LIFE! Why do humans think they are just a resource to destroy for \$\$\$. Without them, life on earth would die. Without AIR ... we all perish. Please, consider all things on Mother Earth are connected, and that means YOU too! The Standing People teach us about the life cycles..

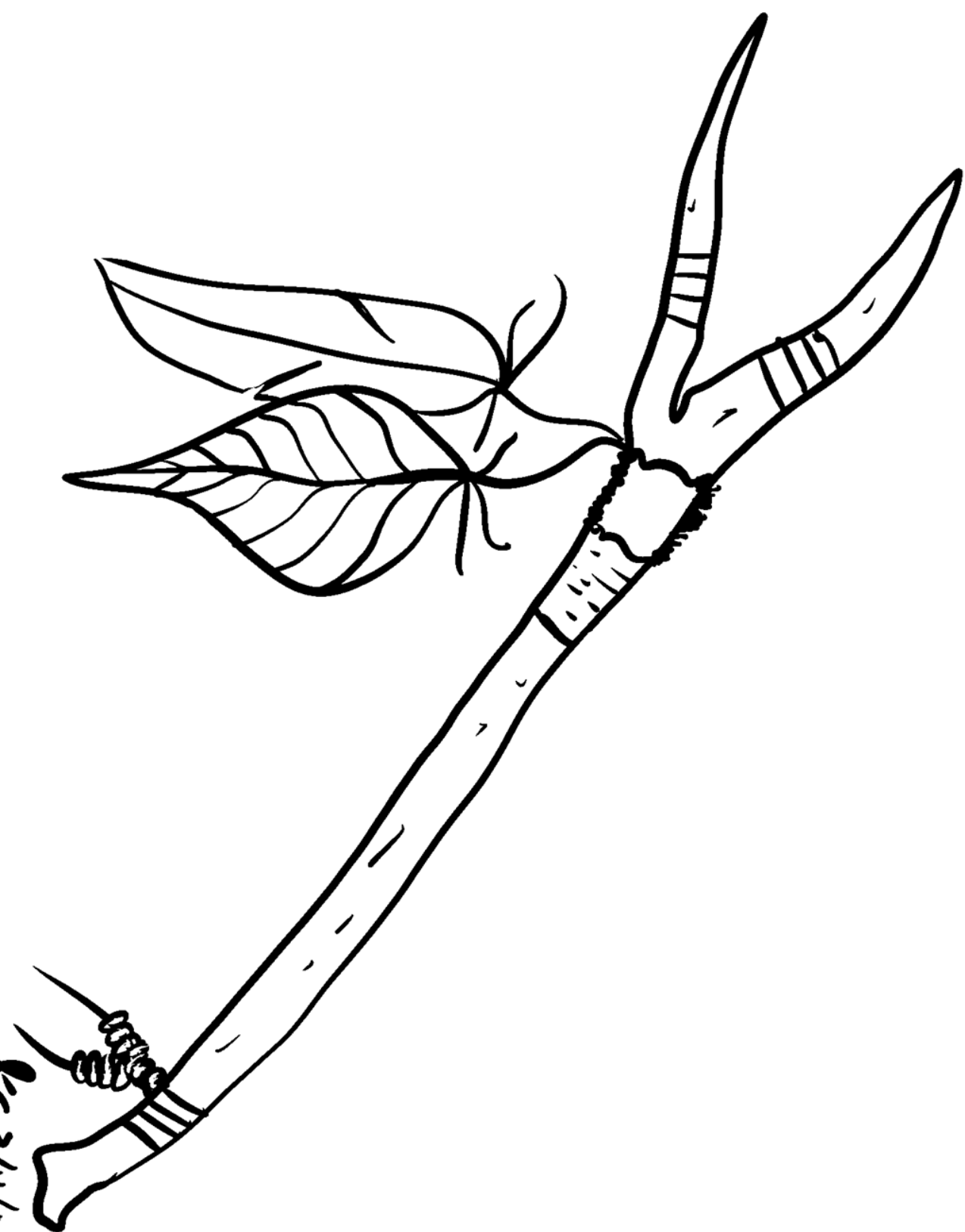
.... Mnookmi - Spring brings new leaves, and free flowing sap to savour.

.....Niibin - Summer, the leaves are full and provide life giving medicines, air, and shade from the sun

.....Dgwaagi -Autumn brings us beautiful colors , fall harvests and the fallen leaves provide annual fertilizer

.....Biboon - The winter brings bare branches and sleep, until it's time to re-awaken. The snow covers our mother earth , as a blanket, covers us while we sleep.





Talking Stick

- This is not just a pretty decorated item, it is a very important tool that we create from natural items , to remind us to be truthful and respectful when we are sharing ideas and thoughts. Feathers placed on it, remind us to always try to see all perspectives, like the bigger picture as seen from above. Deer hide can be used to represent 'gentleness' when we speak. We can add 'quills', to represent how our words can be sharp and painful. We can add rabbit fur, to remind us to listen.. with 'big ears'. In a sharing / talking circle, only the person holding the stick is permitted to share their thoughts. Do not interrupt, it is their time. Quite often it is used in a one on one situation, with each person passing the stick to the other, to 'repeat exactly' what has been said, to confirm it was 'heard'. This important tool was/is also used in Sentencing Circles (Indigenous Judicial System). The whole community gathers and everyone is allowed to express their feelings about the person and the crime committed. (for example, it isn't just the person accused, or the victim, as one lady shared ... " you robbed my neighbor, but it made me afraid that you might also come and break into my house, causing me anxiety and worry"). Everyone in the community has a contribution to this process and decision of consequences.





Sherry Crawford is an established artist who grew up on the shores of Anderson Lake, and Paudash Lake near Bancroft, ON. Her Algonquin roots have had her picking up the pieces of her Anishinaabe Culture for over 20 years. Embracing spiritual and traditional teachings have brought honour and humility to her life and her art.

During a Shaking Tent Ceremony years ago, Sherry was given her Indigenous Ceremonial name; White Bear Standing. She is proud to connect with her inner spirit. You will notice how it presents itself in many of her pieces.

Sherry is an a member of the Kijicho Manito Madaouskarini Algonquin Nation in Bancroft, Ontario. She believes in the holistic approach to life, and strives to live by the 7 Grandfather Teachings. Love, respect, truth, wisdom, honesty, bravery & humility. She is a peaceful advocate for Indigenous rights and strives to bring about positive change through her art, social work, and service.

www.whitebearstandingcreative.ca

