

## APPENDIX A

### A HEURISTIC FRAMEWORK OF RITUAL-ARCHITECTURAL PRIORITIES<sup>1</sup>

#### I. Architecture as Orientation: The Instigation of Ritual-Architectural Events

- A. Homology:** Sacred architecture that presents a miniaturized replica of the universe and/or conforms to a celestial archetype.
- B. Convention:** Sacred architecture that conforms to standardized rules and/or prestigious mythico-historic precedents.
- C. Astronomy:** Sacred architecture that is aligned or referenced with respect to celestial bodies or phenomena.

#### II. Architecture as Commemoration: The Content of Ritual-Architectural Events

- A. Divinity:** Sacred architecture that commemorates, houses, and/or represents a deity, divine presence, or conception of ultimate reality.
- B. Sacred History:** Sacred architecture that commemorates an important mythical, mythico-historical, or miraculous episode.
- C. Politics:** Sacred architecture that commemorates, legitimates, or challenges socio-economic hierarchy and/or temporal authority.
- D. The Dead:** Sacred architecture that commemorates revered ancestors and/or other deceased individuals or groups.

#### III. Architecture as Ritual Context: The Presentation of Ritual-Architectural Events

- A. Theater:** Sacred architecture that provides a stage setting or backdrop for ritual performance.
- B. Contemplation:** Sacred architecture that serves as a prop or focus for meditation or devotion.
- C. Propitiation:** Sacred architecture and processes of construction designed to please, appease, and/or manipulate “the sacred” (however variously conceived).
- D. Sanctuary:** Sacred architecture that provides a refuge of purity, sacrality, or perfection.

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<sup>1</sup> This framework is borrowed from Lindsay Jones, *The Hermeneutics of Sacred Architecture: Experience, Interpretation, Comparison* (Cambridge: Harvard University Press, 2000), vol. II, 3, where I describe it as “A Morphology of Ritual-Architectural Priorities.” For discussion of the rationale and utility of this framework, see *ibid.*, chap. 13, “A Morphological Agendum: Organization by Ritual-Architectural Priorities.”