One of the most interesting of these uses of native raw materials is in connection with textiles and vegetable fibres for weaving, sewing or tying. It is not likely that any discoveries of great economic value will be made, but it would be interesting to note to what extent some aboriginal materials could be utilized in modern arts and handicrafts.

Several of our eastern woodland tribes, including the Ojibwa and the Iroquois, make, or formerly made, excellent bags for various purposes of basswood inner bark or bast. The Ojibwa of northern Ontario still manufacture these in a number of very pleasing colours and designs. The material is soft, flexible, possesses good wearing qualities and is easily prepared.

The first step in the process of bag-making is to pull off the bark from young trees in long strips, and then to detach the bast from the more brittle outer bark. The bast is then folded into small bundles and boiled for a while with wood ashes, or until it can be easily rubbed or shredded into a fine, soft material. A portion of this is twisted into a rather firm cord and used as the warp in an open twined weave, the woof consisting of larger rolls or wisps of the untwisted fibres, some of which are dyed and in this way worked into various patterns.

Other very good fibres, which are prepared and used in much the same way, are obtained from the outer portion of the stems of the swamp milkweed (*Asclepias incarnata*), also from various species of dogbane (*Apocynum*), and from the hemp nettle. These are taken in the fall or late summer when the stems are mature. Slippery elm bast is also employed.

An aboriginal tying material found quite plentifully around Ottawa is the bast of the leatherwood or moosewood (*Dirca palustris*). Farmers, in fact, sometimes use this for tying grain bags. It was formerly sometimes used by the Iroquois for the bow-string in the bow-drill method of firemaking by friction.

Swamp milkweed fibre is frequently used by the same tribe for pulling teeth. Its use is said to prevent the decay of those remaining.

Strings for bows in hunting and warfare were often made of the bark of young hickories twisted.

The Ojibwa around Lake Nipigon use the bark of one of the willows (*Salix humilis*) for attaching the anchor-stones and floats to nets.

A number of tribes use the long slender roots of the spruce, which are found just under the surface, for sewing canoes and in the making of birchbark utensils of various kinds. The roots are split so that each strip retains part of the smooth, rounded, outer surface; the heart, or inner portion being discarded. The strips are soaked or kept moist in sewing, holes being punched in the birchbark with an awl for the insertion of the sharpened end of the strand of root. The combination of the birchbark and the spruce root sewing or binding