

The more they are tattooed, he adds, the more they are honoured. The priests, Savage says, have only a small square patch of tattooing over the right eye.

These stains, although their brilliancy may perhaps decay with time, being thus fixed in the flesh, are of course indelible, just as much as the marks of a similar nature which our own sailors frequently make on their arms and breasts, by introducing gunpowder under the skin. One effect, we are told, which they produce on the countenances of the New Zealanders, is to conceal the ravages of old age. Being thus permanent when once imprinted, each becomes also the peculiar distinction of the individual to whom it belongs, and is probably sometimes employed by him as his mark or sign manual. An officer belonging to the "Dromedary," who happened to have a coat of arms engraved on his seal, was frequently asked by the New Zealanders if the device was his "amoco." When the missionaries purchased a piece of land from one of the Bay of Islands chiefs, named Gunnah,* a copy of the tattooing on the face of the latter, being drawn by a brother chief, was affixed to the grant as his signature; while another native signed as a witness, by adding the "amoco" of one of his own cheeks.

*This is the name given in the deed of sale, dated February 24th, 1815, but the correct spelling is probably "Kuna" or "Kana."