

This is certainly a more perfect substitute for a written name than that said to have been anciently in use in some parts of Europe. In Russia, for example, it is affirmed that in old times the way in which an individual generally gave his signature to a writing was by covering the palm of his hand with ink, and then laying it on the paper. Balbi, who states this, adds that the Russian language still retains an evidence of the practice in its phrase for signing a document, which is *roukou prilojite*, signifying, literally, to put the hand to it. It may be remarked, however, that this is a form of expression even in our own country; although there is certainly no trace of the singular custom in question having ever prevailed among our ancestors. Whatever may be the fact as to the Russian idiom, our own undoubtedly refers merely to the application of the hand with the pen in it. Each chief appears to be intimately acquainted with the peculiarities of his own "amoco."

There is also in the possession of the Church Missionary Society a bust of Shungie, cut in a very hard wood by himself, with a rude iron instrument of his own fabrication, on which the tattooing on his face is exactly copied.

The tattooing of the young New Zealander, before he takes his rank as one of the warriors of his tribe, is doubtless also intended to put his manhood to the proof; and may thus be regarded as having the same object with those