



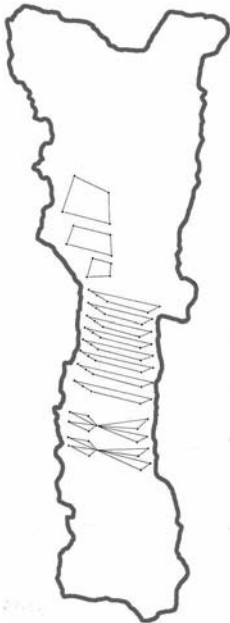
Paiute Territories:
 (Above) Narrow ecological domains extend along the valley from north to south;
 (Below) Migrations within family territories extend west to east, crossing ecological boundaries for the greatest biodiversity and choice.

I was thinking of how we moved three times a year. During the winter it is a time of ease because we have prepared and stored our food supply and the wood for our fires, but it is also a time of inactivity because the ground gets so soft and muddy, and it is difficult and disagreeable to hunt or fish or move about. It is also a time when people cannot get away from each other and difficulties arise. The growling always seems to be worse at this time of year. When things happen it is generally during this restless time of year.

By the end of that period, we are glad when it is time for us to move to the river where it is easier to be together. People live further apart along riverbanks under trees. They are content and busy and don't bother one another and they stop growling at one another.

In fall we move away from the river and into the hills, and everyone roams in search of food. But as this season goes on, the hard work tires the old ones. After spending the autumn at work, the husbands and wives are suspicious because it is so easy to meet others in the bush.

Then, it is winter again.



Moving the Dwelling

Adaptations can involve moving a dwelling from place to place. Fishermen, who may spend months at sea, remain safe inside their shelters as they follow their prey. Retirees drive RVs and campers south to warmer climates each winter. Herders traditionally carry their dwellings along well-traveled pathways over land. Here, consider the Bedouin of the deserts who maintain a nomadic way of life.



THE BEDOUIN

The Bedouin of North Africa and Arabia follow desert rhythms. Having no permanent settlements, they carry lightweight, portable tents, following a way of life that has persisted at least since domestication of the camel around 1600 BCE.³

Keeping within their tribal areas, Ruwala families of Arabia spend the summer months near the Mediterranean Sea. In September, they move away from the sea to grasslands where they remain through the winter, camping near wells for periods ranging from a day to several weeks, as long as pasturage and water hold out. In spring, they turn toward the temporarily blooming desert where they find water at oases. Finally, in summer, they return to the coast to exchange surplus camels for grain, clothing, guns, and tent cloth.⁴

The desert landscapes that Bedouin groups travel can be featureless and shifting. Space is vast, the horizon unending. Changes are subtle except where punctuated by occasional and often dramatic geologic relief or rare torrential downpours that quickly transform dry washes into lakes and sere plains into carpets of fresh green.

For Bedouin of the Sahara, sandstorms can have disastrous and disorienting effects. Far more frequent than rain, sandstorms can obliterate not only the sun and the horizon but also all environmental cues. Professor of architecture Labelle Prussin, however, points out that, “[T]he considerable obstacles presented by these