

in the eighteenth century. In later years, however, the Cheyenne and the Dakota became quite friendly and there was considerable intermarriage between the tribes. The Northern Cheyenne fought with the Dakota to defend the Black Hills country against white encroachment, and memories of former hostilities were forgotten by both tribes.

After an initial period of friendly trading contacts with the southern Plains tribes in the Black Hills region, relations with these tribes became unfriendly, particularly with the Kiowa. No doubt the Cheyenne raided the large horse herds of these tribes even as the latter continually raided in Mexico and the Southwest. However despite an episode in which the Kiowa killed forty-three warriors of the Cheyenne Boasting Society, a peace among the five southern Plains tribes--Comanche, Kiowa, Kiowa-Apache, Arapaho and Cheyenne--was worked out in 1840 and never broken. From that time the Cheyenne obtained their horses elsewhere and the Comanche, Kiowa and Kiowa-Apache were then able to trade regularly at Bent's Fort.

Organization of routine day-to-day activities centered around extended family groupings. The Cheyenne recognized a wide range of relatives through both parents. Relatives cooperated in many activities, and shared their skills and equipment. Marriages were arranged at least partly for the purpose of making advantageous family alliances. The core of a band probably consisted of several large extended families, each made of related nuclear families. The leader of a large extended family was usually also a band chief and thus a member of the tribal Council of Chiefs.

Cheyenne bands, like bands of other Plains tribes, were flexible groupings whose size and composition changed over the years as component extended family groupings evolved, divided, and reformed. Individuals and families could and did leave a band and join another if they desired. Cheyenne social