

# Sarcophagus

Claudine Roland

Roman Sarcophagi in the Metropolitan Museum of Art Anna Marguerite McCann, Metropolitan Museum of Art (New York, N.Y.), 1978

**The Sarcophagus of Hunefer and other New Kingdom Private Sarcophagi** Wolfram Grajetzki, 2021-11-30 This is the publication of the sarcophagus of the mayor of Thebes, Hunefer, in office under Ramses II. To date, the granite sarcophagus in the Fitzwilliam Museum in Cambridge has received little research attention despite being a large scale monument. The book provides a presentation of the sarcophagus and its place in space and time.

**A Sarcophagus of the Sidamara Type in the Collection of Sir Frederick Cook** Josef Strzygowski, 1907

**Sarcophagus** Vladimir Gubarev, 1987 Set in an isolation clinic receiving victims of the explosion at the nuclear power station in Chernobyl, this moving play -- which has been performed in the United States and England as well as the USSR -- takes us to the center of the disaster and into the heart of a terrifying new human predicament. The play takes place in the medical experimental section of the Institute of Radiation Safety in the USSR, where some of the victims of the Chernobyl disaster have been brought for observation and treatment. The interaction among the physicians, researchers, and surgeons with those victims portrays the horrible potential for suffering that is ever present in the nuclear age. Vladimir Gubarev was sent to cover the Chernobyl accident and was the first journalist on the scene. His experience there was so devastating that he found straight news reporting to be inadequate to the situation; he felt compelled to speak directly to an audience. The result is *Sarcophagus*. -- From publisher's description.

Remarks Upon the Cover of the Granite Sarcophagus of Rameses III. in the Fitzwilliam Museum Samuel Birch, 1876

The Sarcophagus of Ānchnesrāneferāb, Queen of Āhmes II, King of Egypt about B.C. 564-526 Sir Ernest Alfred Wallis Budge, 1885

**The sarcophagi of Ravenna** Marion Lawrence, 1970

The Iconography of the Sarcophagus of Junius Bassus Elizabeth Struthers Malbon, 2014-07-14 Carved for a Roman city prefect who was a newly baptized Christian at his death, the sarcophagus of Junius Bassus is not only a magnificent example of the fine style of mid-fourth-century sculpture but also a treasury of early Christian iconography clearly indicating the Christianization of Rome--and the Romanization of Christianity. Whereas most previous scholarship has focused on the style of the sarcophagus, Elizabeth Struthers Malbon explores the perplexing elements of its iconography in their fourth-century context. In so doing she reveals the distinction between pagan and Christian images to be less rigid than sometimes thought. Against the background of earlier and contemporary art and religious literature, Malbon explicates the relationship of the facade's two levels of scenes depicting stories from the Old and New Testaments, the connection between the scenes on the facade with those on the lid and ends of the sarcophagus, and the integration of pagan elements within a Christian work. What emerges is a carefully constructed iconographic program shedding light on the development of early Christian art within late antique culture. Originally published in 1990. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

**The Alabaster Sarcophagus of Oimenepthah I., King of Egypt** Samuel Sharpe, 1864

Roman and Christian Sculpture: The sarcophagus of Claudia Antonia Sabina and the Asiatic sarcophagi Charles Rufus Morey, 1924

**What did the sarcophagus of Symmachus look like?** Niels Hannestad, 2019-10-11 This book concerns the chronology of Roman mythological sarcophagi. The traditional chronology assumes a peak in production during the reign of Gallienus (AD 259-268) that fades away in the reign of Constantine. This chronology has some obvious flaws. The supposed peak under the reign of Gallienus, when the empire was falling apart, can only be described as a mirage. Some very fine sarcophagi were indeed produced in this period, but the number is very limited. With the reign of Constantine (AD 306-337) came wealth, and the so-called 'villa boom' that also revived sculpture in the round. At that time, it is believed that production of pagan sarcophagi had ceased to be replaced by Christian sarcophagi. This raises a very simple question, however: how were pagans buried? No doubt production of pagan sarcophagi continued beyond the turn of the century and Symmachus, who died in AD 402, was buried in such a sarcophagus.

**The Alabaster Sarcophagus of Oimenepthah I., King of Egypt** Samuel Sharpe, Joseph Bonomi, 1864

Living with Myths Paul Zanker, Bjorn C. Ewald, 2012-12-13 Provides a comprehensive introduction to this important genre, exploring such subjects as the role of the mythological images in everyday life of the time, the messages they convey about the Romans' view of themselves, and the reception of the sarcophagi in later European art and art history.--Publisher's website

**Three Etruscan Painted Sarcophagi** Frank Bigelow Tarbell, 1917

*Sarcophagi from the Jewish Catacombs of Ancient Rome* Adia Konikoff, 1990 This comprehensive inventory of all known sarcophagi from the Jewish catacombs of Rome, is the first specialized treatment of this subject in monograph form. It describes and analyses each sarcophagus and provides full reference material which it critically examines. This work thus fills a lacuna in the literature on this field, which has up to now been confined to the treatment of early Christian and pagan sarcophagi of the period. ♦We have here a complete overview of the Jewish sarcophagi of ancient Rome, all of them illustrated by photographs and provided with extensive bibliographies. This work thus fills a lacuna in the literature on this field. ♦Journal for the Study of Judaism ♦Until this book, however, no one has attempted to assemble all of the Jewish sarcophagi separately in one place and to provide relevant information in the form of a well-ordered catalogue. For this reason, Konikoff's book provides a welcome resource for anyone interested in the material evidence of ancient Judaism and forms a good beginning for study of the sarcophagi, especially from a bibliographic point of view. ♦Gnomon .

**The Tomb of Alexander** Edward Daniel Clarke, 1805

An Account of the Sarcophagus of Seti I, King of Egypt, B.C. 1370 Sir Ernest Alfred Wallis Budge, Sir John Soane's Museum, 1908

**The Season Sarcophagus in Dumbarton Oaks** George Maxim Anosov Hanfmann, 1971

**The Sarcophagus** Claudine Roland, 1995 Examines the death and burial customs of Ancient Egypt, including sarcophagus construction and design, the embalming process, tombs, and religious beliefs. Suggested level: intermediate, junior secondary.

*Sarcophagus* Jean-Pierre Chevalier, 2006-08 In this stunning work of contemporary fiction, Chevalier has succeeded in illuminating one of the unspeakable tragedies of our age: the exploitation of illness. Rendering the depravity and misfeasance of our modern-day temples of medicine with scholarly aplomb, the gripping narrative in *Sarcophagus* chronicles the journey of an inspired physician and an intrepid biophysicist as they strive against all odds to develop the world's first effective targeted, injectable gene delivery system--the coveted holy grail of genetic medicine. It is a time in history when terminal cancer patients languish on the chain while medical institutions, academic research centers, and giant pharmaceutical companies struggle in unison against the emerging tide of genetic medicine in a misguided effort to maintain the authority and applications of their loathsome poisonous treatments. Written with the passion of a patient advocate and the omniscience of an astute insider, and set against the bleak and timely backdrop of clinical pathos, *Sarcophagus* is a compelling journey of discovery and descent into the netherworld of modern medicine as it stands poised at the threshold of history.

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