

in the hopes that we'll turn a blind eye to the violence being perpetrated against our own people—and some of us have. "As a result," Alfred argues, "they continue to play their designated and essential role in the colonial system" (44).

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¹Throughout this paper, I use First Nations, Aboriginal, Indigenous and Native interchangeably to refer to those individuals who identify as First Nations (status and non-status), Métis and Inuit, as these terms are generally accepted and used by the people they are intended to define. I resist using "Indian," as it is a colonial fallacy and construct—perpetrated through the *Indian Act*—meant to denigrate and marginalize First Nations people, and whenever possible, I try to identify and name specific communities and nations by their proper Indigenous names. In terms of referencing, however, I have opted to retain the terminology used by the author(s) as a means of ensuring the integrity and accuracy of the original material.

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JOANNA M. WESTON

Loss

Mother lost
the green glass brooch
Father gave me

dropped it
between apple tree and lavender
somewhere on the path
to becoming an emerald

I clipped grass with scissors
turned soft earth
found a knife patterned with fish
and a spoon engraved with leaves

she sketched patterns of bark
details of miniature:
an ant on a grass stem
a speed of red spiders
while I wept
the emptiness of green

Joanna M. Weston has published internationally in journals and anthologies including The Missing Line (Inanna Publications, 2004).