

Ride the Wind: The Story of Cynthia Ann Parker and the Last Days of the Comanche Study Guide

Ride the Wind: The Story of Cynthia Ann Parker and the Last Days of the Comanche by Lucia St. Clair Robson

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Plot Summary

Ride the Wind by Lucia St. Clair Robson is a well-researched historical fiction about the life of Cynthia Ann Parker. The novel opens with a Comanche raid on the Fort in Texas where the Parker family lives, and Cynthia is taken captive at the age of nine. Her brother is also taken captive as is her cousin, her cousin's baby, and her aunt. They are at the very edge of the wasteland west of the Brazos northeast of Austin, Texas. The situation between the whites and the Comanche is becoming tense with the end of the Mexican War, the influx of the white man, the westward movement, and the shrinking Native American hunting and camping grounds. The Comanche live as nomads, setting up camp, hunting and gathering, then moving on a few weeks later to a new camp. In this way, the People honor Mother Earth by not overgrazing her and not sticking sticks into her the way the farming cultures do. They are a free people, generally loving and peaceful, until they need something. That is when the raids begin. Wanderer is on the raid on Parker's Fort more by accident than intention, but he recalls his promise to Sunrise and Takes Down The Lodge that he is to find a replacement daughter for them. When he sees Cynthia Ann Parker, he realizes that she must become that daughter for them, and eventually determines that she will one day become his wife.

The story moves forward with Cynthia Ann's adoptive family who treasure her as one of their own. The raid on her family's fort leaves her shaking and fearful for a very long time, as the savageness of the attack was terrifying. The Indians take what they want, whether they are belongings, sex, or people to be used as slaves or to be adopted into the tribe. Cynthia Ann's cousin, Rachel, is used as a slave and sexually assaulted throughout her entire captivity. Cynthia Ann, or Naduah, is the beloved daughter of a kind and close family. As time passes, Naduah becomes fully one of the People, forgetting her language and her past. She comes to love her new mother, father, and grandmother as deeply and intensely as she could ever love anyone in the past. At first the dirty conditions and constant moving bother Naduah, but soon she comes to understand the philosophy of the People, and learns to love the freedom that is available to her in her new life.

As time goes on, the white man further encroach on the Comanche hunting grounds and it becomes harder and harder for the People to continue their way of life. They used to follow the herds of buffalo for their subsistence from the animals. When the Comanche kill buffalo, they use every scrap of the animal for their livelihood. The meat for food, the hides for clothing and shelter, sinews for bows and binding material, the bones for nutrition and tools, and the hooves for glue. Nothing in the animal goes to waste. The white man has different ideas. Buffalo hides are very precious back east, and buffalo hunters come out, kill hundreds and hundreds of buffalo, taking only their skins, and leaving the rotting carcasses to litter the plains. This drives the buffalo away from normal hunting grounds, and the Comanche must either travel further afield to find game, or turn to raiding in order to supplement their food and supply needs. Naduah is part of the tribe and sees how it affects her people. The white man also brings sickness. One band of Comanche people is entirely decimated by a smallpox infection. Everyone in the village dies.



Naduah and Wanderer are at the tail end of the great and powerful Comanche way of life. Their children will either die of disease or end up on a reservation. Naduah bears three children with Wanderer, Quanah the oldest son destined to become important because of his ability to work with the white man. Pecan, the younger son, and Flower their youngest, a daughter both die in childhood. Wanderer dies in battle. Naduah is recaptured in 1860 and returned to her white family who keep her locked in a windowless room in a cabin because of her repeated attempts to flee. She never does return to the white way of living, and dies in white captivity.



Part I, Spring: Chapters 1 - 5

Part I, Spring: Chapters 1 - 5 Summary

Ride the Wind is a piece of historical fiction about the life of Cynthia Ann Parker, her capture in 1836 by the Comanche, and her indoctrination into their tribe. Cynthia Ann becomes Naduah, One Who Keeps Warm With Us, and is the beloved daughter of Sunrise, Takes Down the Lodge, and grand-daughter of Medicine Woman. Naduah forgets her white way of life, the language, and the religion. She becomes completely Comanche, marries Wanderer, a warrior chief and bears him three children. When she is recaptured and returned to civilization, Naduah cannot return to being Cynthia Ann Parker. She tries repeatedly to return to the People, but each time is forced to return to her white family. Life with the white people is now captivity for her, and after her two youngest children die, Naduah has no reason left to live and dies at the age of 43. Her oldest son, Quanah, becomes a leader of the people, but he finally must admit defeat and enter the reservation at Fort Sill in the Oklahoma Territory in 1875. A way of life has ended.

As Ride the Wind opens, Cynthia Ann Parker is terrified because there are many Indians at the entrance to Parker's Fort where her uncle Ben is conversing with the Indians. Under the white flag of truce, the two sides communicate, but the Indians are not happy with the response, and begin the raid where they enter the fort by force, killing the men, plundering inside the cabins for food and trophies, and ultimately kidnapping 9-year-old Cynthia Ann, her 6-year-old brother John, her 15-year-old cousin Rachel and Rachel's baby, and her aunt Elizabeth. The Indians leave the fort behind them, decimated, and the people devastated and destroyed. Cynthia Ann rides behind Wanderer, her captor while John rides behind his captor, Eagle. At night the captives are bound and left to sleep as well as they can, no food, little water. Little by little, the bands of Indians break off, leaving Cynthia Ann alone with her Indian captors. She is frightened, weary, starving, and in pain from the nonstop days of riding. Finally, they reach their final destination, and Wanderer gives Cynthia Ann to the chief, Pahayuca, who in turns presents her to Sunrise and Takes Down The Lodge, an Indian couple who welcome her. Cynthia can endure no more, and she falls forward into a faint that lasts all night.

Part I, Spring: Chapters 1 - 5 Analysis

Robson opens Ride the Wind with the raid on Parker's Fort as evidence that she is not trying to glorify the nature of Indian raids in the west during the 1800's. Their vicious attacks, the killing, taking of scalps, the raping, and pillaging are all presented without any attempt to romanticize their activities. Cynthia Ann is fairly well treated after her capture, though she is required to ride for days on the back of a horse, unprotected from the sun, and fed very little food on the journey. Her cousin and aunt fare much worse than she does because of their age. From time to time, her captor, Wanderer, does take



time to try to protect her skin from the sun, give her a little water, give her a little food, and provide a little warmth at night from his robe. At one point Cynthia believes that Wanderer is going to kill her, and she faces him with courage and pride. At this point, Wanderer cuts her bonds and she is able to move about a little more freely, but never out of sight of her captor. She wonders why her family is not rescuing her, though she does wonder if they are alive or not. She feels a little sense of relief when she is separated from her aunt and cousin because she is unable to help them, and watching them be abused at the hands of the Indians is more than she can take. She and John are not allowed to talk much, and when they are separated, she finds herself alone with the Indian band. Everything is new and frightening to her, and when they reach their final destination, her strength is gone and she falls to the floor of the lodge in complete exhaustion.



Part II, Summer: Chapters 6 - 9

Part II, Summer: Chapters 6 - 9 Summary

Part II, Summer

Chapters 6 - 10 Summary:

The old rules for life no longer apply to Cynthia, and new rules take place. Cynthia adapts to her new way of life in just about a week, though she still sees the four men from the raid as people she fears and should avoid. Before too long, Cynthia realizes that she is given to Takes Down the Lodge, because she is to take the place of the Indian woman's lost child. Her job as a replacement daughter is rather difficult, being white and not knowing the language. After a week, Cynthia plays with the Indian children, not minding that she only wears a breechclout. She learns some Comanche words and experiences the love and friendship of the Wasp band. At the end of the week they have a naming ceremony for Cynthia, giving her the name Naduah - Keeps Warm With Us. Sunrise, Naduah's new father, thanks Wanderer for bringing them a new daughter. Naduah is now part of the Wasp band. She still has hopes of being rescued, but until then she enjoys the freedom all the children enjoy. Meanwhile, the Parkers appeal to Sam Houston to rescue the captives. What Houston knows is that an attack to rescue the captives will only result in the slaughter of the captives. As a result, he refuses to help right now.

Something Good takes Naduah and Star Name on a three-day honey hunt. The hunt is actually just a cover. Something Good intends to meet Eagle away from the village so that she is not punished for adultery. Naduah learns quite a bit about collecting honey. She learns even more of the Comanche society she lives with now. Eagle sets out to be charming and does win the girls over. Both Eagle and Something Good know that the girls will not betray them. Wanderer can see the attraction between Eagle and Something Good and he talks to Eagle, extracting a promise from him that he will not fool around with the chief's wife, Something Good. Wanderer and Eagle smoke on the agreement, an act that usually results in an unbreakable agreement.

Part II, Summer: Chapters 6 - 9 Analysis

The first month of Cynthia Ann's life with the Comanche is filled with new lessons on how to gather honey, prepare skins, meat, and a new language. She also learns about love and friendship, surprising because these are the people who stole her from her family in a violent and deadly attack; yet she finds that the Comanche are loving, generous, and kind. She is fully welcomed into the band, and has a very loving mother in Takes Down the Lodge. Cynthia receives a new name, Naduah, which means Keeps Warm With Us. For Naduah, it becomes harder and harder to reconcile the vicious attack with the people of the band. Their life is peaceful, and the children are well loved.

Naduah realizes that she has more freedom among the Indians than she ever did at home.



Part II, Summer: Chapters 10 - 13

Part II, Summer: Chapters 10 - 13 Summary

Naduah moves with her new family, the Wasp band of the Comanche, led by Pahayuca over six times in one month. She wonders if her family has forgotten about her, or if she is, in fact, an orphan. Try as she does, Naduah quickly loses the image of her family's faces. By the end of six weeks, she has even forgotten her former name. She does find a dog who becomes her close friend. As they prepare for one of the moves, a flash flood surprises the Indian band, and they all run for their lives. Naduah initially believes that Wanderer enters Medicine Woman's lodge to raid and steal her belongings during the tragedy, but discovers later that he saves her Indian grandmother, who was suffering from malaria at the time, at great risk to himself. Naduah and Medicine Woman become very close, with Naduah learning much about healing herbs.

Name Giver makes arrows for Wanderer with his special crest of three red lines around the base of the shaft, this helps to identify the warrior who shot the arrow. The Indians realize that the white man has a great advantage over them with their use of guns. Wanderer, especially, is aware of this advantage. Though he is still in his teens, he is a forward looking warrior. His friend, Eagle, is infatuated with the tribal chief's youngest wife, Something Good. This can be very dangerous for the two young people. At another band location, Rachel Plummer turns on her Indian owner who has been beating her. The girl is very badly treated and after two months with the Indians, she is furious with her husband for not coming to rescue her. John Parker is in the same band as Rachel and has been renamed Bear Cub. He is now the grandson of the chief, Old Owl. If whites are stolen at a young enough age, they are simply adopted into the band and make good warriors and wives. The Indians believe that white people are ignorant for they do not really protect their women and children, nor their homes or horses.

Part II, Summer: Chapters 10 - 13 Analysis

The Comanche have an interesting perception of the white people. They do not understand why they live so far apart so that their women and children are left alone and vulnerable. The white people ride their horses like clumsy fools compared to the masterful horsemanship accomplishments of the Comanche. All Comanche ride well, women and children included. The Indians talk a lot about the seeming ignorance of the white people, but put it down to the fact that the whites do not train their children at a young enough age. The Comanche have found whites to be able to indoctrinate well into the tribes when they are taken at a young enough age. This is evident when comparing Cynthia Ann's experience and even John Parker's experience with that of Rachel Plummer who is only a few years older. The children are welcomed into the tribe as family members. The older captives are used and abused as slaves. The older captives make no effort to become part of the Indian band, their fear and their hatred for

their captors will not allow it. After only six weeks, Naduah has already forgotten her white name. John, three years younger, likely forgot his name even faster.



Part II, Summer: Chapters 14 - 18

Part II, Summer: Chapters 14 - 18 Summary

Medicine Woman presents Naduah with a deerskin dress with bells that tinkle when she moves, leggings and moccasins made from the measurements Medicine Woman had taken Naduah's first day with her new family. Sunrise gives her a blanket and a small bow with arrows. Takes down presents Naduah with a bag of treasures and a buckskin doll with a dress just like Naduah's. These are gifts welcoming her to their family.

Spaniard, Eagle, and Wanderer go on a hunt. Wanderer suspects that Eagle has gone back on his word regarding Something Good, which he has. This is very dangerous for the two young lovers, though Eagle does not fear for himself, but for Something Good. Eagle is uneasy being in Penateka country, outside of the Staked Plains and with good reason. The warriors are ambushed and captured by the Tonkawa, People Eaters, led by Placido. They try to escape but only Spaniard manages to elude their captors. Eagle will not be quiet, he taunts and antagonizes their captors for he knows that at least one of them will be killed that night, and his life is already in jeopardy because of his behavior with the chief's wife. He sacrifices himself to save Wanderer. Back at the village, Spaniard summons help and a war party quickly assembles. Wanderer uses a rock to cut his bonds. Eagle has died a long, slow, and tortuous death. Word of Eagle's death causes Something Good to cut off the top of her index finger and her hair as a sign of mourning. Wanderer cries in grief for his friend, his brother. Naduah is the one of honor at the war party dance and is presented with a pony. The warriors leave to avenge the death of Eagle against the People Eaters.

Naduah wants to name her filly and is suddenly interested in names. Pahayuca's band is called the Wasps because their warriors sting hard and are gone long before their enemy knows what hit them. Star Name teaches Naduah that the women keep the camp running, but it is the men who keep it alive. Naduah rescues a pronghorn fawn who she names Smoke. Something Good is expecting a baby, the gossip believes that it is Eagle's baby and not that of the chief, Pahayuca. Naduah thinks now in the language of the people. She has no time to think of the past. With Star Name's help, Naduah trains her new filly, Wind. Wanderer has returned from the raid; he has successfully avenged Eagle's death. On his return, he entrusts Naduah with his war gear, an honor usually reserved for the female relative of the warrior. At the council dance that night, Naduah learns how warriors count coup against the enemy and how the council verifies it. They killed all the inhabitants of the hunting village except Placido and a small hunting party. Placido now vows revenge.

Part II, Summer: Chapters 14 - 18 Analysis

Wanderer is seventeen years old and yet he has wisdom beyond his years. He suspects Eagle of going back on his word with regard to Something Good. Wanderer can tell that



Eagle is in love with Pahayuca's beautiful wife, and that Something Good reciprocates his feelings. On their hunting trip, Eagle is distant from the man who is closer to him than a brother. He feels that he is in an untenable position where he must betray one of the two closest to him. When the trio are ambushed and taken captive, Eagle realizes that their captors intend to kill one of them and sets out to make himself the target. It is an honorable death and the only way out of an impossible situation. Wanderer realizes Eagle's intentions, but he can do nothing to stop his friend, his brother. He manages to escape after Eagle's death and returns to extract extreme revenge by taking the lives of all in the interloping Indian band, with the exception of Placido, who will prove to have a very long memory. Something Good grieves Eagle's death, cutting her hair and her index finger off, then discovers that she carries Eagle's child. Fortunately, her husband, Pahayuca, treasures her and pretends that the child she carries is his; otherwise, she would have been disfigured and ostracized from the main band.

Naduah continues to integrate into the Wasp band of the Comanche, being chosen for special honor in a tribal celebration for which she is given her own horse. After only four months, Naduah has forgotten her native tongue. She now thinks in the tongue of the People. She respects counting coup; she knows how a scalp is preserved, and she begins to look toward the future when she can hunt and go on raids. Naduah also feels a strange but strong connection with Wanderer, and he appears to reciprocate the feelings by asking her to care for his horse and his war gear.



Part II, Summer: Chapters 19 - 22

Part II, Summer: Chapters 19 - 22 Summary

Wanderer agrees to help Naduah train Wind, an honor Sunrise recognizes for his adopted daughter. Time alone with Wanderer is a prize, but he spends it really teaching Naduah the qualities of an excellent horse, as well as the importance of being an excellent horsewoman. Afterward, Wanderer agrees to share a meal with her, which troubles Naduah a little, wondering why he is taking so much time for a mere girl. For Wanderer, he can see a place for Naduah in his future. They talk about the raid on Parker's Fort, and Wanderer wants Naduah to understand what happened and why. A treaty made, had been broken, and the cycle of raiding and killing and stealing continues between the Indians and the white eyes.

Naduah's first buffalo hunt demonstrates how the Indians hunt the buffalo in a group and once the men are done with the killing, the women come in and butcher the slain animals. Naduah learns that the Indians waste nothing of what they kill. The entrails and internal organs are consumed in the field; brains are for tanning, sinews used for bow-making. Each part of the buffalo has a function in the lives of the Indians. After the hunt, Wanderer prepares to leave camp for two to three years and Naduah grieves his leaving. Medicine Woman cheers her up with the news that they will winter with Old Owl's band, and she will soon see her white brother, John who is now Bear Cub, and the adopted grandson of Chief Old Owl. Old Owl teaches the young boy everything he can from making a bowl to tracking healthy game. Naduah and Bear Cub talk in the language of the people when they are together, but do revert to English when they talk of their family. Bear Cub thrives on the freedom he has living with the Indians. To them he is wonderful and can do no wrong. He has no desire to be ransomed. Rachel fares far worse, living further up north, still the slave of Terrible Snows. He and Cruelst one kill Rachel's baby.

The combined encampment of Old Owl, Pahayuca, and several other bands is huge, over four hundred lodges covering over eight miles of the river's edge. This February, no one cries for food for the fall has given them great abundance. Bear Cub and Naduah are closer now than they ever were at Parker's Fort. Winter is a time of rest, relaxation, and story-telling for the People. Something Good gives birth to a girl. Medicine Woman and Naduah assist in her deliver. This demonstrates Naduah's natural healing abilities.

Part II, Summer: Chapters 19 - 22 Analysis

More is revealed about the life with the Indians. For Wanderer, it is important for Naduah to understand the purpose behind the raid on Parker's Fort that took her away from her white family. The White Rangers had raided a Caddo Indian village to pay them back for a raid another band of Caddo led taking some of the Ranger's horses. The vicious cycle of one side raiding and attacking the other in retribution is long established. It appears



that the way of life of the Indians has changed with the increasing numbers of white men in their world. The Comanche follow the herds of buffalo, killing for meat, warmth, and materials for bow making and tanning hides. No part of the buffalo is ever wasted, right down to the bones that are used for tools, necessary to the Indian way of life. The influx of whites on the grazing land interferes with the way of life of the Indians. The raids of the Rangers kill the children of the People, so they in turn steal white children to adopt, which is what they have done with Naduah and Bear Cub. Both children are loved and cherished as much as if they were Indian themselves. The case of Rachel is different. Because she is older, her purpose is to be used as a slave and for sexual purposes. Terrible Snows is her master and a cruel and evil man. This demonstrates that in any group of people, there are those who live on the periphery of their society. Terrible Snows is allowed to live with the band, but on the outskirts of the village. He is not highly respected by his people and his treatment of Rachel demonstrates why this is so. In all societies there is good and evil.



Part II, Summer: Chapters 23 - 26

Part II, Summer: Chapters 23 - 26 Summary

The Winter camp is breaking up, with some reluctance, for as vast as the People's land is, the bonds will likely not sue one another until next winter. Naduah and Bear Cub will soon have to say goodbye. Naduah is envious of Bear Cub's wild antics, but Takes Down understands that as a captive child, Bear Cub tries harder to be successful and accepted. There is a division of labor, and as a girl, Naduah must help to prepare hides for a lodge, then learn how to fit in; Bear Cub does ask Naduah to come with his band that year, but Naduah chooses to stay with the Wasps. As Naduah's band moves toward their next camp, they see evidence of death at another camp, for vultures are circling overhead. The Scouts find hundreds of Indians and horses dead, with no evidence of looting or a raid. One woman, still alive, had maggots crawling in her eye sockets, her skin covered with sores oozing with blood and pus. The Indians had never before experienced smallpox and for them it is deadly, for the plague has struck down White Robe's entire band. Only Naduah knows that smallpox is a White man's disease. Unfortunately, DeepWater takes his cousins beaded pouch and this small act brings smallpox to Pahayuca's band. Within days five are affected. Naduah knows enough that they must keep their distance from the affected ones, even though her friend Owl is very ill.

Summer passes, fall arrives and Naduah does not know whether her friend lives or not. It has been a difficult hunting season, and there are fears that the winter food supply will be inadequate as they gather fruit to make pemmican. Deep Water finally returns, scarred and grieving, for he, alone, survived the sickness. The next morning a buffalo blunders into camp, razed with fear. Fire is approaching. The women are mostly alone as the men are hunting for meat. To prevent the loss of food and lodging, the women create a wide cleared path, and area around the village, pulling up vegetation and burning what they cannot remove. Soon they must give up, rushing to save what they can. Medicine Woman is blinded by the fire, and Naduah is called upon for healing her, for she has learned well her lessons from Medicine Woman. Even as she treats her grandmother's eyes, the band is breaking camp. They must travel to find food despite the blizzard that accompanies them. By February, called the Month The Babies Cry For Food, everyone is starving; game is scarce, and they must eat mice, turtles, and lizards to survive. At this point, Naduah makes a very Indian decision to slaughter Smoke, her pet antelope, to provide food for the hungry people.

Part II, Summer: Chapters 23 - 26 Analysis

The life of the Comanche is one of taking things as they come. They follow the buffalo because that is their livelihood. Prior to the encroachment of the white man on their hunting grounds, the Indians had a life that was much as they expected. With more and more white men moving into their area, by 1838, the Indians were having significant



trouble finding adequate game to eat and preserve for the winter. The winter of 1837-1838 finds the Wasp band suffering for lack of food due primarily to the poor hunting season. Their supplies were further decimated by the wild fire that takes the life of some of the Indians, burns the lodges that take hundreds of hours to create, incinerates their food stores, and reduces their hunting ground to ash. The life of the Indians is a hard one and while it seems to make no sense to set out in a blizzard to find a new camp, the band elders know that unless they make the attempt to find food, their people will perish. Naduah demonstrates how completely she accepts her new way of life when she slaughters her pet antelope to feed the starving people around her. In addition to the increased hunting difficulties, the Indians begin to suffer the ravages of White man's diseases, specifically smallpox. Entire bands can sicken and die because the Indians do not know how to handle such illnesses. Naduah has had enough experience with smallpox to know to keep distant from those stricken. When Deep Water's family falls ill, Naduah convinces the rest of the Wasp band to abandon them. Such an action flies in the face of Indian tradition where they are compelled to help one another in times of sickness and need. Naduah's actions likely saved the lives of the rest of the Wasp band, but devastates her because she must forsake her friend, Owl. Robson paints a very vivid picture of the beginning of the New Era of the great Comanche Nation.



Part II, Summer: Chapters 27 - 30

Part II, Summer: Chapters 27 - 30 Summary

November finds Terrible Snows and his women near the border of the Oklahoma territory, where they wander from band to band seeking to improve his fortunes. Here his chief, Sun Name, meets with New Mexican traders who wish to buy Rachel and take her back. Most live white captives bring a good ransom. In Santa Fe, NM, Rachel is taken in by Mrs. Donaho, who notifies her husband in Texas of her release. Wanting to get Rachel home as quickly as possible, the Donaho's hitch up their own wagon and head to Texas where Rachel learns that her husband has already remarried. Rachel dies one year later at the age of eighteen. The continued raids on the white settlers create people who make Indian hunting their life's work. John Wolf is one such man. Texas sets aside one million dollars to rid the countryside of the Comanches. The raid is on Old Owl's camp and Bear Cub is torn by indecision of which of his Indian family to help. He never once considers running to the white eyes for he has no desire to be rescued. Rather, he wants revenge for all those of the band who have been killed by white eyes. The mid-winter raid violates the unspoken winter truce.

Autumn 1839 is a good hunt. Naduah hunts for herbs with Medicine Woman. Living among the Wasp Band is a white man, Noah Smithwick. Noah has infiltrated the Comanches and attempts a treaty with the Indians knowing full well the white men will not honor it. Smithwick is successful in getting six bands to agree to come to San Antonio in the spring for peace talks. Old Owl and Pahayuca do not agree to join the six bands. In Late March 1840, the six bands go to San Antonio, but the Comanche are tricked by the white men and a rout begins as armed soldiers take aim at the trapped Indians. Thirty-eight Indians are killed, and twenty-seven are held captive in jail. Spirit Talker's wife is sent back to the Comanche with the message to turn over all white captives. Such an ultimatum is moot, for the non-adopted captives are slaughtered. All hope for peace is now gone. Wanderer returns to the Wasp Band at the request of Buffalo Piss for talk of war on the Republic of Texas.

Part II, Summer: Chapters 27 - 30 Analysis

Because ever more White eyes are encroaching on Indian territory, more and more raids occur. As the number of white settlers move into Texas, the pressure on the government of the Republic of Texas to get the situation under control increases. Having tried to simply hunt and dominate the Indian threat, the government of Texas is now being held to greater pressures. As a result they now begin to use more covert and sly tactics by having some of their agents infiltrate the Indian bands, to spy on them, to use any means possible to get the Indians to agree to leave their lands. The white eyes have no intention of ever keeping their word. A treaty is merely words and empty promises. The "honey talks" are just a pack of lies.



Part II, Summer: Chapters 31 - 33

Part II, Summer: Chapters 31 - 33 Summary

One thousand Indians are on their way south to settlements who have never felt their wrath and will likely be unguarded. Buffalo Piss experiences untold success on the journey southward as they raid the settlements unexpectedly. At one coastal town, Linnville, they do find modern guns, something Wanderer seeks for he knows the only way to defeat the white men is with their own weapons. Wanderer packs guns and boxes of cartridges onto Night as the rest of the Indians loot and cavort. Among his loot is a hand-tooled saddle he intends to give to Naduah. When Wanderer and Buffalo Piss discuss their return route they violently disagree. Wanderer wishes to go home via a longer route, but Buffalo Piss intends to return home the way they came intending to fight and conquer. Deep Water and Spaniard join Wanderer. Just as Wanderer predicted, the Rangers lie in wait for the return band of Indian Raiders, knowing they will be heavily encumbered from their looting. Many of the People are killed in the ambush. Upstream, who had secretly joined the war partly, is rescued by Cruellest One. They reunite with Skinny and Ugly And Ugly and Hunting A Wife. The journey home for the four Indians is torturous. They have little water and no food. They must travel all night and during the day taking rests every few hours. The older warriors are accustomed to it, but Upstream is unused to it. On the way, they reflect that they are being forced to invade territory belonging to the Tanawa; forced to invade other Indian territory because of the continued influx of the white man taking more and more of their land. The other Indians who survived the attack at Plum Creek return to camp, faces blacked in shame and grief. Over one-fourth of all who marched out were killed. Many months later Wanderer, Deep Water and Spaniard return to camp. There is more unhappy news of large Indian encampments being raided at dawn and Wanderer worries about it. The responsibility of returning to his own band weighs on Wanderer for Naduah is beginning to turn into a woman and the attraction between the two is mutual. However, Wanderer recognizes his duty and once again leaves Naduah.

Part II, Summer: Chapters 31 - 33 Analysis

The passage of time, the circle of life is never more prevalent than in this part of the story. For hundreds of years the Comanche have lived by the migrations of the buffalo, for without the great beasts they would lack what they need to survive. Because of the never increasing pressure of the white eyes, taking and claiming prime buffalo land for their settlements, the way of life of the Comanche has to change. Raids by the whites are followed by raids by the Indians. Buffalo Piss believes that a march of one thousand strong men, women, and children will conquer the white eyes. His initial march is profitably successful. However, complacent in their strength, Buffalo Piss and Wanderer disagree about the returning route. Over two-hundred fifty Indians are lost in an ambush. This does not keep Wanderer and Naduah from their growing feelings.



Part II, Summer: Chapters 34 - 35

Part II, Summer: Chapters 34 - 35 Summary

The white eyes track down Bear Cub, (John Parker) and convince Old Owl to relinquish him. Without their capitulation, Old Owl knows the white eyes will hunt his people until they are successful. Six years with the Comanche changes John Parker permanently. He vows to never forget the Indian ways, and while he waits, he plans to come back to kill Elder James Parker who beats Bear Cub constantly to whip the evil out of him. Living on a farm for John is like slowly dying. Naduah receives word from the grieving Old Owl of her brother's ransom and that he has not returned. Life continues for Naduah, but she feels an overwhelming sense of dissatisfaction. She is not willing to admit it is because she misses Wanderer until the object of her thoughts finally reappears. Then she is further depressed when Wanderer tells her he is back this time to find a wife. The primping of all the young women of the band disgusts her. Avoiding Wanderer, Naduah remains behind to tend the fire when Wanderer comes for her. At first Naduah refuses to marry Wanderer, which puts Sunrise in an awkward position as he made an agreement with Wanderer seven years ago when Wanderer first brought Naduah to them. The price for Naduah is one hundred horses, an unheard-of dowry.

Part II, Summer: Chapters 34 - 35 Analysis

Even after six to seven years men still track the stolen Parker children and finally John is discovered and ransomed. In the minds of the white people, life among the Indians can be nothing but endless torment, but for Bear Cub and Naduah, having been adopted into the tribe, they have become far more Indian than white. John's return to his family is horrible. While among the Indians, he never experienced a someone hitting him; whereas, when he is returned, Elder James Parker beats him in order to return him to his former self. Such cruelty is usually demonstrated only for servants, or slaves of both the whites and the Indians. It is highly questionable whether returning adopted whites to their own society is wise. Naduah vows never to be caught. She loves her Indian family and her Indian way of life. At about the age of sixteen, she is further indoctrinated into the Indian way when Wanderer chooses her for his wife. Naduah's adoptive father, Sunrise, agreed to raise her for Wanderer until she was old enough to become his bride. At first Naduah is unwilling, for she is afraid and yet she cannot bear to see Wanderer choose someone else. The price Wanderer pays for Naduah is one hundred horses plus other gifts. His generosity demonstrates how much he values Naduah as a wife. Such a dowry is a tremendous honor. Becoming the wife of the young Indian warrior further separates Naduah from her white roots, yet the white eyes still seek to rescue her.



Part III, Fall: Chapters 36 - 39

Part III, Fall: Chapters 36 - 39 Summary

36) Naduah and Wanderer and seven others travel to the very North part of Texas where the Quohadi live. Wanderer intends to introduce Naduah to his father, Iron Shirt. On their way they come across a group of one hundred New Mexico Indians who poach buffalo annually to feed their people back in the pueblos. Wanderer and the mayordomo of the New Mexico people understand that they must barter or bribe their way out. It is the way it is done in Indian land. Their corn bread was the greatest payment to the Comanche. As they travel North, Wanderer continues to teach Naduah how to barter, how to track in such a desolate land, how to find water by looking for ponies in single-file, and how to keep the horses away from alkali water. The most stress Naduah feels is over meeting Iron Shirt, her father-in-law. He is brusque and direct, yet he welcomes Naduah as his new daughter.

After ten months with the Quohadi, Buffalo Piss and his men come for a council of war. The white men are taking over everywhere in the Comanche land and offer treaties they have no intention of honoring. The North Comanche (the Quohadi) split with the South for the southern Comanche have agreed to stop raiding. To Buffalo Piss, this is like asking them to stop breathing. Wanderer believes the Indians need guns to fight the white man but his father disagrees. The war party will not include Naduah, for she is too obviously white, and too highly valued by Wanderer to be lost. The Rangers use the newly available five shot Colt pistol and believe that this will give them superiority over the Indians. Half of Wanderer's war party is gone, too many white men with repeating guns did not even allow the Indians to pick up their wounded and dead.

Part III, Fall: Chapters 36 - 39 Analysis

Life among the Quohadi gives Naduah a new glimpse of the life of the Indians. The same concerns plague the Antelope Comanche as troubled the Wasps. Too many white men want land the Indians view as their own. Wanderer and Buffalo Piss are young warriors and they do not agree with the ways of the older warriors. Their battles have been won and they can relax in their old age, but the younger generation faces an entirely different and more dangerous enemy. Wanderer realizes that in order to fight the white man on equal footing they need access to similar weapons. Wanderer questions Naduah about where her white family obtains their guns, but she has no recollection. All she knows is that guns were always around. Neither of them can understand what an armory is. What Wanderer does understand is that as long as the white man has superior weapons they will forever be a dangerous threat to their way of life. Indian life is changing and Wanderer is attempting to find ways to change successfully. Because he will now be a father, Wanderer is even more determined.



Part III, Fall: Chapters 40 - 43

Part III, Fall: Chapters 40 - 43 Summary

About ten families join Wanderer and Naduah as they set out on their own. Numerous single men join them, those who were also offended by Iron Shirt's words. As they travel, more people join them, wanting to be led by Wanderer. Six months later, in Wanderer's encampment, Naduah gives birth to Wanderer's son. She is the wife of a chief and the mother of a future warrior. The two new parents name their firstborn son Quanah. The Comanche of Wanderer's band trade with Mexican trader, Jose Tafoya. Wanderer wants repeating guns and agrees to bring horses in exchange for them. Tafoya tries to explain to the Indians how Texas has become part of the United States and is now impossible to defeat. The Indians cannot comprehend this fact and dismiss it derisively. For winter, Naduah wishes to overwinter with Pahayuca's band so she can see her Indian family and show them her son, Quanah. Two years apart is like nothing; Naduah loves being back with her family. But, her husband's band has been named Noconi, The Wanderers, for a reason, and Wanderer himself wishes to move on so they can raid the wagons on the Santa Fe Trail, still looking for the repeating guns. During the raid, one of the white men sees Naduah and intends to tell James Parker it might be Cynthia Ann. In March, Len Williams enters the camp and offers to ransom her. Wanderer is summoned back from his hunting trip and tells Les if he touches Naduah or Quanah, Wanderer will kill him. The next morning the entire band of Noconi are gone.

Five years after he was ransomed from the Indians, John Parker manages to return to Old Owl's band. He is now a huge, strong man of seventeen. Manita, a Mexican captive chooses Bear Cub as her own before he leaves on his vision quest, for he intends to become an Indian warrior. In the meantime, the Indian chiefs meet with the white soldiers to try to work out a treaty to allow safe passage for gold miners through the Indian country. Old Owl is not so naïve anymore and is somewhat resistant to the agreement, but eventually capitulates.

Part III, Fall: Chapters 40 - 43 Analysis

The California gold rush is on in March of 1849, and more and more white people seek to cross Indian country without threat. The Indians prefer to live life as they have always known it. The white man is all for expansion at any cost. They will say anything to the Indians to get them to agree to giving up their hunting grounds. Both sides are tremendously possessive. The Indians want their land and their captives, whether slave or adopted to be left alone. When Len Williams tracks Naduah to Pahayuca's winter camp, he tries to persuade the chief to sell her back for about three hundred dollars worth of mules and trinkets. Knowing Wanderer as he does, the chief is reluctant, though he has begun to make deals with the white men. Wanderer, on the other hand, believes that the whites only mean to destroy the Indians and their way of life. All who follow Wanderer as their chief, leave with him during the night leaving no trace or word



of their intended destination. The only thing Wanderer wants from the whites is a supply of guns; otherwise he has no use for them. Even Cub leaves his white family to return to his Indian family. He and Naduah are Comanche through and through.



Part III, Fall: Chapters 44 - 47

Part III, Fall: Chapters 44 - 47 Summary

Old Owl dies of cholera contracted when he helps escort four thousand people in their many wagon trains through Comanche territory to California. Cub must burn the lodge of his grandparents to prevent the spread of the disease rather than giving them a proper burial. Old Owl was Cub's closest friend and relative. With his death, Cub leaves camp and is joined by Small Hand to look for Naduah. Throughout their journey, they discover other bands devastated by cholera. Cub and Small Hand finally find Wanderer's band where Naduah gives birth to her second son, Pecan. Naduah is content with her family life though she longs for Sunrise, Takes Down The Lodge, and Medicine Women to be with them. She is especially happy to be reunited with her brother. Cub brings news that the situation to the south is dire. Cholera and other white man sickness destroy families, even entire bands. He agrees with Wanderer that avoiding contact with white men is best.

In the spring of 1850, Wanderer's party heads south toward Mexico to raid for horses. His methods change to avoid the Rangers, fewer people overall so he can be as mobile as possible. On the journey, Cub becomes ill with cholera and forces Wanderer to leave him behind with Small Hand. Back at the Noconi camp, white traders arrive looking for Cynthia Ann. Quanah vows to defend his mother. Naduah fears them not only because they wish to ransom her, but because of the disease they carry. When Wanderer returns, he promises Naduah they will go back for the bones of her brother and Small Hand. At six years old, Quanah joins his parents on a war party. On their journey, they find evidence that Cub and Small Hand survived. Following the signs they find Naduah's brother and his wife in Mexico. Naduah's confusion over her brother's decision to stay on a ranch in Mexico is because she is completely indoctrinated into the Comanche ways. Cub, having spent more time with the whites sees that the Indian way of life is changing and somehow they must change too.

Part III, Fall: Chapters 44 - 47 Analysis

For a student of history, the shrinking size of the Indian nations seems to be a foregone conclusion. For the Indians, living during this period of time, they are confused and angry that their way of life is being changed so much. To them, the continuous stream of white settlers setting up homes and building fences is essentially stealing from them. To the Indians, Mother Earth is sacred and should not be soiled or desecrated by planting. They see the obvious trails of the wagon trains with their piles of trash stretching out for miles. The philosophical position of each group is diametrically opposed with no true solution. There are those on the Indian side who wish to have some sort of peace, as there are on the white side. The difficulty comes when someone else countermands a position and violates a trust. Needs change for each side and there are scholars who study the Indian issue and still cannot come up with an adequate and fair solution. The

white man intends to cage the free people of the Comanche nation. For the Indians, that is no solution.



Part III, Fall: Chapters 48 - 52

Part III, Fall: Chapters 48 - 52 Summary

Late fall of 1854, eighteen years after Naduah is adopted by the Comanche Indians, Wanderer and Buffalo Piss express disappointment in Pahayuca, that he is a white man with a red man's skin. The division between the older and younger Indian generations continues to widen. Pahayuca likes the gifts he gets at the treaty talks and because of his age he is more willing to accept the reservation idea for his people. He realizes that his people are starving and is asking for rations from the fort; rations promised by the Indian agent. Without the food, Pahayuca must ask permission to hunt buffalo outside the reservation. Permission is denied. The Indians are also denied vaccines against the smallpox to which they have been exposed. Denied everything, Pahayuca leads his people north, looking for the Noconi, but smallpox decimates them first. Naduah, devastated at the loss of Sunrise, Takes Down the Lodge, and Medicine Woman cuts off her hair, burns their lodge and slaughters their horses. At this time a Comanche fighting Calvary forms, as war becomes imminent.

Wanderer plans a raid on Texas lodges and villages; taking Quanah along to tend the horses. At twelve, he is ready. Naduah follows, intending to join her husband after it is too late to send her back, only to find out that he has been following her, teaching Quanah how to track. On the raid, Wanderer is injured by a knife slash to the abdomen. Naduah uses all her powers of healing to restore her husband. As his reward, Wanderer did manage to obtain a Colt repeating Pistol.

With only a scar to remind him, Wanderer returns to the raid trail. Word reaches them that Iron Shirt is coming to visit them. Despite the fifteen year lapse of time, Wanderer still fumes about how his father dishonored him. Naduah gently persuades her husband to relent. Quanah seeks out his grandfather. He is curious about this man. He discovers that Iron Shirt's group is under attack and warns Wanderer. Immediately, Wanderer sets out to render assistance. Over the body of Iron Shirt, Wanderer and Placido face off. Placido vows to kill Wanderer's wife and children. Two days of flight finally loses the Rangers and Wanderer can finally hold his father's funeral. Then just as Naduah is at the end of her third pregnancy, the Noconi are attacked by solders. In labor, on the back of a bumping travois, Naduah kills the man who kills Star Name. In the midst of a dangerous river crossing, driving wind and rain, Naduah gives birth to her daughter. Immediately they must continue to flee. Finally, the cavalry gives up and the Indians can return to their lodges, pick up their belongings and move on yet again. Naduah has a dream that frightens her, for the Comanche are, indeed, in the autumn of their time.

Part III, Fall: Chapters 48 - 52 Analysis

Everywhere the Noconi go now, they are hunted. It used to be that they Quohadi, rulers of the Staked Plains could count on the white man being too afraid to enter their



territory, and they were always safe in the north. As time goes by, the white men want more and more from the Indians. The whites want absolutely no restrictions to their movements across Texas, and petition the government of Texas and of Washington to take care of the Indian problem. Even the Indians who agree to the white man's restrictions by living on the reservation discover that they have been tricked. They are promised food, but it always comes too late and is usually rotten when it arrives. They were promised license to leave the reservation to hunt if there was no game on the reservation. This is also denied them. The white man brings diseases such as diphtheria, cholera, and smallpox to the Indians, and yet the officials refuse to inoculate the Indians against them. This leaves the Indians with no choice. Even Pahayuca, who has become tempted by the promises of the white man realizes how big a mistake he has made. He takes his people off the reservation and seeks the Noconi, unfortunately, most of his band is wiped out by the smallpox they were exposed to, but not inoculated against. This is the end of the Fall portion of the book, and indeed it does seem to be the autumn of the Indian way of life.



Part IV, Winter: Chapters 53 - 54

Part IV, Winter: Chapters 53 - 54 Summary

In December, one year after the raid of her village, Naduah and her family are starving. Hunting has been poor. Wanderer and the men are still going on hunting trips. Another raid of soldiers, attacks the women, children, and old men left in the village. Had Naduah not been hampered with saving fifteen-month-old Flower, her daughter, she might have eluded capture. The soldiers shoot at everyone as they try to cross the creek. The soldiers are later chagrined that they have only killed women, children, and old men. The soldiers have used the tracking skill of Chief Placido, the Tonkawa who killed Eagle, lost his family to Wanderer's rage, and vowed retribution. This is a day of celebration for him as he achieves his goal. The soldiers, getting a closer look at Naduah, realize that she is a white woman. Somehow this bothers the soldiers. For a white woman to be an unwilling captive of the Indians is understandable. But, for a woman to be a willing participant in all aspects of the Indian way of life disgusts them. The soldiers mistake one of the Indians, Gathered Up, as Nacona, Wanderer. They spread word that they have killed the Noconi chief. It takes a week for survivors of the attack to locate Wanderer who searches for Naduah among the dead. Not finding her, he vows to follow to the east to get her back.

The soldiers take Naduah and her child to Camp Cooper. They have sent word to the Parker family that Cynthia Ann has been found. At the fort, the white women gather, bathe her, and try to dress Naduah in white women's clothing. Naduah runs back to her tent and puts on her own familiar clothes. Only Molly, the lieutenant's wife, tries to understand her suffering. She visits Naduah in her tent, lights a fire to ward off the December chill and tries to comfort Naduah. Her uncle, Isaac, comes for her, promising to look for Wanderer if she but goes with them. As a leader, Wanderer is prevented from following Naduah. He must guide his people through the rough winter first. His hate for the white man has never been so fierce.

Part IV, Winter: Chapters 53 - 54 Analysis

Even after twenty-four years, relatives of Cynthia Ann wish to have her back with them. Naduah has dreamed of final devastation and the last raid on her camp finally captures her and her little daughter. She is carefully guarded to the fort, treated as an oddity while she is there, and then seen as a prize recaptured from the Indians by her uncle. He seems kind enough, but Naduah is not sure if she can believe him when he promises to help her find her husband.



Part IV, Winter: Chapters 55 - 57

Part IV, Winter: Chapters 55 - 57 Summary

Wanderer returns to Parker's Fort where he first found Naduah. He is devastated to discover that she is not there. At the time Wanderer is at Parker's Fort, Naduah is one hundred miles away, near Fort Bird. Isaac Parker actually intended to keep his promise to find Wanderer and her sons, but the war has started and it is too dangerous. Two years have passed and Wanderer still grieves the loss of his golden one. He and Quanah, now seventeen, join his warriors on a war party, knowing Placido, his sworn enemy, will be there. It is a fight to the death for Wanderer has already lost what was most dear to him. He kills Placido, then is shot in the head by Placido's new young wife. When Flower is five, she becomes ill and dies. Naduah now has no reason left to live.

In the autumn of 1867, seven years after Naduah was recaptured, Quanah finally gets word of his mother's and sister's deaths. His father is dead and his younger brother, Pecan, died of cholera. Quanah is now twenty-two and argues with Sore-Backed Horse, the new leader of his father's people, against the signing of a treaty with the white men. His mentor argues that promises made on both sides are meant to be broken. Quanah is taught that being unable or unwilling to change is dangerous for the People. He is the son of Wanderer and Naduah and must learn to lead his people. The whites have overtaken the Indian land, and hunters from the east seek buffalo hides, but leave the carcasses to rot. The once populous herds have now dwindled alarmingly; there is no more when this is gone. Quanah is one of the last of his people to accept the severe restrictions of reservation life. He continues to raid, but there are fewer and fewer of the People; the white man's guns are ever more powerful, and there is no food for the People who refuse to enter the reservation. His band of four hundred people on the Staked Plains is the last to taste freedom, for the white man has stolen everything else from the People. Finally, Quanah, son of Wanderer and Naduah, accepts the inevitable and in 1875, thirty-nine years after his mother's initial capture, the last of the People surrender.

Part IV, Winter: Chapters 55 - 57 Analysis

The story of Cynthia Ann Parker begins in 1836 during the height of the Comanche raids, when the People were very strong and powerful. As more and more white men decide to arm themselves for wilderness life, the hunting grounds of the various Indian tribes become increasingly compromised. Taking land, hunting buffalo only for their skins, and hunting Indians because their raids are troublesome are just a few of the problems the white man brings to the Indians. The worst two are the ever more powerful guns and disease. The last twenty-five years of free living for the People sees only one of twelve of the Indians surviving. Their numbers dwindle as their way of life becomes extinct. The story of the last years of the powerful Comanche is as sad as it is proud.

They were a noble people who tried very hard to live honorable lives. Their free and proud way of life is now gone forever.



Characters

Cynthia Ann Parker - Naduah

Cynthia Ann Parker - Naduah - Only nine when she is taken captive by the Comanche, Cynthia Ann is adopted by Sunrise, Takes Down the Lodge, and Medicine Woman. Within weeks she belongs to them completely and loves them with all her heart. She is fascinated with Wanderer from the time of her capture, and eventually the two wed and she becomes the wife of a Comanche warrior. By this time, Naduah is completely indoctrinated into the ways of the Comanche ways and has no desire to be ransomed. She loves her people and the freedom of their way of life. With the Comanche, she learns to live with the seasons, and take life as it happens, without the artificial restrictions of the white man's ways. Her courage and determination make her an excellent wife for a warrior, and she rides equally at the side of her husband as they live the Indian way of life by hunting the buffalo and raiding for horses and materials they cannot get from the buffalo. She bears two sons and a daughter for the Great War Chief, Wanderer, and brings them up in the Indian way until she is finally recaptured twenty-four years after she was adopted into the band. Once back with the Parker family, Naduah dies small deaths each day. She is locked in a room with no windows; she is denied the opportunity to ride a horse, and the only thing she seems to enjoy is the company of her small daughter, Flower. Once Flower dies, Naduah has nothing left to live for and she, too, dies in captivity.

Wanderer - Nacona

Wanderer - Nacona - Cynthia Ann's original captor, and eventually one she comes to admire. At first she hates Wanderer, but when Wanderer actually risks his life to save Medicine Woman during the flood, she begins to see him differently. It is at this point where Wanderer takes on a different look to her. His loyalty to his Indian family is strong and without question. He raids the white man because that is their way; that is how the Indians get horses and goods. He believes that it is appropriate because the white man is encroaching on their hunting grounds, making it very hard for the Indians to live as they used to, by following the buffalo around during the summer season for their livelihood. Wanderer is as his name suggests, one who wanders. He never stays in any one place for long, and his absences of a year or more create a feeling of loss in Naduah. Each time Wanderer returns, he finds that Naduah has grown in beauty as well as accomplishment. Finally, when she is ready for marriage, Wanderer pays her Indian Father, Sunrise, one hundred horses for her hand. Wanderer has Naduah join in his nomadic ways and sharing his responsibilities as a war chief. Together they have three children, two boys and a little girl before Wanderer is killed in battle and Naduah and their daughter are recaptured by the white man.



Sunrise

Sunrise - Tabbenoca - Naduah's Indian father who makes an agreement with Wanderer from the time that Cynthia Ann is taken captive to raise her to be Wanderer's future wife. He loves Naduah as a daughter, and teaches her to take care of herself.

Takes Down The Lodge

Takes Down The Lodge - Tsatua - Naduah's Indian mother. Takes Down is a very quiet woman who has lost a child and Naduah takes her place. Takes Down is a good mother, loving, able, and teaches Nadua patiently and kindly. Her love for Naduah is what helps the girl learn to become a Comanche.

Medicine Woman

Medicine Woman - Pohawe - Naduah's Indian grandmother. Medicine Woman takes the place of Cynthia Ann's grandmother, and as the girl becomes Naduah, Medicine Woman teaches her all she knows about healing, the plants and herbs that are used for different conditions, where to find them, and how to prepare them. Medicine Woman loves Naduah as much as she would love an Indian girl. She dies during an epidemic along with Sunrise and Takes Down The Lodge.

Star Name

Star Name - Asa Nanica - Naduah's first friend with the Indians, the two girls become as close as sisters and live close together as they grow into womanhood.

Eagle

Eagle - Quinna - Takes John Parker captive, then trades him for goods. He falls in love with the wife of Pahayuca, and runs the risk of retribution. When he and Wanderer are captured by Placido, he taunts their captors to the point that they kill him. He and Wanderer are as close as brothers, and he knows that one of them will be killed that night. He is already in trouble because of his adulterous relationship with Pahayuca's wife, Something Good, so he finds valor in a warrior's death.

Buffalo Piss

Buffalo Piss - Potsana Quop - Raid leader on Parker's Fort and other subsequent raids. His raid deep into Texas is the last big raid. He makes a mistake in returning by the same pathway and the Texas Rangers lie in wait for them.



Cruellest One Of All

Cruellest One of All - Mo-Cho-rook - One of the Indians on the initial raid who is indeed, very cruel. He convinces Terrible Snows to torture and kill Rachel's baby.

Looking for Something Good

Looking for Something Good (Tsa-wa-ke) - Fifteen-year-old wife to Pahayuca, young and beautiful. She finds that she has feelings for Eagle, and sets out to woo him, even though it will likely result in her shame. She becomes pregnant by Eagle, but before any scandal can be started, Eagle dies a hero's death, and Something Good bears a little baby girl named Weasel.

Pahayuca

Pahayuca - He Who Has Relations With His Aunt - Chief of the Comanche band where Naduah finds a home. He is an enormous man who has at least six wives. As a leader he is wise and compassionate, however as the white eyes continue to invade their hunting lands, he considers the possibilities of making some kind of a treaty with them.

John Parker

John Parker - Cynthia Ann's 6 year-old brother who is taken captive with her, but ends up in a different Indian band than she. He is named Bear Cub, grandson to the chief Old Owl. After seven years, John is ransomed from the tribe and returned to his family where he suffers at the hands of Elder James Parker who believes he can beat civilization back into the boy. John eventually escapes, returns to live with the Comanche, suffers a bout of smallpox, but survives and moves to Mexico with his Mexican wife.

Elizabeth

Elizabeth - Cynthia Ann's aunt, taken captive at the same time as Cynthia Ann.

Rachel Plummer

Rachel Plummer - Taken captive at 15, with her young son Jamie. Pregnant at the time of her capture, she is used as a slave, and raped repeatedly during the time of her life with the Comanche. She is ransomed by Jose Tafoya and taken to safety through Santa Fe, New Mexico. When she returns, she finds that her husband has married another. She dies a year after her rescue.



Quanah

Quanah - Oldest son of Wanderer and Naduah. He lives to see the end of the Comanche way of life, though he fights it all the way to the bitter end. He carries out the last of the raids against the Texans until he is finally forced to accept the inevitable and has the last of the proud Comanche nation enter the reservation in 1875.

Pecan

Pecan - Second son of Wanderer and Naduah, who dies of cholera as a child.

Flower

Flower - Daughter of Wanderer and Naduah who dies at the age of 5 in white captivity.

Placido

Placido - Warring Indian enemy who killed Eagle, then swore revenge on Wanderer and his family for the retribution Wanderer takes on Placido's family. Placido and Wanderer kill each other in their final confrontation after Naduah has been captured and returned to white civilization.

Deep Water

Deep Water - A quiet but kind and brave warrior who has suffered smallpox and has the scars on his face to prove it. He marries Star Name, Naduah's best friend. Deep Water follows Wanderer as a Naconi.

Spaniard

Spaniard - A warrior of Mexican birth who follows Wanderer as a leader.

Black Bird

Black Bird - (Tuhani Huhtsu) Star Name's mother, and older sister to Takes Down The Lodge.

Owl

Owl - (Mo-pe) - Naduah's friend who dies of smallpox.



Upstream

Upstream - Pahgatsu - Star Name's brother

Karoyo

Karoyo - Name Giver - Owl's grandfather who names Naduah.

John Coffee Hays

John Coffee Hays - El Diablo, Indian Hunter

David Faulkenberry

David Faulkenberry - White man who successfully tracks John Parker after six years, then dies at the hands of the Indians days later.

Iron Shirt

Iron Shirt - Wanderer's father.

Len Williams

Len Williams - White man who tracks Naduah to Pahayuca's band.

Jose Tafoya

Jose Tafoya - Mexican trader who ransoms Rachel Parker. Trades with Wanderer's band.

Echo of a Wolf's Howl

Echo of a Wolf's Howl - Cub's new name after his vision quest.

Isaac Parker

Naduah's uncle who takes her into his home after her capture from the Comanche. He promised her to look for Wanderer and her sons, but fails to do so.



Objects/Places

Parker's Fort

Parker's Fort - Location of the Indian raid where Cynthia Ann, John, Elizabeth, and Rachel are taken captive.

Penateka Comanche

Penateka Comanche - The Comanche band who give Cynthia Ann a new home among the Indians, living in Central Texas, also known as the Honey Eaters. She lives here for seven years until she becomes the wife of a Quohadi warrior, Wanderer.

Quohadi Comanche

Quohadi Comanche - Wanderer's band of Indians, of the antelope. This band lives much further north, and are the fiercest of the Comanche warriors, protecting their land from white infiltration to the end. Considered to be the rulers of the Staked Plains.

Breechclout

Breechclout - Rectangular piece of clothing worn to cover the loins, worn by boys, men, and young girls in the Indian band. Manner of dressing for the Comanche, consisting of a very long rectangular piece of cloth and twine at the waist, covering the loins.

Porcupine brush

Porcupine brush - Brush used by the Indians made from a porcupine tail wrapped over a piece of wood.

Pemmican

Pemmican - Meat, dried, pounded with fruits and suet.

Pahayuka's Wasp Band

Pahayuka's Wasp Band - The band of Penateka Comanche Indians Naduah lives with, consisting of over 300 lodges.



Staked Plains

Staked Plains - Named by Coronado's men who used stakes to mark their trail as there are no landmarks here. The huge plateau where the Quohadi Comanche lived remains undisturbed by the white man. This covers the area of southeastern New Mexico and western Texas. It is much like a desert, dry, endless, alkali water, barren.

Cuera

Cuera - Leather armor of the conquistador.

San Antonio

San Antonio - Location of the first "treaty" where many Comanche are fired upon unprovoked. Many are killed and many are wounded. This sets the tone for future treaty efforts.

Plum Creek

Plum Creek - Location of the ambush of Buffalo Piss' return of one thousand in his war party. Over two hundred fifty Indians are killed at this place.

Horses

Horses - The principle means of exchange for the Comanche, necessary for their lifestyle of hunting buffalo, used for dowry, and as a means of status.

Mayordomo

Mayordomo - Pueblo leader of the Buffalo Hunts.

Cholera

Cholera - Illness that takes Old Owl's life, a white man disease.

Bottle

Bottle - With a message inside of it indicates white man's presence deep in Indian Country, evidence of a white man expedition.

Camp Cooper

Camp Cooper - Where Naduah is taken after her recapture.



Themes

Regarding Justice, Is It a Matter of Perspective or Opinion?

Justice in *Ride the Wind* is largely a matter of opinion. When the situation is initially viewed from the white man's point of view, with the expansion of the western frontier and the pioneering families moving west, the raids of the Indians seem unfair, dangerous, and uncalled for. The opening scene of *Ride the Wind* does not sugar-coat the incident of the raid on Parker's Fort. About seventy-five Indians from three different tribes initially approach the fort under a flag of truce. When the Indians do not get what they want, they storm the open gates and take what they want. They destroy most of the material possessions of the inhabitants; they take food, pots, clothing, and anything that might be a gift to their families back home. They also take women and children as captives, some to be used as slaves, others to be adopted into their tribe. Lastly, they kill those who fight back. From the perspective of the white people, such raids are horrifying, and they look to their government to keep them from happening. The government responds by sending out troops, and trackers, and treaty-makers in an effort to stem the violence caused by the expansion of the frontier.

From the Indian perspective, they initially went to the fort to trade, or just ask for some things. In some respects, this is a form of shopping for them. The Indians raid when they need supplies, food, horses, pack animals, and people to repopulate their bands. The question really becomes one of responsibility for the first attack. Once an attack has been carried out, most subsequent attacks become ones of retribution. The Indians believe in an eye for an eye. Raids and attacks continue as one side tries to resolve a perceived wrong by getting justice through vengeance. For the Indians, a raid is carried out for set reasons; supplies or reprisal. Each tribe has their own laws by which they govern themselves, and such laws have nothing to do with white man's laws. Lack of understanding on both sides accounts for much of the problem between the two radically different cultures. Each side believes they are in the right, and from their perspective it could be argued that they are correct.

Love is a Universal Language

Cynthia Ann Parker knew the love of her family up until the age of nine. On May 19, 1836 she was taken captive by the Comanche and forced to live among them. Initially her feelings for them are fear, anger, and repulsion. She watched them kill her father, rape her grandmother, and capture her brother, a cousin and child, an aunt, and herself. In Cynthia's world, this was not the normal order of things. When Cynthia is presented to the family who is to adopt her, they show her every kindness, understanding, and generosity. Soon, Cynthia becomes Naduah, and is a friend, a daughter, and granddaughter of a Comanche family. Over time she begins to learn their ways, their customs, and their reasons for moving so often and for raiding. Soon Naduah has



forgotten the white man's tongue, and has become completely indoctrinated into the Comanche band. Once she is old enough, she becomes the wife of Wanderer, Nacona, who becomes a war chief. With Nacona, she bears three children, one of whom, Quanah, is destined to become a great chief in his own right.

Numerous times efforts are made to reach the Comanche band where Naduah lives, looking to recapture Cynthia Ann Parker, and each time she refuses to go back to the white man. The People have become her people and to go back is unthinkable. The white man views the People as savages. Naduah knows differently. The People are as passionate and emotional about their loved ones and their lives as any people. She loves her adoptive family as if they were her own and remains faithful to them throughout her life. Even after her capture when she is forced to return to civilization, Naduah never becomes comfortable with the white man again. She tries time and time again to return to her people of the Comanche nation. After her daughter, Flower, dies, and she hears of her youngest son's death, Naduah has little left to live for and she dies at the age of 43 because she loses her will to live. Her white family believes that they are doing "right" by her, bringing her back to civilization, but their religious beliefs about her savage upbringing keep them distant from her. Their inability to love unconditionally is a big factor in Naduah's ultimate demise.

The Plight of the Native American People

In *Ride the Wind*, Robson produces a picture of the nineteenth-century Comanche that is both sympathetic and accurate. The book opens with the Comanche massacre of Parker's Fort and ends with the Texas Rangers perpetrating much the same acts of atrocity on Cynthia Ann's Comanche family twenty-five years later. In 1936, the Mexican War has just ended, and people who had become refugees of that war are trickling back, some heading home to Louisiana and others content to try to pick up where they left off, as the Parkers do in Texas. The expansion of the white settlers into Indian territory causes problems. White people are quite accustomed to staking out a piece of land and calling it their own. The Comanche are a nomadic Indian tribe who move from place to place only staying in any one camp for a long period during the winter. Throughout the rest of the year, the people depend on the buffalo. Because of this, they follow the herds of buffalo throughout the spring, summer, and fall, taking what they need and using every part of the animal. The meat is preserved either dried as jerky or mixed with fruits and nuts as pemmican. The hooves are used as glue. Sinews are necessary for their bows, and the hides are used both for clothing and for shelter. Bones are used for food and tools. Nothing of the buffalo ever goes to waste.

Because of this nomadic nature, encroaching white settlements disrupts the normal flow of life for the Comanche. The white man scares the game away; they fence what used to be free land, and they begin raiding themselves to get the Comanche to stay in one place. Neither side is willing to compromise. In the eyes of the Comanche, the white man is the intruder and should go back and leave them in peace. The white man is filled with stories of an unending West with land that stretches as far as the eye can see. Because of the demands of the white settlers, the American government commissions



numerous groups to handle the Indian problem. The ultimate solution is to round up the Native Americans and put them on reservations where there is no game, no food, and no way to sustain them. All the white people want is to protect their interests. The cost to the Native Americans is great, as reservation life completely ends their nomadic, almost stone-age warrior lifestyle. Their freedom has been stolen.



Style

Point of View

The point of View of *Ride the Wind* is omniscient third-person, focusing mainly on Cynthia Ann Parker or Naduah. The perspective shifts from time to time to various other characters, from Wanderer, to Rachel, to John Parker, to the men who hunt the Indians. From time to time, Robson moves into more of a storytelling technique where she is not in the mind of any particular character, but is telling the story, giving the reader a good understanding of the scene, what things look like, smell like, the overall feeling of the people in general. Then she will narrow the perspective to a single character, still in third person, and specify that character's reactions to the situation. Naduah and Wanderer are considered to be the major protagonists, and as such, much of the story is told from one perspective or the other.

Moving from character to character is vital to the flow of the story. The author works hard to create a story that is told in a chronological order, and moves from character to character, scene to scene to give the reader a full understanding of a very complex problem. The People, the Comanche have lived a certain way for a number of generations, raiding when they need to replace horses, women, or children that they have lost either in other raids, or to hunger or illness. The white man sees vast amounts of land available in the West, not realizing that they are encroaching on the hunting and spiritual questing grounds of the various Native Americans. The story is one of conflict between the needs and desires of two vastly different people. The white man wishes to move West without fear of Indian raids. The Indians must increase their raids because their hunting grounds are being restricted; food becomes more and more scarce, and the white man's diseases are taking huge tolls on their populations.

Robson does a fantastic job of telling the story of the dignified and proud Native American culture and the difficulties the American government has in making the lands to the west safe for travelers and settlers. The story is related through dialogue with great amounts of exposition and description, which are necessary to understanding the situation. All perspectives seem true and reliable and move the story to the next logical step. The point of view, when in the heads of the characters, is very intimate, allowing the reader to step inside the person telling the story at the time. Robson's storytelling method is ingenious at making the long narrative intimate, immediate, and important.

Setting

Ride the Wind is set almost entirely in Texas, with movements up into Oklahoma, or south into Mexico. The story begins with Cynthia Ann's capture in 1836, and ends in with the surrender of the last band of Comanche people entering the reservation at Fort Sill in Oklahoma in 1875. In 1836, the Parker family is at Parker's Fort, trying to pick up



the threads of their lives unraveled by the Mexican War. They are at the very edge of the wasteland west of the Brazos northeast of Austin, Texas. Cynthia Ann is taken captive from Parker's Fort and initially the band of raiders travel east toward the Trinity River. The vast Comanche territory makes a hundred mile detour a very little thing. Once Naduah is incorporated into the tribe of the People, she moves from camp to camp according to their custom. For the most part, the People reside in central and northwest Texas. They move according to the season, the hunting that is available, and their needs. As they move about, they do occasionally encroach on other Indian territory; then the raids occur. *Ride the Wind* is a story that moves about Texas, Mexico, Oklahoma, New Mexico, and Colorado as freely as the Comanche band that is now Naduah's new family.

The time is 1836 and the mood of the country is unsettled, as the Mexican War has just ended and the Civil War has yet to begin. Expansion into Texas is considered to be of primary importance for the American government, and as people flood into the territory, the Native Americans, who also call that land home, struggle to maintain their lifestyle. Two groups of people, looking to occupy the same territory, are bound to be in constant conflict. Years of effort are put into quelling the Indian raiding against the white settlements, before the Comanche are all forced into life on a reservation in 1875. On the reservation, the People die of hunger since there is no hunting, of the loss of their way of life as they can no longer move about freely, and of disease, smallpox, cholera, and diphtheria brought to them by the white man. The setting is the stage for a heartbreaking drama of the end of a proud and confident people and their way of life.

Language and Meaning

Language plays an immense role in *Ride the Wind*. The story covers the last years of the Comanche and the expansion of America. Many Comanche words are used throughout the text, as is the tendency for each Indian to have more than one name. Names are extremely important in Indian culture, and are chosen with careful consideration. Names reflect each person's character, something unique about them. The language of humans, Indian and white are similar in both love and war as Cynthia Ann learns. When she first joins the Comanche, she is immediately adopted into a family who cherishes and nurtures her. She does not understand their language, but she understands their intention. Because of this feeling of safety, the horrific scene where her father is murdered and her former way of life was destroyed moves far back into the recesses of her mind. It takes Naduah just a little while to understand the language of love of her adoptive family and their way of life.

She learns the language of the land and the language of the animals. Naduah becomes gifted at handling the horses, especially Wanderer's horse, Night, who has only allowed Wanderer to handle him to date. By paying special attention to Medicine Woman's teachings, Naduah becomes an experienced healer, learning the language of the herbs and plants. For the reader, seeing life from the Comanche eyes before adjusting back to the white man's view creates a unique perspective to the "Indian problem." Both sides use the same words about their enemies, that they are savages, hostile and vicious.



When warring parties attack a camp or settlement and kill all women and children present, nothing suffices as an excuse. It does not matter if the attacker is white against Indian, Indian against white, or Indian against Indian.

A way of life, long established, and long understood has existed for generations. With the demands of land of the white man, the Indians are being forced closer and closer together, causing them to war more openly with one another. The words, or language, used to describe or explain such activities cannot possibly explain the situation adequately. From the white perspective, the actions of the Indians are horrendous. From the Indian perspective, they see the white man as takers of the land where they only suffocate and destroy Mother Earth. The white man takes only the buffalo pelts, and leaves the corpses to rot, guaranteeing a terrible hunting season. The Indians have always raided to get their horses and pack animals; there is no auction or animal wholesaler from whom they can purchase. Raiding is their way of life.

When the reader works to understand the situation, using the language of the Indian against the white man, the situation is very clear. What muddies the entire problem are all attempts to solve the problem. The government has promised repeatedly, writing notes of guarantee to the Indians, that they will be protected and provided for. The Indians soon discover that such words are not worth the paper upon which they are written. Language and comprehension are the basis of the "Indian problem." Neither side ever fully works to understand the other.

Structure

Ride the Wind is structured into four unequal parts based on the four seasons of the year. The first section is Spring, which is the beginning of the story. This portion is comprised of five chapters that detail the raiding party that takes both Cynthia Ann and John Parker captive and explains how they were so well treated by the Comanche when Rachel and Elizabeth were treated so badly. This is the beginning of the story, just as spring is the beginning of the year; it is when seeds are sown. Cynthia and John are beginning their lives with the Comanche and have been adopted by the People.

The second section, the longest of the book, is Summer. This is the period when the seeds sown in the spring grow, just as Cynthia grows into Naduah, Keeps Warm With Us into one of the People. Naduah, the young, golden-haired white girl becomes a true Comanche woman who catches the eye of Wanderer, the warrior who captured her when she was nine years old. For seven years, Wanderer has been waiting for Naduah to grow into a woman so that he can claim her as his wife. His payment to Naduah's adopted father, Sunrise, is an unheard of one hundred horses with additional gifts.

Fall comprises the third section of the book where Naduah and Wanderer share their deep and abiding love with each other, become indispensable to one another. Wanderer, because of his wisdom and his accomplishments becomes the next great warrior chief, leading the small group of nomads and building his tribe into a large Indian



nation. They have two sons and a daughter together; their oldest son, Quanah, is destined to be the last great Comanche warrior chief.

The final section of the book, *Winter*, takes place after *Naduah* has been reclaimed by the white people. She has lived with the People for nearly twenty-five years, and has become completely Indian in all ways. *Wanderer* loses himself when he finds that his love has been taken, and dies in battle with *Placido*. *Naduah* is taken captive when her daughter, *Flower*, is fifteen months old. After her daughter dies at the age of five, *Naduah* loses all will to live and dies in 1870. For *Naduah*, returning to the white-man ways is the worst captivity known to an Indian, as her relatives lock her in a windowless room to prevent her repeated attempts to run away. The way of the Comanche is lost with the nonstop advance of the white man, always looking for more land and more pelts, leaving the stripped but uneaten buffalo rotting on the plains. This section marks the end of the free Indian way of life.

Quotes

"All she wanted in the world were freed hands and a long sharp knife. She would plunge it to the hilt between his tawny, smooth shoulder blades and hang on it until it sliced all the way down the length of his spine. She wanted to feel his blood spurting on her arms and watch him topple face down into the dirt. She hated him, and she knew she would always hate him." Page 26, Chapter 4.

"You should be happy to greet each day. And if you're not happy, look inside yourself for the reason." Page 95, Chapter 10.

"White people don't know how to live. Sunrise tells me they stab Mother Earth with sharp metal sticks and destroy her. They cut down all the trees, not just the ones they need for their lodges. And they let their horses eat all the grass, then grow different grass for them and feed them only the seeds. And the horses can't run well. The People could never live like that." Page 108, Chapter 11.

"The red line in a woman's part ties her to Mother Earth, from whom everything comes and increases. It signifies the long trail a woman travels in her life, and it asks the spirits to make her fruitful like her mother, the Earth." Page 164, Chapter 18.

"He explained to her that the wind was the messenger of the spirits. It carried their words to their people. When souls were released it carried them to heaven. The wind went everywhere and saw everything. Nuepi, Wind, would carry Naduah wherever she wanted to go with the speed of a prairie wind." Page 166, Chapter 18.

"Names are very personal. Each should be different, like snowflakes, because each person is different. Your name tells others about you, like Keeps Warm With Us. It tells how you act, and what you've done in your life. Nocona is a wanderer. He's special. He belongs to no one and he belongs to everyone. We have to share him." Page 189, Chapter 21.

"They ride horses the way eagles ride the wind." Page 299, Chapter 32.

"We have no choice. The white man is crowding us together like cattle in one of his corrals." Page 306, Chapter 33.

"Unhappy? She spent her days in the company of Wanderer and her closest friends. She watched the awesome, immense landscape change subtly daily and from day to day. She watched the sun shine in shifting patterns alternating with the shadows of the huge, billowing clouds overhead. She saw the wind approach from far off, riding on rippling waves through the grass. She felt it arrive, cool on her cheeks and hair." Page 385, Chapter 40.

"Approve? Who am I to approve or disapprove? They do what they have to do. I understand how they feel. But we of the Penateka often pay for their raids. Our bands



are large, although not half as large as they once were. Our lands are shrinking, like leaves in the hot sun. Each season they shrivel and grow more barren of game. Other tribes are being crowded into our hunting grounds, and we war with them constantly." Page 417, Chapter 43

"I also heard that you were traveling with nothing. That you burned everything when your grandfather died. And that you killed his ponies. That was as it should be. These days, people are greedy. They only shave the tails of the dead one's ponies, and then they keep them. You did things properly, as they should be done." Page 438, Chapter 44.

"Cub thought of the Parkers in Limestone County. There was hardly a family that didn't have a child for every year of the marriage. And here, Naduah was exceptional. She had borne two sons in the past five years. And the People didn't even realize the worst, that back east there were thousands outfitting for the wilderness. Old Owl had seen them. That was why he had given up the struggle. He knew the hopelessness of it. Cub didn't have the heart to tell those sitting around him of the teeming cities beyond the eastern mountains and the big river. He knew they wouldn't believe him anyway." Page 443, Chapter 45.

"But the Texan leaders are weak these days. Not like La-mar and the Ranger, El Diablo. Their big council in Austin sends men to make honey talk and give us presents. They expect us to touch the writing stick and give away the People's land as though it were horses or buffalo robes. They insist that I and the other leaders speak for all the People. We have explained to them over and over that we cannot do this. But they are fools, the white men. They hear only what they want to hear. And they do not keep their promises. So we continue to raid. And they give us more presents to stop raiding." Page 460, Chapter 47.

"They want to pen us in a corral like their cattle. Remember that tabay-boh soldier, March? The one who made the trail five years ago and brought ka-ler-ah to us? Now he and his agent Neighbors, want us to move onto a tiny piece of land and stay there so there will be no more war with the Texans. Sanaco told them they should pen the Texans up. They're the ones who are causing the trouble." Page 472, Chapter 48.

"Beside her in the darkening twilight, Naduah could sense Wanderer's outrage. But she felt only despair. There was nowhere left. No place the white people wouldn't hound them. The enormity of it engulfed her." Page 492, Chapter 49.



Topics for Discussion

Why does the author open the story with the raid on Parker's Fort? What is her motivation?

Explain how Cynthia Ann adjusts so well and so quickly to the Indian way of life. Why did she not pine for her family?

Discuss the role Star Name plays in the story, use examples from the book from the point at which she and Naduah meet, until they finally part for good.

At what point does Naduah believe that raiding and getting back at the white man is an appropriate action? Why?

Wanderer is aptly named. Discuss his activities and how they personify his name. Discuss his later band.

Talk about Naduah's relationship with Cub. Does it change over time?

Compare and contrast loving family relationships as they are portrayed in the story, both that of the Indian and the white man.

Discuss the point of view of the Indian in terms of westward expansion. How do they view the white man?

List six things that the white man has done to alienate the Indians. Explain each one.

Is Naduah's recapture a good thing for her? Explain the positive and negative aspects of ransoming the white adoptees of the Indians back into white society.

Describe how your feelings about taking land from the Indians may have changed after reading *Ride the Wind*. Why or why not?

What hardships do the Indians endure in their nomadic way of life?

What benefits do the Indians experience in their nomadic way of life?

How believable is the story, *Ride the Wind*? Explain your position.