

sisting chiefly of young children, were sent away, and it was announced that in future only big boys would be accepted. "Formerly," complained the Maoris, "when we wished our young men to go to the mission schools we were told that their lips and tongues had grown too stiff to learn English, and little children only were accepted; now the lips and tongues of the young men have suddenly become flexible, and they are invited to go to school at Te Awamutu where they will be turned by the Government into policemen."

Many of the chiefs forbade their young men to attend the school, but civilization had certain advantages to offer that were hard to resist. The young men who did attend were taught various trades such as those of carpenter, blacksmith, shoemaker, and tailor. The wares they turned out were in great demand among a primitive people with no other means of obtaining them. Even those two staunch upholders of Maori nationalism, Rewi Maniapoto and Wiremu Tamihana, paid a visit to the school. So great were its attendant advantages that the school might have been allowed to exist unmolested had not the Government persisted in pursuing its propagandist policy still further.

All this time Sir George Grey was constructing strategic roads to open out the Waikato. "I shall not fight against your king with a sword," he had told the Maoris, "but I shall dig around him with spades until he falls of his own accord." It was rumoured that he intended to send a steamer to patrol the Waikato River. The Maoris understood very well that the roads and the steamer were spades with which he was digging around their king, but the chiefs restrained their young men from violence until Grey began to employ yet another implement for the upheaval of their regime.

For some time the Natives of Waikato had been printing and distributing a small news sheet, known as the *Hokioi*, in support of the principles of the King movement. The printing-press had been sent to them as a present by the Emperor of Austria. *Hokioi* was the name of a fabulous bird, never seen by mortal eyes and known only by its scream which was

supposed to be an omen of war and pestilence. Patara Te Tuhi, the same who came to greet Sir John Gorst at Auckland more than forty years later, was its editor. To combat its influence Grey sanctioned the founding of a rival newspaper; a printing-press was ordered from Sydney and set up at Te Awamutu. The Government paper was christened *Te Pihoihoi Mokemoke*, or "The Sparrow that sitteth alone upon the house-top," and John Gorst became its editor.

The first number of the *Pihoihoi* came out on February 2, 1863, and its leading article was headed "The Evil of the King Movement." Satirical in tone, the article began with a quotation from Jeremiah: "To the Kings of Judah, sitting upon the throne of David, thus saith the Lord. Execute ye judgment and righteousness, and deliver the spoiled out of the hands of the oppressor; and do no wrong, do no violence to the stranger, the fatherless nor the widow, neither shed innocent blood in this place." The article then went on to draw a highly unfavourable comparison between the administrative methods of the Maori king and those laid down in Holy Writ for the guidance of the kings of Judah. It touched a sore point, for the Maori knew that their king was a mere symbol. They complained bitterly that the *Pihoihoi* "was written in bad mocking style," and asked angrily why such a thing was allowed to function in their midst.

As one with small claim to knowledge of the Maori race, I suggest with diffidence that it was the use of satire, a thing to which they were unaccustomed, and the ironical tone of the article, which so exacerbated the Maoris' feelings. Satire is a highly civilized weapon, and they may well have regarded it in the same way as we in our state of enlightenment view the introduction of poison gas into the highly civilized process of modern warfare. The *Pihoihoi* was circulated widely throughout the Waikato, where it raised a storm of indignation. Rewi Maniapoto sent a message to the Runanga, or Maori council, at Ngaruawahia, asking for guidance as to how he should act, and answer came in the form of a song.

Rewi took the song as an incitement to violence. On March 24 he sent a