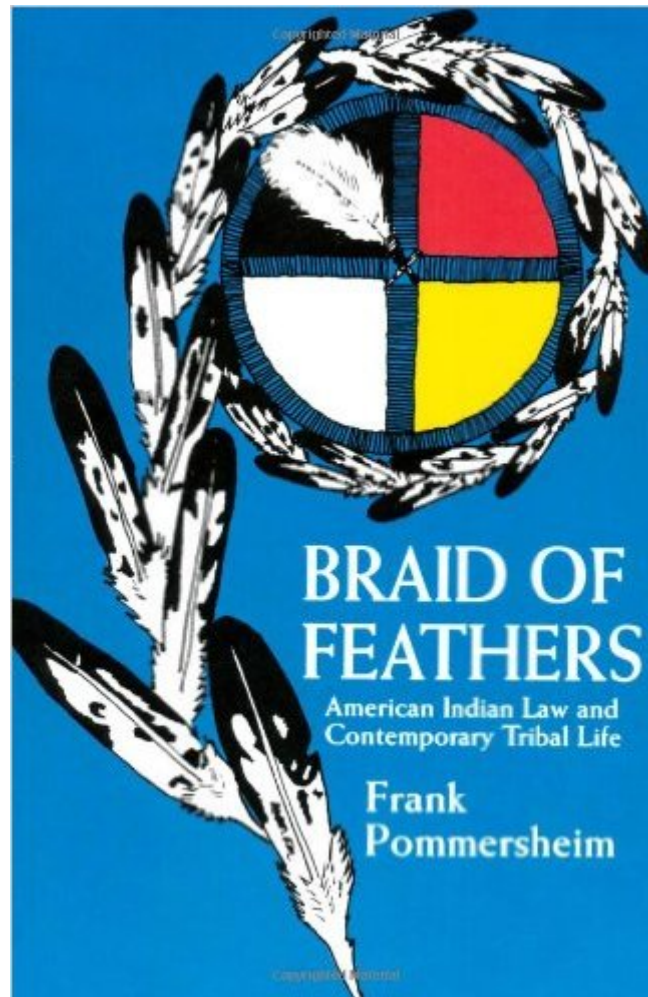


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# Braid Of Feathers: American Indian Law And Contemporary Tribal Life



## Synopsis

In this ambitious and moving book, Frank Pommersheim, who lived and worked on the Rosebud Sioux Indian Reservation for ten years, challenges the dominant legal history of American Indians and their tribes; a history that concedes far too much power to the laws and courts of the "conqueror." Writing from the perspective of the reservation and contemporary Indian life, Pommersheim makes an urgent call for the advancement of tribal sovereignty and of tribal court systems that are based on Indian culture and values. Taking as its starting point the cultural, spiritual, and physical nature of the reservation, *Braid of Feathers* goes on to trace the development of Indian law from the 1770s to the present. Pommersheim considers the meaning of justice from the indigenous point of view. He offers a trenchant analysis of the tribal courts, stressing the importance of language, narrative, and story. He concludes by offering a "geography of hope," one that lies in the West, where Native Americans control a significant amount of natural resources, and where a new ethic of development and preservation is emerging within the dominant society. Pommersheim challenges both Indians and non-Indians to forge an alliance at the local level based on respect and reciprocity; to create solidarity, not undo difference.

## Book Information

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## Customer Reviews

I like thin books with thick subject matter. I also like book titles that herald the contents. This book does both. In an essay of 200 pages, Frank Pommersheim, a Lakota tribal judge, artfully braids

together the variegated feathers of tribal sovereignty. Experience, Culture, History, Language, Politics, and Law, not just Acts of Congress (treaties, statutes), decisions of the United States Supreme Court, and executive action (orders and regulations) shape, limit, and ultimately enhance or diminish tribal sovereignty. The author, sometimes poetically, sometimes polemically, but always pointedly argues that tribal courts are the fundamental institution of legitimate, authentic tribal self-determination.

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