

organization above the family level thus had two aspects: a tribal aspect when all of the bands of the tribe had come together for the communal hunt and major ceremonies, and a band aspect when the tribe was dispersed over a wide area. Probably most of the year the tribe was scattered out in bands, the individual camps ranging in size from small groups of related families to the complete roster of families making up the band.

At the tribal level decisions were made by a Council of forty-four peace chiefs. There were ten Cheyenne band divisions, and in theory each band had four chiefs. These band chiefs also sat on the Council of Forty-Four--the tribal council. The other four chiefs on the Council were the head chiefs of the whole tribe. Actually these latter were priests, as well as political leaders, whose authority derived in no small part from their ownership of the tribe's most sacred medicines.

Cheyenne chiefs were usually mature and vigorous men, exhibiting the qualities of leadership such as wisdom, courage, kindness, generosity and even temper. Chiefs were supposed to set examples of good conduct. They were supposed never to show anger or irritation, and must be generous of their horses and other possessions, showing special attention to the old, poor, and sick. Some men refused chieftainship because they did not feel they could live up to the high standards expected of them. The Council of Chiefs made decisions of general importance involving such matters as when and where to hold tribal encampments, the annual hunt, and the major ceremonies. In times of crisis the chiefs also consulted with the chiefs of the military societies.

The military societies were clubs whose members were all warriors. Eventually the military societies came to function importantly in tribal government, their leaders serving as war chiefs of the tribe and as advisers