

## Richard David Barnett 1909–1986

RICHARD D. BARNETT, who died in 1986 aged 77, was a man of so many parts that it is difficult to do justice to his accomplishments and his academic achievements in a relatively short memoir. His entire career was spent at the British Museum, and for 19 years before his retirement in 1974 he was Keeper of the Department of Western Asiatic Antiquities. Barnett was a scholar of remarkable versatility, of the type that is more generally associated with the 19th than the 20th century. He refused to allow his research interests to be circumscribed, and he was interested in practically all aspects of Ancient Near Eastern studies. He was equally at home in classical archaeology, which had been his original training, and in addition he was a distinguished student of Anglo-Jewish history. Barnett was a prolific writer, and produced a stream of books and articles on those subjects with which he was most involved. He was never bowed down by the weight of his learning, however, and as well as enjoying an active social life he had various interests not connected with his professional work. What influences, then, fashioned this remarkable man?

An unpublished memoir about his father, L. D. Barnett, was subtitled by Richard Barnett 'A son of two cultures', reflecting his love of British, and more particularly Victorian values on one hand and his traditional Jewish background on the other. This description would be equally apt for R. D. Barnett himself as he was very much a product of the same mould as his father. The Barnetts trace their ancestry back to Rabbi Issacher Bäer I, born in Hroznetin in Czechoslovakia (formerly Lichtenstadt in Bohemia) in about 1700. His son, Rabbi Arye Leb I, moved to Krotoschin in Poland in 1745 following the decree by the Empress Maria Theresa of Austria-Hungary expelling all Jews from Bohemia. In the next generation the Barnetts achieved some distinction with Rabbi Issacher Bäer II (c 1750–1835), who was *dayyan* (rabbinical judge) and *Rosh Beth Din*, or head of the rabbinical court of Krotoschin and one of the most eminent rabbis of



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his time. He also published a book, *Ohel Issachar* (the Tent of Issachar), a series of essays on the Pentateuch or Five Books of Moses. His wife was Rebecca (Rivka) Phillips, whose family already had connections in Britain. This may, then, have been the spur for their son, Rabbi Arye Leif II (1797–1878), to move to London in 1823, where he was known as Arie Leib Barnett; in 1825–6 he was appointed to the Beth Din of the Great Synagogue in Duke's Place, and in 1833 he became *dayyan*, a post he held for 40 years. Throughout his life he was a pillar of the Ashkenazi community, and a model of orthodoxy. One of his sons, Baron Barnett (1841–1914), R. D. Barnett's grandfather, moved to Liverpool at a time when there were exciting commercial possibilities in that city and became a banker. He would surely have prospered, but at the age of 30 was afflicted with an illness that for the rest of his life left him paralysed from the neck downwards. It was in Liverpool that Lionel David Barnett, Richard Barnett's father, was born in 1871.

Lionel Barnett was to become one of the most distinguished orientalisks of his generation, and probably the foremost authority on Indian languages and dialects. His early training was in classics, in which he had a brilliant career at University College, Liverpool, and Trinity College, Cambridge, and before he was 30 he had published a number of books on Greek and Roman history and literature. But a hoped-for fellowship at Cambridge did not materialize, and he resolved to devote himself to Indian languages. In 1899 he was appointed an Assistant Keeper in the Department of Oriental Printed Books and Manuscripts at the British Museum, and began a long and fruitful association with the Museum that lasted until his death. He was appointed Keeper of the Department in 1908, and by the time of his official retirement in 1936 he had published 10 monumental catalogues of printed books in the Indo-Aryan and Dravidian languages. For some years he had held a teaching post at the School of Oriental and African Studies, in addition to his British Museum responsibilities, and he was now free to move to the School on a full-time basis. In 1940 he became Librarian, a post which he retained until he retired in 1947. He then returned to the British Museum as a temporary Assistant Keeper, as it was difficult to find suitable people to catalogue the Indian books in the post-war years, and worked there for another 13 years until his death in 1960 in his ninetieth year. In addition to his many other interests Lionel Barnett was keenly interested in his Jewish heritage; although born an Ashkenazi, he achieved the unusual distinction of being invited to join the Sephardi congregation of Bevis Marks. Why this should have happened is not quite clear, but possibly it was at the instigation of the Haham Dr Moses Gaster. In his capacity as chairman of the Synagogue Archives Committee, he became interested in Anglo-Jewish records and published two volumes on the early

records of the Spanish and Portugese Congregation, partly consisting—again testifying to Lionel Barnett's linguistic versatility— of translations from the original Spanish and Portugese. In 1901 he had married his cousin, Blanche Esther Berliner, the daughter of the minister of St John's Wood synagogue, and they had two children, Helen Angela, born in 1906, and Richard David Barnett, born 23 January 1909, the subject of this memoir. Being born into such an academic environment it is perhaps not surprising that Richard Barnett was to achieve distinction in scholarly circles, and indeed in some ways his career was to mirror that of his father, but there were also to be significant differences.

R. D. Barnett grew up in a house in Avenue Crescent, Acton. His first school was Hamilton House Preparatory School in Ealing. At this time the family attended a synagogue in Maida Vale. In the last years of the First World War, when there was widespread public alarm about German air raids, Richard and his sister were evacuated to Oxford and for a short time he attended Christ Church Cathedral School. After returning briefly to Hamilton House he was then sent to Acton Collegiate School in Horn Lane, Acton; from there, he obtained a Foundation Scholarship to St Paul's School in 1921. At about this time, the family moved from Acton to Royal Crescent at the bottom of Holland Park Avenue. His reports from St Paul's show him to have been a good, if not outstanding, pupil, but he did shine at Greek and Latin. He learnt his Greek at the feet of two distinguished masters, C. J. Botting and George E. Bean; the latter went on to produce a series of immensely useful archaeological guides to Turkey, and it may be that it was Bean who first instilled in the young Barnett an interest in the classical antiquities of Turkey. Already at St Paul's there were signs of the extrovert behaviour that were to characterize Barnett's later years, and he took part in a range of activities, but not games.

In his early years Barnett was, by his own admission, much closer to his mother than to his father whom he found a rather remote figure, with little sympathy for children. But as he grew older, Lionel Barnett took an increasing interest in his son and eventually they seem to have formed a close relationship. Another important influence in Richard's formative years was Wilfred Samuel, a cousin of Lionel Barnett on his mother's side, who became almost a second father-figure. He found time for the young Richard Barnett that his father was reluctant to set aside, and encouraged him in various youthful pursuits such as horse-riding and ice-skating. Several times he took Richard on winter sports holidays to Switzerland. Wilfred Samuel was also deeply involved in Anglo-Jewish history, an interest which he shared with both Lionel and Richard Barnett. Amongst other activities he was instrumental in setting up the Archives Committee

of the Spanish and Portugese Synagogue and getting Lionel Barnett to publish, in 1940, the first volume of Bevis Marks records, this being an account of the early history of the congregation down to 1800.<sup>1</sup>

In 1927, Richard went up with a scholarship to Corpus Christi College Cambridge, where his tutor was the educational administrator and master of Corpus Christi College, (Sir) Will Spens. For part of his time at Cambridge he lived in grand rooms in college formerly occupied by R. A. (Lord) Butler, the conservative politician, who from 1925–9 was a fellow of Corpus. Among his teachers were A. B. Cook, Laurence Professor of Classical Archaeology, and A. E. Housman, the formidable Professor of Latin and author of *A Shropshire Lad*. Barnett had a distinguished career at Cambridge. He was awarded First Class Honours in both parts of the Classical Tripos (I 1929; II 1930), with distinctions in both Greek and Latin verse composition in Part I and special merit in archaeology in Part II. In 1929 he was awarded the Montagu Butler prize for a Latin poem in hexameter verse, and in the next year (1930) he was runner-up (*proxime accessit*) for the Porson Scholarship.

On the strength of his showing in the Tripos results, Barnett was elected Annual Student of the British School at Athens for 1930–1, and a further grant from the School enabled him to return for the 1931–2 session. At this time the brilliant Humfry Payne, author of *Necrocorinthia*, was director of the British School, and he seems to have given the young Barnett both help and encouragement. In his first year at Athens Barnett worked mainly on Greek architecture, but later he turned his attention to a subject that was to fascinate him for the rest of his life, connections between Greece and the Orient. In particular, he studied East Greek art in the archaic period and its connections with the Ancient Near East. This early interest later found expression in an article on ‘Ancient Oriental Influences on Archaic Greece’ published in 1956 in the Hetty Goldman Festschrift. At this time Barnett also had his first experience of archaeological excavation, joining Payne’s excavation at Perachora, a small but rich archaic site near Corinth, in both 1931 and 1932. He also took the opportunity, in the spring of 1931, to visit classical sites on the west coast of Turkey. On his return to London, he continued his association with the British School at Athens, acting as Secretary for two years (1933–5).

On 4 June 1932 R. D. Barnett was appointed an Assistant Keeper in the Department of Egyptian and Assyrian Antiquities in the British Museum. With his academic ability, his thorough grounding in the classics and his love of antiquities he was exceptionally well-suited to such a career.

<sup>1</sup> For a description of the life and career of Wilfred Sampson Samuel (1886–1958), see *Transactions of the Jewish Historical Society*, 30 (1987–8), 235–74.

These qualities were supported by a remarkable visual memory which enabled him to recall objects and references at will, and this ability served him well throughout his life. He also brought with him an exceptional flair for modern languages, and in the course of his lifetime acquired mastery of a number of them including French, German, Greek, Turkish and Spanish, and latterly Russian. At that time the Keeper of the Department was Sidney Smith, the cuneiformist and ancient historian, and other colleagues were C. J. Gadd, who worked mainly on Sumerian texts and Assyrian reliefs, and the Egyptologist S. R. K. Glanville. They were soon joined, in 1934, by another Egyptologist, I. E. S. Edwards, whom Barnett had known since childhood as both their fathers worked for the British Museum. At first they were close friends, but competitiveness forced them apart and their relationship deteriorated. Barnett found Sidney Smith a difficult person to work for, and harboured a grievance against him for the rest of his life. With Cyril Gadd, on the other hand, he established a good working relationship although the two men were never very close.

One of Barnett's duties in the pre-war period was sorting and classifying the large number of decorative ivories, many of them in fragments, found in the excavations of A. H. Layard and W. K. Loftus at Nimrud, and in two preliminary articles on this subject<sup>2</sup> he built on the preparatory work done by Poulsen and others and laid down criteria for distinguishing between Phoenician and North Syrian styles in the ivories. He also applied himself to the study of Hittite hieroglyphs, in particular working on inscriptions found by Woolley and Lawrence at Carchemish.<sup>3</sup> The site of Carchemish fascinated him for the rest of his life, and he often extolled the virtues of the site and its great potential, but no further digging there was possible. Another duty at this time was to collect from around the Museum material from the Ancient Near East that was not previously in the Department of Egyptian and Assyrian Antiquities. This had to be registered, together with material already in the Department that was not properly recorded. This was in anticipation of the Department being split into two sections, a move that ultimately came to pass in 1955.

In the spring of 1935 he joined the excavations of M. E. L. Mallowan, jointly sponsored by the British Museum and the newly-founded British School of Archaeology in Iraq, at Tell Chagar Bazar in north-east Syria. Participation in this excavation does not seem to have been an unmitigated success, partly because Barnett was not a natural field archaeologist and was much happier working through archaeological finds in a museum

<sup>2</sup> *Iraq*, 2 (1935), 179–210; *Palestine Exploration Quarterly* (1939), 4–19.

<sup>3</sup> In *Carchemish*, vol. 3 (London, 1952), the third part of the final report on the excavations, Barnett contributed the section on the Hittite inscriptions.

environment, but also because his relations with the Mallowans seem to have been a little strained. This is clear from Agatha Christie Mallowan's book, *Come, tell me how you live* (London, 1946), an anecdotal account of life with her husband on excavations in Syria in the 1930s. In this she writes amusingly, but a little unkindly, of Barnett's involvement in the 1935 season at Chagar Bazar. It is clear from her narrative that the three other members of the expedition, herself, Max Mallowan and a taciturn architect named R. H. Macartney found Richard's sociable and outgoing personality faintly irritating; the discomfort that he suffered when a mouse got inside his specially-designed zip-up sleeping suit is described with great relish. For his own part, Barnett restricted his sentiments to his diary: 'The dig . . . has certainly been unproductive. We have identified nothing as peculiarly Mitannian, found scarcely any date marks or imports from outside, and have no reason for knowing the name of the site in antiquity. Personally, however, I have learnt a lot; concerning excavation, concerning the East, and a fair amount of Turkish. I am getting the foreman, Yahya, to tell me a story from the Arabian nights every evening in Turkish. He enjoys [it] and so do I.' On the return journey from Syria, Barnett was able to visit, for the only time in his career, the Assyrian cities that meant so much to him throughout his life, Nimrud and Nineveh, as well as other sites in Iraq such as Babylon. His next foray into archaeological fieldwork was in 1938 when he joined the excavations of John Garstang at Mersin in southern Turkey. Out of this came an article on the Greek pottery from the site.<sup>4</sup> In those days, fieldwork in the Near East involved a long and sometimes difficult journey out to the site. Thus, on his way to Mersin he was instructed to represent the British Museum at the celebration of the centenary of the foundation of the Greek Archaeological Society in Athens. As these celebrations were very formal, involving the King of Greece, tail-coat and top-hat had to be worn, and Barnett wrote an amusing account of his quest in Athens for these elusive items, that were eventually found.<sup>5</sup> This was not the end to his troubles, however, as he missed the train from Athens to Istanbul and was obliged to take a taxi to Thebes, the next station on the line, in an attempt to catch up with the train. This involved a terrifying night-time drive through the mountains, but they arrived at Thebes with quarter of an hour to spare. Such were the responsibilities expected of a youthful British Museum employee in the 1930s.

When war broke out in September 1939, Barnett was involved with other members of the Department in packing the portable antiquities for

<sup>4</sup> *Liverpool Annals of Archaeology and Anthropology*, 26 (1939-40), 98-130.

<sup>5</sup> 'The most terrifying experience of my life' *Under the Dome*, British Museum Staff Magazine, 10 (1955), 4-5.

transportation to safe destinations outside London. He was also enlisted as an auxiliary fireman at the British Museum, and was put on to night duty. During the day he helped Wilfred Samuel, who had been appointed head of a postal censorship department based in Wormwood Scrubs prison. Their task was to monitor foreign-language cables, which put Barnett's linguistic talents to good use. Then, in succession to his British Museum colleague Edward Croft-Murray, in 1939–40 he worked for the Admiralty as secretary of a small committee set up to examine applicants with yachting experience for commissions in the Royal Naval Volunteer Reserve. Afterwards, from 1940–2, he was employed by the Foreign Office in the decoding unit at Bletchley Park; he worked with the classicist D. R. Shackleton Bailey on the diplomatic code used by the Turks in the axis capitals, which they succeeded in breaking. In 1942 he was commissioned into the intelligence branch of the RAF as a Flight Lieutenant, and was first assigned to the Directorate of Allied and Foreign Liaison (AFALS), where his role was to look after Turkish pilots who were being trained in Britain. Then in February 1943 he was sent to North Africa, where he acted as liaison officer and interpreter for two Greek squadrons in Middle East Command. While there he familiarized himself with a number of the classical monuments in Cyrenaica, and in a temporary stay of a few months at Aleppo he got to know that city and visited in the surrounding area a number of the 'dead towns', abandoned cities dating from the early Christian period. While in Aleppo he helped to produce a series of leaflets for the occupying troops that were later bound up to form an admirable little guidebook that appeared in 1944 with the title *Aleppo and its Environs*. He also took the opportunity to study two stelae with Hittite hieroglyphic inscriptions.<sup>6</sup>

Later in the war he was transferred to Turkey, again acting as an interpreter but this time for Turkish personnel. His time there was spent to good effect furthering his knowledge of the Turkish language, history and culture, and he made contact at this time with a number of expatriate scholars, particularly refugees from Nazi Germany such as the cuneiform scholar B. Landsberger and the Hittitologist H. Güterbock, both of whom had teaching posts at the University of Ankara. In spare moments he found a few unpublished Greek and Roman inscriptions in the neighbourhood of Ankara, and he visited the site of a destroyed Armenian church north of Ankara and copied the epitaphs on the tombstones of several 17th and 18th century European merchants.<sup>7</sup>

After the war he returned to the British Museum, to the Department of

<sup>6</sup> These were published in *Iraq*, 10 (1948), 122–37.

<sup>7</sup> See 'The European merchants in Angora', *Anatolian Studies*, 24 (1974), 135–41.



Egyptian and Assyrian Antiquities, and devoted most of the next decade to completing his *Catalogue of Nimrud Ivories . . . in the British Museum* that finally appeared in 1957. This comprehensive catalogue includes all the recognizable Nimrud ivories from the excavations of Layard and Loftus, as well as ivories from other Near Eastern sites in the British Museum collection. All the pieces are confidently labelled 'Phoenician style', 'Syrian style', 'Assyrian style', and so on, and while nowadays the attribution to different workshops and areas of origin is considered much less secure this in no way detracts from the value of the book. It is a masterly catalogue of a difficult group of material, and remains a fundamental source of reference, both for the ivories themselves and also for Near Eastern art in the Iron Age. Another project at this time was to translate from the French, always a favourite tongue of Richard Barnett, a book by A. Dupont-Sommer on the Dead Sea Scrolls; this appeared in English as *The Jewish Sect of Qumran and the Essenes* (London, 1954). He also busied himself giving lectures and building up his reputation both in Britain and abroad, and in 1952 he took over the teaching of various courses at the University of Birmingham while F. J. Tritsch was absent abroad. In 1948 he had married Barbara Joan Pinto, a member of an old established Sephardi family, thereby cementing the relationship of the Barnett family with the Sephardi branch of the Jewish religion. They had three children, Celia born in 1951, and twins Colin and Robert born in 1953. In that same year, 1953, he was promoted to Deputy Keeper.

It had been obvious from before the war that the old Department of Egyptian and Assyrian Antiquities would eventually have to split, and preparations had been underway for some time. The accessions registers for Egyptian and Near Eastern material had always been kept separate, and in the 1930s Barnett had been active, at the instigation of Sidney Smith, in gathering together Western Asiatic material that was still in other antiquities departments in the museum. The concept of separate departments concerning Egypt and Western Asia made then, and still makes now, excellent sense, as there was really too much material to be competently handled by one department, and no one person could have a sufficiently adequate grasp of both fields to do them both justice; in the past, the emphasis had tended to shift from one part of the department to the other depending on the interests and expertise of the Keeper. Further, although there were of course many cultural links between the two collections these were not sufficiently close to demand that they be kept together, and it was a relatively easy matter to draw a dividing-line between the two spheres of interest. Each department has subsequently benefited very considerably from being dealt with as a discrete unit. After the war the pressure intensified for a division of the old Egyptian and

Assyrian Departments, partly fuelled by the demands of Barnett and his Deputy Keeper colleague I. E. S. Edwards. The dream was finally realized in 1955 on the retirement of C. J. Gadd. Two departments were created, with Edwards becoming Keeper of Egyptian Antiquities and Barnett Keeper of a Western Asiatic Department that covered the whole of the Near East, namely Syria, Palestine, Mesopotamia, Anatolia, Iran, the Arabian Peninsula and Phoenician settlements in the Western Mediterranean from the Neolithic period to the advent of Islam in the 7th century AD.

Barnett set about organizing and enlarging his new department with gusto. He started with a total complement of five people, consisting of just one curatorial assistant, D. J. Wiseman, and three support staff, and by the time he retired in 1974 the department numbered 18, with five senior curatorial staff, seven support staff and six conservation officers. Admittedly, his Keepership coincided with the general period of growth that characterized the 1960s and early 1970s, but nevertheless the collecting together of so many staff, necessary for the running of a department as large and complex as Western Asia, and covering such a wide area and so many cultures, was largely due to Barnett's energy and determination. In particular, he was amongst the first to recognize the importance of having the collections looked after by properly-trained conservators, and in this respect the Western Asiatic Department under Barnett was better served than any other department in the museum.

In the galleries he initiated a comprehensive plan of reorganization and refurbishment. Barnett was fond of remarking that a great opportunity had been missed after the end of the Second World War when the material that had been removed for safekeeping was returned to the museum and put back in the cases exactly as it had been before. He was determined to remedy this, and turned his attention first to the Assyrian galleries. He was adamant that the Museum's marvellous collection of Assyrian reliefs, including the Balawat Gates, should be seen to full advantage, and he embarked on a comprehensive programme of reorganizing the Assyrian galleries. This project, which involved moving many of the reliefs to new positions, was an ambitious and grandiose undertaking which was not completed until 1970, but in the end it was seen as very clearly worthwhile. The new galleries were opened by Prince Charles on 9 December 1970, and earned the unqualified admiration of all present. Among other projects Barnett also planned a new exhibition of Ancient Palestine that was opened in 1973, and conceived the idea of exhibitions of Ancient Iran and Anatolia in Rooms 51–52, although these did not actually open until after his retirement in 1975. During his keepership Barnett also brought to the British Museum several interesting temporary exhibitions, namely 'Hazor:

the excavation of a Biblical city', showing the results of Yigael Yadin's excavations, in 1958, and 'Midianite Timna: Valley of the Biblical copper mines', illustrating Beno Rothenberg's investigation of ancient metalworking at Timna, in 1971.

One of Barnett's precepts was that for a department to be dynamic it must have an active collecting policy. Consequently, he encouraged the acquisition, by purchase or gift, of a large number of antiquities, and he made strenuous efforts to bring to the British Museum collections in provincial museums that were no longer wanted. Some other material was obtained by exchange. Barnett had a good eye for antiquities, and although there were occasional errors of judgement his period of office witnessed many important additions to the collection. Opportunities existed in the late 1950s and 1960s to acquire material very much more cheaply than now, and Barnett made full use of them.

Barnett also realized that a thriving department must have a busy publication programme, and as well as maintaining a substantial scholarly output of his own he encouraged his respective assistants, D. J. Wiseman and E. Sollberger, to publish as much as possible. High priority was given to completing the publication of Sir Leonard Woolley's excavations at Ur, and largely as a result of Barnett's pressure and encouragement the remaining five volumes of the archaeological series<sup>8</sup> were published or sent to press before his retirement. Similarly, another three volumes were added to the series *Ur Excavations Texts*,<sup>9</sup> involving the co-operation in one volume (with C. J. Gadd) of the distinguished American Sumerologist Samuel Noah Kramer. He also revived the important series of *Cuneiform Texts*, publications of hand copies of cuneiform tablets that had made available to Assyriologists primary source material of inestimable importance. Forty-one volumes of this series had been published by 1931, but since then the series had lain dormant. In 1959 the decision was taken not only to resume the series, but also to reprint all those volumes that were no longer available. During Barnett's keepership another 10 volumes were added to the series.<sup>10</sup> Two of them drew on material copied long before by Theophilus G. Pinches and never published, while others were prepared by permanent or temporary staff in the department. In some cases, though, as with the series *Ur Excavations Texts* Barnett solicited the participation of outside scholars, and in this way W. G. Lambert, J. J. Finkelstein and Douglas Kennedy were all involved in the production of various volumes. Barnett also resuscitated the series *Cuneiform Texts from*

<sup>8</sup> *Ur Excavations*, vols 4, 6, 7, 8, 9.

<sup>9</sup> *Ur Excavations Texts*, vols 6/2, 7, 8.

<sup>10</sup> *Cuneiform Texts*, parts 42–51, plus the index to parts 1–50.

*Cappadocian Tablets in the British Museum* and part 5, by Sidney Smith and D. J. Wiseman, appeared in 1956. For part 6, published in 1975, he brought in P. Garelli of the Sorbonne in Paris. Barnett saw this involvement of outside scholars as a very necessary move to speed up the formidable task of publishing the department's collections and thereby make them more generally available to scholars and the public alike. He not only invited outsiders to prepare official catalogues, but also encouraged them to use the departmental Students' Room and introduced a policy of making material freely available to any scholar who asked to see it. This had not always been the case in the past. This new found freedom of accessibility was taken advantage of particularly by cuneiformists, who flocked to the British Museum, especially in the summer months, to study the Museum's large and important collection of cuneiform tablets. In this way the Students' Room became something of a meeting place for cuneiform scholars, and as a result of Barnett's liberal policy the British Museum has become one of the most important centres in the world for cuneiform studies. Amongst the outside scholars recruited by Barnett to prepare official catalogues, in addition to those mentioned in connection with *Cuneiform Texts*, was Erle Leichty, who prepared *A Bibliography of the Cuneiform Tablets of the Kouyunjik Collection in the British Museum* (1964). W. G. Lambert also collaborated with A. R. Millard in producing a 2nd supplement to the catalogue of tablets in the Kouyunjik collection (1968). On the archaeological side Barnett initiated the preparation of catalogues of the collections of glass and seals, and enlisted the help of D. Barag, whose first volume of the *Catalogue of Western Asiatic Glass in the British Museum* appeared in 1985, and A. D. H. Bivar who prepared a catalogue of the stamp seals of the Sasanian period that appeared in 1969. Dominique Collon, much later to become a permanent member of staff, was engaged as a special assistant to help in the production of other seal catalogues, work that was to bear fruit with the publication of two more volumes after Barnett's retirement.

During this period of intense activity Barnett by no means neglected his own academic work, producing a stream of books, articles and reviews. In every way, his output was prolific. Following on from his work on the Nimrud ivories Assyria continued to dominate Barnett's interests, and in particular the Assyrian reliefs which occupy such a prominent place in the collections of the British Museum. Building on the work of his predecessor, C. J. Gadd, he busied himself working through Layard's notebooks, studying in detail the original drawings of the reliefs made at the time of discovery, and collecting information about reliefs in other museums and collections. As reasonably complete publications of the reliefs of Ashurnasirpal II (883–859 BC) in the British Museum already

existed, he turned his attention first to the reliefs of Tiglath-Pileser III (744–727 BC) from the Central and South-Western Palaces at Nimrud. To complete this publication he enlisted the help of Margarete Falkner of Graz, and their collaborative work appeared in 1962.<sup>11</sup> The full publication of the reliefs from the North Palace of Ashurbanipal (668–627 BC) at Nineveh proved to be a much more major undertaking, and when completed was a massive volume both in terms of its size and its range of contents.<sup>12</sup> Barnett used jocularly to refer to it as his tombstone. It did not appear until 1976, but is a work of fundamental importance. As well as illustrating all the relevant reliefs in the British Museum it includes photographs of those elsewhere, together with all background information that could be assembled. The same ambitious treatment was envisaged for the reliefs from the South–West Palace of Sennacherib (704–681 BC) at Nineveh. This volume was prepared for publication largely after Barnett's retirement with the help of Erika Bleibtreu of the University of Vienna, but alas! it has not yet been published; it is hoped that it will appear shortly. Similarly, an important monograph on the two pairs of Ashurnasirpal II bronze gates from Balawat, one found by Hormuzd Rassam in 1878 and the other by Sir Max Mallowan in 1956–7 has also not yet seen the light of day, although it is hoped that it will be sent to press in the near future. The site of Balawat and the finds from there preoccupied Barnett for much of his life, and he would have been gratified that the British Museum (in 1989) resumed work there on a modest scale. He prided himself on finding in the basement of the Museum, forgotten, unpublished and wrapped in newspaper from *The Times* of 1880, the Ashurnasirpal Gates found by Rassam. He organized their conservation and cleaning and got Marjorie Howard to prepare detailed drawings. Knowing of his interest in Balawat, Sir Max Mallowan agreed that his set of gates could be lent to the British Museum for conservation and study and subsequently published together with the others. In addition to these scholarly catalogues of Assyrian material, Barnett also saw the need to promote popular interest in the Assyrian reliefs and Assyrian culture, and produced two general books on the Assyrian reliefs, both produced in collaboration with professional photographers.<sup>13</sup>

Another abiding interest in Barnett's life was the kingdom of Urartu, centred on eastern Turkey. Barnett was fond of remarking that during his career he conducted three excavations in the basement of the British

<sup>11</sup> *The Sculptures of Tiglath-Pileser III* (London, 1962).

<sup>12</sup> *Sculptures from the North Palace of Ashurbanipal at Nineveh* (London, 1976).

<sup>13</sup> With W. Forman, *Assyrian Palace Reliefs* (London & Prague, 1959); with A. Lorenzini, *Assyrian Sculpture in the British Museum* (Toronto, 1975).

Museum, one of the fragments of ivories from Nimrud, another of the bronze gates of Ashurnasirpal II found at Balawat by Rassam, and the third on the important collection of Urartian material found mostly by Rassam at Toprak Kale in 1880. Curiously, the important group of bronzes, some from an elaborate throne, and other material from Toprak Kale had remained incompletely published and had received little attention from scholars of the Ancient Near East. In a series of three notable articles<sup>14</sup> Barnett provided a full publication of the finds from Toprak Kale and described the excavations as far as Rassam's meagre notes allowed. In this way, it would scarcely be an exaggeration to say that he laid the foundations of Urartian studies, and was able to demonstrate that Urartu had a flourishing material culture related to, but clearly distinct from, that of its powerful southern neighbour, Assyria. This work was complemented by reviews<sup>15</sup> of the Russian excavations, led by B. B. Piotrovsky, at the important Urartian site of Karmir Blur in Soviet Armenia, and of the excavation of an Urartian cemetery at Igdyr in Georgia.<sup>16</sup> The results of all this work had been published in Russian, and Barnett's articles made the information available to interested scholars in the west. He also published, together with a Turkish colleague, the Urartian bronzes found at Altın Tepe near Erzincan.<sup>17</sup> He even attempted a 'ballon d'essai' on the hieroglyphic writing system of Urartu generally found on pottery vessels and bronzes, a writing system that existed parallel with cuneiform writing.<sup>18</sup> But the crowning achievement of his work on Urartu was his masterly contribution to the 3rd edition of the *Cambridge Ancient History*,<sup>19</sup> in which he provided a comprehensive survey of Urartian history, art and archaeology and its relations with Assyria. With his long-standing interest in Urartu and neighbouring regions he was uniquely fitted to write this chapter.

Although Barnett's archaeological interests were truly catholic, and he was interested in and well informed about all aspects of Ancient Near Eastern studies, his interests were concentrated in the Iron Age, or more particularly in the early 1st millennium BC. From ancient Iran, Assyria's eastern neighbour, he found much to interest him, and he wrote articles about the Persepolis reliefs in the British Museum<sup>20</sup> and representations of

<sup>14</sup> *Iraq*, 12 (1950), 1–43; *Iraq*, 16 (1954), 3–22; *Anatolian Studies*, 22 (1972), 163–78.

<sup>15</sup> *Iraq*, 14 (1952), 132–47 (with W. Watson); *Iraq*, 21 (1959), 1–19.

<sup>16</sup> *Anatolian Studies*, 13 (1963), 153–98.

<sup>17</sup> *Anatolian Studies*, 3 (1953), 121–9.

<sup>18</sup> *Anatolian Studies presented to H. G. Güterbock* (Istanbul, 1974), pp. 43–55.

<sup>19</sup> *Cambridge Ancient History*, 3rd edn (1982), vol. 3: 1, pp. 314–71.

<sup>20</sup> *Iraq*, 19 (1957), 55–77.

Iranians on the Assyrian reliefs.<sup>21</sup> With the Oxus Treasure, he was able to combine his interest in Achaemenid Iran with his knowledge of the Hellenistic period in Central Asia.<sup>22</sup> Also, he was not afraid to write interesting and informative discussions about controversial subjects such as Ziwiye<sup>23</sup> and the Medes.<sup>24</sup> Other interests were early travellers to Iran, particularly Sir Robert Ker Porter,<sup>25</sup> and Mithraism.<sup>26</sup>

He was likewise concerned with the areas to the west of Assyria, namely Syria, Palestine and Phoenicia. His fascination with these areas was fuelled by the fact that much of the material found at Nimrud, including the ivories which he had studied in such depth, was brought to Assyria from the west as booty or tribute. Consequently, Barnett gathered together the Nimrud bronzes with West Semitic inscriptions,<sup>27</sup> and he wrote a paper of fundamental importance on the Nimrud bowls, a group of some 140 bronze bowls found by Layard in the North-West Palace at Nimrud, many of them elaborately decorated with scenes and motifs in the Phoenician style.<sup>28</sup> He at one time intended to prepare a complete catalogue of these bowls, but with the passage of time was obliged to abandon this project. His interest in and knowledge of Phoenician material was well demonstrated in 1972 when a battered bronze disc with a frieze of embossed lions and bulls was brought into the British Museum. It was immediately recognized by Barnett from an engraving in the great *Histoire de l'Art* of Perrot and Chipiez<sup>29</sup> as a shield-boss found at Amathus in Cyprus in 1875. He was subsequently able to acquire it for the Museum. A project involving the Phoenicians, dear to Barnett's heart, was organizing a full publication of the important finds from the cemetery at Tharros in Sardinia. This had been acquired by the British Museum in 1856, and became part of the Greek and Roman collections. Barnett's interest in the material, and the fact that the Department of Western Asiatic Antiquities had responsibility for Phoenician antiquities from the West Mediterranean, led to the Phoenician and Punic items being transferred to his department while the Greek and Roman objects from Tharros stayed in the Greek and Roman department. Barnett solicited contributions on all the different categories of material, wrote a detailed introduction, and with the help of

<sup>21</sup> *A Survey of Persian Art*, 14 (Tokyo, 1967), 2997–3007.

<sup>22</sup> *Iranica Antiqua*, 8 (1968), 34–53.

<sup>23</sup> *Iraq*, 18 (1956), 111–16.

<sup>24</sup> *Iranica Antiqua*, 2 (1962), 77–95.

<sup>25</sup> *Iran*, 10 (1972), 19–24.

<sup>26</sup> *Mithraic Studies*, 2 (Manchester, 1975), 466–9.

<sup>27</sup> *Eretz Israel*, 8 (1967), 1–7.

<sup>28</sup> *Rivista di Studi Fenici*, 2 (1974), 11–33.

<sup>29</sup> Vol. 3 (Paris, 1885), p. 871, fig. 639.

Carole Mendleson as co-editor was able to produce a definitive catalogue of the Tharros collection.<sup>30</sup> As well as old excavations, however, Barnett was also intrigued by new ones, and it is a mark of the extent of his involvement that it should even extend to underwater archaeology. Thus he became strongly attracted to the Punic ship discovered by Honor Frost off the west coast of Sicily, and subsequently became a patron of the excavation.

Yet this is by no means the sum of Barnett's academic output on the Ancient Near East or a proper indication of the breadth of his interests. In all he wrote more than 150 articles and over 100 reviews,<sup>31</sup> on a variety of subjects ranging from musical instruments from Ur<sup>32</sup> to articles in the *Cambridge Ancient History* on the Sea Peoples and Phrygia.<sup>33</sup> More general treatments were on topics such as ancient shipping.<sup>34</sup> Max Mallowan has written, rather unkindly, that Barnett was a 'mine of esoteric learning who published too much rather than too little'.<sup>35</sup> It is certainly true that Barnett wrote a great deal, on a wide variety of subjects, but he was never esoteric in his approach. On the contrary, he liked to paint with a broad brush and was impatient with those who got bogged down in what he considered to be unnecessary detail. He certainly made mistakes, and was sometimes careless, particularly with references, but this is only to be expected from somebody who was such a prolific writer. Also, he was not afraid to tackle subjects which others might have shied away from. In his many articles and books he always had something interesting to say, and invariably succeeded in making a worthwhile contribution, either through promulgating a new idea—which, though not necessarily right, might stimulate discussion—or by making available previously unpublished information or artefacts. In this way, in the sum of his writings he made a very substantial and enduring contribution to Near Eastern studies.

Barnett always enjoyed meeting people, which partly explained his enthusiasm for congresses, both in Britain and abroad. He was a fairly frequent participant in the *Rencontre Assyriologique*, held in various European centres. He attended all four meetings of the World Congress of Jewish Studies in Jerusalem between 1957 and 1969, the Congress of Orientalists in Moscow in 1960 and New Delhi in 1964, the Congress of Iranian Art and Archaeology in New York in 1960 and the Congress of Asian Archaeology in Bahrain in 1970. He invariably gave papers at these

<sup>30</sup> *Tharros: A catalogue of material in the British Museum from Phoenician and other tombs at Tharros, Sardinia* (London, 1987).

<sup>31</sup> For details of his archaeological publications see Appendix.

<sup>32</sup> *Iraq*, 31 (1969), 96–103.

<sup>33</sup> *Cambridge Ancient History* 3rd edn (1975), vol. 2, pp. 359–78, 417–42.

<sup>34</sup> *Antiquity*, 32 (1958), 220–30.

<sup>35</sup> *Mallowan's Memoirs* (London, 1977), pp. 306–7.



conferences, and if possible used the opportunity to go to sites and museums, both at the location of the conference and *en route* to it. For example, while visiting Moscow in 1960 he was able to join an excursion to the Caucasus, seeing museums at Tiflis and Erevan as well as Urartian excavations, and on the way out to the Orientalists' Congress in New Delhi in 1963 he broke his journey in the Lebanon, and inspected ancient sites such as Tyre and Sidon. On the return trip he stopped over in Iran, and in addition to lecturing in Teheran, Isfahan and Shiraz he visited various places including Persepolis and Susa. Barnett was keenly aware of the need to publicize his work, both for his own benefit and for that of Near Eastern archaeology generally, and if possible he never declined an invitation to lecture. In addition to giving lectures in various European venues, in 1964 he travelled to the USA as the Charles Eliot Norton Fellow of the Archaeological Institute of America and lectured to 25 different archaeological societies in a little over seven weeks. Study trips abroad included visits to Malta, Sardinia and Turkey. Memorable amongst these trips was a visit in 1959 to the area around Lake Van, in eastern Turkey, the Urartian homeland, in the company of Seton Lloyd. He also travelled in his official capacity, such as in 1957 when he attended the celebrations to mark the 150th anniversary of the Danish National Museum in Copenhagen. In his autobiography,<sup>36</sup> Glyn Daniel recounts an amusing episode when he and Barnett found themselves sitting next to each other during the festivities and engaged in a conversation, each thinking the other was a Dane and marvelling at the other's excellent English. Then in 1965 he attended the opening of the Israel Museum in Jerusalem and in 1971 was present in Iran for the celebrations to mark the 2500th anniversary of the Persian monarchy. For this special occasion he escorted the Cyrus Cylinder on loan from the British Museum to the Iran Bastan Museum in Teheran, and he used to recount with glee (but possibly not with complete accuracy) that because the cylinder was regarded by many as an important part of the Iranian heritage (although found in Babylon) there was a movement to keep it in Iran, so he had to make special arrangements to collect it from the Teheran Museum in the dead of night and make straight for the airport.

Barnett had an extraordinary amount of energy, which even went beyond his extensive academic work. He played an active role in practically all the learned societies interested in the Ancient Near East and nearby areas, and he was never reluctant to shoulder extra administrative burdens. Thus, he was a member of the governing councils of the British Institute of Archaeology at Ankara (1949–69, 1974–86), the British School

<sup>36</sup> *Some Small Harvest* (London, 1986), p. 303.

of Archaeology at Athens (1950–3, 1955–8), the Society for the Promotion of Hellenic Studies (1951–3), the British School of Archaeology in Jerusalem (1951–82), the Palestine Exploration Fund (1954–86), the British School of Archaeology in Iraq (1954–81), and the British Institute of Persian Studies (1961–81). He also served the British Institute of Archaeology at Ankara as Honorary Librarian from 1958 to 1969, during which time he made great efforts to build up their library, and as Vice-President from 1961 to 1969. In 1961 he was one of the founders, together with Dr Alex Lerner and Professor Y. Yadin, of the Anglo-Israel Archaeological Society, and its Chairman from 1968 until 1985. A few months before his death he was elected President. He was also instrumental in setting up the Committee for East Arabian and Gulf Studies in 1973, a body whose primary purpose was to initiate and support a British expedition to Bahrain, which it did with some success, and he was its first Chairman until 1983. In spite of all this frenetic activity he even found time, inside the British Museum, to take an active interest in staff and union matters, and from 1961 to 1968 he was Chairman of the British Museum branch of the Association of First Division Civil Servants, and for much of the same period Chairman of the Museums' sub-Committee of the Association.

In the years when he was Keeper, Barnett much enjoyed receiving visitors, both young and old alike, in his room at the museum. People came to see him from all over the world, to seek his opinion about antiquities, to ask his advice about a particular line of research, or simply pay their respects. Favoured or particularly distinguished visitors were invited back to his spacious Edwardian house in Eldon Grove, Hampstead, where he and Barbara were generous hosts. To those of whom he approved he could be a considerate colleague and a charming companion. And, if he thought it appropriate, he would spare no pains to help and advise junior colleagues. But, he had little time for those he considered slow, incompetent or pedantic. In addition, there was an uncompromising side to his nature that sometimes led him into conflict with colleagues and those in positions of authority. Richard Barnett was a man of strongly-held views and inside the British Museum this occasionally resulted in clashes with the Director and the Trustees. This was not necessarily a bad thing, though, either for Barnett or for his department, as in the end he usually got what he wanted. This determination to defend what he believed to be right was apparent with the various causes that he took up, such as the conservation of historic buildings or the preservation of disused Jewish cemeteries. But although Barnett always stood up for what he believed in, there was usually no malice involved. In an obituary in *Levant*<sup>37</sup> my former colleague

<sup>37</sup> Vol. 19 (1987), pp. 215–16.

T. C. Mitchell has recounted how after a fierce argument concerning some detail of moving Assyrian sculptures within the British Museum, Barnett and the man in charge of the work parted on the best of terms, merrily exchanging season's greetings. Nevertheless, Barnett's determination to fight his own corner, allied to his occasional cynicism, perhaps resulted in his not getting the recognition he felt he deserved during his lifetime, and his reputation for being difficult was perhaps a bar to further preferment. For example, it was a great disappointment to him that in 1969 he did not become Professor of Western Asiatic Archaeology at the London Institute of Archaeology in succession to Professor Seton Lloyd. Barnett could also be impetuous, both in scholarly matters and in everyday situations. I recollect him telling me how on one occasion he had visited a gentlemen's convenience in the British Museum and after completing his ablutions he had flung the door open and rushed out. Just at that moment an Arab dignitary and his retinue were passing and the bodyguards, thinking that an attack was being launched, pounced on Barnett and drew their knives. I have cited these stories not to detract from the memory of a distinguished scholar—if such they do—but to show that there was a very human side to his nature. He himself would have relished such stories being told both about him and against him.

As yet, we have made little mention of Richard Barnett's involvement in Judaica and Anglo-Jewish history. These were abiding interests throughout his life, and he wrote extensively on the history of the Spanish and Portuguese Jews' Congregation and on Sephardi history generally. In fact, he wrote so much on these subjects that it would have been a very creditable output if his entire career had been devoted to Judaica. In practice, his Judaica work was undertaken at the weekends and in the evenings after he had already put in a day's work at the museum. Without exaggeration, Barnett can very reasonably be said to have had two careers, one in Near Eastern archaeology and the other in Judaica, and in both he achieved distinction. This duality of interests was even reflected in his own home, where he had two studies, one for his work on Judaica and the other for archaeology. With this interest in Judaica, Richard was very much following in the footsteps of his father, who, as we have seen, although born an Ashkenazi had joined the Sephardi Congregation of Bevis Marks in 1909, had become Chairman of the Synagogue Archives Committee and had published two volumes on the early records of the Congregation. As his father had done, Richard participated fully in the life of the Spanish and Portuguese Jews' Congregation. He was a life member of the Board of Elders, and had two terms of service as a member of the Mahamad (wardens). His knowledge of Bevis Marks Synagogue, and his love for it, are reflected in a delightfully informative little booklet written in

collaboration with Abraham Levy.<sup>38</sup> Again like his father, Richard was honorary archivist of the Spanish and Portuguese Jews' Congregation of London, and he did an enormous amount of work sorting and cataloguing the records and archives at Bevis Marks. These papers were stored in a variety of places around and even under the Synagogue, and Barnett spent many happy Sunday mornings delving into them and returning home covered with the dirt and grime of the centuries. In due course, he organized their transfer to the offices of the Synagogue at Lauderdale Road. He also continued his father's work of publishing the early records of the Congregation, and spent a lot of time transcribing and translating the Circumcision Register of Isaac and Abraham de Paiba.<sup>39</sup> This records Jewish births both in the Sephardi and Ashkenazi communities between 1715 and 1775, and consequently is a mine of genealogical information. It also provides important historical evidence for the date of Jewish settlements around the country. But Richard's concern with Jewish archives was not confined solely to those of the Sephardi community; he was closely involved in the setting up of Anglo-Jewish Archives, a collection of archival material formed under the auspices of the Jewish Historical Society. This was originally housed in the Mocatta Library at University College London but has recently been transferred to the University of Southampton.

His first publications on an Anglo-Jewish theme were his contributions to a volume published in 1951<sup>40</sup> on the treasures belonging to the Spanish and Portuguese Jews' Congregation and housed mainly in the Synagogue of Bevis Marks. He wrote about the Scrolls of the Law and (in collaboration with A. F. Kendrick) the Mantles, the embroidered vestments that were draped around the Scrolls. Then, in 1956, on the occasion of the tercentenary of the resettlement of Jews in England under Oliver Cromwell, Barnett was the Chairman of a committee that organized an exhibition of 'Anglo-Jewish Art and History' at the Victoria and Albert Museum.

With his involvement in Sephardi history it was natural that Richard's interests should extend to Spain, and he was a director of the Arias Montano Institute in Madrid for the study of Sephardi history. In 1959 he played an important part in organizing an exhibition of Sephardi bibliography in the National Library in Madrid.<sup>41</sup> This was an important

<sup>38</sup> R. D. Barnett & A. Levy, *The Bevis Marks Synagogue* (London, 1970).

<sup>39</sup> This has recently been published (1991) as *Bevis Marks Records Part IV*.

<sup>40</sup> A. G. Grimwade *et al.*, *Treasures of a London Temple* (London, 1951).

<sup>41</sup> The catalogue of this exhibition appeared as *Catalogo de la Exposicion Bibliografica Sefardi Mundial* (Biblioteca Nacional de Madrid, 1959).

landmark in the rehabilitation of Spanish Jewry encouraged by Franco in the post-war period, and for his part in this project Barnett was offered a Spanish decoration in the form of the order of Alfonso the Wise, but because of his status as a British public servant he was unable to accept it. Another important event in Spain during this period was the First Symposium of Sephardi Studies, held in Madrid in 1962, and on this auspicious occasion Barnett delivered an opening address. This conference was held under the aegis of the World Sephardi Federation, of which he was an active member. With his international reputation as a scholar he brought welcome academic support to that body. He persuaded them, together with the Memorial Foundation for Jewish Culture, to support the publication of a series of essays in which, to use Barnett's own words, 'the distinctive contribution of the Sephardi Jews, either to Judaism and the Jewish people as a whole, or to the countries which gave them hospitality and in which they were reared, should be described'. The first volume, which Barnett edited, appeared in 1971.<sup>42</sup> It describes the history of Jewish communities in Spain and Portugal. Due to circumstances beyond his control, 18 years were to elapse before the appearance of the second volume<sup>43</sup> devoted to the history of Sephardi Communities throughout the world after the expulsion of Jews from Spain in 1492. Not only did Barnett solicit contributions for this volume, which he edited together with Walter Schwab, but he also himself contributed an interesting article on 'The Sephardim of England'.

Barnett was a Vice-Chairman of the Jewish Museum in London, and he edited the catalogue of the museum's collection,<sup>44</sup> a sumptuous publication with more than 200 plates, and himself contributed to the volume, collaborating in the sections on 'bookplates' and 'medals and seals' and writing about inscriptions himself. For Barnett, this handsome book was largely a labour of love, particularly as the Jewish Museum had been founded in 1932 by Wilfred Samuel (under the presidency of Sir Robert Waley-Cohen) and this catalogue is dedicated to his memory.

Throughout his life Barnett was an active member of the Jewish Historical Society of England, which he served with distinction as Vice-President and from 1959–61 as President. He contributed a number of

<sup>42</sup> R. D. Barnett (ed.), *The Sephardi Heritage: Essays on the History and Cultural Contribution of the Jews of Spain and Portugal*, vol. 1: *The Jews in Spain and Portugal before and after the expulsion of 1492* (London, 1971).

<sup>43</sup> R. D. Barnett & W. M. Schwab (eds), *The Sephardi Heritage*, vol. 2: *The Western Sephardim* (Grendon, Northants, 1989).

<sup>44</sup> *Catalogue of the Permanent and Loan collections of the Jewish Museum London* (London, 1974).

important articles to the *Transactions* and *Miscellanies* of the Society, often drawing on his work on the Bevis Marks archives, and it was appropriate that the Jewish Historical Society should honour him with a volume originally intended as a Festschrift but ultimately published in his memory.<sup>45</sup> Barnett's principal concern was with Anglo-Sephardi history in the 18th century, but he extended his interests to include, for example, accounts of contacts between the great diarist Samuel Pepys and the Congregation of Spanish and Portuguese Jews<sup>46</sup> and the career of his namesake Richard Barnett (no relation), an Anglo-Jewish sailor who had fought at the Battle of the Nile in 1798.<sup>47</sup>

At the time of R. D. Barnett's death, two major projects were outstanding but are moving slowly towards completion. The first is a publication of tombstone inscriptions from Jewish burial grounds in Jamaica. Photographs of these tombstones were supplied to Barnett by the late Philip Wright, and he organized transcriptions of them. The epitaphs are in Spanish, Portuguese, Hebrew and occasionally English, and span a period of about two centuries, from 1672–1880. The volume treats almost 1500 inscriptions from 11 different burial grounds. Needless to say, it is of interest not only for genealogists but is also important for the history of the settlement of Sephardi Jews in Jamaica and the history of the various communities. The work will also be important as a historical record, as the tombstones have suffered further deterioration since the photographs were taken.

He was also in the process of organizing a new edition of the Portuguese Inquisition records of Lisbon, Coimbra and Evora. These records, dating from the 16th–18th centuries, contain lists of people interrogated by the Inquisition, with the offences they are accused of, the punishments meted out, and so on. Marranos, or crypto-Jews, people of Jewish faith who had supposedly converted to Catholicism, figure largely in these records. It was Barnett's intention that they should be published in three volumes, with detailed indices which would include personal names, occupations and offences. These are being compiled by Joy Oakley.

Not surprisingly, Barnett's extensive academic work and his high public profile resulted in a string of honours coming his way. He was elected a Fellow of the Society of Antiquaries as early as 1951, with Wilfred Samuel presenting him with a lifelong subscription to the Society. Then in 1958 the University of Cambridge awarded him the degree of D.Litt in recognition

<sup>45</sup> *Transactions of the Jewish Historical Society of England*, 29 (1982–6). This volume also contains a list of Barnett's publications on Judaica (pp. xvii–xx).

<sup>46</sup> *Transactions of the Jewish Historical Society*, 29 (1982–6), 27–33.

<sup>47</sup> *The Mariner's Mirror*, 71 (1985), 185–200.

of his *Catalogue of Nimrud Ivories* and various articles. In 1962 he was elected a Fellow of the British Academy (Section 10, archaeology). Also in 1962 he was appointed a Corresponding Member of the German Archaeological Institute, and in 1966 he was elected an Honorary Member of the Israel Exploration Society. He was also a Corresponding Member of the Greek Archaeological Society. At the end of his British Museum career, in 1974, he was created CBE.

After his retirement, R. D. Barnett was appointed visiting Professor at the Hebrew University of Jerusalem for 1974–5. He lectured in Jerusalem on Phoenician ivories, Assyrian palace reliefs and Anatolian archaeology, and the lectures on ivories were repeated to the Department of Maritime Studies in Haifa University. In due course, these lectures grew into what some believe to be Barnett's best book, a masterly study of ancient ivories with the emphasis on the Near East that was published in the *Qedem* series.<sup>48</sup> But, although he enjoyed being in Israel Barnett missed London, and was pleased to return home, via Turkey, in the spring of 1975. He remained active throughout his retirement, working on his various publications and occasionally travelling abroad, to Israel and to conferences such as the Phoenician Conference in Rome in 1979. He made several visits to Malta and, through the agency of Fr John Azzopardi, became interested in the inquisition archives in the Cathedral Museum in Medina. These archives were in a poor state of order and preservation, and with his characteristic determination and energy R. D. Barnett arranged for appropriate specialists to advise on their storage and conservation. It was a particular pleasure for Barnett when in 1979 the Israel Museum conferred on him the Percia Schimmel Award for 'Distinguished Contribution to Archaeology in Eretz Israel and the Lands of the Bible', with the presentation being made by the President of Israel, Itzhak Navon. Then, in 1984, archaeological friends and colleagues presented him with a special number of *Anatolian Studies* in honour of his 75th birthday.<sup>49</sup> But, by and large retirement did not come easily to Barnett and he found it difficult to adjust to a life out of the limelight. In the prime of life he had very much enjoyed being at the centre of events, making decisions and meeting people, and these activities he sorely missed. Nevertheless, he was able, between working on major projects such as the Sculptures of Sennacherib and the Balawat Gates, to find a good deal of enjoyment in writing articles on unusual subjects that had interested him for many years, such as corn-dollies and polydactylism.<sup>50</sup> He also had more opportunity to indulge his

<sup>48</sup> *Ancient Ivories in the Middle East*, Qedem 14 (Jerusalem, 1982).

<sup>49</sup> *Anatolian Studies*, 33 (1983).

<sup>50</sup> See n. 2 on p. 18.

passion for music, particularly opera. For a few months before his death, while he was again in Israel, he had been working on an autobiography, but sadly this project was not well advanced. His last illness, which started in Israel and necessitated an emergency return to London, was fortunately not prolonged and he died in the Royal Free Hospital, Hampstead, on 27 July 1986. He was laid to rest in the Sephardi Cemetery in Hoop Lane, Golders Green.

It is a fitting tribute to R. D. Barnett's memory that two lecture series have been established in his honour. The first is jointly sponsored by four organizations, the Spanish and Portuguese Jews' Congregation, the Jewish Historical Society of England, the Friends of the Jewish Museum and the Anglo-Israel Archaeological Society. Annual lectures have an archaeological or a Jewish theme in alternate years. Then, the Royal Asiatic Society has also set up a series of Richard Barnett Memorial Lectures. In addition, the Anglo-Israel Archaeological Society has established a Richard Barnett Memorial Travel Award to be awarded from time to time to a postgraduate archaeology student.

To complete the picture, it is appropriate to record that after Barnett's death his archaeological notes and records came back to the British Museum, which was always his spiritual home, and a selection of books from his library was presented to the Department of Antiquities in the Rockefeller Museum in Jerusalem.

JOHN CURTIS

## Appendix

A full bibliography of R. D. Barnett's archaeological publications up to the end of 1982 is given in *Anatolian Studies*, 33 (1983), 219–29. To this should now be added the following:

- 'Austen Henry Layard', *Reallexikon der Assyriologie*, 6 (1983), 517–18.
- 'From Ivritz to Constantinople : a study in bird-headed swords', in R. M. Boehmer & H. Hauptmann (eds), *Beiträge zur Altertumskunde Kleinasien: Festschrift für Kurt Bittel* (Mainz am Rhein, 1983), pp. 59–74.
- 'Phoenician and Punic arts and handicrafts: some reflections and notes', *Atti del I Congresso Internazionale di Studi Fenici e Punici*, vol. 1 (Rome, 1983), pp. 19–26.
- 'Lachish, Ashkelon and the camel: a discussion of its use in southern Palestine', in J. N. Tubb (ed.), *Palestine in the Bronze and Iron Ages: Papers in honour of Olga Tufnell* (London, 1985) pp. 15–30.
- 'Ashurbanipal's feast', *Eretz-Israel*, 18 (1985), 1–6.



- 'The Burgon *lebes* and the Iranian winged horned lion', in M. Kelly-Buccellati *et al.* (eds), *Insight through Images: Studies in honour of Edith Porada* (Malibu, 1986), pp. 21–7.
- 'Sirens and Rephaim', in J. V. Canby *et al.* (eds), *Ancient Anatolia: Essays in honour of Machteld J. Mellinck* (Madison & London, 1986), pp. 112–20.
- 'Six fingers in art and archaeology', *Bulletin of the Anglo-Israel Archaeological Society* 6 (1986–7), 5–12.
- Tharros* (London, 1987) (edited with C. Mendleson).
- 'William Kennett Loftus', *Reallexikon der Assyriologie*, 7 (1987), 102–3.
- 'The serpent-headed tripod base', *Eretz-Israel*, 19 (1987), p. 1.
- 'From Arad to Carthage: harvest rites and corn-dollies', *Eretz-Israel*, 20 (1989), 1–11.