

life. Certain articles of Eskimo clothing, such as the "dicky,"¹ or hooded frock, the waterproof skin boot, and the cartridge bag, are still in use among them.

For the only record of the ancient names of the old divisions of southern Eskimo as gathered by Lieut. Curtis, see page 18, "Distribution of Population."

THE WORK OF THE MORAVIAN MISSIONS.

No account of the history of the Labrador Eskimo would be complete without due mention of the remarkable work of the Moravian missionaries among them. To these devoted followers of the lowly Nazarene the Eskimo of the northern Labrador coast owe not only their salvation but their present existence. So closely have the Moravians been identified with them for the past hundred and fifty years, that in speaking of the Labrador Eskimo we are accustomed to apply this name to the mission Eskimo.

The Moravian Missions have been severely criticized for the trading establishments which they run side by side with their missions. But for this they can plead extenuating circumstances, as will be shown, and the administration of spiritual and secular matters is kept entirely separate. The principal thing in their work which appeals to an ethnologist is the fact that, as a missionary body, they have encouraged the Eskimo to continue to live as natives—that is, to eat native food and wear native clothing—which wise position has been instrumental in keeping the Eskimo alive in this district, while they have utterly perished in the south. The general attitude that the Moravians have taken towards the Eskimo, of a not-too-familiar kindness, and of founding their authority on it instead of on force, is also interesting to a worker among native tribes, particularly as regards the success with which it has been attended.

Their successful work among the Greenland Eskimo encouraged the Moravians to turn their attention to the Labrador Eskimo. As early as 1750, Erhardt, one of their missionaries,

¹ A corruption of the Eskimo *at-tige*.