



# SHADOWRUN



SHADOWS IN FOCUS : CITY BY SHADOW

# CHEYENNE



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# JACKPOINT

CONNECTING TO JACKPOINT VPN...  
...IDENTITY SPOOFED  
...ENCRYPTION KEYS GENERATED  
...CONNECTED TO ONION ROUTERS

>>>LOGIN: XXXXXXXXXXXXXXXXXXXX  
>>>ENTER PASSCODE: XXXXXXXXXXXXXXXXXXXX  
...BIOMETRIC SCAN CONFIRMED  
YOU'RE IN. USE IT WELL.

◉ "EYES ON THE FUTURE DO NOT ALWAYS SEE THE GROUND THEY STAND ON."

## JACKPOINT STATS

193 Users are active  
on the network

## LATEST NEWS

◉ The best place to be is directly behind the ones gunning for you. – Martin

## PERSONAL ALERTS

- ◉ You have **37** new private messages.
- ◉ You have **52** new responses to your JackPoint posts.
- ◉ Your scheduling agent has allowed three more privates parties to be added to your band's activity list. This conflicts with your arranged meeting with "Mr. J"
- ◉ Your Current Rep Score: 7,214 (89% Positive)

## THE INNER CIRCLE

There are no Members online and in your area.

### Current Time:

15 Feb 2077, 1345 hrs

## WELCOME BACK TO JACKPOINT, OMAE:

Welcome back to JackPoint, chummer; your last connection was severed 37 minutes, 29 seconds ago.

## TODAY'S HEADS UP

◉ Here's what the powerful Sioux know, maybe you should learn. – Glitch

## INCOMING

- ◉ The Matrix has become the home of a number of different "friends" [\[Tag: 10 AIs\]](#)
- ◉ Sometimes, it is all about the nuyen. [\[Tag: Starving the Masses\]](#)
- ◉ The Neo-Anarchists aren't the only ones who gather in tribes. [\[Tag: Virtual Tribes\]](#)
- ◉ On JackPoint we even show the evil of the evil some love. [\[Tag: 10 Terrorists\]](#)

## TOP NEWS ITEMS

- ◉ The Metroplex Guard confirmed the two explosions from yesterday afternoon were a strike against a terrorist cell hiding in Redmond. The Guard opted to use precision guided munitions rather than risk its personnel in the Barrens. The spokesperson confirmed the strike was coordinated with the representatives on Council Island to mitigate the possible misinterpretation of the cruise missiles' flight paths. [Link](#)
- ◉ Knight Errant's efforts to pacify the populace of White Center took another hit today, as a video of their officers beating a Stuffer Shack employee and demanding an insurance payment was broadcast by KSAF. [Link](#)
- ◉ Renraku security forces arrested and tried three suspected pro-Philippine sympathizers two days ago. Their families have not commented on their impending executions. Human rights advocates are claiming the death sentence was for mentioning the nation in a favorable light, rather than any type of active espionage. [Link](#)



Silver breathed a long sigh of relief walking out of the back room in Phoenix's Tavern. The tedious meet was over. She had sold Mr. Johnson on her team's services—they got the job. Not only that, but she haggled a nice bonus from the nuyen-pinching Johnson for her team once the job was over. Overall, it was not too shabby of a performance for a relatively new face.

For the Ancient biker, though, doing well in the meet was only a small portion of the drek she and her team already had to plow through to get this job. Mr. Johnson had originally approached her and her team yesterday in Seattle for work in Cheyenne. And he insisted the formal meet for all the details and negotiation for the pay should take place here in Cheyenne today, in a very well-known, biased establishment that banned all Anglos—a group that included her entire team. She knew Mr. Johnson was trying to test her team's mettle, testing them to see how they could cope working outside of their comfort zone. To complicate matters, her team had a street samurai on it who used to be an UCAS army grunt. He was a troll who went by the street name "the Hammer," and Silver was certain that detail wouldn't escape the Johnson's attention. Current Sioux Nation policies banned any active or former UCAS military personnel from entering the nation. No exceptions. Which meant she and her team could not pursue any legal avenues to cross the border, even if their ethnicity wasn't a major hurdle for them to get legal visas for visiting the Sioux Nation.

They knew they had to fly under the radar to get this job, which also meant going through all sorts of hoops in the shadows to get them into the country within Mr. Johnson's timetable. And to make matters worse, the Hammer had served a tour along the border with the Sioux Nation near Bismarck, which meant some local SDF troops and Wildcat members likely still remembered him and might have felt compelled to complicate their stay in Cheyenne if they caught wind of the fact he was in town. So barring radical magical or cosmetic surgery to alter the Hammer's ugly mug, they had to make sure he stayed out of sight as much as possible while here, including not having him watch her hoop at the meet. And even if all that shit wasn't bad enough, she also learned that while he was in the UCAS army, the Hammer had harassed enough of the local smugglers who ran the Sioux/UCAS border to have caused them serious problems in crossing the border now, a couple of years after he got tossed out of the UCAS army. *Damn sins of the past.* Many of the local smugglers would simply walk away from any negotiations once they learned he would be involved. These logistical nightmares would have given even a veteran face headaches. Had it not been for her connections with the Ancients, and her willingness to incur debts to several Pueblo fixers in exchange for a silent, smooth border crossing, she and the rest of her team might still be stuck in Seattle looking for work. But they were here and on a job, thanks in no small part to Silver and her skill.

*Damn, I'm good.*

Even on her own, without support from her team, she managed to disguise herself and fool the bouncer, the bartender, and the rest of the patrons into leading them believe she was a Sioux Nation native. There were also a number of members of the First Nations gang inside the bar, so she had to be careful in disguising her Ancients' tats. First Nations and the Ancients might have an alliance, but things had been growing a little tense between them as of late. From what she had heard from the higher-ups back in Seattle, there were ongoing trust issues between the two gangs. It was better for her if she was identified only as a shadowrunner in nondescript street clothes and not as a member of the Ancients, as much as she hated to hide who and what she was. She even managed to play nice when one of the slots from First Nations tried hitting on her. It wasn't easy—she had to resist the urge to slam her beer bottle down on his head each time he tried to cop a feel—but she managed. *Glad I follow Sea, not Griffin.* Maintaining her composure for the rest of the evening, she had no difficulty getting through the club and into the meet. Now all she had to do was to walk out of the club.

As Silver moved to the front door to collect her weapons, she remained at a heightened vigilance, scanning the patrons of Phoenix's Tavern carefully, hoping her nanopaste disguise was still working, checking if anyone suspected she was nothing more than a poser. Thankfully, no one was paying her any special attention except for the lonely bar flies trying to undress her with their eyes. Even the First Nation slot who had initially harassed her was off in the corner, hitting on another woman. No one else tried to stop her, leaving her with an unimpeded path to the front door. Satisfied no one suspected who she truly was, she did not hesitate in her stride. She gave no indications of her lingering nervousness or growing discomfort. People could sense that, and she knew it was the first thing she looked for in people who didn't feel they belonged. Silver mentally forced herself to present an air of confidence, making sure her breathing was even and her hands remained steady as she reclaimed her guns from the bored-looking doorman and took off through the front door into the night air.

Relieved everything had worked out according to the plan, she relayed the success to her team when she hit the street. "The meet is over, chummers. We got the job. Head back to the motel for details and planning. I'll meet you there."

"Gotcha. Hammer is rolling out of the parking lot now. See you in ten," replied the youthful voice of the decker of the group, Megapulse.

Silver started walking down the street to her bike, feeling relieved. She could not wait to put on her Ancients leathers again, and be whole. It felt like she was betraying her very identity for this job, even though she knew it had to be done. The more she thought about it, the more her skin around her covered tats started to itch. She needed to get to the motel and take this crap off before she started scratching at the coverings and blowing her cover.





Lost in her own thoughts, Silver nearly overlooked the three men following her down the street; men about the same age as her. She noticed out of the three human teenagers, one had a led pipe, while the other two likely had switchblades in their hands. From the looks of them, each of them wore black and purple, with prominent tattoos of coyotes on their arms. Gangers. She wasn't familiar with this local gang, but that didn't make them any less dangerous.

Without making a sound, she meditated on her memories of the sea, saying a quick prayer to her mentor spirit. Moments later, she felt the familiar surge of mana rushing through her like a tidal wave, which she crafted into a protective aura around her body.

Not wishing to show weakness to the gangers, whom she knew she had to treat like a pack of wolves, she immediately turned around to stare down the pack. "What the fuck do you drekheads want? I've got biz to take care of."

"Chica, you seem lost. This isn't your town. We don't know you," replied what seemed to be the leader of the gangers. "That could be dangerous."

"What fucking business is it of yours?" spat Silver. "And know if you are thinking about trying anything, I'll lay you flat on your asses with broken bones and gunshot wounds. Maybe alive, maybe not. Doesn't really matter to me."

"We're just trying to keep the streets free of any pink-skin trash and any half-breeds we find roaming around. Your shade looks right, but your features look more like you're a half-breed. Or you may even have even less Native blood in you. We're here to find out which is the case. And if you have no Native blood, it's going to be a real bad night for you."

"Fuck you. I'm a full-blood runner from Laramie. I'm in town because business brings me here. My parents were Jishnu and Nascha Jenkins from the Arapahoe tribe. Laramie is where they lived, and where I grew up. And that's all the free biography you get. So get lost." Even though Silver wanted to end the confrontation right then and there by walking off, she knew better than turning her back on these gangers.

"How convenient the people you claim to be your parents are dead and have been for six years now," said the second ganger sarcastically.

"Their deaths were not so convenient for me," Silver replied harshly. She thought her anger sounded genuine.

"Tell you what. You tell us what this Native saying means in English, and we'll let you go. We'll chalk it up to it our mistake.." The third ganger rattled off a couple sentences in his native tongue.

Silver quickly checked her ARO screen with a translation program running, something which she has relied on regularly for her interactions while in the Sioux.

"Error. No Translation Found. Error #34421."

*Shit!*

Silver urgently texted Megapulse. "I fucked up. Three gangers are jumping me. Get your asses here now!"

Silver quickly assessed the situation. The gangers were far too close for her to use her pistol. With all likelihood, the one with the pipe would be able to knock it out of her hand—and break her hand in the process.

She had no choice. She called upon the mana flowing through her and started casting.





**POSTED BY: MIKA**

Cheyenne is a subject that is best discussed by someone familiar with the area and familiar with the people. I've spent most of my life in the Cheyenne sprawl and have regularly revisited it in my adult years. I have plenty of contacts there, so this is my backyard. I know what I'm talking about. Doubt me all you want (hi, Ma'Fan!), but I know this stuff. Anyone can throw in some extra knowledge, but if you all could give me the benefit of the doubt for once, it would be novel.

- Also novel: One of your pieces that is totally unbiased and accurate. We'll see if you can pull it off.
- Ma'fan

According to current, big-brother-style monitoring of SINS, the current population of Cheyenne is close to three million metahumans (2,950,783, for those who get off on exactitude). There is no precise count of the SINless within Cheyenne, but it is believed to be relatively small compared to other sprawls of Cheyenne's size. My best

guess based on my personal experience is that it numbers less than a hundred thousand. And many of those SINless metahumans are from the small, unlawful Anglo groups who linger in Cheyenne; gangers, shadowrunners, criminals, members of tribes that are not officially recognized within the Sioux, etc. The Cheyenne sprawl does a very good job making sure everyone who is a permanent resident has a SIN, particularly those with a tribal affiliation. Most metahumans in the Sioux Nation take pride in their heritage and don't mind being in the system and identified with a particular tribe. Being a part of a particular tribe and its traditions is very much a part of who you are as an individual. For myself, I am proud to identify myself as a member of the Lakota tribe.

It also doesn't help the SINless community that the Cheyenne sprawl has some of the most stringent laws in North America mandating SIN possession and use. And believe me, these laws are heavily enforced. Those caught without a legal SIN who cannot prove a tribal affiliation are usually jailed for up to a year, given a criminal SIN, deported to their native country, and are barred from ever





returning. If a native country can't be determined, you'll likely be deposited randomly across whatever border the Sioux National Police feel like dumping you. You'll likely be dropped off in another Native American Nation such as Pueblo or the Salish-Shidhe Council if you're lucky and you don't cause the authorities too many problems; or the UCAS, Tsimshian, or the Algonkian-Manitou Council if you pissed them off. They'll likely drop you off tens of kilometers outside of any sprawl, where you might freeze to death during the winter, or be killed by any number of dangerous paranormal critters while hiking to the nearest sprawl. Or in the case of Tsimshian, you'll likely be killed by any number of toxic shamans or toxic free spirits you might stumble across. These extreme examples encourage the SINless to get a legal SIN, or encourage them to obtain and use fake SINS at all times. Or just get the hell out of the Sioux Nation altogether.

To put it in perspective, Cheyenne is a slightly smaller sprawl than Seattle. So if you're an urban dweller, you will certainly enjoy Cheyenne and all the nightlife and the attractions this modern sprawl has to offer, from state-of-the-art night clubs and trendy luxury restaurants to exciting combat bike matches featuring the Sioux Nation's own Apache Mustangs. Cheyenne has it all for those expecting a comfortable and high lifestyle, including five-star hotels. Those of you who think the Sioux capitol is still stuck back in the days of the Old West will be in for a pleasant surprise. And maybe you can rethink your dusty stereotypes.

For those who appear to be Anglos, frequently referred to as "pinkskins" by the locals, or for those who belong to tribes that are not indigenous to the Sioux Nation, be warned: There is still a significant amount of distrust and prejudice that can be experienced not only in Cheyenne but throughout the rest of the Sioux Nation. The general sentiment is that if you are an outsider with no close ties to the community, then you are someone not to be trusted, and your motives are automatically suspect. In many cases, if you are labeled as an Anglo or as an outsider, you are not permitted to patronize certain establishments. This is even true if you are from one of the tribes of the Sioux Nation, but not the right one. There are many locations in Cheyenne that only cater to members of a specific tribe, and they deliberately leave everyone else out in the cold. Even if you are allowed to visit an establishment, be prepared to speak to both the employees and the patrons in the language of the dominant tribe for that establishment until you are told you may speak another language. It is respectful and frequently expected. Make sure whoever is doing the talking for you and your team is relatively fluent in the dialect of the particular tribe. Linguasofts frequently have errors, do not cover the entire vernacular for the tribe, and may not allow the user to come off sounding like a native speaker. Tribal members can frequently pick up on people trying to speak their language who are not otherwise familiar with it. And trust me; some of the local languages can be difficult to pronounce properly if you

are not a native speaker. Those caught using technological aids are seen as insulting both the culture and the individual you are speaking with, and you might end up causing trouble because of this perceived slight. Tread carefully in Cheyenne, chummer. Even though I enjoy technology and make the most of it when I can, I personally would not attempt to use a linguasoft when dealing with others outside of my tribe.

The Sioux Nation deliberately makes visiting their nation difficult for both Anglos and outsiders. Anyone coming into the nation is thoroughly scrutinized by the Office of Military Intelligence (OMI) first, with paperwork that could take weeks, months, or even years to be approved. Runners who wish to get into the country without this scrutiny need to be smuggled in. And yes, if you are considered to be an Anglo or an outsider who is legally allowed to be here and aren't affiliated with a corporation that could get you better living quarters, you will likely be residing on a reservation such as Butte, or you will find yourself living in parts of Cheyenne that tend to be less desirable. As such, the tourist industry from Anglo nations has suffered; many in my nation prefer it that way. However, once an Anglo or an outsider has achieved official resident status and has started building up relationships with the locals, this prejudice typically gives way to respect, and more doors open for them. Just ask the proprietor of the bar Oasis, who is a retired Anglo shadowrunner. He has been running his joint in Cheyenne since after the second Matrix Crash and has had no problems keeping the respect of the locals. Although daunting for outsiders at first, gaining the trust and respect from the locals is well worth the effort and will make any stay in Cheyenne that much more enjoyable—and perhaps even profitable.

- There is a small but growing minority in Cheyenne that doesn't care for how Cheyenne is developing. There are just too many outsiders for one, and the corporations keep bringing in more each year. And they all act fucking superior to us and believe they own the place! They think they're untouchable by Sioux laws because they are affiliated with a corporation (which is, of course, not true). Others believe the rapid growth of the sprawl is endangering the land, threatening what used to be a fairly pristine ecosystem. Our corporate friends tell us that they respect the Sioux ways and respect our customs about honoring the land, but then they engage in things like illegal dumping, illegal strip mining, and violating our air-pollution regulations. Anglos have always proven untrustworthy, and it is foolish for our Council of Chiefs to take them at their word. Deception and greed are the weapons of the pinkskins, and they should hold no place within our sprawls. The last thing we want is for our nation to be raped and pillaged and have it look just like Tsimshian.
- 17-321
- Enough with the racial slurs. Cut it out or be banned.
- Glitch





- Just so you know the consequences of using a fake SIN in the Sioux, if you are caught with one and you are what the authorities consider to be an Anglo, you are looking at five to ten years in jail, not one year like you would face if you were simply SINless. Now, if you are caught as a Native American poser, trying to pull off an American Indian disguise and the fake SIN identifies you as part of a particular tribe, you're looking at twenty to twenty-five years in jail. And you can forget about getting an early release based on good behavior. The Sioux don't believe in that kind of justice. The sentence you get is the sentence you will be serving. They take tribal affiliation seriously in the Sioux. Just beware of the penalties you might face before you try to do something stupid. Sioux jails are not very hospitable in the first place, and even less so for Anglos doing time in them.
- Sticks
- So there's a lot of talk here about "Anglos." How do the people of the Sioux define someone as an Anglo? Is it merely skin color?
- UCASian
- No, as Mika has implied, there are basically two types of discrimination to be found in Cheyenne: one based on the color of skin and how you look, and the other based on whether you are a member of a recognized tribe in the Sioux. If you are not a member of one of their tribes, you are still considered an outsider, and there is a certain amount of distrust there. And it depends on which aspects of society you're talking about. Those on the streets care a lot more about how you look and your skin color than your tribe. That's just the way it is. It has been that way for some time, and will be for the foreseeable future. The wealthy, the powerful and the government tend to care more about the tribe you belong to, if any. If you belong to the right tribe, you can get preferential treatment. If not, others of the right tribe will get priority. You'll likely get harassed more by law enforcement if you're considered to be from the wrong tribe, and you'll get yourself noticed a lot more than someone else who is from an indigenous tribe. But make no mistake about it: If you are considered to be an Anglo or look like it, you're going to see a lot more prejudice than if you are a Native American from another tribe or nation, particularly at the street level.
- Lanchek
- Given how the Anglos from the former United States government tried to exterminate our people as part of a blatant act of ethnic cleansing, I would say their distrust and bias against Anglos in particular is warranted.
- 17-321
- The problem with tribal identity even impacts local runners. If they need someone to do the talking to a member of another tribe, and tribal identity matters in those circumstances; often times they will simply hire a face from that particular tribe to get the job done. There are a lot of faces in Cheyenne that work as independent contractors, hired by shadowrunners to make the connections that otherwise would be impossible for them. These runners will frequently offer their services to outsiders as

## FACTS AT YOUR FINGERTIPS

**Population of Cheyenne:** 2.9 million

- Human: 72%
- Elf: 4%
- Dwarf: 3%
- Ork: 16%
- Troll: 1%
- Other: 4%

**Per capita income in Cheyenne:** 34,500¥

**Below poverty level:** 13 percent

**Estimated SINless:** 4 percent

**Megacorporate affiliation:** 25 percent

**Tribes:**

- Lakota
- Dakota
- Nakota
- Arapaho
- Crow
- Cheyenne
- Lumbee
- Mohawk
- Potawatomi
- Mohegan
- Cherokee (Tsalagi)
- Choctaw
- Navajo
- Cree
- Ojibwe (Plains Chippewa)
- Shoshone
- Delaware
- Hidatsa
- Mahican
- Seminole
- Oneida
- Creek
- Apache
- Onondaga
- Chickasaw

**Air travel:** Cheyenne Regional Airport (to be replaced with an international airport in 2078)

**Ground travel:** Highway 25

well. That's the good news. The bad news is these independent contractors understand how valuable their services can be, and as such, can be expensive.

- Henry Wildshadow





- Their services are a lot cheaper than resorting to bio-sculpting and other extreme modifications just to fit in.
- Plan 9
- Let's change the topic to something a little bit less controversial. Responding to what 17-321 had said, the Sioux's environmental laws are just like their laws regarding their SINS: very tough. Sure, I'm certain that the corps may attempt shortcuts and try to cut costs that may lead to the harming of the environment, but if they were ever found out, there would be hell to pay from the Bureau of Resource Management. Punishments could include being kicked out of the country and barred from ever returning—a mighty steep price. Not signing the Business Recognition Accords has given the Sioux Nation a distinct advantage over the corporations within its borders. They have to play nice with local laws or else.
- Mika
- Provided the Council of Chiefs or tribal judges have the will to enforce them, yes, I would agree the laws would work. Problem is, as both you and I both know, the Council of Chiefs like to turn a blind eye to their corp friends and have been doing so for years now, especially when there are large sums of nuyen involved. Laws only have teeth when they are enforced. And if it's not them, it's corrupt members in the Sioux National Police who are on the take and who are not above fixing reports and placing blame elsewhere to protect their corporate donors, even if it means placing blame on other tribal members instead of the foreign corporations. And don't try and tell me it doesn't happen, I've seen it happen first hand. If it's not the cops doing the rigging of reports, it's the judges, rendering verdicts to protect the guilty.
- 17-321
- Although the legit tourism industry has been suffering under the heavy-handed rules imposed on it by the OMI, smugglers here have seen a booming demand for their services from people wanting to be snuck across the borders with no questions asked. I should know—my own bank accounts have been flourishing because of it. Thanks guys, I appreciate it! Keep the work coming!
- Storm Cloud

One of the things that sets Cheyenne apart as a bustling and vibrant sprawl today is at the heart of the city, you have the Sovereign Tribal Council headquarters and its surrounding office complex which plays host to representatives of each of the member nations of the Native American Nations (NAN) and its associated government agencies. You have the local sprawl government, and then you have the national government, represented by the Council of Chiefs and the Council of Elders, located in downtown Cheyenne. With all these government officials and agencies concentrated in one city, it brings with it a horde of lobbyists and lawyers of all types, all attempting to influence policy and establish laws that are beneficial



to their employers. With such a conflux of the politically connected and the elite in one sprawl, you also get Big Business catering to the wants and needs of the elite and powerful, reaching all the way up the food chain to the megacorps and all the way down to lowly single-A corporations. All this economic activity regularly fills Cheyenne's coffers with a drekton of nuyen each year, bringing in an estimated six billion nuyen annually, making it by far the wealthiest sprawl in the Sioux Nation.

Within Cheyenne, as well as other parts of the Sioux, the megacorporations and some AA corporations have made arrangements with the Council of Chiefs to operate mostly autonomously within Sioux Nation borders. Megacorporations do not officially have extraterritorial status, as the Sioux Nation has not signed onto the Business Recognition Accords, but with the sweetheart deals the corporations have gotten from the Council of Chiefs over the years, they have extraterritoriality's essence. The corporations just need to make sure the Council of Chiefs are happy with this backroom arrangement, which pretty much means lining the current Chiefs' pockets with nuyen and making sure there are cushy office jobs waiting for them once they leave office if they so desire, and paying limited amounts of taxes to the sprawl to make the local





population feel that they are contributing to the welfare of city. This in turn makes the Cheyenne city chief and his advisors happy and keeps them from complaining too loudly about any wrongdoings perpetrated by the megacorporations inside Cheyenne. After all, any problem can be solved by the right amount of nuyen.

If there is a downside in Sioux politics here, it's that there is no shortage of corruption at the highest levels, though it tends to be discreet and is nearly impossible to prove. The members of the Council of Chiefs know that if their misdeeds are ever caught, they will be made an example of. The last chief caught up in a corruption scandal was from the Dakota tribe, and she paid a high price. She is still serving her prison sentence, despite having been convicted back in 2050. As such, the Council of Chiefs have gone to greater lengths to hide their corruption over the years, using runner teams from outside the Sioux Nation to make drops containing paydata to either the corporations or the local mob, or pick-ups of certified credsticks from the corporations. They use untraceable bank accounts and are careful about living within their means so as not to present hints of impropriety. But it has become clear to the people that the Council of Chiefs are profiting off of their hands-off arrangement with the corporations, and what the Council of Chiefs may be doing in their council chambers might not always be in the best interests of the people or their tribal traditions. As such, the cries to reform the Sioux government are growing louder from various policlubs throughout Cheyenne. Whether any change will actually happen is an open question. The Sioux Nation government is well known for being fairly stagnant in its policies and resistant to change, and it is in fact propped up by its highly capable military and a very adept intelligence-gathering apparatus. This puts it in a position to put down any types of revolts or demonstrations, especially under the vigilant watch of Sinopa, the current head of the Office of Military Intelligence. This is one of the reasons why most policlubs calling for reform are underground groups, and most of whom are wanted by both the Office of Military Intelligence and by the Sioux National Police.

- Yeah, really if the last example of a chief being caught for corruption was twenty-five years ago, than it would suggest pretty much everyone there is satisfied with the status quo and are complacent. That, or it is way past time for another example to be made out of one or more of the Chiefs to make sure they stay in line.
- Smugsly

Since being allowed to operate within the Sioux Nation borders, the corporations have taken advantage of the nation's generosity—some would say complicity—in Cheyenne by establishing several high-tech research facilities near the University of Cheyenne. These research parks and facilities often mirror what is happening at the

University of Cheyenne, which has an academic program that focuses on Matrix-related fields of research and development, as well as fields of applying high-tech solutions to the Sioux Nation's other main industry, that of agriculture and intellicrops.

- To be fair, the megacorporations hire a lot of locals to work in their high-tech research facilities, particularly those graduating from the University of Cheyenne. So they are not technically busing all their employees into the country. I might not agree with all their propaganda, but according to the Council of Chiefs, the megacorps are contributing to the economic prosperity of the city by helping to keep unemployment low for Sioux citizens. The last estimate of unemployment in Cheyenne was around 15.2 percent. I mention this because it's always important to see both sides of the argument, and to see why the Council of Chiefs may like to keep them around (besides just for the bribes).
- Snopes
- You might say they are hiring locals, but I would say they are stealing locals and their talent from their own people. Their talents should stay here locally to benefit the tribes, not benefiting a faceless corporation and then spreading the fruits of their talents outside our nation, including to those whom we still consider our enemies.
- 17-321

## GOVERNMENT

The main governing body for the Sioux Nation is broken down into two councils: the Council of Elders and the Council of Chiefs. It's been that way since 2018, when the Sioux Nation was established following the Treaty of Denver. Each body is made up of twenty members. For the Council of Chiefs, each member serves a single five-year term. According to the laws given to them by the Council of Elders, no one on the Council of Chiefs may serve for longer than one term. Many Council of Chiefs members have openly expressed their interests to serve longer and have lobbied the Council of Elders over the years to dismiss this "archaic notion" of a term limit. So far, the Council of Elders has not caved into these demands, which has only exacerbated existing tensions between the two councils. All members of the Council of Chiefs are selected by the Council of Elders.

- I'm sure the corporations would love to see the same people stay in their role as chief for longer periods of time as well. After all, it must grow tedious that after only five years, you have to start the ball rolling all over again on a bunch of new Chiefs that you have to work on from scratch to get into your good graces and willing to take your bribes. All the while hoping the vast majority of them are cynical and jaded slots that can be manipulated, and not idealists who would gladly have you





arrested for trying to bribe a tribal official. And since it takes time to convince a Chief to do your bidding, that means less time the chief could be useful to a particular corporation. Five-year teams, in the grand scheme of things, are not that long.

- Cheyenne Sam
- This is why a vast majority of corporations approach the candidates before they are even appointed to the council. That way they get the full five years out of the chiefs. And this is also why the corporations are so interested in finding ways to “help” elders pick the candidate pools for these seats. That way they can stack the deck in their favor from the very start.
- Lanchek

On the other hand, the Council of Elders is appointed for life. Trust me, this disparity in term has generated plenty of strife between the two councils over the years, strife that has yet to be resolved. And that’s just one of many issues plaguing the councils. Once one member of the Council of Elders dies while in office or is unable to perform their duties, the Council of Chiefs appoints a successor. By law, it takes fourteen members of the Council of Chiefs to successfully appoint a new member to the Council of Elders.

- Being given a for-life term doesn’t mean the members of the Council of Elders are untouchable and can’t be removed from office. It just means it doesn’t happen very often. And it also doesn’t mean an Elder can’t choose to step down before they come to the point that they die in office. The Council of Elders’ members can be removed if they are successfully prosecuted for crimes they have committed. This can be done as a function of the Council, voting to remove one of their own for misconduct. For the record, no Elder has been removed from office in this kind of disgrace in the history of the Sioux Nation. They may also be removed by the Council of Chiefs for displaying an incapacity to carry out their obligations, such as in the case of health problems or mental instability. This is basically considered a nuclear option for the Council of Chiefs because it’s a surefire way to piss off the Elders. The Elders would prefer to take care of the matter as an internal matter and not have the decision taken away from them and carried out arbitrarily by the Chiefs. Again, this option has never been used. But the option does exist and could very well be employed at any time during the current standoff between the Council of Chiefs and the Council of Elders.
- Kay St. Irregular

The Council of Elders and the Council of Chiefs have two high-rise halls that stand across from each other in downtown Cheyenne. The buildings for these two councils are difficult to miss in the downtown area, with the Council of Chiefs building being one of the largest in Cheyenne, standing sixty stories tall. For those that know how Cheyenne was laid out prior to the Sioux Nation breaking away from the former United States, their buildings are delib-

## AETHERPEDIA: CHEYENNE CLIMATE

Cheyenne’s weather is no different than the climate found in other parts of the Sioux Nation; it tends to be volatile and chaotic. Temperatures in Cheyenne can vary greatly in any season (and on any particular day), going from the extreme –25 degrees Celsius in winter to at 35 degrees Celsius during the summertime. Sudden storms are known to spontaneously erupt over Cheyenne, dropping several centimeters of water in mere moments. These extreme conditions go beyond what used to occur prior to the Great Ghost Dance. Floods, tornadoes, and blizzards have all become commonplace in the capital, and the people there have just adapted to their random occurrences. These violent storms have proven profitable for the corporations, particularly those that are invested in construction. Random thunderstorms have been known to drop enough precipitation to equal a category 2 hurricane. Possibly as a combination of the turbulent weather and strict environmental standards, Cheyenne has among the cleanest air in North America, generally free from acid or other air contaminants.

erately erected on the site where the old Wyoming state capitol used to stand.

## NATIONAL GOVERNMENT

When the Sioux Nation was first formed in 2018, the new government established the Council of Elders with five founding Sioux tribes. In the ensuing years, the Council of Elders would establish the Council of Chiefs to manage the daily operations of the nation at large, and would come to incorporate another twenty tribes into the government structure via tribal compacts. Many of these tribes had been displaced during the war with the former United States government and had their populations wiped out by the Anglo’s so called “re-education” centers, and later by their naked efforts at genocide. Because of their participation in the Great Ghost Dance War and all the blood they shed in the war effort, many felt that these small tribes and bands had earned the right to have a voice in the new government and be recognized as official members of the Sioux Nation. And many also felt the urgency to ensure their unique cultures would be preserved by giving these displaced tribes a new home.

It would become apparent that one of the first challenges for both the Council of Chiefs and the Council of Elders was determining the size and make-up of each council. Some advocated for basing representation on population size, which would have overly favored the larger tribes indigenous to the Sioux territory. Others favored plans to have each tribe represented on each council by a chief and elder they had selected, leading to each coun-





cil having twenty-five seats. Many feared that this system would still allow for the larger tribes to band together and oppress the smaller tribes by forming large voting blocks. There were other concerns that the larger the councils got, the greater the chance of crippling gridlock. Ultimately, it would be decided through long and sometimes combative debate that certain tribes would share a seat and enjoy what would be called “staggered terms.” One term, one tribe would have a member sit on the council. For the subsequent term, the other tribe that shared that seat would be allowed to have their representative on the council by having one of their Elders appoint someone from that tribe to the Council of Chiefs. The tribe that had been in power would then be out of power for the next five years. In theory, this would allow all tribes, no matter how big or small, an equal voice on the two councils. And the power-sharing component would ensure that a particular tribe could not continually impose its will and desires on the other tribe. Once the largest and most influential of the tribes (the Lakota, Dakota, and the Nakota) finally agreed to share a single seat along with some of the smaller tribes, it was finally determined how the council seats would be divided. This was not a perfect plan, or even a perfect compromise by any stretch of the imagination, and even today there are many who still complain about the unfairness of it all. Many still call for a system of “one tribe, one seat, one chief, one elder.” But being a Sioux citizen, I’ll you that it is probably never going to happen. The Sioux council has become an established and ingrained institution, one that will resist major change in how they do things to the bitter end. Things have been set up, the system has been working, and that’s how they’re going to stay.

Despite various grumblings about the system, this initial plan for power sharing amongst the tribes seemed to defy the odds and actually work well. That is, until recent years, when certain tribes and their elders began to disregard these agreements and continued to nominate members from their own tribes for consecutive terms while ignoring the wishes of the tribes with whom they shared a seat. To get around the notion of power sharing, there was a major loophole in the law that members of the Council of Elders could use to get away with nominating members of their same tribe over and over again. This loophole requires the most qualified candidate with the strongest leadership skills from any particular search be nominated as the Chief or Elder. Nowadays, it is not that all that hard to falsify credentials and coach a particular candidate in giving all the right answers in an interview session, especially if you already have access to the questions. Measures can also be taken, usually by shadowrunners hired by the Elders, to make opposing candidates look weaker by tarnishing their records or reputations. So far, only a few of the smaller tribes have engaged in this politicking, and it has led many Sioux citizens to become even more cynical of their government (even though they won’t tell you that to your face, in fear of being labeled a troublemaker by

the OMI). And worse still, it is causing a significant crisis for both the Council of Elders and the Council of Chiefs as the larger tribes begin to look at doing the same thing. Should the larger Sioux tribes (Lakota, Nakota, Dakota tribes in particular) engage in such behavior, there is no guarantee that the two councils as they exist will survive. Will it lead to civil war? Not likely. Will it lead to civil strife, and a fracturing of a nation that up to this point has prided itself on tribal unity, weakening it on the international stage? I can almost guarantee that. Once that particular thread has been unwoven by one of the big tribes saying they won’t play by the rules, the rest in this very uneasy tapestry could very well collapse.

Another challenge arose for the new council when the members realized that after their terms were up, an entirely brand-new council would be appointed. All experience from the previous council would be lost, and after five years, the government would basically be starting over from scratch. It was voted on and approved in 2021 that ten of the council seats would have their initial term limit extended to seven years, and then return to five years after the first term. From what history tells us, there was a lot of resistance to that plan, but the council eventually approved it. So now, half of the Council of Chiefs were appointed this year (2075), while the rest will be appointed in 2078. Although it was necessary to ensure continuity of governmental functions by having staggered terms, many of the smaller tribes felt resentment that most of the larger tribes and their chiefs got the longer terms of office, and those tribes got the better end of that deal. That slight has turned into yet another grudge many tribal leaders carry around with them decades later, and it is yet another reason why so many tribal leaders feel that there is a need for reform of the Sioux Nation government.

## COUNCIL OF CHIEFS

Despite only being in office for five years, the Council of Chiefs still holds tremendous power over the government operations of the Sioux Nation. They have the ability to pass new legislation, and they appoint heads of the various bureaus, which have terms ranging from three to ten years. The heads of these bureaus in turn determine how their bureaus will be organized and how they will function. Typically, they’re organized in ways that will be appealing to the Council of Chiefs, those that were responsible for putting them into office. In the Bureau of Justice, for example, the head of the bureau appoints tribal judges to lifetime terms. These judges will likely be ones “suggested” by the Chiefs for these posts. The only way these judges can be removed from office is by a full vote from the Council of Chiefs. The head of the Civil Enforcement Bureau has considerable influence over the command structure, and the loyalties of those in the higher levels, of the Sioux National Police. Similarly, the head of the National Security bureau has great influence





over the command structure of both the Sioux Defense Force and the Wildcats. Because of this influence, the various Chiefs are considered significant power brokers in Sioux politics, shaping all the nuances of the Sioux government, and typically shaping the course of the government long after they are out of office. These are the men and women gathered in Cheyenne who currently wield that power, and these are the individuals that the megacorporations would like to have in their pockets.

## SIoux SEAT

The Sioux seat on the Council of Chiefs is always held by a Chief from one of three major tribes: the Lakota, Dakota or the Nakota tribes. This is the only seat on the tribal council that is shared by three tribes. Since these tribes are among the largest tribes, many have questioned the wisdom of them sharing power instead of having individual seats on the council. Despite this point of contention, the three tribes have established a solid power sharing system. Currently, the Dakota tribe holds the seat on the Council of Elders. The sitting member of the Council of Chiefs is Chief Matoskah Wise Thunderbird, from the Lakota tribe. Chief Wise Thunderbird was recently appointed to the Council of Chiefs in June of 2075, and his term lasts until 2080. The third tribe that is out of power on either council (the Nakota tribe) is always guaranteed that someone from their tribe will be nominated to one of the more powerful government bureaus, typically the Bureau of Civil Enforcement, the Bureau of High Technology, the Bureau of Immigration and Revenue, or the Bureau of National Security. This person is generally considered the "Chief in Waiting," serving as leading candidate for the Council of Chiefs when that tribe's term comes around. The member of the Nakota tribe who is currently considered Chief in Waiting is the present head of the Bureau of Immigration and Revenue, Joseph White Deer.

Prior to his appointment to the Council of Chiefs, Chief Wise Thunderbird served for five years as the head of the Bureau of Civil Enforcement. That's right; Wise Thunderbird was essentially the Sioux Nation's top cop from 2070 until 2075. Prior to that, Chief Wise Thunderbird served for twenty years in the National Police. Needless to say, Chief Wise Thunderbird's personal security detail is handpicked from the Sioux National Police and is quite qualified and competent. In addition, Chief Wise Thunderbird spent nearly ten years as a member of one of the Sioux National Police Force's rapid threat response team. If your Johnson sends you after Wise Thunderbird in any way, be aware you'll be in for one hell of a fight. They're no Wildcats to be sure, but both Chief Wise Thunderbird and his security detail are as well trained and dangerous as any Knight Errant SWAT team member.

Despite having a solid reputation for efficiency in the Bureau of Civil Enforcement, Chief Wise Thunderbird unfortunately also is thought of as being a bit of an ass kisser,

particularly toward the Dakota Elder who appointed him. More than half of the legislation and budgetary spending measures presented to the Council of Chiefs so far benefit the Dakota tribe. Many believe Chief Wise Thunderbird to be weak-willed and spineless. Even worse, they feel he is being manipulated by the Dakota tribe. He may have been an imposing police officer at one time, but he is proving to be less capable as a politician. As such, there are factions within the Sioux population and the Lakota tribe that would like to see Chief Wise Thunderbird out of office, preferably sooner rather than later. Talking to folks in the shadows, there are at least two contracts out there on Wise Thunderbird's head, with the largest one being 750,000 nuyen from the Lakota Mafia. When Chief Wise Thunderbird was the head of the Civil Enforcement Bureau, he led a harsh crackdown on organized crime activities, which pissed off the powerful Whiteclay family. Since becoming a Chief, Chief Wise Thunderbird has continued to propose new laws that would clamp down on the Lakota Mafia's operations even further, particularly their smuggling rings. The fact that, Chief Wise Thunderbird continues to breathe speaks volumes about competent his security detail truly is. We will see how much longer that lasts with these contracts out on his head. Despite his name, Chief Wise Thunderbird is not believed to be Awakened, and he does not follow any totems. Chief Wise Thunderbird is fifty-two years old and a graduate from the University of Laramie.

- If you were wondering about what happens when a Chief dies in office, the Council of Elders nominates someone to serve out the remainder of the term. The person appointed to that office will always be of the same tribe as the Chief that died in the case of the seats that are shared among different tribes. Unfortunately for the person hand-selected for this honor, they will not get any more time than that of the original term and will not be nominated again for another full term. So, if a Chief dies six months prior to the end of their term, the replacement only gets those six months. That's it. And getting those full six months would be the optimistic outcome. Many times it takes several weeks or even a couple of months for the Council of Elders to agree on a candidate. There was one time in 2048 where a Chief died in office, and her replacement only got to serve for two weeks before being replaced!
- 17-321

## HIDATSA SEAT

The Hidatsa tribe holds a seat all to itself on the tribal council. The Chief that currently holds this seat is a forty-one-year-old woman named Gentle Phoenix. Chief Gentle Phoenix is in the middle of her term, which ends in 2078. She is a shaman and is believed to follow the Fire Bringer totem. Chief Gentle Phoenix's main claim to fame is her advocacy for improving the educational system in the rural areas of the Sioux Nation. To that end, she partnered with Saeder-Krupp to bring in technology





that will bridge the gaps in the quality between rural and urban educational programs. Technology that includes state-of-the-art trideo sets for rural schools that connect them with instructors in the larger sprawls, state-of-the-art commlinks and cyberdecks for students to learn on, and vast improvements in schools' science labs. All this in addition to her consulting work with Saeder-Krupp to help them obtain certain military contracts for the Sioux Defense Force. Rumor has it she was paid a twenty-five-million nuyen retainer to act as their consultant. She certainly seems to be living up to her end of the bargain, if that is the case. In addition to the help she is providing to S-K with obtaining military procurement contracts, Chief Gentle Phoenix was instrumental in helping S-K obtain the multi-million-nuyen contract to construct Cheyenne's new international airport. Chief Gentle Phoenix has proved such a friend to S-K on the council that I am sure S-K will sorely miss her when she leaves office. For her part, she'll have a net worth of over thirty million nuyen, so she should be fine.

### SHOSHONE/DELAWARE SEAT

The Shoshone/Delaware seat has become problematic for the Sioux Council in recent years. The current Chief is from the Shoshone tribe who was just appointed to a new term in 2075. And for the past three councils, for a total of fifteen years, this seat has belonged to the Shoshone tribe, despite vehement protests from the Delaware tribe that the Shoshone Elder has been showing their tribe "undo and unlawful" preference in nominating consecutive Shoshone members to the Council of Chiefs above their own candidates and has been blatantly ignoring the council's established procedures for shared seats. The line that has repeatedly been fed to the Delaware tribe by the Shoshone elder is that the candidates from the Shoshone tribe "have simply been stronger and more qualified than any from the Delaware tribe." They may have been on paper, but in reality, none of the Shoshone candidates over the years have really lived up to what was on their résumés.

The Delaware tribe has been so upset by this practice that it has tried to take the Council of Elders to tribal court to protest these nominations. So far the case has been tied up in court procedures for a couple of years now, and it does not appear that it will be resolved any time soon. Part of this is because the Bureau of Justice is currently headed up by Kelly, a member of the Onondaga tribe whose tribe is also in a dispute over the Council of Chiefs seat that it shares with the Blackfoot tribe. Ruling in favor of the Delaware tribe would ultimately hurt the interests of the Onondaga tribe. With no obvious solution in sight, many death threats from angry members of the Delaware tribe have been lobbed against the sitting Chief, but so far no actual attempts have been made against his life—or at least, no attempts have been reported to the Sioux National Police.

The Shoshone chief seems to be well known around the Cheyenne shadows as a skilled Mr. Johnson, who seems capable of dealing with these threats quietly.

The name of the sitting Chief is John Winterfox. Chief Winterfox is thirty-three years old and is one of the youngest chiefs to ever sit on the Council. Chief Winterfox is also a junior executive manager at Wind River Corporation, continuing the long tradition of the Shoshone chiefs serving as executives there. Other than being a bright, young, and ambitious businessman, Winterfox seems idealistic and does not appear to be supporting any other interests other than those of his tribe and the Wind River Corporation. Chief Winterfox has a strong ally on the council from the Apache tribe, Chief Eskiminzin, who shares his desire to see the Sioux Nation promoted above outside interests or considerations. This has made both Chiefs targets for replacement by corporations looking to find more friendly members from the Shoshone and Apache tribes who could serve their interests, while at the same time, willing to freeze out their competition in the Sioux Nation. Chief Winterfox is not Awakened.

### ARAPAHO SEAT

The seat that belongs to the Arapaho tribe is currently filled by a fifty-two-year-old man named Ilesh Brilliant Sun. Chief Brilliant Sun is wealthy, having had a successful, and profitable, twenty-five-year career as a tribal civil attorney before accepting appointment to the Council of Chiefs. Chief Brilliant Sun is also a shaman, practicing the Way of Wolf. The policies Chief Brilliant Sun has put forth could be described as pro-Awakened, so much so that his policies would loosen restrictions on magicians, weaken registration requirements, water down criminal punishments against magicians guilty of committing crimes, and dilute requirements on free spirits within the Sioux Nation. Some in the shadows feel Chief Brilliant Sun could be a member of the Black Lodge based on his politics, using his position to try and advance their pro-Awakened agenda. So far, this has not been proven. Should any actual connections come to light, it might also implicate the Arapaho Elder. But so far, Chief Brilliant Sun has done nothing to warrant special scrutiny from the Office of Military Intelligence. Make no mistake, though; this guy could be dangerous, especially since those of us in the shadows are already aware that there could be Black Lodge members in the Tsimshian Protectorate council, on the Board of Directors in Pueblo, and in the UCAS Congress. Chief Brilliant Sun was just appointed to his term in 2075. Brilliant Sun is also a minority owner of the Apache Mustangs, the Sioux's combat bike team.

### CROW SEAT

The Crow tribe is represented in the Council of Chiefs by a man named Tom Charging Bear. Chief Charging Bear is a thirty-seven-year-old ork. Despite being halfway into





his term, Charging Bear has not had too much of a lasting impact on the politics of the council, and he is one of the lesser, charismatic individuals on the council. The most notable thing of his political career is he has proposed legislation that has been friendly toward Shiawase and has taken steps to kill legislation that would have harmed Shiawase's interests inside the Sioux. It is fairly obvious to observers who are paying attention to Sioux politics that Chief Charging Bear is likely bought and paid for by Shiawase. Like Chief Wise Thunderbird, Chief Charging Bear is not Awakened. Chief Charging Bear is also a minority owner of the Apache Mustangs combat bike team.

## OJIBWE SEAT

The Ojibwe tribe is represented by a man named Bemidii. Chief Bemidii is sixty years old, a solid family man, idealistic, a firm believer in the Sioux Council and its merits as the best form of government, or so he says. Chief Bemidii's father was a fervent follower of Daniel Howling Coyote and participated in the Great Ghost Dance. His father died during that ritual. Chief Bemidii is a hardliner against Anglos and is staunchly anti-foreign corporation. Bemidii is celebrated by many in the tribes for standing up to the foreign corporations and for trying to get legislation approved that would further restrict the rights of Anglos who are attached to foreign-based corporations. As such, Chief Bemidii is believed to have ended up on a number of corporations' enemies list. Bemidii is considered an obstructionist to the interests of the corporations, often blocking motions for months at a time before they are voted on by the tribal council. Chief Bemidii is a shaman, but no one is sure of which totem he follows. There are also rumors in the shadows of Cheyenne that Chief Bemidii is a member of the Midewiwin Society, a shamanic medicine group that was once believed to be trying to heal the ills of society. Lately, the Midewiwin Society has become known for its vigilante-style attacks on individuals or institutions that they feel are "cancers" to the well being of the Sioux Nation. This has even included attacks on the Council of Chiefs and the Council of Elders for their alleged corruption. As such, membership in the Midewiwin Society is currently banned, and any known members of the Midewiwin Society are arrested. This is a scandal waiting to happen if it can be proven that Chief Bemidii is a member of this group.

## CHEYENNE SEAT

The Cheyenne tribe's representative is a female elf named Dancing Eagle. The Cheyenne Chief has historically held great influence out he rest of the council, partly because the Sioux National Police is dominated by members of the Cheyenne tribe. As such, whoever is the Chief for the Cheyenne tribe is assumed to have a vast majority of backing and support of the Sioux National Police, despite that organization claiming that it's not political. Locals shadows

say that the Cheyenne Chief can leverage this backing to help cover up secrets ... or reveal them. Chief Dancing Eagle is the only adept on the Council of Chiefs, and he can be very charismatic and persuasive. She is by far the most popular of the Chiefs with the people, and some speculate that she will eventually be nominated to the Council of Elders. Chief Dancing Eagle is reported to have strong relations with Chief Wise Thunderbird from his time as the head of the Civil Enforcement Bureau, and she is a close ally to the Lakota chief. According to her SIN data, Dancing Eagle is fifty-eight years old, but as an elf, she appears to be twenty-five. In addition to her duties as a member of the Council of Chiefs, Dancing Eagle is part owner of the somewhat controversial club, Marble Paladin. Her corporate patron for this establishment is Telestrian Industries. Chief Dancing Eagle was just nominated to her position this past year, and will remain until 2080.

## MOHAWK/POTAWATOMI SEAT

The Mohawk/Potawatomi seat is another tension-causing seat on the Council of Chiefs. For as long as the Shoshone Elder has been nominating members of his own tribe for consecutive terms on the tribal council, the Elder from the Mohawk tribe has been doing the same thing with their own council member. The current sitting Chief representing the Mohawk/Potawatomi seat is a man named Keme from the Mohawk tribe. Chief Keme's term in office began back in 2073. Keme enjoys an influential role on the council due to the fact that both the Sioux Defense Force and the Wildcats have high numbers of Mohawk members within their ranks, and that tribal affiliation translates into political influence. It is also a seat the Potawatomi tribe would like to enjoy as well, should they ever be given the chance to do so. Unlike the arrangement between the Lakota, Dakota, and Nakota tribes, the Potawatomi candidates for bureau chiefs are rarely considered for high office. The last time the Potawatomi had a bureau chief was back in 2058, when the Potawatomi delegate served on the Bureau of Heritage. Most people don't even remember his name, as his term in office was that insignificant. Feeling marginalized, the Potawatomi tribe have resorted to hiring shadowrunners to dig up dirt on Chief Keme and find ways of getting him out of office, either through assassination or disgrace. Disgrace would likely be the best option for the Potawatomi, as it would put political pressure on the Mohawk Elder to nominate someone from the Potawatomi seat. So far, efforts to unseat Chief Keme have proven unsuccessful.

The shadowrunners who take this job only need to look at Chief Keme's close relationship with MCT to find controversy. Despite making visible efforts to appear as though he keeps MCT on a tight leash, particularly with environmental regulations (given the Tsimshian fallout), he is among the first to vote to renew MCT's contracts with the Sioux Nation, such as the contract that allows MCT to run





specialized prisons like Blackstone Prison. Many believe MCT, a very unpopular corporation in the Sioux Nation with the Sioux people, has made millions from the votes Chief Keme has made while on the council, and it is common to find those that work in the local shadows to assume that Chief Keme is on MCT's bankroll. Chief Keme is sixty-eight years old and is not believed to be Awakened.

## MOHEGAN/CHEROKEE SEAT

Unlike other tribes, the Mohegan and Cherokee tribes seem to have no trouble following the established rules with their shared seat on the tribal council. Last term, this seat was occupied by a Mohegan chief. This time around, it is member from the Cherokee (Tsalagi) tribe, a female chief by the name of Singing Dove. And this mutual power sharing has been going on without incident since the modern council was formed. Chief Singing Dove is a forty-six-year-old human woman, who is Awakened. Prior to being appointed to the council, Chief Singing Dove was a well-established talismonger with some fairly deep pockets. She is a shaman who is now following the ways of Coyote.

Her allegiance to Coyote has not always been the case. At the beginning of 2074, Chief Singing Dove was involved in an assassination attempt. The GridGuide system on her vehicle "malfunctioned," and her vehicle was sent into oncoming traffic with a speeding semi-truck. Prior to the incident, Singing Dove was a follower of Bear and a very pleasant member of the Council of Chiefs. Following the accident, however, Chief Singing Dove's personality changed. She became meaner, more spiteful, and vengeful toward her enemies. She literally spent over a hundred thousand nuyen hunting down the runners responsible for her accident, and instead of turning them over to the national police she simply had them killed after learning from them that an illegal, anti-council policlub was their employer. She has then spent another hundred thousand nuyen going after them directly, hunting down any member of that organization she could find, no matter whether they had any involvement in the assassination attempt or not. Chief Singing Dove has all but dismantled that policlub singlehandedly but also has earned her a lot of enemies on the streets of Cheyenne. At some point in this time, Singing Dove turned away from Bear and started to follow Coyote.

Many attribute her abrupt change in personality, and her beliefs, to the fact that the hospital resorted to extreme measures to keep her alive: cyberware and bioware implants. They were also forced to clone at least two of her organs and one of her arms. The whole process left Singing Dove in the hospital for nearly a year. That was a full year when she could not attend council meetings. And when she did return, there were a lot of vicious rumors swirling around the Hall of the Chiefs saying Chief Singing Dove was no longer "whole." Many derided her,

saying that it would have been better for her had she died a natural death instead of being put on the path to burnout as some form of unnatural monstrosity. Some claim that she didn't actually survive and that a shedim replaced her. Others have claimed that Chief Singing Dove has gone toxic (which, if true, would prove to be quite the scandal), while others claim that she was taken by that hospital and merged with a bug spirit, explaining her extreme shift in personality. Other conspiracy theorists believe that Chief Singing Dove is part of some Anglo conspiracy; a conspiracy that frequently changes depending on which group you talk with. More recently, some rumors suggest she may be an early head crash case due to the cyberware they had to install in her to save her life. Because of the vicious rumors cascading through the halls, Chief Singing Dove has not had an easy return to the council, as those rumors only spark mistrust between her and her fellow chiefs. One may even go so far as to suggest that she has become ostracized on that council through no fault of her own. But because she seems ineffective now, word is spreading in the shadows that the Mohegan and Cherokee tribes, along with their Elder, may be holding secret talks to discuss what to do about Chief Singing Dove, as she is likely no longer able to effectively pursue their interests on the council. They do have the option of claiming that she is no longer medically fit to continue in her role on the council, but this option has never before been pursued. It could prove to be embarrassing to the Mohegan and Cherokee tribes pursuing that route. As much as I hate to see any more tragedy befall this woman, I suspect another "accident" may be in her future, this time coming from the very people she was appointed to the council to represent.

Because Chief Singing Dove has missed so much of her term due to her "accident," she has been lobbying hard for the Chief of Elders to either remove the term limit altogether, or simply extend her term by a year. Given the Council of Elders' resistance to the notion of removing these term limits for the Council of Chiefs, it is likely Chief Singing Dove is going to be out of luck on that front.

## CHOCKTAW SEAT

The Chocktaw seat is represented by a forty-year-old Chocktaw man from Laramie named Koi. Chief Koi is another member of the council that has very little personality, and he trends low on social media sites during tribal council broadcasts. He was appointed to the Council this past year, then Three months into his term, he disappeared from the public spotlight, only appearing via trid teleconference during the council meetings. There's speculation that the reason he disappeared from public life is that at some point in the last three months, he has expressed as a changeling. Given cultural backlash against changelings, it's reasonable to conclude that Chief Koi wishes to keep his condition hidden until he has served out his term and can relocate out of country. Unfortunately for him, he still







has a little over four years left in his term. That's an eternity for anyone with a secret as large as this one to maintain a cover-up. We'll see if he can run out the clock, or if he'll be forced to resign before his term is up.

Like Chief Chargin Bear, Chief Koi is widely believed to be on Shiawase's payroll. Not only does he support policies that are beneficial to Shiawase, but his personal security detail is completely made up of Shiawase personnel. There are no laws to prohibit this practice, but if Chief Koi were much of a politician, he would realize how bad this looks. There is no indication that Chief Koi is Awakened.

### NAVAJO SEAT

The Navajo people in the Sioux Nation are represented by Chief Naalnish. Appointed in 2073, Chief Naalnish enjoys a greater profile on the Council of Chiefs due to the fact that his brother, Gaagii, is the city chief of Cheyenne. Many of the council members have business interests within Cheyenne, and Chief Naalnish can help solve local problems for these members for a little quid pro quo from

the Council of Chiefs. It would be appropriate to call Chief Naalnish a political fixer—he is quite able to expedite certain issues, while making others disappear. Of course, City Chief Gaagii is not doing these favors for his brother out of the kindness of his heart. Many locals suspect that Gaagii is angling for a post on one of the national bureaus, possibly the Immigration and Revenue Bureau. Chief Naalnish is fifty-two years old and is the first dwarf to serve on the Council of Chiefs. He is not Awakened.

### CREE SEAT

With Shiawase, MCT, Horizon and Saeder-Krupp having their own bought-and-paid-for Chiefs to play with, Ares needed to get in the game, so they have invested in the Cree seat. Chief Chogan is a retired member from the Sioux Defense Force who served twenty-six years in the military and retired as one of their war chiefs. Because the Cree tribe has a high number of people in the Sioux Defense Force and the Wildcats, it has special influence over matters related to the military, including military





procurement contracts. Chief Chogan is more respected within military circles than Chief Keme because while Chief Keme served only his one-year mandatory tour of duty in the Sioux Defense Force when he turned eighteen, Chogan entered service in the Sioux Defense Force and made it his career, rising through the ranks. He was appointed to the seat back in 2073, and with only two years to go in his term, Ares is already planning ahead and scouting out his replacement. It's critical to Ares' interests that they keep the Cree chief in their pocket, particularly now that Roger Soaring Owl has left Ares and taken all his connections in the Sioux Nation government with him. Although Ares has several candidates in mind for the tribal council, it appears they are trying to groom the current head of the Bureau of High Technology, Al-soomse, for this position in 2078. Unfortunately for Ares, they will have to deal with the Cree elder, whose attitude has soured against Ares following Soaring Owl's perceived disgraceful exit from the megacorporation. There is significant chance that the next Cree Chief will be anti-foreign corporation.

Chief Chogan is not Awakened.

### LUMBEE SEAT

Out of all the chiefs on the council, the Lumbee chief, William Demery, seems to be the most confrontational with the Office of Military Intelligence. Chief Demery would like nothing more than to slash the OMI budget and have it shut down all of its internal intelligence gathering operations. If you spoke with Chief Demery about why he is taking this antagonistic approach to the OMI, he would likely say that in his fifteen years as a member of the Sioux National Police force, he had the opportunity to witness OMI's methodology and tactics on a number of occasions, including tactics that he disdains and considers illegal. If you talk to local runners, however, you'll likely get another story. Chief Demery is rumored to be on the Lakota Mafia payroll. In fact, much of Chief Demery's wealth is believed to come from smuggling. And the real reason Chief Demery wants to cripple the OMI is that he does not want his illegal activities discovered and used against him, as opposed to any civil rights grievances he might have. Chief Demery left the Sioux Defense Force as a detective, so there was plenty of time for him to have been approached by the Lakota Mafia and turned into a dirty cop, if he wasn't one at the beginning. He is forty-two years old, an ork, and not Awakened. His term ends in 2080.

### MAHICAN SEAT

Appointed to the Mahican tribe's seat in 2073, Chief James Great Owl is a forty-eight-year-old shaman following the Jaguar totem. He's a strong Aztlan nation supporter, though he is more ambivalent about Aztechnology. It is very important to him to make that distinction,

as Chief Great Owl believes Aztlan and Aztechnology are not one in the same, and that the Aztlan people should be freed from beneath Aztechnology's tyranny. It is believed that Chief Great Owl advocated passionately for the Office of Military Intelligence to intervene in the Aztlan-Amazonia war and sabotage Aztechnology's agenda in the war in order to weaken its grasp on the Aztlan nation. There is no evidence to suggest that the Office of Military Intelligence actually interfered during the course of that conflict, but it's the OMI—not leaving evidence is their thing. Despite his anti-Aztechnology stance, Chief Great Owl has been looking to foster increased relations with the Aztlan people. Chief Great Owl is looking to bring the sport of court ball to Cheyenne, something which the council has so far rejected. If he succeeds, expect that one of the major customs of court ball—the sacrificing of the captain of the championship team—to be banned. Although court ball is popular in certain sectors within Cheyenne, I personally believe that it is not popular enough for Cheyenne to invest in a team. Right now, Cheyenne's passion in sports seems to be in urban brawl and combat bike.

### ONEIDA SEAT

The Oneida tribe is represented on the Council of Chiefs by a forty-one-year-old troll named Chief Smiling Horse. Chief Smiling Horse was appointed to his seat in 2073 and has strong ties with the Pueblo. He frequently travels to the PCC, meeting with their board of directors as part of his official diplomatic business. Some say those ties are too strong, and Chief Smiling Horse is in bed with the Koshari, who are looking to expand their influence into the Sioux Nation. If this is the case, he would have a major enemy in the Lakota Mafia. Chief Smiling Horse is not Awakened.

### CREEK SEAT

Chief Lamochattee represents the Creek tribe on the Council of Chiefs. Prior to his appointment to the council, Chief Lamochattee worked for Charisma Associates, a Horizon subsidiary, from 2068 to 2073. Although Chief Lamochattee resigned from his position at Charisma Associates prior to becoming a Chief, it is strongly believed by those who work in the shadows that Chief Lamochattee continues to foster a strong relationship with his former employers, carrying Horizon's water on the Council. Naturally, Chief Lamochattee seems to get the best PR exposure on the council, and he enjoys high approval ratings within his tribe. It also doesn't hurt that he seems to be featured more prevalently on the Native American Broadcasting Service in metahuman interest stories than the other Chiefs, even more than Chief Dancing Eagle. Chief Lamochattee is forty-four years old, and he appears to be positioning himself to have a long-term career in Sioux politics, possibly as an Elder once the current Creek





member leaves office. It's also possible that he would like to be considered as a head of one of the ten tribal bureaus. Given that the members of the Council of Chiefs are only allowed one term, it is not surprising to find that after serving their term on the Council, Chiefs will typically appoint outgoing Chiefs to head up the bureaus. This is not always the case, but generally you will find two or three of the current bureau heads who are former members of the Council of Chiefs. If rumors are believed, Chief Lamochattee has an eye on the Bureau of Cultural Preservation for his next job after he leaves office in 2078.

## APACHE SEAT

Chief Eskiminzin is the current representative on the Council of Chiefs for the Apache tribe. Appointed in 2073, Chief Eskiminzin is another patriotic idealist on the council. He has remained staunchly independent and free from outside influence, and he frequently challenges legislation that appears to be supported by foreign corporations. His most common allies in these objections is Chief Winterfox from the Shoshone tribe and Chief Bemidii from the Ojibwe tribe. Sadly, Chief Eskiminzin has announced that he is terminally ill; he has been missing weeks of Council meetings at a time, and it seems unlikely that he will live to the end of his term. The Apache elder is already looking for a replacement, as are the megacorporations. Chief Eskiminzin is seventy-two years old, and he is a shaman who follows the Bear totem.

- Yeah, it sounds like Chief Eskiminzin has become the victim of a poisoning job/run. He was fine about six months ago when his health took a sharp turn for the worse. That was around the same time that he was leading major opposition on the council against MCT's plans to build another, specialized Awakened prison in the Sioux Nation, a state-of-the-art spot that would in all likelihood become another dumping ground for the worst magic offenders in the Sioux, and would become another astral toxic wasteland just like what the Blackstone prison has become. Coincidence for the timing? I think not! If you love the Sioux Nation, you should be grateful for what Chief Eskiminzin tried to do and for trying to protect us from the sort of blight that MCT wants to saddle us with. You should also work to make sure someone like him is once again appointed to the council. We need someone with core beliefs, not someone who is a corrupt and spineless collaborator who only values nuyen.
- 17-321

## ONONDAGA/BLACKFOOT SEAT

The next seat on the Council of Chiefs is shared by both the Onondaga and Blackfoot tribes. Currently, Chief Great Horned Bear from the Onondaga tribe holds this seat. He was appointed to the council in 2073. The Onondaga tribe has controlled this seat since 2068, going back to the previous term. However, unlike other seats and other tribes where elders have engaged in dirty tricks

to get their own tribal members appointed to the Council of Chiefs, it was clear Chief Great Horned Bear was the most qualified candidate at the time he was nominated. Even by the Blackfoot tribal elder agreed. Prior to his service on the tribal council, Chief Great Horned Bear had worked for nearly eighteen years for a local corporation called High Plains Coding as a Matrix engineer. Despite having a doctorate in Matrix science, Chief Great Horned Bear has proven to be charismatic and knowledgeable of Sioux politics, and he has made it clear that Sioux politics is indeed a passion of his. Since being in office, Chief Great Horned Bear has proven effective in getting improvements and appropriations for his tribe from the Council of Chiefs, including a hundred-million-nuyen urban renewal project for portions of Cheyenne that are inhabited by members of the Onondaga tribe.

Chief Great Horned Bear is sixty-two years old and is an Eagle shaman.

- It also doesn't hurt that, as the story goes, the Blackfoot elder received a vision from his totem that Great Horned Bear was the proper candidate for this term. Lots of Sioux figure that it's unwise to argue with a totem spirit.
- Jimmy No
- For those of us who are cynical and jaded (and grounded in reality), there's absolutely nothing stopping the Blackfoot elder from claiming "Oh, by the way, Eagle told me to nominate this guy and he's the right guy for the job," when in fact, it's nothing but bulldrek. And I bet you that's exactly what happened. It's a naïve and gullible lot to believe that "this supernatural entity told me this is this right candidate."
- Mystic Skeptic
- Other than the fact that he's surrounded by a bunch of other professional liars who could probably see through it in a heartbeat. That and they possess magic to detect lies.
- Lyran
- And I have to add that being perceived as voting against your own tribe for a candidate from another tribe is not an easy choice to make. That decision sparked a lot of anger within the Blackfoot tribe directed at the elder. It would have been much easier on him to have just nominated a candidate from his own tribe. I have to believe that what he did, he thought he was doing the right thing.
- Cheyenne Sam
- Those who toy with spiritual beliefs for worldly gain can feel their souls slipping away from them, like sand through open fingers.
- Arete

Despite the likelihood Chief Great Horned Bear may have been the better candidate for the job, he not been warmly received by the Blackfoot tribe or one of its more





prominent members, Sinopa from the Office of Military Intelligence. It is believed that Sinopa invested thousands of nuyen into the Blackfoot candidate to ensure that he would be chosen from the pool of candidates submitted to the Elder for nomination, and she was greatly displeased to find out that her candidate was summarily rejected. This candidate, whom many believe was recruited from the Matrix Security Taskforce unit of the Sioux Defense Force, would be used by Sinopa to spy on the activities of the Council of Chiefs, particularly on classified, closed-door sessions of the council where outsiders, including the OMI, do not have access. He would have also been used to potentially expand the powers of the Office of Military Intelligence to gather intelligence on Sioux citizens within the country—as if the OMI’s powers weren’t already broad enough. Despite this setback, be assured that Sinopa will try again in 2078 to make sure her candidate is appointed to the Council of Chiefs, even if that means that between now and then, there will be a new elder on the Council of Elders serving the Onondaga and Blackfoot tribes.

### CHICKASAW SEAT

Since December 2074, the Chickasaw seat on the Council of Chiefs has been vacant. There has been a buzz around Cheyenne that Harold Fox Black Shield, the head of the Resource Management Bureau, is the leading candidate for this open position. However, there is more to this open vacancy than the fact that Black Shield is married to an Anglo who works for Horizon and travels to the UCAS. The Council of Chiefs has been pressuring the Council of Elders to change the rules on term limits for a long time now. The current members on the Council of Chiefs would like at least two terms and are choosing to press the issue. As such, they have been refusing to appoint anyone to the Council of Elders until that change is made, using the open seat as leverage against the Elders. In retaliation, the Coun-

cil of Elders is refusing to nominate anyone new to the Council of Chiefs. The Council of Elders seems resolved not to give into the Council of Chiefs’ demands and instead seems willing to wait the chiefs out until 2078, when half the Council goes away. This situation is ripe for shadow work, as both councils are eager to get members of the rival council to change their votes to get what they want. Depending on how involved runners get, this could end up either being resolved quickly or becoming a drawn-out, protracted squabble, serving only to agitate all involved. Either way, there is nuyen to be made in the shadows.

- Given how much animosity is building between the two councils, it wouldn’t surprise me in the least if the Council of Chiefs decides to start declaring one or two of the Elders impaired and vote to have them removed from office as a shot across the bow. If that happens, things will get ugly.
- Kay St. Irregular

### SEMINOLE SEAT

Chief Holata represents the Seminole tribe. Chief Holata is a respected, fifty-seven-year-old man who is a retired tribal judge who served for over twenty-nine years as a magistrate. Chief Holata is viewed as the most progressive of the sitting Chiefs. He holds little animosity toward the UCAS and CAS, and he would like to see improved relations with the neighboring countries. There have been many rumors swirling around Chief Holata suggesting that he might be working with the UCAS or the CAS as a spy. People I know working in the Cheyenne shadows have told me that the Office of Military Intelligence has been paying close attention to Chief Holata, but so far, Chief Holata has neither been arrested nor made to “disappear,” so no matter the scrutiny Chief Holata seems to be under, he seems to be holding up just fine. Chief Holata’s term is up in 2078, and he is a shaman who follows Fox.

## SIoux NATION BUREAUS AND THEIR CURRENT DIRECTORS

AGENCY	HEADED BY	TRIBE	TERM	TERM ENDS
Agriculture	Degotoga Smythe	Cherokee	4 yrs	2078
Civil Enforcement	Oconostota	Cheyenne	5 yrs	2078
Cultural Preservation	Wematin King	Blackfoot	3 yrs	2078
Health and Welfare	Liniwa	Hidatsa	10 yrs	2078
Heritage	Aranck	Arapaho	8 yrs	2082
High Technology	Alsoomse	Cree	7 yrs	2081
Immigration and Revenue	Joseph White Deer	Nakota	4 yrs	2078
Justice	Wapun Blackfield	Onondaga	10 yrs	2078
National Security	Daniel Foster	Apache	5 yrs	2078
Resource Management	Harold Fox Black Shield	Chickasaw	7 yrs	2081





## COUNCIL OF ELDERS

In Sioux politics, the Council of Elders is the final arbiter of what becomes the law. The Council of Chiefs may pass legislation and rule on legal conflicts between the tribes, but if it isn't ratified by the Council of Elders, the policy is effectively killed. The Council of Elders has the ability to influence policy over longer periods of time, since they have life terms in office. Each seat on the Council of Elders mirrors the seat found on the Council of Chiefs. When a seat becomes open, either on the Council of Chiefs or the Council of Elders, it is up to the counterpart seat on the opposing council to go through the search process to find an appropriate candidate for the position. Once a candidate is selected, the Chief or Elder calls for a vote by the full council for either approval or rejection of a candidate. The candidate takes office if approved, while a rejection results in the Elder or Chief selecting a new slate of candidates to be interviewed for the post. Candidates that are rejected the first time are never re-nominated.

Generally speaking, the Council of Elders is not considered as relevant to the day-to-day operations of the government as the Council of Chiefs. As such, the corporations do not pay as much attention to the Elders as they do the Chiefs, though they maintain an interest in who the Elders nominate to the Council of Chiefs. The Council of Elders is generally made up of what you would call "hardliners." Almost all of them have direct memories of Daniel Howling Coyote and the events of the Great Ghost Dance. A couple of them actually participated in that ceremony and survived. Because of this, the Council of Elders are bitterly opposed to Anglo and foreign corporation interests in the Sioux Nation. The corporations have to work hard on candidates as they are going through the interview and selection process and get them into a position where they are, at the very least, less hostile to their interests and won't automatically vote to kick them out of the country after they take office. With the Sioux Nation not ratifying the Business Recognition Accords, the megacorporations are in a weakened position. If the Council of Elders were ever successful in nominating an overtly hardline Council of Chiefs, the corps' gilded positions in the country would be jeopardized.

At the moment, there are two current openings on the Council of Elders. With this ongoing spat between the Council of Chiefs and the Council of Elders, there could be an unprecedented number of seats on the Council of Elders become open this year. If that should occur, expect interference from outside groups (namely, the corporations) in an effort to manipulate the outcomes of the nomination process to the Council of Elders and shape the future off the Sioux Nation as they see fit.

- The corporations are continuing to lobby hard to get the Council of Chiefs and Elders to ratify the Business Recognition Accords. The last vote on the matter happened a couple of years ago, and the measure was soundly defeated, fifteen to five. Some would see this as a crippling defeat to corporate interests, but the vote before than in 2068 was a walloping eighteen to one, with one Council member abstaining. So there's some measurable progress on that front. Still, it's going to be a really long time before the Council of Chiefs ratifies this document. And then it'll still have to go on to the Council of Elders, where that will be an entirely new battle all together with the much more conservative body.
- Slice

## SIoux SEAT

The Sioux Seat on the Council of Elders is held by an eighty-six-year-old Dakota tribesman named Wahkan. Whispers in the shadows suggest that Wahkan is looking to break tribal customs by nominating someone from the Dakota tribe to the Council of Chiefs instead of the expected "Chief in Waiting," Joseph White Deer from the Nakota tribe. There has been some uproar over this possibility, as it would completely alienate the Nakota tribe and upend the three tribes' power sharing agreement, but for many, it is hard for locals to argue why the Dakota tribe should not be engaging in this practice when the smaller tribes seem to have been blatantly violating this rule for years and have been getting away with it with impunity. Some speculate Tribal Elder Wahkan is angling to have his son, a fifty-eight-year-old tenured professor at the University of Cheyenne, nominated to the seat on the Council of Chiefs. Tribal Elder Wahkan is one of the original members of the Council of Elders, and as such, he commands a lot of respect. Should the Dakota elder push for his son to becoming a member of the Council of Chiefs, it will likely be approved by the Council of Elders by a fairly wide margin. As many media pundits have commented on, saying no to Tribal Elder Wahkan is similar to saying no to Charlie Whiteclay. It is something that does not happen. Tribal Elder Wahkan is a shaman who follows the Mountain totem.

- Interesting you should reference Whiteclay, Mika. Wahkan's son is not the only potential usurper for the seat on the Council of Chiefs. Word in the shadows is that Charlie Whiteclay would like his nephew, Adam Lionhead, appointed to the Sioux seat on the Council of Chiefs, and he's putting significant pressure on Wahkan to make it happen. It'll be interesting to watch this conflict unfold, as Whiteclay has as much influence within the Sioux Nation as Wahkan has on the Council of Elders. This conflict may eventually answer what happens when an immovable object encounters an unstoppable force.
- Snopes





- Which just means that's possibly a second way the Nakota tribe gets screwed.
- SxSioux

## HIDATSA SEAT

Tribal Elder Spell Weaver has shown a growing disdain for Chief Gentle Phoenix and her apparent affection for Saeder-Krupp. The Hidatsa elder has made public comments that he feels the Sioux National Police should look at Chief Gentle Phoenix for possible corruption, and he has, in the last year, lobbied the Council of Chiefs to expel the council member—this despite the fact that a few years ago, he was responsible for appointing Gentle Phoenix to the council. It is likely that Tribal Elder Spell Weaver feels betrayed by Chief Gentle Phoenix who, during her interviews, gave an impression of holding a strong suspicion of the foreign corporations and a willingness to crack down on them. Unfortunately, none of those promises from Chief Gentle Phoenix have come to fruition, and Tribal Elder Spell Weaver is suspecting that he had been used. Tribal Elder Spell Weaver is seventy-eight years old and is a shaman practicing the ways of Wise Warrior. Tribal Elder Spell Weaver is not an original Elder, having taken office in 2065 after his predecessor died during the Second Matrix crash.

## SHOSHONE/DELAWARE SEAT

The Shoshone/Delaware seat is held by an elder from the Shoshone tribe named Wanikiy. He has caused strife by repeatedly nominating members from his own tribe to the Council of Chiefs. Tribal Elder Wanikiy has shown no desire to change this practice, earning him the ire of the Delaware people. Removing Tribal Elder Wanikiy from his position would potentially solve the Delaware tribe's current problems, particularly if his successor is from the Delaware tribe. Should anything happen to Tribal Elder Wanikiy, you can bet the Shoshone tribe will be lobbying hard to keep this seat out of the hands of the Delaware tribe if only to avert serious retaliation for Wanikiy's perceived abuse of power. The Delaware tribe, however, isn't the only group looking to find a way of getting rid of Wanikiy. Tribal Elder Wanikiy is a major opponent to extending the Council of Chiefs term to five years. As such, he is a logical choice for the Council of Chiefs to portray as an Elder who is incapable of carrying out his duties and must be removed from office, in hopes of getting someone more amiable to their position. Tribal Elder Wanikiy is also a major opponent of the megacorporations, so they also wouldn't mind seeing him go. Tribal Elder Wanikiy is ninety-one years-old and is a shaman practicing the ways of Mountain. He was appointed to the Council of Elders in 2060 when his predecessor died of "natural causes" in his sleep (as if that designation means anything anymore, with the growing number of methods to conceal murder as a natural cause).

## ARAPAHO SEAT

Tribal Elder Rowtag a sixty-seven-year old adept, represents the Arapaho people, though he was not an original Elder. He came to office when his predecessor, who was also his father, died of cancer in 2059, and he has been sitting on the council ever since. Tribal Elder Rowtag is not the most popular member of the council. He is "merely" an adept and does not follow a totem, making him a bit of an anomaly among the shamans that dominate the council. Despite the prejudices he faces, Tribal Elder Rowtag continues to fulfill his duties, and he appears to be healthy enough to stay on the council for another ten years or so. Like the Chief he appointed to the Council of Chiefs, there are rumors hanging over Tribal Elder Rowtag's head that he may be associated with the Black Lodge, though no proof has been offered.

## CROW SEAT

The Crow representative on the Council of Elders is a seventy-year-old elf named Hassun Gold Lion. Tribal Elder Gold Lion took office in 2046 and was initially very popular with the Crow people. But after thirty years, the Crow tribe has become discontented with their Elder, and a majority of their population would appreciate a change with the person that holds the seat. Unfortunately, the Elder has made it clear in private remarks to friends that he intends to sit on the council for at least another thirty years. And there's a good reason for him wanting to stay: Tribal Elder Gold Lion seems to have become quite friendly with the foreign corporations in the Sioux, particularly Shiawase. And for at least the last two terms, he has been knowingly appointing Crow Chiefs that are amenable to Shiawase interests. From what I have heard, Shiawase considers Tribal Elder Hassun Gold Lion a strong asset and friend on the council, and the corp will go great lengths to ensure that he remains healthy. Of course, this has made Tribal Elder Gold Lion a target for the other megacorporations, who would like to see him out of power so they can install someone on the council that will be their pawn instead of Shiawase's, as well as enemies of those who despise the foreign corporations and would love nothing more than to ensure their influence over the Sioux government is severed once and for all.

## OJIBWE SEAT

Another hardline conservative on the council is the Ojibwe Elder, Charlie Blazing Sun. Tribal Elder Blazing Sun is a seventy-eight-year-old shaman who follows the ways of Thunderbird. He joined the council in 2052, and since that time, Tribal Elder Blazing Sun has had a history of nominating anti-Anglo and anti-foreign corporation Chiefs. Looking back at the Chiefs he has nominated over the years, there have been a couple of Chiefs that seem like they would have been members of the Mide-





wiwin Society, including Chief Bemedii. However, there is no evidence to suggest that Tribal Elder Blazing Sun is a member of their society or even knew his choices had society connections. It is possible his politics simply align with the Midewiwin Society. Although Tribal Elder Blazing Sun is anti-foreign corporation, he seems to be one of the sitting Elders willing to work with the Council of Chiefs to extend their term in office. This has made Tribal Elder Blazing Sun a few allies on the Council of Chiefs while alienating many of his fellow tribal Elders.

### CHEYENNE SEAT

The Cheyenne seat on the Council of Elders is held by Tribal Elder Otoahhastis. Like the Sioux Elder, Otoahhastis is one of the original members of the Council of Elders. Tribal Elder Otoahhastis is ninety-three years old and is said to want to step down. However, with the current spat between the two councils, the Eagle shaman desires for the impasse to resolve itself before adding yet another unfilled vacancy to the Council of Elders. Tribal Elder Otoahhastis has a replacement he has been lobbying for: Chief Dancing Eagle. The current animosity between the two councils, however, makes it unlikely that such an appointment would be approved. The nomination of an adept would also serve to complicate matters on a council dominated by shamans.

### MOHAWK/POTAWATOMI SEAT

The Mohawk tribe currently holds the seat on the Council of Elders for both the Mohawk and the Potawatomi tribes. The metahuman that holds this seat is a seventy-two-year-old troll named Matchitehew who took office in 2066. The Mohawk Elder is staunchly against foreign corporations and has been said to be disappointed with Chief Keme and his subtle attempts to aid MCT. Tribal Elder Matchitehew is adamantly against extending the Chiefs' terms past five years because he believes it would allow corruption within the Council of Chiefs to fester. Tribal Elder Matchitehew has become somewhat of a firebrand on the issue and is one of those Elders that the Chiefs would need to find a way to deal with if they are to get the Council of Elders to agree to extending their terms. So far, Tribal Elder Matchitehew has no intention of stepping down or retiring any time soon.

### MOHEGAN/CHEROKEE SEAT

While the seat on the Council of Chiefs is held by the Cherokee tribe, the Council of Elders seat is held by the Mohegan tribe. And really, the sharing of both the Council of Elders and the Council of Chief seats by two or more tribes should not be as rare of an occurrence as it has become. The Mohegan elder is a eighty-six-year-old elf named Spirit Dancer. Right now, Tribal Elder Spirit Dancer appears to be most concerned about the well being

of the Cherokee chief, Singing Dove, and whether she is capable of carrying out her duties given all the controversy surrounding her. Her behavior has become more erratic lately, putting Spirit Dancer in a difficult spot. He could try to have the Council of Elders remove her from office due to the irregular behavior, but just as the Council of Chiefs removing an Elder would be a nuclear option, so would the act of removing a Chief by the Council of Elders. Before the accident dramatically altered Chief Singing Dove, Tribal Elder Spirit Dancer was considered a moderate and was open to voting to give the Council of Chiefs an extra five-year term. Now that he has encountered serious problems with the sitting Chief, Tribal Elder Spirit Dancer seems to have backed off that position. Tribal Elder Spirit Dancer is a shaman who follows the Horse totem.

### CHOCKTAW SEAT

Tribal Elder Minco is the representative for the Choctaw people on the Council of Elders. He is eighty-nine years old and is an original member of the Council of Elders. He is also the only mystic adept currently sitting on the council. Tribal Elder Minco is a very wealthy elder, owning four very successful stonewheat farms near Casper. The tribal elder's net worth is said to be in excess of seventy-five million nuyen. Tribal Elder Minco is said to be a very strong supporter of local corporations, particularly the Wind River Corporation. Even though he is "just" a mystic adept, Tribal Elder Minco follows the Sun totem.

### NAVAJO SEAT

The Navajo seat on the Council of Elders is occupied by a forty-six-year-old woman named Doli. Tribal Elder Doli has only been on the council for four years. Her seat was the last seat filled by the Council of Chiefs before this sparring over term limits began. She is the only elder younger than sixty, and she happens to be progressive and lenient toward the corporations, which has caused tensions between her and many of the other elders. She has also expressed interest in working with the Council of Chiefs in finding a compromise for their concerns over term limits, even going so far as suggesting that their single term be extended to seven years. This idea has not, however, caught on with their other elders. Tribal Elder Doli is a shaman who follows the Phoenix totem.

### CREE SEAT

The Cree elder is a sixty-nine-year-old man named Enkoodabao. Tribal Elder Enkoodabao was a close personal friend of Roger Soaring Owl, and as such was on friendly terms with Ares and supported improving relations with that megacorporation. All that changed when Roger Soaring Owl left. Goodwill for the megacorp ended. Ares has tried to improve their relations with Tribal Elder Enkood-





abao, but their efforts went nowhere. Tribal Elder Enkoodabao is not interested in working with the Council of Chiefs on the matter of their terms, but he is far from being the most outspoken on the matter. As such, the Council of Chiefs do not appreciate his decision, but he does not appear to be in danger of being targeted by the Chiefs for removal from office. Of course, if the political squabble deteriorates, this could change. Tribal Elder Enkoodabao does not speak a lot about his personal religious beliefs, but he follows the Artificer totem. Prior to becoming an Elder in 2070, Enkoodabao was an established talismonger and renowned for making foci. He still makes foci part-time, and because of the quality of his craftsmanship, his foci normally cost about 2,000 nuyen more than what you might find in other shops. Tribal Elder Enkoodabao is considered to be one of the more accessible Elders.

## LUMBEE SEAT

The Lumbee seat is one of two seats currently open on the Council of Elders. The Tribal Elder that held this seat died in November 2074. Following this death, the Council of Chiefs had the brilliant idea of playing chicken with the Council of Elders and not filling any new vacancies until they give the Chiefs what they want. The Tribal Elder that had this seat was an eighty-two-year-old man named Tihkoosue. I should note that there is a bit of mystery surrounding Tribal Elder Tihkoosue's death. Tribal Elder Tihkoosue was visiting Casper when he suddenly "fell ill" and passed away. This is plausible for a man of his age, but there seems to be more to it, particularly since I've heard from runners in the shadows that the official police file looking into his death, including autopsy, were sealed by the Office of Military Intelligence. Hackers have tried locating his file to find out what was in it, but any copies they have found have in no way explained why his file would be sealed by the OMI. And given there have been different versions of Tribal Elder Tihkoosue's file and his autopsy posted on Shadowsea over the years, it gives credence to the theory that the files have been generated by the OMI as a means to disseminate misinformation about what happened with the Tribal Elder.

At this time, there are no frontrunners for this seat. The search process for a candidate has not even been started by the Council of Chiefs.

- The most popular speculation is that Tihkoosue had become inhabited by a bug spirit, and the OMI covered it up to spare the nation an embarrassment. Of course, despite my diligent investigation into this, I cannot validate or disprove these rumors. But they definitely persist ...
- Snopes

## MAHICAN SEAT

The Mahican Elder is an seventy-eight-year-old shaman named Rising Wolf. Tribal Elder Rising Wolf is your typ-

ical, hardliner conservative who will not cave to either corporations or the Council of Chiefs. The only difference is that many in the local shadows suspect the tribal elder has been bought off by the Lakota mafia. Since 2072 when Tribal Elder Rising Wolf assumed office, classified information pertaining to both the Council of Chiefs and the Council of Elders have been leaked to the Whiteclay family. Many believe this has allowed the Whiteclay family to earn millions of nuyen on insider information, particularly from financial deals that were negotiated behind closed doors at the Hall of Chiefs and the Hall of Elders. Tribal Elder Rising Wolf was also instrumental in getting Chief Demery of the Lumbee tribe appointed to office, and Demery is also believed to be a stooge for the Lakota mafia. Tribal Elder Rising Wolf follows the totem of his namesake, Wolf. Many locals have derided Tribal Elder Rising Wolf for this, saying that the leader of his pack is in fact Charlie Whiteclay. These rumors have caused Tribal Elder Rising Wolf to have many adversaries within the Sioux government, not the least of whom has been Chief Wise Thunderbird.

## ONEIDA SEAT

The Oneida seat has been vacant since February 2075. The previous tribal elder, Tocho, died after prolonged health problems. He had served on the council for thirty years. Like the Lumbee seat, there are currently no candidates being reviewed for this seat. Obviously, there are a number of interested parties out there. The corporations would love to fill this seat with someone more moderate in their politics, particularly toward foreign-based corporations. Anglo activist groups in Cheyenne would love to see someone who would advocate for ending the reservations and the policies surrounding them. The Elders themselves would like to see someone nominated for this seat that would reflect their ideology. And of course, the Chiefs would love to nominate someone who would be more receptive to their interests. Once the current political standoff between the Chiefs and the Elders is over, expect there to be another type of conflict, and this one will resolve around who gets this seat, and who gets to nominate members to the Council of Chiefs for the next twenty-plus years.

## CREEK SEAT

If rumors around Cheyenne are to be believed, Tribal Elder Achak is one member who needs to either be retired or removed from office. The eighty-nine-year-old shaman appears to be suffering from symptoms similar to Cognitive Fragmentation Disorder. In recent months, the shaman has addressed people by the wrong names, skipped important meetings while appearing randomly on the streets of Cheyenne doing things such as handing out credsticks to random strangers, appeared disoriented on multiple occasions, addressed Chiefs by names





of former Chiefs who have not been on the council for decades, and acted out of character, as if he was a different person altogether. His actions also suggest he may be following up to three different totems: Lion, Eagle, and Dark Goddess; something which should not be possible. The interesting thing about Tribal Elder Achak is that at no time during his life has he ever gotten any kind of augmentation that would have exposed him to this disorder. Tribal Elder Achak has always maintained a strong distrust and disdain for technological augmentations. If it is true that Tribal Elder Achak was exposed to the disease through casual contact, this could fuel the rampant paranoia out there that merely interacting with anyone who has cyberware or other types of augmentations could infect you, and could result in more violence and targeting of these groups by intolerant and uneducated individuals. Let's hope this is not the case.

- Eh. It is bound to happen sooner or later that someone will use the CFD virus as a weapon and a means of disposing with your enemies. I'm sure this is just someone trying to take out Achak. It wouldn't surprise me in the least if this had the megacorporations' fingerprints all over this.
- The Smiling Bandit
- That's the thing. Like Tribal Elder Gold Lion, Tribal Elder Achak was a moderate in his politics toward the megacorporations. Yes, he was strict when it came to environmental policies, but in every other regard, he was happy to have them carry out their business with very little interference from the Council of Elders. They would see him as someone they would want to keep on the council despite their differences on environmental issues.
- Why Sioux Serious

## APACHE SEAT

The Apache seat on the Council of Elders is held by a seventy-nine-year-old troll named Illanipi. Tribal Elder Illanipi is reported to be very frail and in poor health. He has missed a majority of council meetings for the past two months, appearing only to vote against measures that would give the Council of Chiefs two terms. It is clear that he is another Elder who needs to be replaced soon, but he simply cannot be replaced due to the current standoff with the Council of Chiefs. The Apache seat would also be a viable seat for the megacorporations to squeeze in a moderate tribal member. Tribal Elder Illanipi was definitely not a friend to the megacorporations or to Anglos in general during his twelve-year term on the Council of Elders. In fact, on several occasions, he has advocated from the elimination of all Anglo reservations in the Sioux Nation, and the removal of all remaining Anglos from the Sioux lands, and to make the nation all Native blood. Although most Elders would not go so far as to endorse this idea publicly, whispers in the shadows seem to indicate that there is more sympathy for this idea on

the Council of Elders than what is typically known to the public. So it is very possible that the council could one day try and make the Sioux Nation even more Anglo-unfriendly, should the tribes appoint members with similar viewpoints to those of Tribal Elder Illanipi. Tribal Elder Illanipi is a shaman who follows the ways of the Eagle totem.

## ONONDAGA/BLACKFOOT SEAT

The Onondaga and Blackfoot seat on the Council of Elders is currently held by the Blackfoot tribe and is filled by a seventy-year-old shaman named Liniwa. Tribal Elder Liniwa entered office in 2062 and is in relatively good health. Tribal Elder Liniwa potentially put his health in jeopardy by voting against Sinopa's handpicked candidate for the Council of Chiefs in favor of Great Horned Bear. This vote was not popular with his tribe, as it was the Blackfoot tribe's term to hold office. Despite all this political fallout from his controversial pick for Chief, Tribal Elder Liniwa continues to keep breathing. There is a rumor going around Cheyenne that suggests Sinopa would eventually like to take over this seat on the Council of Elders. Sinopa has been the head of the Office of Military Intelligence since the mid-2050s. Despite having reached retirement age a long time ago, it would seem Sinopa is not ready to leave her government service behind, and that when it becomes time for her to depart the OMI, the next step in her career might be to ascend to the Council of Elders. No one is sure of how long it will be before Sinopa retires from the OMI, as she never speaks openly of her retirement plans. However, I am certain Sinopa's future plans are something that are of great interest to Tribal Elder Liniwa, as he would likely not want to be a stumbling block to Sinopa's own personal ambitions and be caught in the crossfire. Tribal Elder Liniwa is a shaman who follows the ways of the Dragon totem.

## CHICKASAW SEAT

The Chickasaw seat is held by a seventy-six-year old woman named Spirit Warrior. Tribal Elder Spirit Warrior has sat on the council for seven years, taking over the seat in 2069. Tribal Elder Spirit Warrior is considered a moderate, often working to find solutions when others choose to bicker. Spirit Warrior has frequently supported Tribal Elder Doli's efforts to pass policy that would allow for the Chiefs to have terms up to seven years and would allow for a resolution of the current conflict that is preventing new Chiefs or Elders from being selected to open seats. Although Tribal Elder Spirit Warrior tends to be moderate in her politics regarding domestic issues, her policies toward the corporations have been neutral at warmest. Her strongest support goes toward local, tribal citizen-owned companies, while her votes on megacorporate issues have more or less been neutral. They have not supported any one megacorporation over the others, but they also have not led to harsher restrictions on





the foreign corporations. Tribal Elder Spirit Warrior is a wealthy businesswoman who owns two large ranches outside of Cheyenne that specialize in the sale of beef. Tribal Elder Spirit Warrior's net worth is estimated to be over twenty-five million nuyen.

## SEMINOLE SEAT

Tribal Elder Kiyiya holds the seat for the Seminole tribe on the Council of Elders. He is eighty years old and very anti-social, avoiding the spotlight whenever possible. He rarely shows up to council meetings in person. Frequently, Tribal Elder Kiyiya has his ally spirit represent him and serve as his voting proxy. Many do not question the validity of the ally spirit, as that spirit is quite powerful. He or his ally spirit always votes as a hard-line conservative, working against the Anglos, their corporations, and the Council of Chiefs. I'm not sure why he uses his ally spirit in this way, but many in Cheyenne just chalk this up to a personality quirk. Tribal Elder Kiyiya does not get along with the other elders despite the fact that ninety-five percent of his voting record coincides with their interests. Kiyiya took office in 2066 and is reported to be a shaman, though his privacy means his totem is not known.

## LOCAL AUTHORITIES

### CITY CHIEF

Day-to-day city governmental services are overseen by a city chief. Like other government officials, city chiefs are appointed by the Council of Chiefs and serve for a four-year term. Many of the administrative posts at the local level are dominated by the Hidatsa tribe. The current city chief for the Cheyenne sprawl is a man named Gaagii from the Navajo tribe, breaking the long line of Hidatsa city chiefs that stretched back for over thirty years. Gaagii has been in office since 2075. It is commonly believed that his brother, Chief Naalnish, was instrumental in having him nominated. While in office, Chief Gaagii has been helping the Council of Chiefs with their political problems within the sprawl, most of which deal with business matters; that in turn has only enhanced their net worth due to his intervention on their behalf.

The City Chief is responsible for overseeing the local bureaus. In the Sioux Nation, these bureaus vary from sprawl to sprawl. The local bureaus for Cheyenne are: Public Safety, Public Works, Commerce, Local Taxation Services, Education, Zoning, and Open Spaces. The city chief is responsible for appointing the heads of those bureaus, as well as directors who manage and oversee contracts with the various corporations and take care of city services. These heads only serve for as long as the city chief. Every four years a new administration is appointed, and the cycle begins again.

- Smuggling is a major concern for city chief Gaagii. He has been trying since he first took office to crack down on these operations, particularly those involving the Lakota mafia. He has a friend on the Council of Chiefs, in the form of Chief Wise Thunderbird, trying to support him and getting the Sioux National Police to back his efforts, but he has also seen his efforts undermined by yet another sitting chief—Chief Demery. There is a real tug of war between those three politicians. For better or worse, smuggling is still on the rise in Cheyenne despite Gaagii's best efforts, and the Lakota Mafia's profits from the various smuggling rings are up dramatically.
- Why Sioux Serious
- I'm sure the Hidatsa tribe doesn't mind seeing the Navajo Chief look impotent to the Cheyenne residents in the face of the Lakota mafia. After all, I'm sure they want to get the city chief position of the Sioux's largest sprawl back under their control the next time the post becomes open. Heck, it wouldn't surprise me in the least if they are making concerted efforts to make Gaagii look bad, just to make sure the next Cheyenne city chief is from the Hidatsa tribe.
- Woppler
- Don't forget that there is still a lot of corruption at the street level within the "Snipes" ranks and within the Sioux Defense Force. Until the politicians can root out that corruption (a lot of which is caused by the Lakota Mafia), there's really nothing that can be done about the growing smuggling rings. You shut down one, two more pop up in its place.
- Sticks
- Along with the smugglers, violent street crime is rising in Cheyenne. There are a growing number of street gangs appearing on the streets, including the more notorious Ancients and First Nations gangs, looking to advance the interests of the Koshari and the Komun'go Seoulpa ring. This is causing fears to rise throughout Cheyenne that a bloody street war between the Lakota Mafia, the Ancients, and the First Nations is all but inevitable. You also have the Concrete Sidewinders, the Street Tricksters, and the Cheyenne Brawlers—each are smaller gangs that are causing mayhem to serve their interests. Many of these gangs have hideouts and turf in the red-light districts of Cheyenne, particularly one famously referred to as "Anglo Town." Unfortunately for the Anglos that live there, the Snipes couldn't give a frag about what happens in Anglo Town, so many times Anglos have to put up with the increased violence or find other ways to deal with it (such as hiring shadowrunners). So long as the violence does not extend beyond the boundaries of Anglo Town, the Snipes are content to not get involved unless the violence involves a member from one of the recognized Sioux tribes. In which case, hell generally rains down on Anglo Town until someone is held accountable.
- DangerSensei







### CHEYENNE CITY SERVICES

**Fire Services:** Community Response Inc. (Local, single-A corporation owned by a Chickasaw tribal member)

**GridGuide:** MCT

**Healthcare:** Doc Wagon

**Matrix Service:** STC Grid

**Police:** Sioux National Police

**Power:** Gaeatronics

**Prisons:** Shiawase/MCT

**Sanitation:** The Horizon Project

**Public Transit:** Ares

### ANGLO TOWN

One of the neighborhoods in Cheyenne struck by urban blight, Anglo Town is a blend of a working-class neighborhood for Anglos and outsiders getting their start in Cheyenne as well industrial developments. The Anglos and other residents who live here have no ties to the indigenous tribes, nor do they hold any significant connections to the megacorporations, who typically put their people up in residential mini-arcologies they have built in better sections of Cheyenne. Street gangs have a significant stranglehold here. The industrial areas can be particularly dangerous. There are roughly fifty thousand people that live and work in this overcrowded neighborhood, which is located south of business loop I-25, in the southern parts of Cheyenne. From the overcrowding to the rising violence, this is not considered a tourist destination, nor is it a spot where you would want to spend a lot of time unless you have no other options. The highest security rating in this neighborhood is C.





## NO BOUNDARIES NEIGHBORHOOD

In most neighborhoods in Cheyenne, it is common to find members of the same tribe living in the same neighborhoods. Travel through Cheyenne, and you'll find neighborhoods that are predominately Cheyenne, Lakota, Dakota, Hidatsa, and so on. Tribal lineage generally determines which neighborhoods you live in, though there are no established laws governing this. Rather, it is the mindset of the tribes to live as a community and to maintain their heritage. The No Boundaries neighborhood is an exception to this, a neighborhood hosting significant blending of members from a large number of the tribes. In this neighborhood, it is unsurprising to find inter-tribal marriages and children who belong to more than one tribe. This behavior can be risky, as marrying outside of your tribe is generally considered a significant social taboo and could get you ostracized. Despite the pressure not to engage in such practices, the No Boundaries neighborhood hosts a growing population. In addition to mixed marriages between tribal members, there are a lot of families where tribal members married Anglos, and this is where they have chosen to reside. Again, this is another violation of traditional Sioux customs, and another reason why violence based on hate and prejudice has flourished in the neighborhood. As is the case in Anglo Town, the Snipes are not all that interested in quelling the violence that takes place here, making half-hearted efforts to put a stop to it. No Boundaries has one of the highest crime rates in Cheyenne, after Anglo Town. It's located north of Dell Range Blvd, just east of highway 212. Security ratings vary from single A to C.

## THE CORPORATE ZONE

Along the north side of East Pershing Boulevard near Brimmer Park is an area known as the Corporate Zone. Although corporate types can be scattered all over Cheyenne, the greatest concentration of corporate residents live in this area, a neighborhood consisting of a few dozen small- to medium-sized residential arcologies belonging to the megacorporations and some smaller foreign corporations. The Sioux National Police patrol the streets in the corporate zone, but like in other sprawls, security for each building is generally left to whoever owns it, without much interference from the Sioux National Police, unless the corporation has elected to have the Sioux National Police be responsible for the arcology's security. Almost all the arcologies require either valid Corporate SInS or valid guest passes to enter. The tallest of the arcologies belongs to Shiawase; it stands thirty-five stories tall and houses up to fifteen thousand corporate citizens. Within the full Corporate Zone, nearly twenty-five thousand corporate citizens have established their homes. Security in this zone ranges from rating AAA to single A.

## ROADS AND HIGHWAYS IN CHEYENNE

Interstate 25 is a major route for north and southbound traffic inside Cheyenne, running along the eastern boundary of the Cheyenne Military Complex. Interstate 80 handles west and eastbound traffic going through the sprawl. Other major roadways inside Cheyenne include Business Loop Highway 80 and Highway 85. Highway 85 is a major thoroughfare running through the downtown section of Cheyenne, as is Capitol Avenue. Traffic is pretty heavy during business hours, particularly the downtown corridor. In 2058, Ares won the contract to install a light-rail system to alleviate some of this congestion. This transit system runs through all major sectors of the city, with its central hub located at the corner of East 27<sup>th</sup> Street and Highway 85.

## SOVEREIGN TRIBAL COUNCIL

As well as serving as the capital for the Sioux Nation, Cheyenne is also the host city for the Sovereign Tribal Council. The STC members meet in their lodge in downtown Cheyenne, discussing and debating issues of importance to the Native American Nations. NAN members that maintain active representatives on the council include the Algonkian-Manitou Council, Athabaska, Pueblo, the Salish-Shidhe, the Sioux Nation, Tsimshian, and the Trans-Polar Aleut. The Ute Nation lost its seat when it was assimilated into Pueblo; many in the Ute territories have been demanding to have this seat back, making this an issue of contention within Pueblo. The individual NAN members have embassies that line Capitol Avenue between 1<sup>st</sup> and 5<sup>th</sup> Avenues in Cheyenne, commonly referred to as Embassy Row by the locals.

Most of the events, pageantry, and politics of the Sovereign Tribal Council do not directly impact the day-to-day life of the average Sioux citizen. That means that, other than being an interesting tourist destination, the body doesn't hold much interest for the typical resident. Many in Cheyenne still wonder what in fact the STC does in this day and age, besides spend lots of money bickering at each other in a manner eerily similar to the UCAS Congress. The STC runs several NAN-based governmental agencies out of Cheyenne, ranging from the Native American Environment Agency to the Native American Space Agency. These agencies are meant to establish standards throughout every Native American Nation, increase cooperation between the members of the NAN in certain sectors and establish regulations that, in theory, all member nations should adhere to and benefit from. Unfortunately, as many pundits have pointed out, the STC is really good at pointing out what their member countries should be doing but has had a difficult time making those nations comply, particularly when those rules interfere with national interests or would cost nuyen. There have been legitimate attempts to strengthen the authority of the Sovereign Tribal Council over the years, but all efforts have failed.





The matters that are currently being hotly debated before the STC that could spur shadowruns for paydata include the deteriorating situation with treaty negotiations in Denver. Both Pueblo and the Sioux have sectors in Denver, and a collapse of treaty negotiations would mean chaos for those two nations, and possible violence between them and the CAS and UCAS sectors. It could also lead to a possible conflict with Aztlan, which desires a permanent return to Denver in the form of a new sector to call its own. So far, the STC has had about as much success coming up with contingency plans as the negotiators in Denver have had in coming up with a new treaty. Meaning none.

Another important matter being discussed by the NAN representatives is the tense situation currently developing between the Salishe-Shidhe Council and the Tsimshian Protectorate. Many events over the past year have dramatically escalated tensions between those two nations, from pollution and toxic wastelands that have encroached on SSC lands to the kidnapping of a twelve-year-old girl from the SSC who happened to be the daughter of one of the SSC's tribal chiefs. That girl ended up being killed by a toxic shaman who lived in Tsimshian before runners on a rescue mission could get to her. This has prompted a retaliatory crackdown on the Protectorate by SSC forces and has led to a growing call for independence by the Tsimshian population.

- The Tsimshian representative, Mirtha Longford, has strongly urged the STC to stay out of the matter between the Protectorate and the SSC. The SSC has grown tired of dealing with the pollution, waste, and deadly diseases that have been encroaching into their lands from Tsimshian for years, and they have been urging for strong intervention from the STC. Of course, Longford has expressed outrage that such intervention would violate their sovereign rights, despite the fact that cleaning up Tsimshian would also benefit their own people tremendously. Ugh. Gotta love NAN politics.
- Netcat
- Many outsiders would outright dismiss the notion of the STC stepping up and going into the Tsimshian Protectorate for clean-up efforts. These critics would argue that it would actually cost them money and lives to do so, things the STC has been unwilling to spend unless someone else (like the Sioux) would take the lead and carry the burden of such an operation. But as Mika mentioned, the STC is looking for something to keep them relevant. The STC was heavily involved in the original attack on Tsimshian over a decade ago to remove their tyrannical council from power, but they haven't done much since. Cleaning up Tsimshian would offer a sense of credibility and legitimacy to the organization, something it desperately needs. Besides, Longford has shown a great disdain for the council over the years. That disdain is clearly mutual, so it is likely the council won't feel overly obligated to listen to her protests.
- Thorn

## LAW ENFORCEMENT

### SIOUX NATIONAL POLICE

With Cheyenne being the largest and wealthiest sprawl in the Sioux Nation, the Sioux National Police has its hands full. In Cheyenne, the Sioux National Police has a permanent force of about seven thousand personnel. It has its own state-of-art forensics capabilities but often finds itself with a backlog. The Sioux National Police, particularly in Cheyenne, will contract out to megacorporations such as Ares and Shiawase when it needs to expedite the processing of high-profile cases. And in Cheyenne, even seven thousand Snipes are sometimes not enough, as the rising crime rate indicates. The current head of the Snipes in Cheyenne is Harkahome, from the Cheyenne tribe. Harkahome has been the police chief for Cheyenne since 2075, when City Chief Gaagii took office and appointed him to the position.

The largest organized criminal enterprise the Sioux National Police has to deal with in Cheyenne is the Lakota Mafia. Headed by the notorious Charlie Whiteclay, the Whiteclay family has had a stranglehold on the criminal activities inside the nation for years. The Whiteclay's most lucrative business is smuggling; smuggling of drugs, BTLs, UCAS-produced products not regularly available to average citizens, banned firearms, alcohol, and even tobacco. The Whiteclay's smuggling business in Cheyenne alone is estimated to be at a quarter-billion nuyen each year. With that kind of profit, it is bound to bring in some competition. Both the Pueblo's Koshari and the Komun'go Seoulpa ring are looking to expand into the Sioux and challenge Charlie Whiteclay and his empire. These organizations have been using proxies to test the waters in Cheyenne and push their goods on the streets. These proxies include the Ancients (Koshari) and First Nation gangs (Komun'go ring). Things at the moment are tense, but from what I have heard, the Sioux National Police are bracing themselves for a full-on proxy street war between the criminal syndicates.

Bug spirits are another security issue the SNP must be constantly on the watch for. Although much of the bug hunting is done by the Sioux Defense Force, and of course shadowrunners and bounty hunters, the Sioux National Police must be on the constant look out for insect shamans. In Cheyenne and in the other larger sprawls, the SDF has a specialized task force for shamans attempting to acquire hosts for bug spirits. The Sioux National Police currently has bounties out on the heads of a dozen insect shamans believed residing in Cheyenne alone, with bounties ranging from 2,000 nuyen up to 15,000 nuyen. The specialized task force is led by Public Safety Chief Wambleeska from the Lakota tribe.

Another unique challenge faced by the Sioux National Police is that the Sioux Nation has a higher concentration of magic users than other parts of North America. As such, it becomes a challenge to register and keep track of all





the Awakened in the Sioux Nation. There are several that are considered dangerous since they are not registered and could be members of underground or secret magical societies such as the Midewiwin or False Face. The Sioux National Police maintains bounties on the heads of rogue magic users who have not complied with the Sioux Nation's laws on magic users and cannot be located. I am not a bounty hunter myself, but from what I understand, the SNP has approximately thirty active, local bounties on individuals practicing unregistered magic who may have committed crimes against the Sioux Nation. These individuals are believed to be active in Cheyenne; the number is higher if you take into consideration the entire country.

- Trust me, if you are an unregistered magic user in Cheyenne, you do not want to cross paths with Chief Wambleeska and his specialized task force. Chief Wambleeska is very dogged in his pursuit of insect shamans, and if you are an unregistered magic user, he has a standing policy of shooting first and asking questions later. He is known for seeing unregistered magic users as a potential source of insect shaman recruits and will not hesitate to eliminate any he comes across. Some would say he is meticulous in what he does, while others (mainly in the shadows) will tell you that he is a dangerous zealot who likely has gotten many innocent magic users killed because he wrongly suspected them of either being or harboring insect shamans. Unfortunately, Chief Wambleeska has proven effective in his work, and many will choose to overlook the innocent he has killed. Some simply argue that they should have been registered in the first place, and that their deaths are their own fault.
- Sticks

Unlike other police and security corporations who may not give a fuck about policlubs and their activities, the Sioux National Police are required to keep tabs on their interests. The policlubs that see the most crackdowns by the Sioux National Police are those that either advocate radical, and potentially violent, reforms of the Sioux government, those that support greater Anglo rights, or those that advocate violence against local corporations. Those that advocate violence or taking action against foreign corporations are generally left in peace, forcing corporations to handle those Neo-anarchist groups on their own. The Office of Military Intelligence frequently tasks the Sioux National Police in pursuing dangerous policlubs that work against Sioux interests. And these many actions against policlubs are typically prompted by the intelligence the OMI has gathered on activities within Cheyenne from their many internal spy operations. In Cheyenne, and in the rest of the Sioux Nation, there is no expectation of privacy. Anyone can be spied upon by the OMI at any time, and if they catch you doing something they don't like, they will send the Sioux National Police after your hoop.

## THE SIOUX NATION'S LAWS ON ALCOHOL AND TOBACCO

Alcohol and tobacco are highly restricted substances in the Sioux Nation. Restaurants and bars must go through a vigorous licensing process in order to serve alcohol. The taxes and the paperwork involved make the cost of selling legal alcohol close to prohibitive, but many bars and clubs still endeavor to serve it. Most are restricted to selling alcohol that has less than 4.5 percent alcoholic content for beer and twelve percent alcoholic content for wine, unless other arrangements are made through the Council of Chiefs. The laws are designed so that most alcohol sold in retail stores is limited to urban areas. Rural areas for the most part are dry, as most small time retail stores will not go through the legal hoops and expenses to sell alcohol. It is possible for an individual to purchase hard liquor, though those individuals must go to government-controlled Liquor Distribution Branch outlets. Smaller sprawls only have a single Liquor Distribution Branch outlet. Cheyenne, due to its size, has two such outlets.

If an establishment is licensed to serve alcohol, they will go to extreme measures to ensure alcohol is not abused on their premises, and that there are no disturbances that can be reported to the Sioux National Police. Licenses are relatively easy to pull, and one taken away, an establishment may never get the license back again.

Tobacco is a similarly restricted substance, only sold at authorized, government-sanctioned distribution outlets. Smoking in public is highly frowned upon in Cheyenne. However, many restaurants and clubs provide a smoking room for those that desire such amenities.

All these rules have made alcohol and tobacco products highly desirable on the black market; and as such, caused the prices for these products to increase dramatically. Illegal alcohol or tobacco products can be as much as three times what it would be in other sprawls such as Seattle.

## CHEYENNE LOCATIONS

### LITTLE BIGHORN BAR

#### MISSILE DRIVE AND WESTLAND ROAD

No Anglos. Patrons must have honorably served their mandatory time in the SDF. Cover charge of twenty nuyen waived for Wildcats, but not for members of the SDF. SIn must reflect Sioux Nation military service.

The nineteenth century battle of Little Bighorn is the major motif of this military-themed bar. Sitting Bull, Crazy Horse, Bearded Man, Running Antelope, and Chief Gall are celebrated as major war heroes of the Sioux Nation in this





bar. Current and historical figures from the United States, UCAS, and CAS military are heavily satirized, including the current UCAS President, Angela Colloton; quite naturally, special derision is saved for General George Custer. This is one place where SDF personnel and Wildcat members can go to blow off steam and relax. Little Bighorn bar is most definitely off limits for Anglos. The owner, a female from the Tsalagi (Cherokee) tribe named Tsistunagiska Heart, is a successful businesswoman and civic leader. Her net worth is estimated to be upwards of twenty-five million nuyen. In addition to owning the Little Bighorn Bar, Heart also owns the successful Healing Winds bar and a number of brothels in Cheyenne. All of her brothels are independent of the Lakota Mafia or any other criminal syndicate, to my knowledge. Her brothels only use Anglos. Tsistunagiska works to keep any native members out of the life of a joyboy or joygirl and generally invests nuyen to get a native man or woman out of the lifestyle, even if it means transforming them into shadowrunners instead. Heart often “recruits” (read: extracts) her brothel workers from Anglo reservations such as the Butte reservation. She also runs a couple of underground fight clubs, which are popular with local street kids as well as SDF personnel and Wildcats looking to improve their fighting prowess and make some nuyen. All their opponents in these clubs are Anglos; again, kidnapped from Anglo reservations. Outwardly, Heart is a philanthropist, helping establish quality low-income housing for native Sioux Nation residents and has set up two rehab clinics. She generally seems on the level, but Heart is very much one person’s hero and another person’s villain based on their ethnicity. Heart has a lot of clout with the Council of Chiefs and is a major player in sprawl politics. People know the seedy side of Heart’s activities but don’t challenge her about it. She is well liked, particularly by active-duty SDF, the police, and Wildcats. And even if she didn’t have friends within the SDF and the Wildcats, she has the resources to hire runners to remove any troublemakers.

Little Bighorn has a seating capacity of 175 people. The bar employs local music talent as live performers. It’s well kept up and has a state-of-the-art sound and light system with security to match, including magical. Little Bighorn has four back rooms that are used regularly for clandestine meetings. Little Big Horn has also been known to rent out rooms at various brothels when demand is high. Little Bighorn bar, thanks to the owner’s connections, has access to liquor that would not normally be available to private bar owners.

## STRIPES

**RANDALL AVE. AND RODGERS DR.  
ON THE CHEYENNE MILITARY COMPLEX**  
Wildcat bar only. SDF personnel not welcome. No Anglos.

The owner is a retired Wildcat operative, who served for over twenty-five years, known as Apex. Stripes cele-

brates the unclassified warrior heroes of the Wildcats and has a wall honoring members whose operations and identities are still classified, and who can’t yet be recognized by name for their contributions to the security of the Sioux Nation. There is also a wall for warriors killed in the line of duty. Getting into Stripes if you are not a Wildcat is a dangerous proposition. If they learn you are a poser using fake credentials, they will kill you without hesitation. The Wildcats take their fraternity and their bond as Special Forces members very seriously and will suffer no slight to their honor. Stripes is a very popular establishment that seats up to one hundred fifty people at a time. There are usually lines at the front door to get in. The only VIPs who are allowed easy access into Stripes are those who have either been wounded in action or those who have received the Council of Chiefs Decoration of Valor and Courage, the Sioux Nation’s equivalent of the UCAS’ Congressional Medal of Honor. There is no cover fee for Wildcats to enjoy Stripes. There are absolutely no meets with shadowrunners at this bar. However, Stripes is a good place to go if you need to find a specific member of the Wildcats. No matter if they are active, former, or retired military, chances are they will visit Stripes periodically, or at the very least, there were be people there who will know who you are looking for. But good luck to you if they perceive you as being a threat to one of their own.

## COMBAT BOOTS

### WHITNEY ROAD AND FOUR MILE ROAD

Active and former SDF personnel are the primary customers. Wildcats are welcome, but very few come. No civilians allowed.

Combat Boots tends to be the hangout for members of the SDF who are pulling their mandatory tours of duty. These SDF members generally are not the finest military personnel, and the bar hosts frequent street drug and BTL use. Bar brawls are regular occurrences, reflecting a lack of disciplines among the customers. However, none of the violence or nuisance behavior ever gets reported to the Sioux National Police, and Combat Boots continues to maintain its permit to sell and serve alcohol despite the violence. It is suspected that the proprietors have someone in the government looking after their interests and helping keep these issues on the down low. Despite this, the SDF is rumored to be very close to making Combat Boots off limits to its personnel given the problems that happen here, a decision that would force the bar to close. It is also rumored that the owners of Combat Boots run an underground gambling den for the Lakota Mafia here as well as smuggling operation for UCAS made goods, though this has not been proven. Combat Boots is also believed to serve illegal alcohol in its gambling den. Combat Boots is frequently harassed by members of the Midewiwin society for perpetrating certain ills of society, but they do not have enough force to seriously disrupt their business.





## PHOENIX'S TAVERN

**ON THE OUTSKIRTS OF SOUTH CHEYENNE ALONG I-25, JUST INSIDE SPRAWL LIMITS**  
No Anglos.

Phoenix's Tavern is a major hangout spot for the First Nations gang in Cheyenne. Phoenix's Tavern is fifteen years old and has seen better days. Phoenix's Tavern has all the standard trappings of an average bar, including half a dozen dartboards, pool tables, and various gambling ARO programs. The food is halfway decent, with the occasional non-soy-based item, but you shouldn't expect any unsanctioned alcohol. At maximum capacity, Phoenix's Tavern can hold around eighty people, though these days Phoenix's Tavern rarely sees those numbers, even on the weekends. There is often tension between First Nations and local gangers, especially a gang calling itself the Tricksters. Violence has been on the rise in the neighborhood, though the Sioux National Police has yet to take action to shut the tavern down. The establishment has two back rooms that can be used for meets. Because First Nations is heavily involved in pushing drugs and BTLs for the Komun'go ring, Phoenix's Tavern is a good place for acquiring them, though you might encounter trouble from the Midewiwin secret society for promoting the social ills of the Sioux Nation. Phoenix's Tavern has a ten-nuyen cover charge.

## INTENSITY

**VV. 17TH STREET AND CENTRAL AVE.**

No bias; everyone with nuyen welcome.

While other nightclubs and bars stick to only music and performers from around the NAN, Intensity plays music and has performers from other parts of North America, including the UCAS and CAS. This includes corporate-sponsored performers from megas such as Horizon and MCT. The Intensity nightclub believes in giving customers what they want no matter who produces it or where it comes from, the consequences be damned. This has drawn the ire of the Council of Chiefs and Elders, who would love nothing more than to see this downtown spot closed down permanently. But somehow, despite arrests, death threats, and a deluge of fines and citations clearly meant to punish the nightclub for violating cultural norms and laws, Intensity remains open. Unlike Little Bighorn, whose owner has legitimate political connections, it is likely Intensity's deep connections to the local shadowrunner community are keeping the club open. Intensity offers free drinks to established runners and has connections with local smugglers, and the owners will make connections between parties they trust. It is also rumored that the owners have safehouses that regular patrons can use if they are in trouble, but only if they do a favor for the club later on. The SDF does not, of course, agree with Intensity's colorblind policies. The SDF usually parks itself outside of Intensity and scrutinizes any Anglo seen

either going in or coming out of the club. If your electronic paperwork is not in order, prepare to be picked up outside Intensity and shipped off to jail. The SDF positioned around Intensity cannot be bribed, as they officers tend to be very patriotic and devoted. Intensity boasts a state-of-the-art light and sound systems that rivals Little Bighorn. Intensity is one of the largest and most popular night clubs in Cheyenne, capable of holding up to eight hundred club goers at one time on five different floors. It has a dozen private rooms in the basement that serve as meeting rooms and are frequently used by runners and Mr. Johnsons. Because Intensity is so heavily scrutinized, you will not find a drop of unsanctioned alcohol or tobacco products on the premises. There is a fifty-nuyen cover charge. Intensity is a popular club for college students attending the University of Cheyenne, only a few blocks to the east.

## THE OPEN FRONTIER

**N. COLLEGE DRIVE AND SUMMIT DRIVE**

Anglos are allowed if they either possess Official Resident status or are citizens of the Sioux Nation (National SIN). No chrome or visible nano-augmentations.

The Koshari are looking to expand operations into the Sioux Nation. This is putting pressure on the First Nations gang, which has an alliance with Komun'go ring (Seoulpa ring), who are also pushing into the Sioux. This in turn is putting the squeeze on the Ancients, which has alliances with both First Nations and the Koshari. Trust is breaking down, alliances are waning, and a full-on, bloody street war seems to be approaching. The Open Frontier is legally a Sioux-owned business, but it is actually a front for the Koshari, serving as one of their major footholds within the Sioux. So far, the Koshari are focusing on chop shops and auto theft rings. But everyone knows the Koshari won't limit themselves to those areas for long; they'll eventually venture into street drugs, smuggling, talislegging, and prostitution rings, which will force them to muscle in on the Lakota Mafia-dominated territories. If you have allegiances with First Nations or Komun'go ring, coming to this club could very well get you killed. The Open Frontier serves food and drink from all across the NAN, from Aztlan and SSC to Pueblo. This club is described as being "multicultural," to cover up for it being perhaps too pro-PCC. Different rooms are decorated with a different tribal motifs, ranging from Anasazi and Hopi to Sioux stylings.

This club has only existed for three years. Its maximum seat capacity is one hundred, and it has two rooms in the back that are normally used for Koshari business but can be rented out for other meetings. The Open Frontier has access to high-proof liquors, but not legally, so it will only serve this outlaw liquor to established regulars or VIPs of the Koshari. Everyone else gets watered-down drinks for the Open Frontier, making many of them feel like the ten-nuyen cover charge is a little steep.





## THE NEW PARTHENON

### W. 23RD ST. AND BENT AVENUE

Exclusive corporate club, corporate SInS only (with an exception for members of the Council of Chiefs and the Council of Elders).

The New Parthenon is styled in Greek architecture, featuring Greek art and Greek cuisine. The nightclub is owned by Ares Global Entertainment. The exterior is modeled after the Parthenon in Athens, but instead of being dedicated to Athena, the New Parthenon is dedicated to Ares for obvious reasons. It is a very high-end, five-star establishment, meant to cater to the corporate elite. Customers typically must have a corporate SIn to be able to enjoy the high dining and atmosphere of the New Parthenon; exceptions are made for the Council of Chiefs and the Council of Elders. Younger members of the Council of Chiefs are sometimes found at the New Parthenon, while members of the Council of Elders generally do not visit the New Parthenon, likely on principle. Cover price ranges between five hundred and five thousand nuyen per night, depending on the level of the nightclub the customer wants to enjoy. There are four levels; one is modeled on Hades and the underworld, with similarities to the hell level of Dante's *Inferno* except everything here is Greek-themed, three-headed Cerberus and all. All the rivers in the underworld are also represented as individual rooms: Acheron, Cocytus, Phlegethon, Styx, and Lethe. There is another level modeled after the oceans and Poseidon. The third level is modeled and sculpted based on what Athens looked like thousands of years ago. Ruins are intact and sculptures glow with their original beauty. And the final level of the New Parthenon is modeled to appear like Mount Olympus, with the Greek God Ares heavily featured. Individuals with Corporate Limited SInS may only access the Underworld and the Ocean levels, while Corporate Born citizens may access every level, including the more elite levels of ancient Athens and Mount Olympus. One thing to note is that Ares Global Entertainment wanted to make this club appealing to elites from all corporations and not just Ares. To reassure customers that this not some ploy for corporate espionage, security for this club is not contracted to Knight Errant, but rather to, Eagle Security. This has provided good PR for Ares to the Sioux tribes and seems to have assured executives from other corporations that this is neutral venue to enjoy the luxurious amenities. Despite this, the New Parthenon is still a popular location for corporate espionage by shadowrunners, as well as corporate headhunting. The New Parthenon has an arrangement with the Council of Chiefs where it is able to serve wine with alcoholic content as high as 56 proof, and other hard liquors as high as 100 proof.

## THE COPPER AND BRASS CLUB

### W. 21<sup>ST</sup> ST. AND DEY AVE.

Anglos allowed if they possess Official Resident or Citizen status (National SIn).

Owned by a woman who goes by Lady Alianora H. Felde, the Copper and Brass Club capitalizes on the allure of steampunk. Customers are expected to dress in steampunk regalia. Those that do not will be turned away. The interior of the club resembles a late-Victorian-era bar with gears and copper pipes strewn around as accents. The club has a wide array of fine dining options and liquors, specializing in a glowing green absinthe. The owner's real name is Nijlon Eagle, and she is a member of the Blackfoot tribe. Since that is the same tribe as the head of the Office of Military Intelligence, it is speculated that the Copper and Brass Club is actually a front for one of the OMI's active spy rings in Cheyenne. All the polished brass in the club doesn't come cheap—there is a fifty-nuyen cover charge to get in.

## DESTINY'S LINK CLUB

### CRIBBON AVE. AND W. 3<sup>RD</sup> AVE.

Anglos allowed if they are either Official Residents or possess Citizen Status (National SIn)

Link clubs were established a little over a decade ago and have remained popular ever since. By using virtual and augmented reality to allow attendees from across the globe to mingle with each other, you can talk to people from Manhattan, London, Seattle, Neo-Tokyo, the Rhine-Ruhr Metroplex, and more in the course of a single conversation. Destiny's Link Club is owned by a former Lumbee chief named Maxwell Swift River, who served on the council between 2065 and 2070. A few months after leaving office, he opened Destiny's Link Club. Destiny's only features performers native to the Sioux Nation giving other clubs around the world a chance to experience Sioux musical tastes. Swift River's connections allow him to serve a slightly broader range of alcoholic beverages, and clubgoers can use tobacco in the club. The club can host up to two hundred and fifty physical attendees, but the virtual attendance can be (and usually is) much larger than that. Due to Destiny's interactions with clubs outside the Sioux Nation, the club has become a magnet for operatives of the OMI wanting to keep an eye on secret conversations taking place in the club's dark corners.

## VINTAGE WHEELS

### PARSLEY BLVD. AND AMES AVE.

No cyberware or nano-augmentations. No Anglos.

Vintage Wheels is part nightclub and part automobile museum, hosting a collection of nearly 140 vintage and classic vehicles from around North America and Europe, most of which are worth more than 150,000 nuyen. Nearly





a quarter of the collection are vehicles from the 20<sup>th</sup> century, with four of them having been built in the 1950s and restored to mint condition. The club hosts a wide range of automotive memorabilia, from pieces of famous racecars to artifacts tracing the history and development of the automobile. Guests are welcome to wander the floor, checking out the vintage cars in a rather subdued atmosphere.

The recent damage from corrupt nanites has put the staff of the museum on edge, and new security precautions have been introduced. There are three different scanners located at the front door to the club, set up to specifically detect nanites and anyone contaminated with them. These are top-quality scanners—the club does not want to take any chances with their collection.

Vintage Wheels has three VIP rooms on the second level that can be rented for private meetings. The club can hold up to two hundred and fifty people and is generally packed every night, even with its 75 nuyen cover charge. Vintage Wheels is believed to have ties to the Lakota Mafia, though the full extent of this alleged connection has yet to be discovered.

## THE BADGE

### E. FARM ROAD AND MORRIE AVE.

Police Bar. Active and former members of the Sioux National Police only. No corp security.

One interesting aspect of the Lakota Mafia is that they have been successful in setting up a bar called the Badge, which has been meticulously established as a police bar. Five years ago, the Whiteclay family approached a retiring and well-respected police captain from the Sioux National Police force, Balin Murray, a member of the Mohawk tribe, who was decorated and well liked within the force. They provided him the funds to set up this bar, and the means to take care of himself and his family for the rest of his life. He runs the public face of the bar, while the Mafia pulls this retired police captain's strings from behind the scenes. The bar is full of plants from the Mafia attempting to spy on police conversations and to gather intel on active operations. This is fairly easy to do, as the Sioux National Police cover the entire nation, so it isn't unusual for cops at this bar to not recognize everyone they see. The three private rooms for VIPs are bugged—using hard-wired microphones, the sort of thing that won't show up on a typical search of wireless devices. This has gained the Lakota Mafia some significant advantages—they've learned when raids and busts will go down, where the police are stashing witnesses, and even what's happening with other criminal enterprises in the sprawl. This has helped to solidify the Lakota Mafia's control over the Sioux Nation and its interests in Cheyenne. There is no overt Mafia presence or activity in the Badge; it is meant to be subtle so that no one will notice it. Five years after the Badge was set up, it is still going strong with no significant problems. The Lakota mob is playing things smart with perhaps one of their





greatest assets in Cheyenne. The Badge has a capacity of two hundred eighty-five customers and does not require a cover charge.

## THE ROYAL FORTUNE

### W. 22<sup>ND</sup> ST. AND PIONEER AVE.

Corporate Elite hotel (Horizon). Corporate SINS only (shadowrunners may go to the Privateer, but it is invitation only, and they must be brought up through the service/freight elevators and kept out of sight as much as possible).

This Las Vegas-style hotel is called the Royal Fortune, based on the famous pirate ship of Bartholomew “Black Bart” Roberts. The fifty-story hotel features a historical recreation of the Royal Fortune pirate ship outside, which patrons can tour. The Horizon hotel has three major clubs: Bounty of the High Seas, Buried Treasures, and the Privateer. Each club can handle up to one hundred seventy-five metahumans. The Royal Fortune was built in 2070 with all modern amenities for its one thousand rooms and is considered a five-star hotel. Out of the three major clubs within the Royal Fortune, only one has private rooms to allow for meets with shadowrunners: the Privateer. Even then, runners are brought in through the freight elevators and kept out of sight of the corporate elite. There is an air of superiority and disdain for the lower classes in this establishment.

The pirate ship is a tourist magnet, but it’s also a target for neo-anarchist pranks. They are fond of breaking into the ship and replacing its pirate flag with cloths adorned with megacorporate logos. Two months ago, it was Renra-ku. Last month’s, it was NeoNET’s flag that appeared.

In addition to the pirate ship, the Royal Fortune maintains an eighteen-hole golf course that has become popular on the pro-golf circuit, bringing in millions of nuyen of tourist revenue annually. In recent months, Horizon has been using their clubs at the Royal Fortune to raise the profile of two Native American musical acts, not only within the Sioux Nation, but also on the international stage: Living Rain, a solo singer from the Apache tribe, and Wounded Spirits, a band from the Chickasaw tribe. These two musical acts are becoming more popular in other parts of the NAN, and Horizon has planned tours around the NAN. In the UCAS and CAS, there is resistance to their music, but mostly from the older generations. The younger generations, those that were not around during the era of the Great Ghost Dance, are embracing the music. There are even talks about bringing their tours to the UCAS and CAS.

The cover charge for the three clubs inside Royal Fortune is seventy-five nuyen.

## CHEYENNE CHAYA

### E. 24<sup>TH</sup> ST. AND DUFF AVE.

Japanese Ochaya (tea house), Shiawase owned. Established patrons with Shiawase Corporate SINS only.

Cheyenne Chaya is a traditional, Japanese tea house owned and operated by Shiawase. This Sioux Nation al-

lows the corporation to run and operate the Cheyenne Chaya as if it had extraterritorial status and as such, has Shiawase security. The Cheyenne Chaya has no limits on the alcohol that may be served, and it frequently serves traditional Japanese spirits such as sake. The Cheyenne Chaya is generally reserved for those with Corporate Born SINS, although those holding Corporate Limited SINS may be brought into the tea house as guests. They may never, however, be full-fledged patrons of the Chaya. The Cheyenne Chaya can hold up to sixty guests, and is a relatively small, but lavish, establishment. There is no cover charge.

## YAHTO'S SPORTS BAR

### HAPPY JACK RD. AND ROUND TOP

No Bias.

Yahto’s Sports Bar is a popular locale with sports enthusiasts featuring urban brawl and combat bike memorabilia from famous members of the Lakota Arrows and the Apache Mustangs, such as autographed helmets and armor jackets, and memorials to popular members of the Lakota Arrows and Apache Mustangs who had been killed in the brutal sports. Yahto’s also has a collection of combat bikes used by famous members of the urban brawl team that have since been retired or wrecked. Most have been restored for this collection. Yahto was a member of the Lakota Arrows for two seasons (2067-2068) before being paralyzed from waist down in a horrific crash at the very start of his third season (2069). Unfortunately, the accident was so severe that even modern medicine could not restore Yahto’s ability to walk. Yahto’s Sports Bar has seating for up to eighty customers. Yahto’s has three backrooms that can be used for private meetings and no cover charge

## OASIS

### CREIGHTON ST. AND ELK AVE.

No bias.

Oasis is owned by a retired runner named Ox. He is an Anglo dwarf nearing fifty, but no one gives him any grief over his ethnicity, not even the Sioux National Police or the SDF. Wildcats that come in here show respect for Ox, but he will not explain how he earned it. Some rumors suggest that he saw action against Winternight during the second Matrix Crash and fought alongside Wildcats members. Others say he and his team helped clean out a significant bug hive threatening a particular tribe; the tribe changes depending on who is telling the story. No matter the reason, no one gives Ox grief.

Oasis opened in 2065, shortly after the Crash. Ox is considered to be one of the most successful Anglos in Cheyenne that is not affiliated with the megacorporation. Out of respect for Ox, the Sioux National Police does not harass the customers of Oasis like they do with other clubs that they don’t like. Oasis is styled as a tiki-bar with a cover charge of twenty nuyen.





## RIDE HARD

### COMANCHE DR. AND OSAGE AVE.

No chrome, no nano-augmentation. Anglos welcome.

Ride Hard is a bar run by a former Dakota ork rigger named Axle. Axle was injured in a car crash toward the end of his shadowrunning career and was paralyzed from the waist down. No medical treatments been able to undo his paralysis. The motif in Ride Hard is customized bikes, drones, and muscle cars. This bar celebrates old cars and bikes as well as brand new cars that have been tricked out with vibrant colors and powerful modifications under the hood. These vehicles are not so much meant for a museum but are instead meant for vehicle enthusiasts with a passion for their work. Ride Hard frequently sponsors car shows that draw hundreds of enthusiasts from around the Sioux. The bar features two backrooms used for private meetings, and it can seat up to 150 customers with both bar and booth seating options. Cover for this bar is twenty nuyen, but if you have a unique ride that catches the manager's attention, you get in free. It is believed that Axle still owns a couple of underground garages that are used by local riggers to service runners and their vehicles, so if an outside runner team is in need of rigger services, Ride Hard could be the place for them to get hooked up with a capable local rigger.

## CROSSROADS

### HIGHWAY 30 AND CHERRY BLOSSOM DR.

No bias.

While Ride Hard caters mostly to riggers, Crossroads caters to smugglers, particularly those that work the Sioux/Pueblo and Sioux/UCAS borders. The bar features rockabilly music and has a pretty average appearance. It seats up to eighty-five customers in the main area, and it has two basements that expand its capacity somewhat. One is obvious and contains the place's walk-in food storage refrigerator, while the other is a hidden room where smugglers go to talk shop and have private meetings with clients. The smuggler or client must be let in through the walk-in refrigerator, and a hidden door at the back of the basement refrigerator must be unlocked wirelessly to gain access to the hidden room. The room is a second bar area that can serve up to thirty people. While the top bar only serves legal alcohol, the bar in the basement has almost all the liquor that is on the market throughout North America and even in other parts of the world. Clients that are not regulars at Crossroads will need to have a known smuggler vouch for them to the bartender or the manager before they are let downstairs, which means their rep is on the line for any outsider admitted. Cover for the upstairs bar is fifteen nuyen, the cover for the bar in the basement is fifty. Crossroads is owned by a wealthy Cree businessman named Chogan Diamin, whose business empire seems to have been built on his connections with smugglers.

## THE CHAMELEON'S LAIR

### HAPPY JACK RD. AND OTTO RD.

No Anglos.

The Chameleon's Lair is a rundown bar off the beaten path. It is small, and most passers-by won't give the Chameleon's Lair a second look—they'll move on to better places like Crossroads. But the Chameleon's Lair is low profile, and doesn't do anything to potentially draw attention to it, like serving illegal alcohol or tobacco or tolerating drug or BTL sales. The bar plays by the rules to ensure the law doesn't have any reason to come after its patrons. And for the most part, it has worked. There has been no trouble coming from the Chameleon's Lair, and because it tends to police itself, Sioux National Police patrols around the bar are sparse. The Chameleon's Lair has been around for nearly forty years and has gone through four different owners. The current owner is a Lakota woman named Makawee Storm Cloud, who is active on data havens such as Shadowsea and is believed to be an active smuggler.

## LIBERTY

### S. GREELEY HWY. AND CHALK BLUFF RD.

No Anglos.

Liberty is owned by a member of the Lakota tribe known as Chaska who has no love for the foreign-owned corporations. To that end, he uses proceeds from the bar to support active neo-anarchist cells working against the foreign corporations. None of the neo-anarchists that frequent the place are openly against the government, and those who are find themselves shunned. That just gives the Sioux National Police another reason to ignore the place, as they have no real problems with anti-foreign-corporation activism. Liberty's exterior is covered in anti-foreign corporation graffiti and that's exactly how they like it. The bar's capacity is eighty people. Liberty is also known for having three backrooms that can be used for runner meets, and Johnsons can get a discount for the rooms if they let the management know they are targeting foreign corporations. Because of the lack of restrictions on who can visit, Liberty continues to be popular with runners.

- I really enjoy the barbecue ribs and the chili cheese fries there. Both pack a kick like a mustang.
- 17-321

## CRACKED

### FIRETHORN LANE AND SNOWBERRY DR.

No bias.

There are actually two locations for Cracked. One is the physical location, the bar that serves the decker and hacker wannabes who are looking for street rep, while the other location caters to elite deckers. Both locations of Cracked are used by members of local neo-anarchist groups as meeting spots. The public version of Cracked is very easy





to find and access, as it has a physical address. The only requirement to enter the bar is paying the thirty-nuyen cover charge. You need to establish your reputation in the physical version first with those who manage the bar before you get an invitation to join the virtual club. Jobs from Johnsons are posted to the virtual bar, in spots only the most capable of hackers can find. They will never be posted at the physical club. In addition, you will only find low-level neo-anarchists at the physical location of Cracked, those that are mostly muscle, and not the actual lieutenants and decision makers. People with any importance in neo-anarchist circles will only be found on the Matrix host, for their own security. Those who want to impress the bar management at Cracked usually need to do some jobs for them to build up their street cred, jobs that typically entail anything from acquiring hard-to-obtain, illegal alcohol to dealing with troublesome local law enforcement officers.

Cracked is owned by a retired female combat hacker from the Crow tribe who ran under the name Cunning Wolf. No one knows Cunning Wolf's physical location and she has not been seen in public for a few years, but she can be contacted through Cracked's Matrix location. The only way she will meet runners is virtually. There is a good reason why Cunning Wolf is so scarce: Though she is not wanted by the Sioux Nation itself, there are multiple bounties on her head from six different nations and corporations, including Tír Tairngire, UCAS, CAS, Renraku, and MCT. The highest bounty is from MCT for a cool one million nuyen. The physical bar of Cracked can seat sixty metahumans, while the Matrix site can host up to three hundred and fifty users at one time.

## THE COYOTE LOUNGE

**COVERED WAGON RD.  
AND 180 SERVICE RD.**

Seminole tribal members only.

The Coyote Lounge is one of several establishments that require a specific tribal affiliation to patronize the establishment. This bar, run by a member of the Seminole tribe named Nokosi, caters to members of the Seminole tribe. Some would think that restricting a business only a small percentage of the population is bad business, but the tribal identification works for Coyote Lounge. Its patrons are loyal and want to support their Seminole tribe. This translates into high levels of repeat business. The bar is, naturally, decorated with art styles identified with the Seminole tribe. Most of the food is soy-based, but the few items on the list are traditional Seminole food and drink, including sofke, a traditional Seminole soup made out of roasted corn and fried bread. What is good about these types of establishments is that if you need to find out information about someone from a specific tribe, runners can hit up people for information, particularly with smaller tribes and bands. If you can get someone to talk to you, chances are they'll know something about your subject. The Coyote Lounge is

a small bar, only able to serve fifty people at the same time. There is one back room at Coyote's Lounge that can be used for meetings, but it can only be used if both the Johnson and the runners are from the Seminole tribe.

## CHEYENNE CANTINA

**WESTERN HILLS BLVD. AND BUFFALO AVE.**  
Cheyenne tribal members only.

The Cheyenne Cantina is another establishment that only serves members of a single tribe—in this case, the Cheyenne. To enter, a customer's SIN must show that clear Cheyenne bloodline. The Cheyenne Cantina is owned by a former Cheyenne chief and is a small bar, only able to serve up to fifty customers at a time. Unlike other tribal establishments such as the Coyote Lounge, the Cheyenne Cantina allows runner meets in its two back rooms with their Johnsons so long as Mr. Johnson is from the Cheyenne tribe. The cover fee is twenty nuyen, and the only alcohols available to patrons are spirits sanctioned by the Sioux Nation.

## THE HAUNTED COFFIN CLUB

**E. 19<sup>TH</sup> ST. AND DUNN AVE.**

No Anglos

Coffin clubs started as a trend in the mid 2060s where live, generally Awakened, musical bands and performers were put on stage to put on an act that would transcend the physical world to the astral plane, and hopefully mesmerize the club goers with the vibrant auras and patterns in the astral. The Haunted Coffin Club has warded cubicles that can hold up to two hundred ninety metahuman bodies, making it one of the largest coffin clubs in North America. It's also viewed as one of the best. The magical security at the Haunted Coffin Club is top notch. There are three musical acts regularly employed by the Haunted Coffin Club: Bright Flames, Raging Thunderbirds, and the War Party. One of these three groups is rumored to be a runner team but there are ongoing arguments as to which one it is.

For a fee of 1,500 nuyen, a person is granted access to the main ward of the building, which is the main room where performances are held. People can visit in astral form only if they wish, leaving their bodies elsewhere. There are four private rooms for VIPs that are warded differently than the rest of the club. Only those who are authorized to use those rooms are allowed access, and permissions change as soon as time is up.

The Haunted Coffin Club is owned by a Snake shaman named Viper who belongs to the Nakota tribe. Even though tempo is banned by the Sioux Nation, club goers that physically come to the club have options of obtaining it at the club, allowing even the mundane to take advantage of the amenities of this club. It is common knowledge that the Sioux National Police that work the area around the Haunted Coffin Club are bought off by the club and will not raid it for tempo use.





## THE MARBLE PALADIN

### E.12<sup>TH</sup> ST. AND DIAMOND AVE.

Elves w/ Corporate SINS only. Anglos are allowed if they are elves and have corporate SINS.

The Marble Paladin is owned and operated by Telestri-an Industries. This in itself is controversial, as most in the Sioux do not appreciate a Tír-owned business operating within their borders. The foreign nature of the club is not the only thing that irritates the locals; they're also not fond of the fact that Telestri-an Industries has a very close relationship with the only elf on the Council of Chiefs, Chief Dancing Eagle. This relationship is close enough that the she is named co-owner of the Marble Paladin and shares the profits. Many see this as part of the deep corruption that has seized control of their council. As such, there are regular protests from groups outside the Marble Paladin, demanding that the club be closed down. The Sioux National Police make certain that the protests are peaceful, but that's the extent of their effort. They see this as an Anglo tribe club, despite the Chief listed on the books as part owner, and that means the Marble Paladin finds itself frequently targeted with vandalism that the Sioux National Police does little to stop. The Marble Paladin often hires low-level runners or reliable gangers to prevent vandalism.

The Marble Paladin is quite opulent, with marble columns and walls. Semi-formal attire is required. Fine food is served and has a distinct from Tír Tairngire flavor, as does the music. It a safe bet that all three levels of the club are frequently attended by spies from the Office of Military Intelligence. Cover charge for anyone coming to the Marble Paladin is one hundred nuyen, and it can hold up to six hundred fifty club goers.

- The demonstrators claim that the protests have nothing to do with race, but my sources insist that a major backer of these demonstrations are in fact policlubs like Humanis. True, the Sioux Nation tends to be more tolerant of different metatypes, particularly if they have a tribal affiliation, but that doesn't mean everyone in the Sioux feels the same way. And sadly, groups like Humanis are still active in Cheyenne. They're just harder to find, as many who sympathize with Humanis are thought of as traitors and overly influenced by the Anglos. So instead of them having chapterhouses, you'll likely find them hanging out in people's garages and basements.
- Pistons
- Because nothing says "intimidating political power" like meeting in your mom's basement.
- Haze

## SPIRITUAL JOURNEY

### HORSE CREEK RD. AND BLAZER RD.

Shamans and free spirits only. No hermetic mages, adepts or mundanes. No Anglos, no cyberware, no nano-augmentations.

Spiritual Journey caters to the shaman population of the Sioux Nation. It's unique in that it allows free spirits to patronize the establishment, and you can find a half dozen free spirits hanging out at any given time. Spiritual Journey is popular with magic lodges and medicine societies looking to recruit. The Children of Great Mother society, Bear Doctor Society, and Eagle's Guardians all have an active presence at Spiritual Journey. In fact, it is said that that both the owner and the main bartender are followers of the Great Mother totem. In addition to the recruiting by the public lodges, the bar also hosts activities from secret societies such as the False Face society and the Midewiwin society vying for recruits. All these groups looking for potential new members often leading to extraction jobs for shadowrunners, or jobs meant to interfere with the other groups' recruitment efforts.

Spiritual Journey is only a couple of blocks away from another Awakened club, Healing Winds, and both clubs compete for customers. Both have hired runners to take care of their rival, but both bars continue to remain open and firmly entrenched in their location, nearly three years after this rivalry started.

All musical performers hired for shows at Spiritual Journey are Awakened. Most use versions of the Entertainment spell. Spiritual Journey can seat up to one hundred twenty-five metahumans and levies a fifteen-nuyen cover charge. Spiritual Journey currently has two back rooms that can be used for shadowrunner meets; any runners coming to the meet are ushered in through a rear door. They never go through the front, where the bar is, and they are not supposed to socialize with clients. Spiritual Journey only offers sanctioned liquors.

## HEALING WINDS CLUB AND TELESMA SHOP

### HORSE CREEK RD. AND MARTINGALE LOOP

Primarily shaman and mystic adept club. No Anglos, mundanes, no cyberware, no nano-augmentations.

The Healing Winds club is another popular magic user hang out. This one allows adepts in addition to shamans, but these adepts have to be able to astrally perceive and cast spells. More importantly, they have to demonstrate their talent before they are allowed into the club. Healing Winds is a major rival to Spiritual Journey and has frequently butted heads with their rival. Unlike their rival, Healing Winds has a telesma shop that helps bolster the profits of the club. The telesma shop is top rate, run by an Apache talismonger named Brilliant Thunderbird, no relation to Chief Wise Thunderbird. This telesma shop offers everything from foci to alchemical preparations. Although Brilliant Thunderbird tells you that you may only procure legal reagents and materials from his shop, everyone on the streets will tell you that by providing a "modest" gift, you would be afforded the opportunity to peruse his less-legal materials.





As with its telesma shop, Healing Winds claims it only serves sanctioned alcohol to its customers. But by knowing the right people, they can get you any alcohol you want for the right price. No illegal alcohol is ever found on site, but it is believed the personnel of Healing Winds have a spirit pact with free spirits, and they actually have hidden the alcohol somewhere else off site. When its needed, the spirits dash off and bring it in.

Cover charge for Healing Winds is fifteen nuyen. Healing Winds is only slightly larger than Spiritual Journey, able to serve up to one hundred thirty-five people at a time. Healing Winds is owned by Tsistunagiska Heart, who also owns Little Bighorn bar.

## THE APACHE MUSTANGS ARENA

### E. 12<sup>TH</sup> ST. AND CAMPBELL AVE.

In 2073, the Apache Mustangs was the latest team added to the Western Conference of the World Combat Cyclists League. Currently, the Apache tribe is the primary owners for the Apache Mustangs, but two current sitting Chiefs on the Council of Chiefs are also minority co-owners in the franchise. While the Apache tribe owns the actual franchise, the stadium is owned by the Nakota tribe. This has resulted in many tense negotiations over leasing rights, advertising rights, and scheduling conflicts. The Apache Mustangs arena holds up to 85,000 spectators. Because of the popularity of the Mustangs, all home games are always sold out, and the game is always broadcast live to the rest of the Sioux Nation. For outsiders, getting tickets to a game can be difficult, often requiring going through scalpers who mark up the cost of the tickets by as much as two hundred percent.

- Boo! The Mustangs SUCK! They have been the bottom feeders of their conference for the last three seasons. The Lakota Arrows is where all the action is at. The urban brawl team won the Super Brawl in '74 and looks to be in prime shape for a run at the '76 Super Brawl title.
- Slamm-0!
- Give them a fragging break! They're an expansion team. Expansion teams take time to find their footing and become competitive.
- 17-321
- That and their general manager is an idiot who doesn't know what he's doing.
- Riptide
- The only reason the Mustangs have underperformed is because their General Manager tried to follow the League rules and play nice with his competition in acquiring talent for the Mustangs. And he got burned by getting stuck with no-talent slots for his combat bikers. This time around, he's actually hiring runners to

## OTHER IMPORTANT RUNNER LOCATIONS IN CHEYENNE

### COFFIN MOTELS

- Always a Vacancy Motel: 200 rooms
- Cheap and Convenient Motel: 130 rooms
- Transylvanian Room and Board: 100 rooms
- The Graveyard Motel: 300 rooms
- The Pine Box: 120 rooms

### OTHER BUSINESSES OPERATING IN CHEYENNE

- Stuffer Shack
- Weapons World
- Soybucks
- Nature-Taste
- Líder
- Xiao Technologies
- Swift Wind Deliveries
- Cartwright Cartage and Freight
- Amalgamated Technologies and Telecommunications
- Onotari Arms
- Natural Vat Foods
- McHugh's
- Nuklt Burgers

help him even the playing field with the other teams and recruit real talent for the Mustangs this season. So I actually expect him to get some good talent for the team, instead of the losers that he has found over the last couple of seasons.

- 17-321
- Like I said, he doesn't know what he's doing. He should have been doing that from the start. Anyone familiar with how professional sports works knows you need to get your hands dirty and use runners to acquire your talent. He should be fired (or shot) for his incompetence.
- Riptide

## UNIVERSITY OF CHEYENNE

### E. 16<sup>TH</sup> ST. AND SEYMOUR AVE. ALL THE WAY TO E. 19<sup>TH</sup> AND WARREN AVE. (15 CITY BLOCKS)

The University of Cheyenne focuses on various high-tech fields with its curriculum, with a special emphasis in Matrix-related areas, from the development of Matrix programs and sculpting AROs to the design of new technology to enhance the Matrix experience. Headware is frequently researched and developed at the University of Cheyenne, particularly those pieces of cyberware meant to interface with the Matrix. In recent months, the Uni-





versity of Cheyenne has expanded its research fields into working with the newly discovered Cognitive Fragmentation Disorder. Though still lagging behind the megacorporations in researching the phenomenon, the University of Cheyenne is making progress and discoveries about this new disease. The University of Cheyenne has up to 36,000 students enrolled in its undergraduate and graduate programs.

Any technology or developments coming out of the University of Cheyenne may only be licensed to local Sioux firms. This licensing is handled through the Bureau of High Technology, a government agency within the Sioux Nation government. The University of Cheyenne serves as a hub of activity for nearly twenty local high-tech firms that surround the university. Also in close proximity to the University of Cheyenne is the Bureau of High Technology, located on East 15<sup>th</sup> Street and Russell Ave. Its proximity to the university campus allows members of the Bureau of High Technology to keep an eye on the university as well as the tech firms, both domestic and foreign, that may be interested in the university's research.

The current president of the University of Cheyenne is a former tenured professor of the Matrix Engineering program named Tatonga. The seventy-two-year-old elf is a member of the Lakota tribe who has been with the University of Cheyenne for thirty-six years; thirty years as a professor and six years as the president of the university. There is talk that President Tatonga may be looking to retire in the next few years, but whenever the topic comes up, he quickly dismisses those rumors. There are no shortage of individuals, from both inside the university as well as from outside from the various tech firms, that would love to be in line for the presidency.

## COUNCIL OF CHIEFS HALL

### W. 24<sup>TH</sup> ST. AND CAREY AVE.

On the site where the Wyoming state capitol building used to exist are two high-rise buildings, now divided by Capitol Avenue. One of them is the Council of Chiefs Hall, the other is the Council of Elders Hall. The Council of Chiefs building is a sixty-story, modern-looking spire. The top forty floors are reserved for the Chiefs themselves, with each Chief utilizing two stories for themselves and their tribe. Five stories are for tribes that are recognized by the Sioux nation but that do not have representation on the council, and the space on them is primarily used for lobbyist offices. For the tribes that share a seat on the council, the tribe currently sitting on the council has the office space assigned to that particular Chief. Once they alternate, and the other tribe takes the seat, they move their offices to the lower levels of the building until they get the seat back. The other fifteen stories are devoted to the various bureaus and administrative functions for the Sioux Nation: Health and Welfare, Resource Management, Agriculture, Civil Enforcement, Justice and Cultural

Preservation. The Bureau of High Technology is located near the University of Cheyenne, while the main headquarters/offices for the Bureau of National Security can be found on the Cheyenne Military Complex, formerly the Warren Air Force Base. The Council of Chiefs hall also has three sub-levels. Two of the sub-levels are set up for conference rooms, auditoriums, and magic lodges, while the final sub-level is a grand hall used for religious ceremonies. Access to this grand hall is highly restricted. There are two walkways on the tenth and twentieth floors that bridge across Capitol Avenue and adjoin with the Council of Elders building. Despite its modern exterior, the interior for the spire is decorated in tribal designs that come from each of the Sioux Nation member tribes. The Council of Chiefs hall is one of the most secure locations within Cheyenne, if not in the entire Sioux Nation itself. Both the Council of Chiefs and the Council of Elders halls rely heavily on magical security including astral vines, watcher spirits, wage mages, and patrolling spirits.

## COUNCIL OF ELDERS HALL

### W. 24<sup>TH</sup> ST. AND CENTRAL AVE.

Standing in the shadow of the Council of Chiefs Hall is the Council of Elders hall. The Council of Elders hall is literally half the size of the Council of Chiefs Hall, standing at thirty stories tall. One reason for this disparity is that very few governmental functions are carried out inside the Council of Elders building save for the operations of the Council of Elders themselves. The top floor of the Council of Elders Hall is where the meetings of the Council of Elders take place. This floor also has room to also accommodate gatherings of the Council of Chiefs. There are indeed rare occasions when a joint session is required with both the Council of Chiefs and the Council of Elders, and this is where those meetings happen. The last such meeting took place in 2065, following the events of the second Matrix Crash, which claimed the lives of four Chiefs. The next twenty floors are reserved for the members of the Council of Elders, with each floor dedicated to a particular Elder. Again, the exterior of the building is of modern design, but the interior décor is made up of tribal designs native to each tribe. The Council of Elders Hall has security similar to the Council of Chiefs Hall.

## THE SIOUX JUDICIAL COURT BUILDING

### W. 25<sup>TH</sup> ST. AND CAREY AVE. TO W. 26<sup>TH</sup> AND CENTRAL AVE. (TWO CITY BLOCKS)

While most of the Bureau of Justice's administrative offices are located inside the Council of Chiefs high rise, judicial councils (court cases) take place inside the Sioux Judicial Court Building, which faces the north sides of both the Council of Chiefs and the Council of Elders buildings. The Sioux Judicial Court building is ten stories tall and houses a number of court rooms, judges offices, conference rooms,





holding cells, and attorney offices. The building handles both criminal as well as civil cases from Cheyenne and nearby parts of the Sioux Nation. Much like the security around the Council of Chiefs and Council of Elders buildings, security around the Sioux Judicial Court Building is tight. In fact, there is a precinct station on the fifth floor filled with the best and brightest members of the Sioux National Police ready to respond to any emergency, whether inside this building or in one of the nearby locales. These officers are well trained in emergency procedures for the Council of Chiefs and Council of Elders halls and are trained to supplement and serve as reinforcements for the security personnel in those buildings. Their response time to any emergency in the other buildings is typically two minutes or less.

## CHEYENNE CITY HALL

### E. 26<sup>TH</sup> ST. AND HOUSE AVE.

For sprawl-related services, the Cheyenne City Hall is the place to go. City hall has offices for the city chief, his aides, and the heads of the city's local bureaus (Public Safety, Public Works, Commerce, Zoning, and Open Spaces). This eight-story cylindrical building houses offices for the corporations responsible for many of the sprawl's services, from Ares (transit) to Gaeatronics (power).

## SOVERIEGN TRIBAL COUNCIL LODGE

### W. 20<sup>TH</sup> ST. AND CAPITOL AVE.

Only four blocks away from the Council of Chiefs and the Council of Elders halls is the Sovereign Tribal Council Lodge, holding the offices and meeting rooms the core of the organization needs. Unlike the Council of Chiefs Hall, which houses most of the administrative offices for its bureaus for the entire Sioux Nation under its roof, the agencies for the STC are spread out in buildings surrounding the STC Headquarters, known as the STC Office Annex. These buildings range in height from five to fifteen stories and house NAN agencies including the Native American Environment Agency, the Native American Space Agency, the Bureau of Non-Tribal Peoples, the Native American National Reserve Bank, and the NAN Cultural Affairs agency. There is a central hub beneath the STC building that connects the STC building with the office buildings in the STC Office Annex via light rail.

## CHEYENNE REGIONAL AIRPORT

### DELL RANGE BLVD.

By most standards, the current Cheyenne Regional airport is outdated and obsolete. The Cheyenne Regional Airport typically handles flights within the Sioux Nation and is unable to handle larger airliners. The international flights that originate from the regional airport usually only go as far as

Denver and Santa Fe in the Pueblo. The Council of Chiefs finally decided that such an outdated airport was not sufficient to serve government and the three million citizens based in the national capital. So in April 2075, the Council appropriated two billion nuyen to purchase the land and begin building a new, state-of-the-art international airport just outside the current city limits of Cheyenne. This airport will be able to handle all major air traffic for the region and should be an economic windfall for Cheyenne. Because the new airport will be a good distance away from downtown, it will support a large number of privately owned air taxis, something that the old regional airport could not handle. The new Cheyenne airport will also be able to handle sub-orbital takeoffs and landings, allowing Cheyenne to bring in revenue from the sub-orbital airline industry. Saeder-Krupp was awarded the two billion nuyen contract, with the strict stipulation that no nanites are to be used in the construction of the airport. Due to this limitation, the construction for the new airport will take longer than usual, with a completion date of January 31, 2078.

- You know who's not looking forward to this new airport? The Casper sprawl. Casper, having the current international airport, will lose millions of nuyen in revenue from air traffic being diverted to Cheyenne. If there are delays and problems with this project, you can bet that officials in Casper are trying to make sure this airport takes as long as possible to be built, the will of the Council of Chiefs be damned.
- Traveler Jones

## HENEQUEN ENTERPRISES

### E. 19<sup>TH</sup> ST. AND DUNN AVE. TO E. 17<sup>TH</sup> ST. (2 CITY BLOCKS)

Officially listed as an export/import business, Henequen Enterprises is owned by a feathered serpent named Henequen. Henequen originally had the majority of his operations in Denver, but when Ghostwalker returned to reclaim his domain, the dragon returned to Cheyenne to make the Sioux sprawl his new headquarters. Henequen Enterprises takes up two city blocks, including a strip mall that contains many administrative offices. Other residential buildings have been modified to serve as storage units, going so far as replacing the original clay and wood with ferrocrete. In addition to the offices for Henequen Enterprises and the storage buildings, Henequen Enterprises also has four helipads at its disposal for transporting freight. Almost all the buildings belonging to Henequen Enterprises are heavily warded and under observation by watcher spirits.

## HIGH PLAINS CODING HEADQUARTERS

### E. 20<sup>TH</sup> ST. AND PEBRICAN AVE.

One of several multinational tech firms indigenous to the Sioux Nation, High Plains Coding has survived mul-





tiple attempts at buyouts and hostile takeovers by the megacorps. The current CEO is an Anglo named Daniel O'Malley. O'Malley originally worked for Horizon for nearly ten years before leaving to work at High Plains Coding. It is unclear why O'Malley left Horizon and his much higher paying job for HPC, but many suggest that O'Malley is much happier with HPC than he ever was with Horizon. Daniel O'Malley replaced the former CEO for HPC, Andrew Boyce, who retired in 2064. Rumors say that HPC has survived several of the hostile takeovers through the efforts of the Office of Military Intelligence, and that O'Malley continues to maintain a strong relationship with Sinopa. It is also speculated that HPC is currently working on several classified, Matrix-related programs for the OMI.

## ARES' SIOUX NATION OFFICE COMPLEX

### E. 15<sup>TH</sup> ST. AND MORRIE AVE.

Ares' Sioux Nation Office Complex is not as lavish or as opulent as its office complexes in other sprawls such as Manhattan, and the building itself is best described as Spartan by most accounts. Word on the streets is that Ares prefers to keep a lower profile in the Sioux Nation so as not to agitate those who oppose an Anglo-run or foreign corporations in the Sioux government and risk having their enemies accuse them of trying to brand everything in the Sioux Nation with an Ares logo. This fifteen-story, plain-brown building houses offices for Knight Errant and Executive Protection Services to manage their private security contracts, along with offices for Ares Global Entertainment and Ares Integrated Solutions (which focuses on heavy industry operations). Ares also has offices in its complex designated for its operations of Cheyenne's mass transit systems, including bus, taxis, and light rail. In the sub-levels there are research facilities belonging to Cerebrotech and Crystal Optics. The director for Ares operations in the Sioux Nation is a thirty-nine-year-old Lakota woman named Selena Redfoot.

- There have been rumors Ares of engaging in perverse experiments with bug spirits for years. Given the Sioux Nation has a considerable bug spirit presence, particularly in the rural areas where there are dozens of ghost towns, cavern systems, and abandoned mines, it stands to reason there could be covert operations headed up by Ares' black ops agents dealing with bug spirits from this building. Naturally Ares will deny that to keep their public image up. And of course, the Council of Chiefs is comfortable not asking any questions about it. They're happy with their ignorance. But if you're hired to find out more about these operations, this building might be a good place to start. And if you choose to share, I would be willing to pay you for your trouble, on top of what your Johnson may already be paying you.
- 17-321

- Would that be you paying for that info, or would that be Warpath?
- Stone
- Does it really matter?
- 17-321

## THE GARY CLINE BUILDING

### W. 4TH AVE. AND HYND'S BLVD.

Horizon has a twelve-story office building in the northern part of Cheyenne called the Gary Cline Building. Most of Horizon's office building is devoted to the Horizon Project subsidiary, which holds the sanitation contract for Cheyenne. Other Horizon Subsidiaries that share this building include Patherfinder Multimedia, Singularity, Synergistic and Charisma Associates. Given the events of the last year or so with Horizon, I have been told by my contacts in Cheyenne this megacorp has been under scrutiny from the Office of Military Intelligence. A lot of the interest seems to be over whether Horizon has its Dawkins Group operatives operating within the Sioux Nation, and whether rumors about Horizon operating a secret clinic in the Sioux Nation revolving around head crash patients are true. So far, if the OMI has found anything incriminating on Horizon, they haven't said anything publicly about it. And since Horizon is still allowed to operate within the Sioux Nation's borders, one could speculate that they haven't been caught breaking the law. The director for the Gary Cline Building is a fifty-three-year-old Anglo woman named Indira Beck who has been with Horizon since before it became a megacorporation.

- It's always possible, especially with Horizon that they may have been caught red-handed doing the slimy things they are known for but they also know some dark secrets about OMI and have bought their silence with that knowledge.
- Kay St. Irregular
- Sanitation, eh? Makes me wonder just how much information Horizon is gathering on us just from our trash.
- Slamm-0!

## MCT

### I-80 AND MERIDAN AVE.

Mitsuhama Computer Technologies (MCT) has its Cheyenne offices on the far eastern outskirts of the sprawl along I-80. However, their offices are not listed overtly at MCT, but rather are concealed under one of their subsidiary's names, Elk-Sedge Systems. Elk-Sedge Systems is believed to have operations in this building, but make no mistake, the parent corporation controls the vast majority of the compound. The building looks unremarkable from the outside—squat, plain, and only five stories tall. However, immediately beneath the five-story building





are 45 sub-levels. The top five stories are used by the Elk-Sedge Systems subsidiary, while everything beneath the ground level is utilized by MCT. What is confirmed about this building by runners who have infiltrated it, is that the sub-levels house a drone assembly factory for Mitsuham Industrial Technologies. Mitsuham is also believed to be running their Mitsuham Computers, Black Lotus Software, and Dolmen Data Systems from this building. Much of the covert research from these subsidiaries revolves around stolen materials coming out of the University of Cheyenne. MCT is also believed to support their Mitsuham Magical Services operating out of this building. Many suspect MCT is running a sophisticated talislegging ring from this building. The rest of the space in the underground facility is still unaccounted for, its function a mystery to those working the shadows. Magic users that have assented this building have reported a growing and disturbing background count originating, and magical security is tight, particularly on those levels whose uses we don't know about. It would seem MCT is up to its old tricks again—the same tricks that led to the ruin of Tsimshian.

## SHIAWASE

### CONCORD RD. AND E. PERISHING BLVD.

Shiawase has its Cheyenne headquarters on the eastern end of the downtown district. Inside the thirty-story high-rise, Shiawase Armaments, Shiawase Atomics, SECCA Co-op Commercial, and Shiawase Fuzion hve their offices. SECCA Co-op Commercial is heavily invested in the agricultural side of the Sioux Nation's economy and is frequently hired to help improve the Sioux intellicrops and protect them extreme drought and disease. These somewhat natural phenomena have been hitting agricultural interests hard throughout North America, but so far SECCA Co-Op has helped stabilize the Sioux Nation's economy, which is based heavily on its agricultural interests. Crops are still producing nearly seventy-five percent of what they are capable of producing thanks in large part to this cooperation. This has proven lucrative for Shiawase, bringing in nearly 650 million nuyen last year from Sioux Nation contracts. These lucrative contracts have, of course, garnered the attention of Shiawase's competitors looking to get their own cut of the market share. Aztechnology has perhaps been the most aggressive corporation to go after Shiawase's interests in this field and start competing with them, but others are following Aztechnology's lead, including Horizon.

## SAEDER-KRUPP

### W. 18<sup>TH</sup> ST. AND CAREY AVE.

Another mainstay of the downtown Cheyenne skyline is the Saeder-Krupp building. Located a few blocks away from the Council of Elders and the Council of Chiefs' halls, this modern, thirty-two-story octagon-shaped building

prominently displays S-K's logo in the downtown corridor. While other corporations shy away from grabbing too much attention in a country that tends to be very hostile and distrusting toward foreign corporations, S-K is bold in putting their name and logo out there. Inside Saeder-Krupp's high-rise are offices for its heavy industry subsidiaries, AN Meridian and Krupp Manufacturing. S-K is currently in full-on recovery mode trying to rebuild after the great dragon civil war and has been pushing hard to grab as many heavy construction project contracts as possible within the Sioux Nation. These projects include the new Cheyenne International Airport, which will soon be under construction. In addition to its heavy-industry subsidiaries, S-K is invested in procuring military contracts with the Sioux National Police, competing with the likes of Ares and Shiawase for those contracts. Krupp Munitions and Onotari Arms are also present in the Saeder-Krupp building, trying to provide weapons and vehicles for the military as well as providing legal firearms to the local population. On top of Saeder-Krupp's weapons and heavy industry interests in the Sioux Nation, S-K is heavily invested in the Sioux Nation's financial sector. Dresdner Bank, German Treuhand, and Lothian-Vaea are all active financial institutions within the Sioux Nation and have their main Sioux offices within the Saeder-Krupp high rise. The S-K building also offers luxury apartments and condominiums for wealthy residents of Cheyenne.

- Aha! AN Meridian! AN Meridian was called out by Plan 9 in the Dirty Tricks file for allegedly being tied to the Black Lodge (at least some of their personnel were). I wonder if there are any connections between AN Meridian and Chief Brilliant Sun, who Mika suggests could be a Black Lodge pawn? It might be worth checking out. It could help prove that Chief Brilliant Sun has an ulterior agenda.
- The Smiling Bandit

## CHEYENNE MILITARY COMPLEX

### (FORMERLY WARREN AIR FORCE BASE)

#### MAIN GATE: RANDALL AVE. NEAR I-25

The Cheyenne Military Complex started as an Air Force base for the former United States government (Warren Air Force Base), and prior to that it was an army fort (Fort Russell) that was established in 1867. Warren Air Force Base would become one of three strategic missile bases within the United States, armed with Intercontinental Ballistic Missiles (ICBMs). The Sioux Nation inherited those ICBMs when it took over control of the base. In the years that followed, the Sioux Nation spent hundreds of millions of nuyen maintaining and upgrading these missiles, maintaining their capability of striking at any target in North America, including Atlanta and Washington Dee-





Cee. Currently, none of the players have their ICBMs actively targeting each other, but it would only take a few minutes to get these missiles prepped and ready to fire. There is still very much a Cold-War mentality in Cheyenne when it comes to these weapons.

As far as military strength is concerned, the Sioux Nation has a mere fraction of the Air Force that either the UCAS or CAS maintains. If it came down to it, the Sioux Nation would likely lose the battle for air superiority with either nation. That is if we were only talking about straight-up technological capabilities and assets, and not other intangible assets such as magic. If magic was added to the equation, things would likely be on a more even ground.

The Sioux Nation's military might really comes from their ground forces in the form of the Sioux Defense Force. Although exact force numbers are classified, it is assumed that at any given time the Sioux Defense Force has upwards of 35,000 personnel. Many of that force comes from the eighteen-year-olds serving their one-year, mandatory tour of service, though there are also many Sioux volunteers looking to turn the Sioux Defense Force into a rewarding career (I was never one of those people). In addition to serving as a base for the standard Sioux Defense Force, the Cheyenne Military Complex houses the headquarters for the Matrix Security Task Force, the SDF's elite decker and computer unit, and it serves as the headquarters for the Sioux Wildcats, the Special Forces unit for the Sioux Defense Force. To this day, the Sioux Wildcats are the envy of Special Forces around the world, including the Tir Ghosts, the UCAS Army Rangers, and UCAS Delta Force. I have no exact numbers for the Wildcats, as their numbers are always kept a secret. On the grounds of the Cheyenne Military Complex, you'll also find the headquarters for the Bureau of National Security and for the Office of Military Intelligence in a building known as the Dark Tower.

## SHIUX NATION PUBLIC WORKS HEADQUARTERS

### E. 25<sup>TH</sup> ST. AND VAN LENNEN AVE.

In the Sioux Nation, young adults who turn eighteen have a choice: choose either one year in the military or two years performing social work. This work can entail anything from landscaping public parks, removing graffiti, filling potholes, serving as forest rangers, cleaning up illegal dump sites, or patrolling neighborhoods as part of neighborhood watch teams to building low-income housing. I chose to go into the military at that age, but there are many other Sioux residents who do not feel that lifestyle in general is for them. And so to live up to their requirement, they will opt for this work instead, despite the social stigma that comes from being perceived as a "draft dodger." Those who wish to buck the system and not participate in either the social works program or serve as a draftee for the SDF will typically hire deckers to break into the computer records for the Public Works department to alter records to show that they successfully completed their required service in this program. Hacking these records are considerably easier to do than trying to hack the records for the SDF, but given the Sioux Nation's investment in data processing and security, this can still be a challenge. The Sioux Nation Public Works Headquarters is also frequently targeted by criminals looking for SIN and personal data they can use to steal identities and forge fake SINs. No one knows how frequently criminal organizations are successful in compromising the security of this data, as the authorities do not talk about such things, however, if they are careless and leave any trace of who they are, they will be tracked down the Matrix Security Task Force and will likely find themselves being hunted by the Sioux Defense Force. The Public Works Headquarters is located in a gray, relatively plain six-story building.

