On his way up the river in the Spring Mackenzie encountered parties of Beaver and Rocky Mtn. Indians. He also met with old encampments of the Knisteneaux in the very [illegible] visit for Dunlop's Fort of Peace river he met a few families pertaining to R. Mt. Inds. who traded for furs with the people west. One of these accompanied him across the mountains. He describes their clothing, implements &c.

The Indians with whom he first held communication on Upper Frazer R. were understood by his Chipewyan interpreters. He says they differed very little, if at all, either in their appearance, language or manners from the Rocky Mountain Indians. At one of their villages he found a woman of that tribe who had been a prisoner among the Knistenaux and spoke their language. She informed him that her country was at the upper forks of Frazer R.

Among these he found four of the adjoining nations (Atnahs or Chin Indians as called by the Dahcotties) and a Rocky Mountain Indian who lived with them, through whom he was enabled to communicate with the Atnahs. He learned that they trade with the coast westward, obtaining metals from them as well as from the South. He [illegible] a few words of the Napatler or Carrier language, and of the Atnah. Of this he remarks, "The Atnah language has no affinity to any with which I am acquainted, but the Napatler differs very little from that spoken by the Beaver Indians and is almost the same as that of the Chipewyans.

Above the Carriers were the Nascud Dunes, the people he first saw on the river, who according to their own account were of a different tribe, though they spoke the same language.

On his route from here westward, the first tribe he met were on the head waters of a stream running towards Frazer R. below where he left it, probably the Chilcotin. These he says called themselves Nonacaus Dinais, which he understood to mean Red-fish men. He inferred from their name that they were of Chipewyan origin, though his inter-