

Primitive 94

Chapter 94: Spindle

The underage members of the tribe do the collection of tree branches because the tree branches are relatively thin and become brittle in winter. They are fully capable of handling these tasks.

Of course, during these activities, the people of the Green Sparrow tribe do not relax their defense. There are always individuals stationed behind the three-sided walls to stand guard and raise the alarm immediately in case of any threat.

As for the weaving of fences, under Han Cheng's arrangement, the first skilled craftsman in the tribe, who was limping, took the lead. The other two individuals, not in the best health but skilled in handicrafts, follow him, learning and working simultaneously.

When the beams are firmly fixed, they have already woven six large bundles of fences.

In the future, due to the difficulty in finding thin wooden strips, the construction of fences will mostly utilize materials like hemp stalks, sorghum stalks, or reed stalks. However, in Han Cheng's primitive society, they didn't lack tree branches, so they naturally used these more robust and durable materials.

Even if Han Cheng wanted to use hemp, sorghum stalks, or corn stalks (referred to as sorghum in their region, and corn is called "yushu" there), he wouldn't find them now.

Weaving fences requires a significant amount of rope, and even with the contribution of the two injured female captives, they still fall short of what's needed. This leads to the senior brothers and others working tirelessly for most of the day, needing to spin more ropes in the evening.

Faced with the difficulty the tribe experiences due to a shortage of ropes, Han Cheng is at a loss until he remembers his mother making ropes using a small tool called a "spindle" or "whorl" back in his childhood. This tool proves to be a great solution.

This requires a small tool known as a "spindle" or "whorl," called "" (xin tul) in Han Cheng's hometown.

The spindle is easy to make, with a bottom diameter of about three centimeters and a height of three centimeters, resembling a cone, similar to the shape of a steamed bun.

In the center of this cone, a hole passes through from top to bottom, designed for threading a wooden stick.

When using the spindle to twist the rope, one end of the rope to be twisted is tied to the wooden stick. One hand holds the rope, and the other holds the spindle. The spindle handle is quickly twisted on the leg, and then it's left hanging.

The spindle, suspended by the twisted rope, rotates rapidly due to inertia.

The rope attached to it is twisted along, gaining tension very quickly. Expressing this in a formal language is challenging, so we'll use our terms.

The well-tensioned yarn is wound around the spindle's handle. After securing it slightly, ensuring that the well-tensioned yarn won't come loose, they repeat the previous actions.

Upon recalling this technique, Han Cheng immediately had Hei Wa, who enjoys pottery, dig up some clay outside. He then used hot water and mud to begin making spindles.

Making spindles is remarkably simple compared to the previous manufacturing of bowls, pots, and jars.

A well-formed ball of clay is shaped into a cone. Then, a tree stick with a diameter of half a centimeter pokes a hole straight up and down from the tip of the cone. This is all it takes.

The spindle is placed next to the fire pit, burning continuously for months. After being thrown into the fire for about four or five hours, it is removed, requiring no kiln firing.

Hei Wa is quite distressed about spinning ropes in the evening because it significantly affects his time for enjoyment and relaxation.

Upon hearing that the Divine Child is preparing to create a tool to improve the efficiency of spinning ropes, which is made of pottery, Hei Wa, who has already become the number one person in pottery in the Green Sparrow tribe, immediately became excited.

He is ready to make a big move and wants to show off his practiced pottery skills to the people in the tribe, especially to the Divine Child.

However, the tool mentioned by the Divine Child turns out to be an extremely crude thing.

This leaves him quite depressed. Making this thing doesn't require any skills; some kids in the tribe could easily do it.

Hei Wa was born in a primitive age and hasn't watched "Charlotte's Troubles." If he had, he would undoubtedly understand the feelings of the taxi driver in the movie.

Crude it may be, but it is surprisingly handy for spinning ropes after threading it onto a tree stick.

After learning to use this handy tool, people who frequently spin ropes immediately fell in love with it. Even Hei Wa, who was previously quite frustrated, started to enjoy it.

Because of the invention and use of the new tool created by the Divine Child, the efficiency of spinning ropes has been greatly improved. Hei Wa no longer needs to spin ropes in the evening, allowing him ample time for relaxation.

It would be strange if he didn't like the spindle with this development.

Of course, the threads twisted by the spindle are not considered ropes. To turn them into ropes, another step is needed. The twisted threads around the spindle's handle must be unwound in circles. Then, aligning the two ends, pulling them straight, and releasing the handle, the tension in the threads will cause them to intertwine, forming a rope.

Generally, the greater the thread tension, the denser and stronger the resulting rope.

However, using the threads directly is sufficient when weaving fences, eliminating a step and saving half of the rope material.

The three female captives, who had been curious about Han Cheng, finally understood why this Divine Child, who is young, could hold such a high position in the tribe after witnessing this process.

Such a person would receive respect even in their original tribe.

Compared to the wise Shaman in their original tribe, this Divine Child is far superior.

After the fences are done, the next step is to spread them out on the roof that already has a frame and then secure them.

The specific requirement is to cover the entire roof with a layer of fences.

Once this is done, the next step is to apply mud. After mixing the mud well, spread it evenly over the fences. Following this procedure, another layer of tall, slender, and sturdy grass is laid on top. The roof is then considered well-constructed.

Of course, the grass used for this purpose should be glossy and slender on the stalks. Glossy stalks can withstand wind, sun, and rain.

Tall and slender grass is suitable for roofing, and it strongly resists rain because it is fine and dense.

As for why a layer of mud is first applied to the fences before laying the grass, that is easily explained.

Firstly, the layer of mud connects all the fences on the entire roof, increasing its thickness and making it sturdy enough to withstand strong winds.

Secondly, this layer of mud on the roof, even if leaks in the grass covering, can slow down the speed of rainwater entering the house.

Thirdly, this layer of mud can reduce the likelihood of fences being damaged by insects, extending the roof's lifespan.

Lastly, it acts as a binder between the fences and the final layer of grass.

After thousands or even more years of accumulated wisdom, many ancient practices have their reasons for each step, such as constructing a grass-roofed house.

Han Cheng is now grateful for his upbringing. If he had been born in a world of concrete and steel in his previous life, just building a house would have involved many detours, unlike the straightforward process he follows now.