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connection, by blood ties, with other bands, and constitute together a "tribe", which may number from two to thirty or forty "bands". These tribes, again, have a still more remote blood connection with other tribes, constituting a "nation," such as the Sioux Nation, which comprises the/page 377/Yankton, Brule, Teton, Uncapapa, and several other tribes, each tribe in its turn embracing several bands.

The "hostiles," so-called, are formed of bands differently composed. The patriarchal ties noticeable in other bands are replaced here by a mere alliance of convenience. Every Indian who feels discontented at the agencies joins the "hostiles," and attaches himself to the band of Sitting Bull or Crazy Horse, the only two great chiefs who were, at the time we write of, avowedly "hostile". Thus their bands, originally numbering perhaps twenty lodgers apiece, with a fighting force of a hundred warriors to each band, were swelled by the arrival of discontented families to many more.

The village of Crazy Horse, at the close of the winter of 1875, was found to contain one hundred and five lodges, which, at the ordinary rate of five or six warriors to a lodge, or "teepee," furnished a force of about five hundred warriors. Sitting Bull's band probably then numbered at least one hundred and fifty lodges, he being a more famous chief than Crazy Horse. During the summer time, the forces of both received constant additions from the agency Indians, who came out for a summer's hunt, provided with plenty of breech-loading and magazine guns and ammunition.

The position of the "hostiles" was very well selected, near the head of the Yellowstone, in a country surrounded by "bad lands," which prevented the whites from near approach, except on great and protracted expeditions, like that led by Stanley. To form an idea of the "bad lands" the Eastern reader can use a familiar illustration: You have all, no doubt, seen a clay-field after a long and hot drought in summer, how it is seamed over with innumerable cracks,