

tains, or lay carpets. The altered light through a window, a fresh smell in a room, or a different texture on a floor will create new perceptions, greater understanding. Evdoxia Giovannopoulou, also a graduate building science student, supplied some background for discussion of a house in Thessaloniki, Greece.

She says that, each year, as the weather begins to change, preparations for winter start on October 26, the celebration of the city's patron saint, Dimitrios. These preparations include cleaning the house and replacing carpets that have been removed the previous spring in preparation for summer. Bedding, blankets, duvets, and sheets made of half cotton and half wool are brought out of storage. An extra layer of curtains is added for insulation from cold air leaking through windows. An embroidered velvet cover is added to protect the sofas and furnishings. *Flokati* (shaggy woolen rugs) are thrown on top to create a comfortable and cozy environment inside the house. The family sets in motion the winter practice of opening windows for just half an hour each morning to freshen the air against sickness and the heater's burnt smell.

As the winter advances, the garden too is transformed. Some changes are automatic: the half-meter-deep snow, the bare trees like ironwork against the cold light, and a crystalline cage of icicles hanging from the roof edge. But while some changes happen involuntarily, the family must manage others for comfort. Before the first snowfall, the front door is tightly sealed against north winds, shifting entry to a side door and circulation through the garden. The family makes a game of cutting down the icicles, especially threatening as friends and family arrive for Christmas celebrations.

Preparations for summer begin at Easter time. All heavy fabrics are replaced with lighter ones. Rugs are removed from the floors for easier cleaning, a coolness remains for bare feet coming in from the garden. Heavy curtains needed for winter insulation are

replaced by very thin cotton ones letting in more light and guarding the open windows against flies and mosquitoes. Most people repaint their houses using lime whitewash that everybody can afford. This freshens the appearance after winter smoke has dirtied the walls and also enhances thermal comfort by reflecting the extreme summer sun.

The garden is set in motion by summer. The main front door is unsealed for more direct public access, redirecting movement through both house and garden. Without icicles at the roof edge or snow on the ground, the family now removes small furnishings like tables and chairs to the garden. A small bed is placed under the newly leafing trees or under the grape arbor to allow for an afternoon nap. A sewing machine, the washing of clothes, and some cooking are also removed to the garden. Friends and family that during the winter gathered inside the house now spread out under the shade for dinners and for traditional afternoon coffee.

The routine of daily life is often forgettable and so it can be with habitual adjustments to houses and gardens. Yet through matching rituals, the forgettable may carry the unforgettable. From the small scale of private gesture and posture to the grand scale of public festival, rituals bear the memory of a place. But for rituals to evolve, for memories to grow, people must participate in the adaptive process. Our modern lack of involvement is the problem with a third important adaptive mode, *metabolism*.