Woglom: "Parakites"

KK ites were known and flown a thousand years before the Christian era, and during the development and maintenance of the high order of civilization and of power in ancient Malaysia.

Malaysian influence flowed naturally coastward, from the great islands of the Malaysian archipelago, thence northward up the coast until it swept off to the Japanese islands.

The likeness between the kite productions of the Javans, the Malayans of the peninsula, the Siamese, the Chinese, and the Japanese, both at present and through the ages in which they have been used in Oriental Asia, points clearly to one and the same origin, viz., Malaysian.

The primal purpose of the kite, if for other than amusement, is unknown. Still a pretty tradition existed among the old sailors of the east-indiamen of the years gone by, that before their time these kites were sent up into the heavens as a religious rite or duty; that, from the decks of ships passing the Malaysian islands, they were visible as it flown by men in the interior; that, upon a boat's crew landing on one of the smaller islands of the archipelago, and penetrating the interior, upon the native becoming aware of a foreigner's approach, the kite-flier invariably withdrew his kite from the heavens, as if the flying were too sacred a performance to be witnessed by profane eyes; that no information could be drawn from the natives as to what or why the kites were; that occasionally a framework, invariably of bamboo or of bamboo splints, was picked up afloat in the tortuous channels of the archipelago, but invariably devoid of its covering, which had evidently been washed away by wave action, so that no probable inscriptions could be found.

Whether this tradition, which intimates the sending of messages to the gods by these heavenward fliers, has foundation of fact or not, it is an interesting coincidence that the Japanese, who owe some of their energetic national traits to the once powerful malays, do now, in these days, provide for their boys a rectangular kite, contrastingly bare of ornamentation except a single character or monogram which conveys the idea of a salutation, as "Long Life" -- "Greeting" -- Happiness," and the like.

Antiquity of the kite for use in war is indicated by a Japanese record of the use, in Japan six hundred years ago, of structures large enough to swing a man into the air, seated upon such a contrivance as would be suggested by what is now, in marine parlance, termed a "bo'sun's chair," whence he could espy the location, and arrangement of, and the men and warlike apparatus in, an enemy's camp. The chair depended from the tail's end.

Sometimes huge kites able to sustain a man were flown, and a bird's-eye view of the interior of the enemy's castle thus obtained."*

*The Mikado's Empire, William Elliott Griffis--Harper, 1876.

This quotation refers to events during the existence of the Japanese feudal system, prior to the seventeenth century of the Christian era.

The city of Nagoya, in Central Japan, 250 miles from Yokohama, possesses a fine specimen of the architecture of the sixteenth century in a great castle, formerly the residence of the Daimios, but now a government building.

The finials of its two minarets were two solid golden chimerical fishes (shachi), aggregating $75,000 to $80,000 value. They faced each other from the two opposing pinnacles, and as they glittered in the sunlight, prompted and fostered the criminal cupidity of the villains of the era.

Page 3

A certain band of outlaws conceived a scheme in which a gigantic kite would be sent aloft; suspended from its tail the most daring of the band would remove and loot one of the massive fishes of gold. The attempt was made, the kite was flown by night, the man was successfully carried up and as safely landed, but -- by reason of those fortuitous lacks of coincidency familiar to fishermen the world over -- the great fish he didn't get. Both the wonderful flight and the dismal failure became notorious; the would-be robbers escaped, but some of their heads escaped from them thereafter. As a future protection, iron cages were built around the two masses of gold, but they were finally stolen. It is to the creditof the kite that it demonstrated its lifting capabilities as to the thief, but did not lift the fish.

When other means than the kite were devised to accomplish the theft, gold-plated fishes were substituted; since then they have apparently been considered "not worth the bait."

The "war kite" -- Diagram A, -- so called from the ancient use of it, is made and flown by adults only, at the present day in Japan. It requires strong winds, is made for such, and will not fly without tail. The size varies from six feet to fifteen feet in height, andproportionally from four to ten feet in width, thus exposing from 24 to 150 square feet of wind surface; the bridles, seven in number, are indicated by the converging lines. A stout rope on a winch is used when flying the larger sizes; the winch is anchored by its supports being driven into the ground and lashed as if to tent-pegs.

The southerly of the Japanese islands are the homes of kite-flying, the winds prevailing there being favorable for the sport.

The custom,which prevails in Japan, of giving presents to one's friends and the members of one's family, at their New Year season,--our January 1st,--affords opportunity for the presentation of kites to

Page 4

the boys annually, untilthey are about fourteen years of age. The frugal boy is as proud of the preservation and consequent possession of a great number and variety of kites as is our summer girl of her varied wardrobe, or our "dude" of his neck-wear.

The children's kites are of the square form in diagram B; in this and other diagrams the full lines show the framework-slips of bamboo; the broken lines show the surrounding cord, to which the margin of the paper cover is pasted; the converging lines projected from the points on the face represent the bridle. They require tails and fly only in light winds, but will not "dart" as will the form in diagram D.

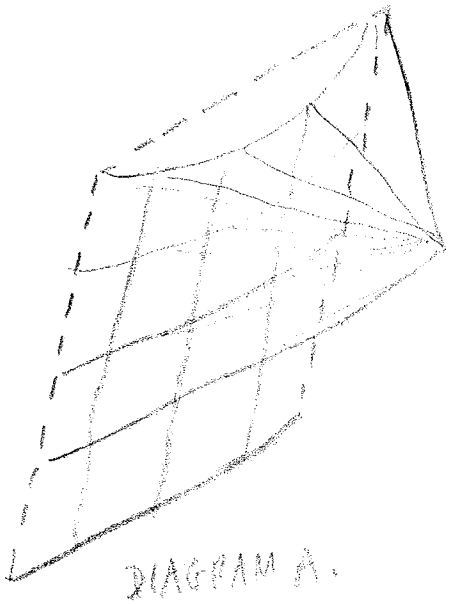

DIAGRAM A.

DIAGRAM B.

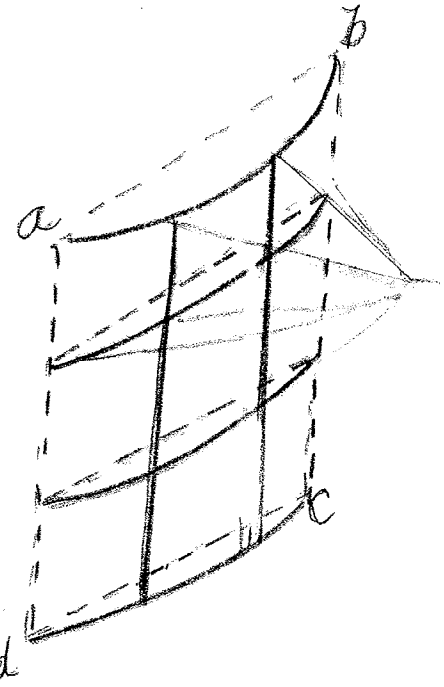

DIAGRAM C.

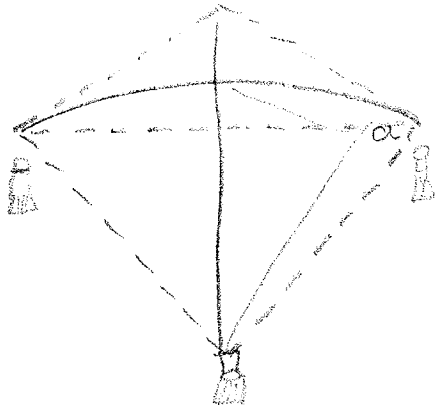

DIAGRAM D.

The translated Japanese expression for a kite is "paper hawk," thus curiously coinciding with our own bird-appellation. The boy's kites are usually covered with paper; the size of the kite is designated as a one-, two-, or three-sheet kite, the sheets being 20 x 14 inches each. Japanese paper is made so arbitrarily as to sizes that the small sheets thus used become standards of measurement. The Japanese undoubtedly excel the world as strong paper-makers; the soft, tough, pliability is due to the qualities of the fibre of their indigenous shrub, from the stalks of which the paper is made; their uncolored paper has a pronounced cream bleaching; they prefer the tint, to weakening its tensile strength by the bleaching processes.

The kites represented in diagrams B and C do not dart about the air, as do those shown in diagram D. Such as B and C are sold in their shops. The complicated forms and the tailless varieties are usually made by the fliers themselves, as are A, C, and D. The paper is secured tensely to the framework. The Japanese varieties are more highly decorated than other Asiatic

kites; they are rarely permitted to ascend more than 700 or 800 feet, so that the ornamentation may be seen and admired by the spectators, and are often expensively ornamented with gold and silver paper which glint in the sunlight. Hours are consumed in artistic decorations in bright colors. Adults' kite-flying, in the language of one of my Japanese authorities, "is a luxurious enjoyment." Occasionally the paper covering is oiled in a certain portion of its area, giving it a translucence, and therein is painted a representation of an animal's or a human eye; the effect is vivid and startling, when the sunlight pierces the translucent oiled surface.

Gravity of demeanor is a national characteristic with the Japanese; the youth approximating manhood becomes preternaturally grave in his assumption of manliness; it transmutes from an acquired to a natural habit; but no man or race, or class of men can be continuously grave or dignified; there must be occasions for relaxation and merriment; the Japanese relaxation is in his kite games.

Most of the Oriental kites rise to a small angle of elevation from the horizontal, say 25 to 30 degrees. Let us observe that angles and distances in the air are deceptive to the untrained eye. Experiments have been exhaustively made in Europe, to test the probability of an observer in a military captive balloon in the air being shot by an enemy at the surface. It has been found less possible for an expert shooter to sight and hit a balloon than for the notoriously poor shot to "hit the side of a barn."

I have frequently invited educated men and experienced mechanicians to estimate the angle and altitude of a specified parakite in the air; the responses, compared with the facts, were usually marvellous exaggerations, not so much as to the angles as they were to the altitudes. An inclination of 25 degrees is generally believed to be 40

degrees until a clinometer or a transit instrument proves it otherwise. When we learn of extraordinary heights having been attained by kites observed by travellers or writers or inexpert fliers, we may safely take their statements "cum grano salis." "But wild geese are shot on the wing at greater heights." Yea, but the gunner is always experienced as well as expert; he does not as a rule hide his light under a bushel; it is well exposed.

Diagram C shows a favorite form and construction, built by adults and presented to boys; it is the humming, buzzing, or musical kite. Being a two-sheet kite (28 x 20 inches), it is ornamented by one large picture on its convex front. The middle-two uprights are crossed at right angles by four other bamboo splints

as shown, the four of which are bowed progressively more from that at d c to that at a e b, by strings drawn respectively and tensely in the direction from a to b. On the one string from a to b a strip of tough paper is pasted by its upper long edge, the lower edge free to vibrate in the wind; thus is produced a low-toned hum; if, transverse of the length of the strip, it be clipped into small sections, the humming tone is sharper. A very thin flat strip of bamboo, substituted for the a b bow-string, produces a buzzing sound; a thin strip of sheet brass, or a like strip of whalebone (whale's-beard, as termed by the Japanese) gives out a musical tone, higher or lower, according with its tension. Additional strips on the second and third transverse bowed stick produce three harmonious tones, simulating the sound of a steam siren; the wind striking these thin, paper-like strips edgewise, causes a rapid vibration as if in an aeolian harp. These kites require tails.

Nowadays inJapan, the kite-flying by both adults and children is practised outside of the cities; the police regulations forbid it in the narrow city streets.

In June, whole families repair to the mountain sides, picnic fashion, with their rugs and mattings to be spread upon the ground; the men and boys indulge in delightful frolics in their kite games; the wives, mothers and sisters (the latter embrace--no, include--the sweethearts) become enthusiastically interested in the successes of their favorite champions and favorite kites. If the "unattached" lady finds it difficult

to choose a kite as her champion or favorite, feminine taste substitutes itself for feminine intuition, and the most brilliantly or most artistically decorated kite is chosen. Woman is woman the world over. It is whispered that small sums of money have been seen to pass from one set of delicate fingertips to another pink palm after the victors have been quasi-officially announced.

The kite outlined in diagram D is much used in the kite games,--battles, fights, wars, sports, contests. It is thus they have been variouslytermed by the native gentlemen as well as American travellers and residents in Japan, who have cheerfully spared varluable time to impart the information sought to be herein conveyed to the reader.*

Diagram D

*"The books" rendered but a pittance of record to this author; what is here shown, is intended to be as if seen through the eyes of these eye-witnesses.
If not so seen by the reader, it is because the writer has not written it as seen. If the reader would have witnessed the brightening of the eyes of these educated gentlemen while they recited what they had seen and themselves done, the reader would the better realize the task assumed and encountered in the effort to reproduce their fervor in cold type.
The reader and the writer are jointly under obligation to the following-names friends for help generously rendered:--

Mr. Tozo Takayanaga, of New York City, author of Sunrise Stories. (Scribner's Sons).

Mr. George E. Saulnier, of Brooklyn, N. Y., who, by relays, travelled 6,000 miles, coastwise and interior, in the countries under the Malaysian influence from Java to Japan.

Mr. Chen Fo Lee, a native of the province of Canton, China, now of Messrs. Lin Tong & Co., N. Y. City.

Mr. Melville I. Smead (Messrs. A. A. Vantine & Co., New York City), who for many years lived in Japan, acquired the language, conformed with the mode of living, and adopted the dress of the Japanese.

Captain John R. Mortimer, Commander of the old "Black Ball line" packet-ship Isaac Webb.

Mr. Kimma Fukushima, a naiive of southern Japan, now of Kan Ko Ba. N. Y. City.
Miss Mary Louise Stillman, Librarian of Young Women's Christian Association Library, N. Y.
Mr. Arthur Guiterman, of the Jeweler's Weekly, N. Y. City.
Mr. Samuel Sondheim, now of N. Y. City, during seven years a resident merchant in Hokohama, Japan.
Prof. William F. Vroom, Teachers' College of the City of New York.
Yoshimura Hideyasu, merchant in precious stones, No. 24 Water St., Yokohama, Japan.

The national sport, the kite battles,--which we shall speak of farther on,--requires a quick acting, as it were nervous kite. Such is this form (D) when tailless or when delicately balanced by an attenuated tail which causes the kite to oscillate. It is comparatively simple in build for use with a tail, and is thus made by boys; only by experts can it be made, and made to fly, without tail; it is the tailless variety most used in kite battles in Japan. Expert fliers manipulate the cord by "catching" the kite when deflected from an upright attitude in the air, and quickly withdrawing the cord, or suddenly surging several feet of it into the air, so that the kite is caused to dart in any desired direction for attack upon competing kites.

This form is greater in width than height. The transverse stick is cut tapering from its middle to each end. From the crossing point it is bowed downward in the plane of the kite; the paper covering is placed flat and tense on its frame. Its bridle is placed as shown by the two lines converging at a. Paper tassels are attached where shown.

The Japanese have their kite-clubs with quite large membership rolls. One, prominently mentioned, is the "Shiyen Kwai," which holds assemblies annually in January for consultation and to competitively decide upon new designs. Prizes for beauty of design and decoration, and for perfection in build and accuracy in flight, are competed for at the meetings which are protracted for several days. The club meetings are in Tokyo, and the flights are held in its suburbs. Here assemble the young men who are studiously grave at the age of twenty or more years, but who relax and again become as children while flying kites.

The "Festival of the Cherry-Bloom" (Japan's national flower) is a season for the national sport. A thousand kite-fliers at a time may then be seen beside a mile of roadway, with the young gallants on ponies dashing up and down the road to witness the wonderful varieties of form and the comparative skill of the aged and youthful exhibitors.
Old men, up to a ripe eighty years, after their tiring efforts in raising their pets into the heavens, and too feeble to stand unremit-

tingly, are attended by servants with chairs, which are so placed that rest may be had between the flier's short detours, politely made, that contact may be avoided with his neighboring flier's kite or cordage.

When travelling through a sparsely inhabited section, the rider will see ancient, mummy-like Japanese sitting by the roadside, perhaps upon a bamboo-pole support, contentedly flying and watching his kite hour after hour.

The whole month of March is appropriated for kite-flying festivals in and about nagasaki.

In China the middle and upper classes indulge in the pastime in a desultory way; it is not with them a national sport as with the Japanese and with the natives of the countries south of China. The poor are too poor to spare the necessary time and materials.

The Canton-Chinese designation of the kite is "jee yu." In the mountains of the province of Canton the individuals fly variform kites in gangs of occasionally as many as ten. The flier dismisses a leash of three, united by three lines of a few feet in length. At the junction of the three ends of these lines he attaches a single line, which is dismissed a few feet farther in the air. Then raising another separate leash of three,--similar in arrangement to the first,--he ties the joined ends of the second leash to his main-single-line, and dismisses the second trio, the first trio being in the air beyond and above the second. He repeats the operation as many times as his stock of kites and his stock of patience will allow.

DIAGRAM E.

He heedfully chooses kites which have been proven sidewise fliers, so that they may not foul each other; if a fresher wind attacks his exhibit, his painstaking is ineffective; they will swirl into a confusion of entanglement which would exasperate any but a Chinaman. He must devote hours to disentangle the all but inextricable snarl,--but time is cheap in China.

In such displays many of the "butterfly" and diagram F kites are used. The view of a swarm of these in a favorablewind is indeed a suggestively sweet treat. As they erraticlly sway about in the air they revive the homely vision of flies around a molasses barrel.

Photograph A is of one of these butterfly kites.

DIAGRAM F.

The Chinese design many forms for both men and boys. The simpler, such as the eagle, the butterfly, the fish, the flower-basket, are sold in the shops, and some of them find their way across the sea. The hundreds of more complex shapes are made mostly by experienced adults. The unsymmetrical forms, simulating living and mythical creatures, invariably require tails.

DIAGRAM G.

The boys' kite--diagram E--is 28 inches high and wide. The paper covering is applied with a certain fulness so that the windward side is concave. It is flown tailless in light winds, but with tail in fresh winds. The same description applies to diagram F, except that it is usually 20 inches high and 14 inches wide.

Diagram G is of a men's kite, is heavy and adapted to such strong winds as he will rotate the two "windmill" wheels on the faces of the two disks. it is called the wheel kite, and will fly only with tail.

The fish kite* for boys--Diagram H--is a hollow paper-fish

*That quaint wind-vane or "fly," humorously dubbed the "duff-bag" by sailors, is a marvel of stability as a wind indicator. It is wonderfully, functionally, like this fish-kite. The "duff-bag" is made from bunting, through which the wind percolates while also passing through, from its large, hoop-distended entrance to the smaller hoop-distended exit, and is thus sustained almost horizontally. Does not this imply, to scientific kite-fliers, an operation of the wind similar to that which sustains the Hargrave cellular kite in the wind?

attached to which, across its wide-open mouth, is an upright of bamboo. The wind blowing clearly through, from the head to and through the tail of the fish, as it passes through the gradually constricted interior, keeps it afloat at a low angle. An accurate adjustment of the short bridle shown is an essential to its successful flight in variable winds. Beginning at the tail, the fish may be rolled up and around the bamboo.

On Festival Days the boys erect in the courtyard of their homes a great bamboo pole, from the top of which is permitted to fly, as it were a flag, the largest fish-kite of the family; this represents the eldest scion of the family. Beneath it,--decreasing in size as each fish respectively belongs to and represents the successive additions to the family tree,--are exhibited the small fry. Japanese family pride is conserved by an occasional display of nine or ten of these scion-like fish-kites swaying about in the wind, all well supported by the parent bamboo stem. (In the Japanese literary vernacular, "conserved" and "parent" are the"pivotal" words in the preceding sentence; no other diagram accompanies it.)

The cordageused in China for kite-flying is made from the long staple fiber of the bark of the cultivated shrub "mar." It grows in bushes four feet high; fromthe fiber of this, and a species of bastard hemp, an endogenous leguminous shrub, the wood is separated by rotting it away; from these fibers are made most of the Asiatic cords; the finest grades are made from "ramée," a shrubby perennial which supplies an exceedingly strong fiber; the name is Malayan. The pineapple cord is more expensive; the fiber is shorter, but it is between the other two in strength. Pineapple cord isused mostly in southern China.

DIAGRAM H.

Throughout Siam the system and customs as to kite-flying are similar to those in Java, of which we shall next speak.

The Javanese more generally than the Japanese gamble on the results of kite competitions and kite battles. They fly to heights of 700 to 1,200 feet for display.

The several Javanese communities have each their kite structures peculiar to themselves, and hold contests during which to test and decide upon individual building ability, and skill in manipulation. The general forms of their kites are as in diagrams B and C, supplemented by the form in diagram I. The kites of years ago in this country,--now seen only in our old school-books and illustrations,--are reproductions of the Javan kite I, which is flat when made, but becomes bi-concave in the wind by the down-pull of the elastic transverse bow stick. Another Javan form is shown in diagram J, the bow of which inclines forward, to the windward. Most of the Javanese kites are so poised as to require no tails. They differ little from the Japanese except in such details of their construction as emphasize the indolence of the Javanese. They (thekites) are seldom decorated but with dirt.

DIAGRAM I.

The kite battles are peculiarly Asiatic. They are contests in which the individual peculiarities of kites used, the shrewdness, perseverance, and tact of the contestants, and their expertness in designing and constructing are all severely tested. A sportsmanly spirit pervades wherever the battles take place, whether prearranged or spontaneous, in that a peaceably inclined kite is never attacked. If one enters the field with an armed and equipped kite, one is presumed to be thus armed for battle, and therefore is a proper subject for challenge. If one is flying a peaceful kite which

DIAGRAM J.

looks warlike, the flier, upon assuring a would-be challenger of its peaceable character, is passed by, through with a wistful glance, as if it were a crime for such a dashing looking kite to be peaceful.

The boys as well as the men have their battles, both individually and as aggregations. Neifhboring clioues of boys are each ready to "knock the chip from the shoulder" of the other clique, and cause the others' kites to bite the dust.

The men are pitted against each other, district vs. district, village vs. village, community vs. community. The battles sometimes are the causes of lifelong feuds between ill-natured or pugnacious individuals.

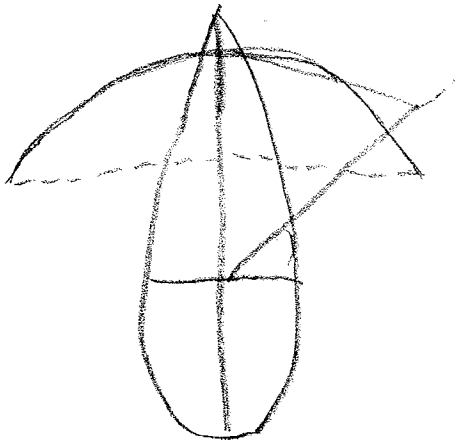

DIAGRAM E.

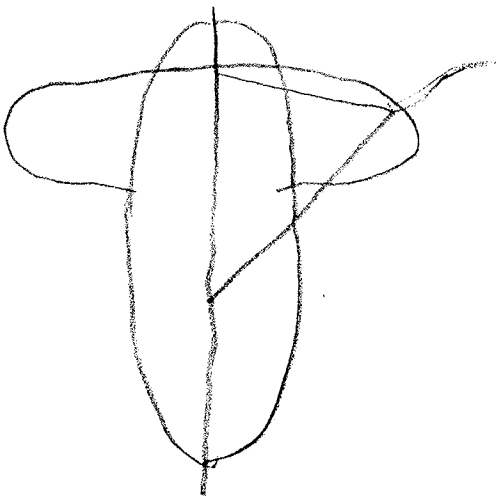

DIAGRAM F

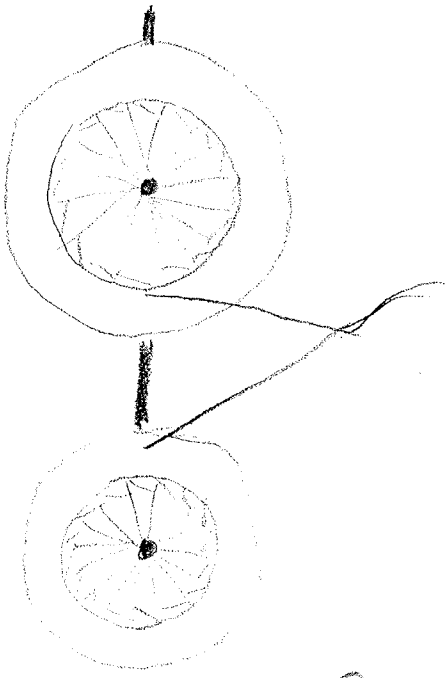

DIAGRAM G.

DIAGRAM H.

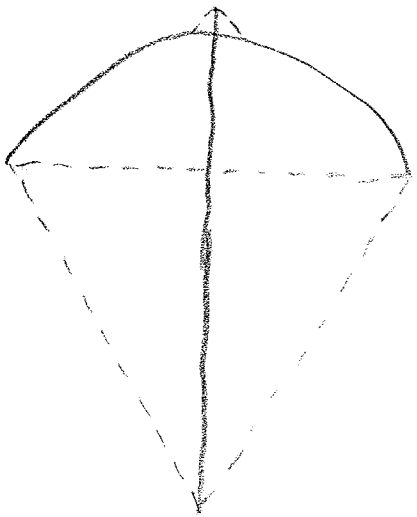

DIAGRAM I.

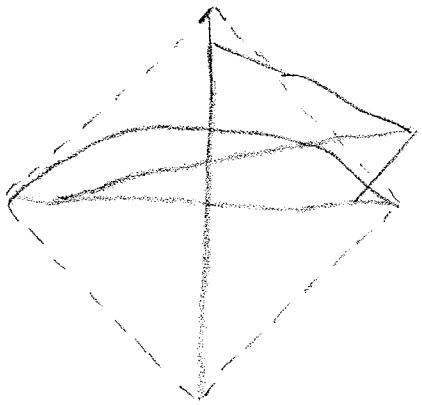

DIAGRAM J.

The weapons which arm the battle-kites are of two varieties: one is connected with the cord or rope, the other with the tail.

The first-named weapon is distributed along one hundred yards of the cordage, beginning a few yards from the kite; the cordage is liberally saturated with a sticky gum, which, before it can dry, is thoroughly charged with glass pulverized finely for thin cord of small kites, and with coarser, sharply edged or pointed fragments of glass for the rope of larger kites.

The second and more effective weapon is made by either shreds of glass chipped perseveringly out of the sides of glass bottles until several are secured having the curve of the bottle's side, and with a sharp edge on the inner side of the curve, sickle-like, or the same form may be simulated in any scrap of metal which will take and hold a sharp edge.

Now a shred of bamboo a few inches long is transversely pierced at its middle by two piercings which cross each other. A knife blade then successively passed through and slightly twisted therein, causes two splits at right angles, each extending from the middle towards, but not to, the ends of the bamboo.

In these two slots are placed two of the double ended metal blades, or four of the sickle-like glass blades, with their four ends projecting sidewise from the bamboo. The stick is then served with, or bound by, cord so tightly wound around it as to seize the blades firmly in the slots or splits. One or two of these instruments are provided and attached to the tail, one at the bottom end, the other half-way up, and with the keen edges invariably upward. The ends of the sticks are tapered and so snugly secured to the tail that the finest cord cannot be slipped in between the stick and the tail.

We are now an Oriental armed and equipped for the battle. We shall not fly our kite higher than with two hundred feet of cord, for with a short radius the kite will dart through the air, and respond to our handling of the cord more quickly than with a longer radius.

We have provided ourselves with stout leather finger-cots for each index finger, that the friction of the cord, running out over our fingers, may not burn them.

We find a fellow Oriental who acknowledges that he has "cutters," and who suavely assures us that he will be delighted to spoil our cord with his cutters, and, with the delight and right of victory, spoil our kite, for to the victor belongs the spoils (that is about as nearly as we can in Anglo-Saxon approximate to the untranslatable, double entendre capabilities of the Japanese language). His kite is named "Ko-chicu"; our own is "Yan-kee," both of the variety designated in diagram D.

We stipulate that our battlefield shall be within certain limits. With our backs directly to the wind, exactly to the right and left of each other, and fifty feet apart, each warily dismisses his kite into the air in a fresh breeze; Ko-chicu flies at a slightly higher angle than Yan-kee; each tail is so light, adjacent to its respective kite, that a serpentine curvature is imparted to the tail as it responds to the oscillation of its kite. Ko-chicu, as he sways to the right toward Yan-kee, is given a twitch of the string, whereby his sway is protracted into a huge circle so dangerously near to pitching over Yan-kee's cord that the latter is gently withdrawn, and in response Yan-kee glides up the wind higher than Ko-chicu. Before Ko-chicu has resumed his position after the dive, Yan-kee's cord is run rapidly out--slipped over the index finger; he drops on the left (far) side of Ko-chicu's cord. We quickly seize our cord and run swiftly to the right and forward (diagonally). Then we stand, and, working our hands as rapidly as an electric engine, we pull Yan-kee towards us, with intent to get our glassed line in place atop our antagonist's line, then to continue our quick in-pull and thus to saw across his naked line. Our opponent, divining our purpose, runs backward until he has brought his section of glassed cord up under, and in contact with our own glassed section of our cord; we are checked; it is diamong cut diamond; Yan-kee and Ko-chicu foul each other. With a laugh of disappointment we amicably change sides, he now on our right hand, and the lines and kites become parted again.

15

Now furtively watching the other, each walks backward to get to windward of the other; while doing so we, without being perceived in the act, have gathered from ourball of twine about forty feet of it, and darting backward twenty feet and diagonally to his rear, we discharge the whole forty feet during our backward-run. Yan-kee drops beyond and on the left of his line; we momentarily stand to right and

rear of our wily antagonist, alert for our next move, for we have temporarily outmanoeuvred him and have crossed the lines. Yan-kee has flown over (beyond) and fallen below the level of his line, our line atop his. We nimbly pass forward, but less rapidly withdraw our line as we progress:--thus we feint that we intend to saw his line; he runs backward that he may bring his glassed section of line mayhap again in contact within our own like section, and spare contact with his bare cord, while we now, as quickly as our hands can be made to pass each other, pull in so that Yan-kee may come close beside his line and at the same time be slid upward on the wind.

Coincidently with this upward impetus we catch Yan-kee as he oscillates to the right; a length jerk swirls him in a curve over to the right side of Ko-chicu's line, but Yan-kee's tail is now on the left side of Ko-chicu's line. The tail quickly follows into contact, and we vigorously pull in. When Yan-kee feels his tail caught on Ko-chicu's cord, he pitches with head towards the ground and pulls his own slipping-tail over the enemy's line, our pull assisting, until it is caught by our first set of cutters. If the wind be fresh enough, the down-pull of Yan-kee causes his cutter to sever Ko-chicu's line. If not fresh enough an additional pull on Yan-kee's cord, or better yet, a dashing run in a right angle with Ko-chicu's line, will counteract any diminution of our advantage sought to be acquired by our enemy, who is running backwards in an effort to lessen our pull and the accompanying grip of our not-yet-effective cutter upon the line.

We nimbly run and jerk. Our cutter does its work by severing his cord; away swirls his pet and champion; the victory is ours; we felt it coincidentally with the ecstatic "jumps" of our line as the cutter did its duty.

Our antagonist now owns only the cord below the cut of our cutter; all beyond that is our spoil. (Incidentally, there is nothing unusual in the writer or teller of a story being the victor; it is the story-teller's habit.)

Our late antagonist smiles, "shows his teeth," pays his bet by the surrender of his kite--if no other wager has been made--and trudges phlegmatically towards his home; we proudly and deliberately gather in our kite and our spoil.

This brief outline of a match-battle may suggest to the reader the excitement and enthusiasm attendant upon battles engaged in by large bodies of men from competing communities. In such battles the victors, in order to be victors, will have cut away or destroyed a majority of their antagonists' kites.

The form of kite from which the "parakite" is an evolution is the general form of the Asiatic kite, substantially a square, whereof the two diagonals are respectively horizontal and vertical with a convex windward side, the convexity produced by a third transverse member which is curved upward as well as to the windward face.

Diagrams D, I, and J are the general forms from which has been evolved the Woglom parakite, which flies without tail and will not fly properly with one.

The reader shall now be told how to build it with confidence, and fly it in safety in every condition of wind or weather.

B— This is the end of Chap I. Next Chap. tells how to build.

P.S. -- Heard that "Life" mag. recently had an issue on parakites.

Love, S.