

feet. We, the editors, feel that every major subject that Dr. Nibley has encompassed in his vast learning and scholarly production is represented here by at least one article, or by an outstanding expert in that field. The table of contents lists papers on subject areas that include the Bible and the ancient Near East, early and Eastern Christianity and formative Judaism, aspects of kingship and the sacred, the religion and society of Asia, the Classics, scriptures of the Latter-day Saints, and modern themes dealing with religion, literature, and society. We are especially proud of the many papers included here by world-renowned scholars, including Drs. Aziz Atiya (now regrettably deceased), James Charlesworth, Cyrus Gordon, Jacob Milgrom, Jacob Neusner, and Raphael Patai, whose papers attest to the wide respect in which Dr. Nibley's work, as well as his personal example, is held. Finally, depending on how one counts these things, we can say that there are represented in the volumes the second or the third generations of Nibley's influence. As editors and publishers, we wish to state that the opinions cited in the various articles are those of the authors and do not necessarily coincide with those of our own.

Five possessions did the Holy One, blessed be he, set aside for himself in this world, to wit: Torah, one possession; the Heavens and the Earth, another possession; Abraham, another possession; Israel, another possession; the Temple, another possession. (*The Living Talmud*, 238.)

John M. Lundquist
New York City
November 21, 1989

Hugh Winder Nibley: Bibliography and Register

Compiled by Louis Midgley
Brigham Young University, Provo, Utah

The Collected Works of Hugh Nibley are currently being published by Deseret Book and the Foundation for Ancient Research and Mormon Studies. Nine volumes of this series have been published to date. Its editors have been especially helpful in assembling this bibliography, which remains, however, incomplete and tentative, even though efforts have been made to locate, assemble, and register, as fully and accurately as possible, Nibley's published and unpublished works. The materials to be included in *The Collected Works of Hugh Nibley* are being carefully checked and editorially revised. That process includes exhaustive footnote checking and, where necessary, the correction of both quoted materials and citations. As approved or requested by Nibley, slight adjustments in context are being made. Nibley and his wife Phyllis read and approve the galleys.

In addition to the nine volumes registered in this bibliography, additional volumes are nearing publication, are under preparation, or are projected. These will include at least the following:

(A) a reformatted edition of *The Message of the Joseph Smith Papyri: An Egyptian Endowment* (to be edited by Stephen D. Ricks);

(B) a volume on Joseph Smith, tentatively entitled *Defending the Joseph Smith Story with Scholarship and Satire*,

which will contain *No Ma'am, That's Not History; Sounding Brass; The Myth Makers*; and other related items (to be edited by David J. Whittaker);

(C) a new edition of *Abraham in Egypt* (to be edited by Gary P. Gillum);

(D) a volume containing a collection of Nibley's contributions to the discussion of the Pearl of Great Price (to be edited by Gary P. Gillum);

(E) a volume or volumes containing Nibley's work on ancient history, including his treatments of ancient statecraft, rhetoric, religion, and competing claims to wisdom (to be edited by Stephen D. Ricks);

(F) a volume containing Nibley's personal items such as letters, interviews, autobiographical materials, poems, and so forth;

(G) a volume on the hypocephalus [Facsimile No. 2 in the Pearl of Great Price];

(H) a volume containing a transcript of lectures given by Nibley in a class he taught on the Pearl of Great Price, with citations supplied (to be edited by Stephen E. Robinson);

(I) a volume to be titled "*Beyond the Ignorant Present*": *Temple and Cosmos* (to be edited by Don E. Norton);

(J) a volume to be titled *The Vital Three: Environment, Politics, and Education* (to be edited by Don E. Norton); and

(K) a volume containing a comprehensive, annotated register of his works, as well as a comprehensive index (to be edited by Gary P. Gillum).

Some additional volumes may be necessary to conclude the project. An effort has been made to indicate exactly where it is currently anticipated that the items registered in this bibliography, which are being published or reprinted, are to appear in the collected works.

Anyone possessing or knowing of correspondence by, with, or concerning Hugh Nibley, or other materials such as unpublished manuscripts, transcripts of addresses, or

sound recordings of courses, public addresses, lessons, and lectures is invited to contact either Gary P. Gillum, Ancient Studies Archivist handling Nibley materials for the Harold B. Lee Library at Brigham Young University, or the compiler of this bibliography.

Valuable assistance in preparing this bibliography was provided in various ways by John Gee, Gary P. Gillum, Alan Goff, Fran Clark Hafen, Terry Jeffress, Gary F. Novak, Shirley Smith Ricks, Robert F. Smith, James V. Tredway, Melinda Vail, and John W. Welch, though they are, of course, not responsible for any of its deficiencies. The compiler is responsible for the annotations.

ABBREVIATIONS

Professional Periodicals

APSR	<i>The American Political Science Review</i>
BYUS	<i>Brigham Young University Studies</i>
CJ	<i>The Classical Journal</i>
CH	<i>Church History</i>
DJMT	<i>Dialogue: A Journal of Mormon Thought</i>
JQR	<i>Jewish Quarterly Review</i>
RQ	<i>Revue de Qumran</i>
TH	<i>The Historian</i>
VC	<i>Vigiliae Christianae</i>
WS	<i>Western Speech</i>
WPQ	<i>Western Political Quarterly</i>

Periodicals Published by The Church of Jesus Christ of Latter-day Saints

IE	<i>The Improvement Era</i>
MS	<i>Millennial Star</i>
NE	<i>The New Era</i>
Ens	<i>Ensign</i>
Ins	<i>The Instructor</i>

Other Abbreviations

BYU	Brigham Young University
CWHN	<i>The Collected Works of Hugh Nibley</i>
F.A.R.M.S.	Foundation for Ancient Research and Mormon Studies
RSC	Religious Studies Center, at Brigham Young University
s.s.	single space
d.s.	double space

CATEGORIES OF REGISTERED MATERIALS

Books, monographs, and pamphlets
 Articles in professional publications
 Articles in nonprofessional publications
 Book reviews
 Prefaces
 Introductions to books
 Manuscripts of addresses
 Duplicated papers
 Open letters (or widely circulated correspondence)
 Articles in newspapers
 Transcripts of talks or courses
 Interviews
 Secondary materials concerning Nibley

PUBLICATIONS**1926**

- "Of Birthdays." *IE* 29/8 (June 1926): 743.
A poem, written when Nibley was 16, for his grandmother.
To be included in F of the *CWHN*.
- "The Freight Train." *Lyric West* 5/5 (1926): 171.
To be included in the F of the *CWHN*.

1927

- "Two Stars." In *Anthology of Student Verse, for 1925*, edited by Snow Longley. Los Angeles: Los Angeles High School, 1927. 10-12.
To be included in F of the *CWHN*.

1939

- "The Roman Games as a Survival of an Archaic Year-Cult." Ph.D. diss., University of California, Berkeley, 1939. 249p.; bibliography: 236-49.

Nibley's dissertation was completed and approved by December 1938. The library at the University of California at Berkeley catalogued the dissertation in early 1939.

1942

- "New Light on Scaliger." *CJ* 37/5 (February 1942): 291-95.
To be included in E of the *CWHN*.

1945

- "Basic Arabic Root System." Compiled in Compiègne, France [at the end of World War II] using J. G. Mava, *Arabic-English Dictionary for the Use of Students* (Beirut: Catholic University Press, 1921). 32p., s.s., unpublished handwritten manuscript.

- "Sparsiones." *CJ* 40/9 (June 1945): 515-43.
To be included in E of the *CWHN*.

1946

- *No Ma'am, That's Not History: A Brief Review of Mrs. Brodie's Reluctant Vindication of a Prophet She Seeks to Expose*. Salt Lake City: Bookcraft, 1946. 62p. [Subsequently reissued without changes at various times.]

This is a short, witty reply to Fawn M. Brodie's *No Man Knows My History: The Life of Joseph Smith, the Mormon Prophet*, 2d ed., rev. and enlarged (New York: Knopf, 1945; 1971). Nibley's response to Brodie signaled to the Saints that there was still room for a nonnaturalistic account of Joseph Smith's prophetic claims and revelations. Cultural Mormons who celebrated a new enlightenment with the appearance of Brodie's treatment of Joseph Smith and the Book of Mormon were often troubled by what they considered Nibley's flippant response to Brodie. Opposition to his views has also been a common feature of the secular, revisionist element in the so-called New Mormon History, which has tended to see in Brodie's account of Joseph Smith the beginning or basic outline of an acceptable naturalistic account of

Mormon things. Commenting on the reception of Fawn Brodie's biography of Joseph Smith, Thomas G. Alexander claims that "perhaps no book in recent years has evinced more comment." He then contrasted "the scholarly Marvin Hill's" two reviews of Brodie's biography of Joseph Smith (*DJMT* 7/4 [Winter 1972]: 72-85; *CH* 43/1 [March 1974]: 78-96) with "the rather outrageous Hugh Nibley's *No Ma'am That's Not History*. . . ." See Thomas G. Alexander, "The Place of Joseph Smith in the Development of American Religion: A Historiographical Inquiry," *Journal of Mormon History* 5 (1978): 3-17, at 10, n. 9.

The bibliographer-historian Dale L. Morgan, who provided Fawn Brodie with considerable assistance with both the contents and style of her biography of Joseph Smith, described Nibley's pamphlet as "something of a slapstick performance, and the irony of it is, Nibley . . . is much more intoxicated with his own language than you, the 'glib English major,' are." See Morgan's letter to Fawn Brodie, dated June 9, 1946, in *Dale Morgan on Early Mormonism: Correspondence & A New History*, edited by John P. Walker (Salt Lake City: Signature Press, 1986), 125. Tertius Chandler, a dilettantish polymath and friend of Morgan, included a polemic against Nibley's pamphlet in *Chandler's Half-Encyclopedia* ([Dedham, MA]: privately printed, 1956), 662-79. (The entry is entitled "The Controversy over Joseph Smith" and is dated July 14, 1952; it was extended to include other LDS responses to Brodie's biography of Joseph Smith in "The Controversy over Joseph Smith—Part II," dated September 1, 1952, 675-79). BYU Special Collections has a primitive typescript version of Chandler's "The Controversy over Joseph Smith," dated September 1, 1952, 22p.

To be included in B of the *CWHN*.

1948

- Review of *Our Book of Mormon*, by Sidney B. Sperry. *IE* 51/1 (January 1948): 42.

- "The Book of Mormon as a Mirror of the East." *IE* 51/4 (April 1948): 202-4, 249-51. Reprinted, without illustrations, in the *IE* 73/11 (November 1970): 115-20, 122-25.

The earliest version of Nibley's theory that a portion of the meaning and the historical authenticity of the Book of Mormon can be uncovered and tested by drawing upon the literary remains of the Near East. This essay contains Nibley's initial speculation on possible links between Book of Mormon names and Egyptian etymologies. The series drew the attention of Wesley Walters, who drafted a statement concerning its contents, a statement which was signed by William F.

Albright in 1949. Since that time the Reverend Walters has been an anti-Mormon polemicist.

Essentially included in *Lehi in the Desert; The World of the Jaredites; There Were Jaredites*, vol. 5 of the *CWHN* (Salt Lake City: Deseret Book and F.A.R.M.S., 1988), 25-42.

- "Baptism for the Dead in Ancient Times." A series of articles in the *IE*.

1. "Part I." 51/12 (December 1948): 786-88, 836-38.

1949

- "Baptism for the Dead in Ancient Times." A series of articles in the *IE*, continued.

2. "Part II." 52/1 (January 1949): 24-26, 60.

3. "Part III." 52/2 (February 1949): 90-91, 109-10, 112.

4. "Part IV." 52/3 (March 1949): 146-48, 180-83.

5. "The Dilemma: Part V—Conclusion." 52/4 (April 1949): 212-14.

Reprinted in *Mormonism and Early Christianity*, vol. 4 of the *CWHN* (Salt Lake City: Deseret Book Company and F.A.R.M.S., 1987), 100-167.

Portions of Nibley's position on baptism for the dead were briefly described and then rejected by Bernard M. Foschini, in "Those Who Are Baptized for the Dead," I Cor. 15:29," *Catholic Biblical Quarterly* 13/1 (1951): 52-55, 70-73. Foschini offered a treatment of the language used by Paul and tried to explain away his apparent reference to baptism for the dead in a 96-page series appearing in five numbers of the *Catholic Biblical Quarterly* 12/3, 4 (July, October 1950): 260-76, 379-88; 13/1, 2, 3 (January, April, July 1951): 46-79, 172-98, 278-83.

- "The Arrow, the Hunter, and the State." *WPQ* 2/3 (1949): 328-44.

A study of the role of the marked arrow and related practices, institutions, and beliefs in founding and maintaining ancient regimes.

To be included in E of the *CWHN*.

1950

- "Lehi in the Desert." A series of articles in the *IE*.

1. "Part I." 53/1 (January 1950): 14-16, 66-72.

2. "Part II." 53/2 (February 1950): 102-4, 155-59.

3. "Part III." 53/3 (March 1950): 200-202, 222, 225-26, 229-30.

4. "Part IV." 53/4 (April 1950): 276-77, 320-26.

5. "Part V." 53/5 (May 1950): 382-84, 448-49.

6. "Part VI." 53/6 (June 1950): 486-87, 516-19.

7. "Part VII." 53/7 (July 1950): 566-67, 587-88.

8. "Part VIII." 53/8 (August 1950): 640-42, 670.

9. "Part IX." 53/9 (September 1950): 706-8, 744.

10. "Part X." 53/10 (October 1950): 804-6, 824, 826, 828, 830.

Reprinted, without illustrations, as the first half of *Lehi in the Desert and the World of the Jaredites* (1952); and reprinted, with illustrations, in *Lehi in the Desert; The World of the Jaredites; There Were Jaredites*, vol. 5 of the CWHN (Salt Lake City: Deseret Book and F.A.R.M.S., 1988), 1-149.

• "The Christmas Quest." MS 112/1 (January 1950): 4-5.

Nibley briefly looked into the question of whether it is possible that the bewildering profusion of Christmas observances might contain, among other things, a latent longing for the gospel of Jesus Christ.

To be included in F of the CWHN.

1951

• Review of *The Ancient World*, by Joseph W. Swain. TH 13/1 (Spring 1951): 79-81.

To be included in E of the CWHN.

• "The Hierocentric State." WPQ 4/2 (1951): 226-53.

A study of the role of ritual centers and kingship in ancient regimes.

To be included in E of the CWHN.

• "The World of the Jaredites." A series of articles in the IE.

These articles were written in the form of expository letters to a fictitious "Professor F."

1. "Part I." 54/9 (September 1951): 628-30, 673-75.

2. "Part II." 54/10 (October 1951): 704-6, 752-55.

3. "Part III." 54/11 (November 1951): 786-87, 833-35.

4. "Part IV." 54/12 (December 1951): 862-63, 946-47.

1952

• "The World of the Jaredites." A series of articles in the IE, continued.

5. "Part V." 55/1 (January 1952): 22-24.

6. "Part VI." 55/2 (February 1952): 92-94, 98, 100, 102, 104-5.

7. "Part VII." 55/3 (March 1952): 162-65, 167-68.

8. "Part VIII." 55/4 (April 1952): 236-38, 258, 260-65.

9. "Part IX." 55/5 (May 1952): 316-18, 340, 342, 344, 346.

10. "Part X." 55/6 (June 1952): 398-99, 462-64.

11. "Conclusion." 55/7 (July 1952): 510, 550.

Reprinted as the second half of *Lehi in the Desert and the World of the Jaredites* (1952); and reprinted in *Lehi in the Desert; The World of the*

Jaredites; There Were Jaredites, vol. 5 of the CWHN (Salt Lake City: Deseret Book and F.A.R.M.S., 1988), 151-282.

• Review of *History of Syria: Including Lebanon and Palestine*, by Philip K. Hitti. WPQ 5/2 (June 1952): 312-13.

To be included in E of the CWHN.

• Review of *Near Eastern Culture and Society: A Symposium on the Meeting of East and West*, edited by T. Cuyler Young. WPQ 5/2 (June 1952): 315-16.

To be included in E of the CWHN.

• *Lehi in the Desert and the World of the Jaredites*. Salt Lake City: Bookcraft, 1952. viii, 272p. [The bulk of these materials appeared in the IE between 1950 and 1952. The original illustrations and some other materials were not included in the book.]

Contents:

Foreword: by John A. Widtsoe

Lehi in the Desert

I. The Troubled Orient

II. Men of the East

III. Into the Desert

IV. Desert Ways and Places

V. The City and the Sand

VI. Lehi the Winner

The World of the Jaredites

I. A Twilight World

II. Departure

III. Jared on the Steppes

IV. Jaredite Culture: Splendor and Shame

V. They Take up the Sword

VI. A Permanent Heritage

Appendix

I. East Coast or West Coast?

II. How Far to Cumorah?

Reprinted in 1980, with an index prepared by Gary P. Gillum, and again in 1987, with corrections, full indexing, and with the original illustrations restored, as the first and second parts of *Lehi in the Desert; The World of the Jaredites; There Were Jaredites*, vol. 5 of the CWHN (Salt Lake City: Deseret Book and F.A.R.M.S., 1988), 1-282.

• "Questions on Authority and Passages for Discussion (The Apostasy)." 23p. mimeographed class handout, ca. 1952.

A compendium of passages from the New Testament, from the early fathers of the Church, and from historians of Christian antiquity

on the question of the apostasy. The issues raised in this handout were eventually dealt with systematically in the series that appeared in the *IE* between January and December of 1955 called "The Way of the Church," and also in the essay entitled "The Passing of the Church," *CH* 30/2 (June 1961): 131-54; reprinted in *When the Lights Went Out* (1970), 1-32; and in "The Passing of the Church: Forty Variations on an Unpopular Theme," *BYUS* 16/1 (Autumn 1975): 135-64; and in *Mormonism and Early Christianity*, vol. 4 of the *CWHN* (Salt Lake City: Deseret Book and F.A.R.M.S., 1987), 209-322.

1953

• "The Unsolved Loyalty Problem: Our Western Heritage." *WPQ* 6/4 (1953): 631-57.

An examination of the problem of loyalty in the fourth century, with obvious significance for our own time.

To be included in E of the *CWHN*.

• "The Stick of Judah and the Stick of Joseph." A series of articles in the *IE*.

An examination of the meaning of Ezekiel 37 in relation to the use of tally sticks.

1. "I: The Doctors Disagree." 56/1 (January 1953): 16-17, 38-41.
2. "II: What Were the Sticks?" 56/2 (February 1953): 90-91, 123-27.
3. "Part III." 56/3 (March 1953): 150-52, 191-95.
4. "Part IV." 56/4 (April 1953): 250, 267.
5. "Conclusion." 56/5 (May 1953): 331-32, 334, 336, 338, 341, 343, 345.

[Cf. Lesson (or chapter) XXIV in *An Approach to the Book of Mormon* (1957/1964); and "The Arrow, the Hunter, and the State," *WPQ* 2/3 (1949): 328-44.]

Reprinted in *The Prophetic Book of Mormon*, vol. 8 of the *CWHN* (Salt Lake City: Deseret Book and F.A.R.M.S., 1989), 1-48.

• "Columbus and Revelation," *Ins* 88/10 (October 1953): 319-20.

Reprinted in *The Prophetic Book of Mormon*, vol. 8 of the *CWHN* (Salt Lake City: Deseret Book and F.A.R.M.S., 1989), 49-53.

• "New Approaches to Book of Mormon Study." A series of articles in the *IE*.

1. "Part I: Some Standard Tests." 56/11 (November 1953): 830-31, 859-62.
2. "Part II: Some Standard Tests." 56/12 (December 1953): 919, 1003.

1954

• "New Approaches to Book of Mormon Study." A series of articles in the *IE*, continued.

3. "Part 3." 57/1 (January 1954): 30-32, 41.
4. "Part 4." 57/2 (February 1954): 88-89, 125-26.
5. "Part 5." 57/3 (March 1954): 148-50, 170.
6. "Part 6." 57/4 (April 1954): 232-33, 246, 248-50, 252.
7. "Part 7." 57/5 (May 1954): 308-9, 326, 330.
8. "Part 8." 57/6 (June 1954): 389, 447-48, 450-51.
9. "Conclusion." 57/7 (July 1954): 506-7, 521.

Reprinted in *The Prophetic Book of Mormon*, vol. 8 of the *CWHN* (Salt Lake City: Deseret Book and F.A.R.M.S., 1989), 54-126.

• *Time Vindicates the Prophets*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1954. [Published as 31 separate pamphlets (misnumbered so that no part 20 was presented). These were addresses given over radio station KSL at 9:00 P.M. on the regular Sunday Evening Program of The Church of Jesus Christ of Latter-day Saints.]

1. "How Will It Be When None More Saith 'I Saw'?" March 7, 3p.
2. "A Prophet's Reward." March 14, 4p.
3. "Prophets and Scholars." March 21, 3p.
4. "The Prophets and the Scriptures." March 28, 3p.
5. "Prophecy and Tradition." April 11, 3p.
6. "Easter and the Prophets." April 18, 4p.
7. "Prophecy and Office." April 25, 4p.
8. "Prophets and Crisis." May 2, 4p.
9. "Prophets and Preachers." May 9, 4p.
10. "Prophets and Philosophers." May 16, 4p.
11. "Prophets and Creeds." May 23, 4p.
12. "Two Ways to Remember the Dead." May 30, 4p.
13. "The Prophets and the Plan of Life." June 6, 4p.
14. "The Prophets and the Search for God." June 20, 4p.
15. "Prophets and Martyrs." June 27, 4p.
16. "The Ancient Law of Liberty." July 4, 4p.
17. "Prophets and Gnostics." July 11, 4p.
18. "The Schools and the Prophets." July 18, 4p.
19. "A Prophetic Event." July 25, 4p.
21. "St. Augustine and the Great Transition." August 1, 4p.
22. "A Substitute for Revelation." August 8, 4p.
23. "Prophets and Mystics." August 15, 4p.
24. "Rhetoric and Revelation." August 22, 4p.
25. "Prophets and Miracles." August 29, 4p.
26. "The Book of Mormon as a Witness." September 5, 4p.
27. "Prophets and Reformers." September 12, 4p.
28. "The Prophets and the Open Mind." September 19, 4p.
29. "Prophets and Ritual." September 26, 3p.

30. "The Church of the Prophets." October 10, 4p.

31. "Prophets and Glad Tidings." October 17, 4p.

• *The World and the Prophets*. Salt Lake City: Deseret Book, 1954. 250p. [This is a collection of addresses originally given over station KSL on the Sunday Evening Program at 9:00 P.M. from March to October 1954.]

Contents (the number of the corresponding radio address is given in parentheses):

1. "How Will It Be When None More Saith 'I Saw'?" (1)
2. "A Prophet's Reward" (2)
3. "Prophets and Preachers" (9)
4. "Prophets and Scholars" (3)
5. "Prophets and Philosophers" (10)
6. "Prophets and Creeds" (11)
7. "Prophets and the Search for God" (14)
8. "Prophets and Gnostics" (17)
9. "The Schools and the Prophets" (18)
10. "St. Augustine and the Great Transition" (21)
11. "A Substitute for Revelation" (22)
12. "Prophets and Mystics" (23)
13. "Rhetoric and Revelation" (24)
14. "Prophets and Reformers" (27)
15. "The Prophets and the Open Mind" (28)
16. "Prophets and Miracles" (25)
17. "Prophets and Ritual" (29)
18. "Faster and the Prophets" (6)
19. "Two Ways to Remember the Dead" (12)
20. "Prophets and Martyrs" (15)
21. "The Ancient Law of Liberty" (16)
22. "Prophets and Crisis" (8)
23. "The Prophets and the Scriptures" (4)
24. "The Book of Mormon as a Witness" (26)
25. "Prophecy and Tradition" (5)
26. "The Prophets and the Plan of Life" (13)
27. "A Prophetic Event" (19)
28. "Prophecy and Office" (7)
29. "What Makes a True Church" (30)
30. "Prophets and Glad Tidings" (31)

Index

Reprinted as 2d "enlarged ed." in 1962, and also in a 3d ed., with additions and corrections, as *The World and the Prophets*, vol. 3 of the CWHN (Salt Lake City: Deseret Book and F.A.R.M.S., 1987), xii, 333p.

In addition, "Two Ways to Remember the Dead" is reprinted in *Understanding Death*, edited by Brent Barlow (Salt Lake City: Deseret Book, 1979), 189-96.

1955

• "Do Religion and History Conflict?" In *Great Issues Forum*, Series 2: Religion, No. 5 (Salt Lake City: University of Utah, Extension Division, 1955), 22-39.

This is the published version of the first of several exchanges between Nibley and Sterling M. McMurrin. The exchange was held on March 23, 1955, under the sponsorship of the Department of Philosophy at the University of Utah. McMurrin's address, "Religion and the Denial of History," is published on pp. 5-21, although Nibley spoke first.

To be included in I of the CWHN.

• "The Way of the Church." A series of articles in three parts in the *IE*. [This series was to have been continued but was actually abandoned. The materials were eventually used in "The Passing of the Church," *CH* 30/2 (June 1961): 131-54; reprinted in *When the Lights Went Out* (1970), 1-32; in *BYUS* 16/1 (Autumn 1975): 139-64; and in *Mormonism and Early Christianity*, vol. 4 of the CWHN (Salt Lake City: Deseret Book and F.A.R.M.S., 1987), 209-322.]

"The Way of the Church—I":

1. "Controlling the Past (A Consideration of Methods)." 58/1 (January 1955): 20-22, 44-45.

2. "Controlling the Past." 58/2 (February 1955): 86-87, 104, 106-7.

3. "Controlling the Past: Part III." 58/3 (March 1955): 152-54, 166, 168.

4. "Controlling the Past: Part IV." 58/4 (April 1955): 230-32, 258, 260-61.

5. "Controlling the Past: Part V." 58/5 (May 1955): 306-8, 364-66.

6. "Controlling the Past: Part VI." 58/6 (June 1955): 384-86, 455-56.

"The Way of the Church—II":

7. "Two Views of Church History." 58/7 (July 1955): 502-4, 538.

8. "Two Views of Church History: Part II." 58/8 (August 1955): 570-71, 599-600, 602-6.

9. "Two Views of Church History: Part III." 58/9 (September 1955): 650-53.

10. "Two Views of Church History: Part IV." 58/10 (October 1955): 708-10.

"The Way of the Church—III":

11. "The Apocalyptic Background, I: The Eschatological Dilemma." 58/11 (November 1955): 817, 835-38, 840-41.

12. "The Apocalyptic Background, II: The Eschatological Dilemma." 58/12 (December 1955): 902-3, 968.

1956

• "Victoriosa Loquacitas: The Rise of Rhetoric and the Decline of Everything Else." *WS* 20/2 (Spring 1956): 57-82.

A study of the rhetoric of the second Sophistic movement and its influence on politics and culture generally, with obvious significance for our own time because of the remarkable parallel developments in the current world of politics, business, and education.

To be included in E of the *CWHN*.

• Review of *The Torment of Secrecy: The Background and Consequences of American Security Policies*, by Edward A. Shils. *APSR* 50/3 (September 1956): 887-88.

To be included in E of the *CWHN*.

• "More Voices from the Dust." *Ins* 91/3 (March 1956): 71-72, 74. Some brief references to the Dead Sea Scrolls.

Reprinted in *Old Testament and Related Studies*, vol. 1 of the *CWHN* (Salt Lake City: Deseret Book and F.A.R.M.S., 1986), 239-44.

• "Historicity and the Bible." Typed transcript of an address given to the seminary and institute faculty at BYU on June 19, 1956.

Reprinted in *Old Testament and Related Studies*, vol. 1 of the *CWHN* (Salt Lake City: Deseret Book and F.A.R.M.S., 1986), 1-19.

• "There Were Jaredites." A series of articles in the *IE*.

1. "There Were Jaredites." 59/1 (January 1956): 30-32, 58-61.

2. "I: Egypt Revisited." 59/2 (February 1956): 88-89, 106, 108.

3. "II: Egypt Revisited." 59/3 (March 1956): 150-52, 185-87.

4. "III: Egypt Revisited." 59/4 (April 1956): 244-45, 252-54, 258.

5. "IV: Egypt Revisited." 59/5 (May 1956): 308-10, 334, 336, 338-40.

6. "V: Egypt Revisited." 59/6 (June 1956): 390-91, 460-61.

7. "The Babylonian Background, I." 59/7 (July 1956): 509-11, 514, 516.

8. "The Babylonian Background, II." 59/8 (August 1956): 566-67, 602.

9. "The Shining Stones—Continued." 59/9 (September 1956): 630-32, 672-75.

10. "Epic Milieu in the Old Testament." 59/10 (October 1956): 710-12, 745-51.

11. "'Our Own People.'" 59/11 (November 1956): 818-19, 857-58.

12. "Our Own People—Continued." 59/12 (December 1956): 906-7.

1957

• "There Were Jaredites." A series of articles in the *IE*, continued.

13. "Our Own People—Continued." 60/1 (January 1957): 26-7, 41.

14. "Our Own People—Concluded." 60/2 (February 1957): 94-95, 122-24.

Reprinted as part three of *Lehi in the Desert; The World of the Jaredites; There Were Jaredites*, vol. 5 of the *CWHN* (Salt Lake City: Deseret Book and F.A.R.M.S., 1988), 283-454.

• *An Approach to the Book of Mormon*. Salt Lake City: Council of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints, 1957/Salt Lake City: Deseret Book, 1964. xvi, 416p. (xxii, 416p.).

This book was originally published as the lesson manual for the Melchizedek Priesthood quorums of The Church of Jesus Christ of Latter-day Saints. The 2d ed. contains a new preface by Hugh Nibley and one new chapter (entitled "Strange Ships and Shining Stones"), and it deletes the questions originally appended to each chapter; hence the pagination differs in the two editions. Reprinted as *An Approach to the Book of Mormon*, vol. 6 of the *CWHN*, 3d ed. (Salt Lake City: Deseret Book and F.A.R.M.S., 1988).

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An Approach to the Book of Mormon was mentioned by Marvin S. Hill in an essay entitled "The Historiography of Mormonism," *CH* 28/4 (December 1959): 418-26. Hill seems to have preferred to account for the Book of Mormon with what he called "the Smith hypothesis," which is the attempt to understand the Book of Mormon as a product of Joseph's presumably fertile imagination coupled to an unusual responsiveness to his own environment. Hill introduced his comments on Nibley's work by observing that the conflict between Gentiles and the Latter-day Saints is also evident among historians, who are "generally divided into two distinct groups, forging a cleavage of sentiment which is evident in the debates over the origin of the Book of Mormon" (418). According to Hill, the issue "of primary importance is the nature of that unique American scripture, the Book of Mormon. Acclaimed by the faithful as a sacred history of a Christian people in ancient America, the book has been labeled a fraud by non-believers." "The case for the Latter-day Saints," Hill acknowledged, "has been stated often, but with no greater sophistication than that exhibited by Hugh Nibley of Brigham Young University in his *Approach to the Book of*

Mormon (1957). He reviews the culture of the ancient Near East to find that in theme, the details of its narrative, and its use of place and proper names the Book of Mormon is authentic. He states that the marks of genuine antiquity in the record could not have been imitated by anyone in 1830. However intimate his knowledge of ancient history may be, certain difficulties exist in his argument. He cites many phenomena which seem as much American as they do ancient, and exaggerates the significance of details which are hazy or all but lacking. Invariably he handles his topic in an authoritarian fashion, never indicating that some points may be open to question" (418).

Hill's effort to show that "many phenomena," which Nibley thinks are typical of the ancient Near East, "seem as much American as they do ancient" is supported by citing pp. 140, 202-16, 339, and 348 in Nibley's book. Hill did not indicate what on those pages supports his assertions, and those pages seem to have been drawn almost at random from Nibley's book (see 425, n. 3). Hill disagrees with Nibley's having conceived Lehi as a merchant and also about his drawing parallels between the community at Qumran and "the society described in Alma 23" (see 425, n. 4).

1958

• "The Idea of the Temple in History." MS 120/8 (August 1958): 228-37, 247-49.

Reprinted as *What Is a Temple? The Idea of the Temple in History* (1963 and 1968); and under the title "What Is a Temple?" in *The Temple in Antiquity: Ancient Records and Modern Perspectives*, edited by Truman G. Madsen (Provo: RSC, 1984), 19-37; and in *Mormonism and Early Christianity*, vol. 4 of the *CWHN* (Salt Lake City: Deseret Book and F.A.R.M.S., 1987), 355-90.

• Review of *Stela 5, Izapa*, by M. Wells Jakeman. Provo, 1958. 7p., s.s., ca. 1958.

A critique of Jakeman's claim to have found and interpreted a stone depicting Lehi's dream of the Tree of Life. This can be compared with Jakeman's response to Nibley's treatment of amateur archaeology, which was circulated in the form of a review of Nibley's *An Approach to the Book of Mormon*, in *UAS Newsletter* 40 (March 30, 1957): 1-11. [This was the newsletter of the University Archaeology Society at BYU.] Jakeman's criticisms of Nibley's remarks about archaeology seem to have led to Nibley's review of Jakeman's claims made about a stone presumably depicting Lehi's dream of the Tree of Life, which are called into question in this review.

1959

• "Mixed Voices: A Study in Book of Mormon Criticism." A series of articles in the *IE*:

1. "Kangaroo Court." 62/3 (March 1959): 145-48, 184-87.
2. "Kangaroo Court: Part Two." 62/4 (April 1959): 224-26, 300-301.
3. "Just Another Book? Part One." 62/5 (May 1959): 345-47, 388-91.
4. "Just Another Book? Part Two." 62/6 (June 1959): 412-13, 501-3.
5. "Just Another Book? Part Two, Conclusion." 62/7 (July 1959): 530-31, 565.
6. "The Grab Bag." 62/8 (July 1959): 530-33, 546-48.
7. "What Frontier, What Camp Meeting?" 62/9 (August 1959): 590-92, 610, 612, 614-15.
8. "The Comparative Method." 62/10 (October 1959): 744-47, 759.
9. "The Comparative Method." 62/11 (November 1959): 848, 854, 856.

Reprinted as six chapters in *The Prophetic Book of Mormon*, vol. 8 of the *CWHN* (Salt Lake City: Deseret Book and F.A.R.M.S., 1989), 127-206.

• "Strange Ships and Shining Stones." In *A Book of Mormon Treasury: Selections from the Papers of the Improvement Era*. Salt Lake City: Bookcraft, 1959. 133-51.

See also "There Were Jaredites: Shining Stones," *IE* 59/9 (September 1959): 630-32, 672-75, and cf. *An Approach to the Book of Mormon*, Lesson XXV; and in vol. 6 of the *CWHN* (Salt Lake City: Deseret Book and F.A.R.M.S., 1988), 340-58.

• "Christian Envy of the Temple." A two-part essay in the *JQR*.

A detailed study of the reaction of early Christian writers to the destruction of the temple in Jerusalem.

1. "Christian Envy of the Temple." 50/2 (October 1959): 97-123.

1960

• "Christian Envy of the Temple." Second part of an essay in the *JQR*.

2. "Christian Envy of the Temple." 50/3 (January 1960): 229-40.

Reprinted in *When the Lights Went Out* (1970), 55-58; and in *Mormonism and Early Christianity*, vol. 4 of the *CWHN* (Salt Lake City: Deseret Book and F.A.R.M.S., 1987), 391-434.

• "Nobody to Blame." 8p., s.s., open letter, addressed to "Dear Brother Burgon," dated July 29, 1960, with a cover letter, addressed to "Dear Brother . . ." 1p., dated August 3, 1960.

To be included in J of the *CWHN*.

1961

• "The Liahona's Cousins." *IE* 64/2 (February 1961): 87-89, 104-6, 108-11.

Reprinted in *Since Cumorah*, vol. 7 of the *CWHN* (Salt Lake City: Deseret Book and F.A.R.M.S., 1988).

• "The Boy, Nephi, in Jerusalem." *Ins* 96/3 (March 1961): 84-85.

Reprinted as "The Boy Nephi in Jerusalem," in *The Prophetic Book of Mormon*, vol. 8 of the *CWHN* (Salt Lake City: Deseret Book and F.A.R.M.S., 1989), 207-11.

• "The Passing of the Church: Forty Variations on an Unpopular Theme." *CH* 30/2 (June 1961): 131-54.

Nibley sets out forty arguments for the apostasy as he examines the expectation of early Christian writers of the fading of the Church. Hans J. Hillerbrand wrote a letter protesting Nibley's thesis because, among other reasons, of the possibility that, if widely accepted, Nibley's view would preclude one such as Hillerbrand from continuing to teach what is traditionally known as "Church history." See Hillerbrand, "The Passing of the Church: Two Comments on a Strange Theme," *CH* 30/3 (December 1961): 481-82; and a response to Hillerbrand by Robert M. Grant, "The Passing of the Church: Comments on Two Comments on a Strange Theme," *CH* 30/3 (December 1961): 482-83.

William A. Clebsch, in his "History and Salvation: An Essay in Distinctions," published in a collection of essays entitled *The Study of Religion in Colleges and Universities*, edited by Paul Ramsey and John F. Wilson (Princeton: Princeton University Press, 1970), 40-72, commented on Nibley's arguments for the apostasy in "The Passing of the Church" as follows:

During the early 1960s there arose in the pages of *Church History* a brief but in retrospect fascinating argument, which I will trace briefly. The argument not only revolved around the question of the continuity of the Christian church but also involved a more fundamental question about the very survival of the church through its early history. On the basis of his study of patristic writings, Hugh Nibley scored all church historians since Eusebius for describing rather than questioning the survival of the church through the early centuries. That Nibley took a Mormon's viewpoint on the nascent Christian movement does not make any easier the defense of its identity and continuity against his attack. "By its very definition," he wrote, "church history requires unquestioning

acceptance of the basic proposition that the Church did survive. . . . Church history seems to be resolved never to raise the fundamental question of survival as the only way of avoiding a disastrous answer, and the normal reaction to the question—did the Church remain on earth?—has not been serious inquiry in a richly documented field, but shocking recoil from the edge of an abyss into which few can look without a shudder" (67; also *CWHN* 4:168–69).

Clebsch continues:

An incensed retort from Hans J. Hillerbrand, who confessed that it was to him a "bread and butter" issue, pleaded the Reformers' distinction between the church visible and invisible as the knife Nibley should have used to cut his knot. Further, Hillerbrand proposed the viability of considering church history "as the *history of the interpretation of the Sacred Scriptures*" (Gerhard Ebeling) or as "the *history of the Gospel and its consequences in the world*" (Heinrich Bornkamm). "Or, more simply but quite adequately," according to Hillerbrand, "one can define church history as the *history of Christianity* or the *Christian religion* and avoid thereby the theologically dangerous term 'church'" (68–69; quoting *CH* 30/3 [December 1961]: 481).

According to Clebsch, Robert M. Grant, "at the request of the journal's editors . . . arose to referee the debate." And he admitted that only a Catholic understanding of the Church makes any sense. And he brushed aside Hillerbrand's attempt to slide around the issue by reducing church history to the "history of interpretation," which would turn it into merely the history of ideas, or by talking about the "history of Christianity" or the "history of Christian religion." Albert Outler then settled the issue by assertion, just as Nibley had said that it had always been settled. If we cannot tell the story of church history, Outler held, "then more than the enterprise of church history is at stake, for the Christian faith itself will not long outlive its major premise: God's real presence in human history—past, present, and future" (70). "Indeed, the church historian must assume the survival of his object of investigation." But the assumption of continuity cannot be settled because the "hard data indicate as much discontinuity as continuity in the church" (70).

The tendency, at least since 1960, has been to turn away from the doing of "church" history, and to the doing of "religion," an even more ambiguous and amorphous term. Among some Mormon historians there are signs of a shift from "church" to "religious" history. For example, some effort has been made to place Joseph Smith in the

development of American religion, and even the faithful have been charmed by recent efforts to describe "Mormonism" as "a new religious tradition." "For if it is true that Mormonism represents a new religious tradition, then a narrative of mythic dimensions that relates the origins of that tradition becomes imperative for the true believer," according to Neal E. Lambert and Richard H. Cracroft, in "Literary Form and Historical Understanding: Joseph Smith's First Vision," *Journal of Mormon History* 7 (1980): 40. Jan Shipps later fashioned a book around that bit of speculation. See her *Mormonism: The Story of a New Religious Tradition* (Urbana: University of Illinois Press, 1985).

There has been a tendency, for various reasons, even for Latter-day Saint historians to move away from doing the history of the restoration of the gospel of Jesus Christ and, in that sense, the Church, understood as God's covenant people, toward doing history controlled by questions of a presumed religious development, understood often through sociological and psychological categories. Unwilling to address the issues raised by Nibley, some historians have turned to the study of the Church understood as a political, economic, or cultural institution or artifact, and not as the covenant people of God.

Reprinted in *When the Lights Went Out* (1970), and later in *BYUS* 16/1 (Autumn 1975): 139–64; and in *Mormonism and Early Christianity*, vol. 4 of the *CWHN* (Salt Lake City: Deseret Book and F.A.R.M.S., 1987), 168–208.

• "The Literary Style of the Book of Mormon." *Deseret News*, "Church News," July 29, 1961, 10, 15. Originally a letter addressed to "Dear Mr. _____," dated July 12, 1961.

Circulated under the title "Literary Style of the Book of Mormon Insured Accurate Translation."

Reprinted in *Saints Herald* 108 (October 9, 1961): 968–69, 975; and also in *The Prophetic Book of Mormon*, vol. 8 of the *CWHN* (Salt Lake City: Deseret Book and F.A.R.M.S., 1989), 212–18.

• "Censoring the Joseph Smith Story." A series of articles in the *IE*.

1. "Part I: The Problem." 64/7 (July 1961): 490–92, 522, 524, 526, 528.

2. "Part II: Suppressing the First Vision Story after 1842." 64/8 (August 1961): 577–79, 605–9.

3. "Part III." 64/10 (October 1961): 724–25, 736, 738, 740.

4. "Conclusion." 64/11 (November 1961): 812–13, 865–69.

To be included in B of the *CWHN*.

• *The Myth Makers*. Salt Lake City: Bookcraft, 1961. 293p.

A highly satirical examination of the early criticisms of Joseph Smith.

Contents:

Foreword

Part I. The Crime of Being a Prophet

Part II. Digging in the Dark

Part III. The Greek Psalter Mystery

Bibliography

To be included in B of the CWHN.

• "The First Vision." 33p. typed transcript of an address given on February 18, 1961, at a seminar on Joseph Smith held at BYU.

Nibley sets forth various reasons for believing that there had been suppression of the story of the initial vision of Joseph Smith by his enemies between 1820 and 1838. See also the series entitled "Censoring the Joseph Smith Story," published in 1961 in the *IE*.

To be included in B of the CWHN.

• "Paul and Moroni." Letter to *Christianity Today* 5/5 (May 22, 1961): 727.

A response to a letter by C. Sumter Logan of the Trinity Presbyterian Church in Ogden, Utah, that had appeared in *Christianity Today* 5/3 (March 27, 1961): 551 (commenting on Moroni 7 and Paul's praise of charity).

To be included in F of the CWHN.

1962

• "The Book of Mormon: True or False?" *MS* 124/11 (November 1962): 274-77.

Nibley argues that if Joseph Smith was not telling the truth when he provided the world with the Book of Mormon, then he recklessly exposed his forgery and fraud to public discovery. In the course of his argument, Nibley complains about what is currently being called "parallelomania." Everywhere in Book of Mormon criticism, as well as in the scholarly world generally, various parallels are being noted, and simplistic explanations are made to flow from those supposed parallels. With the Book of Mormon, the end result is that, with those who study nineteenth-century materials and who read English literature, the tendency is to leap to the conclusion that they have discovered the sources upon which Joseph Smith presumably drew in fabricating the Book of Mormon; they are then quick to condemn the book as a forgery, or, when sentimental attachments to the Mormon community remain, they see the fabrication of fiction as a kind of inspiration, or at least as potentially inspiring, thus providing a novel and competing theory of what constitutes divine revelation.

Reprinted in *The Prophetic Book of Mormon*, vol. 8 of the CWHN (Salt Lake City: Deseret Book and F.A.R.M.S., 1989), 219-42.

• "How to Write an Anti-Mormon Book." Lecture II, February 17, 1962. In *Seminar on the Prophet Joseph Smith*. Provo: BYU Extension Publications, 1962. 30-41. This was reprinted in 1964, pp. 31-42.

Essentially a preview of *Sounding Brass* (1963). A satirical list of informal rules commonly followed by those anxious to criticize Mormon things.

To be included in B of the CWHN.

• *The World and the Prophets*. 2d enl. ed. Salt Lake City: Deseret Book, 1962. 281p., with the addition of "The Doctors' Dilemma" and "The Return of the Prophets?" added in this edition, though they were not part of the original series of radio addresses and have a somewhat different style.

1963

• *Sounding Brass*. Salt Lake City: Bookcraft, 1963. 294p.

This book carries the subtitle "Informal Studies in the Lucrative Art of Telling Stories about Brigham Young and the Mormons" and is a response to Irving Wallace's *The Twenty-Seventh Wife* (New York: Simon & Schuster, 1961). A few historians have been annoyed because Nibley pointed out some of the flaws in anti-Mormon literature. "Hugh Nibley's *Sounding Brass* . . . is a meticulous critique of two anti-Mormon writings. Nibley's book is most useful for the poorly informed who do not have the background to critique sensationalistic or popular works of questionable validity, like those of Ann Eliza Young and Irving Wallace. But it is a pointed and often sarcastic essay that emphasizes in great detail flaws already evident to the knowledgeable reader. The generally uninformed but orthodox Latter-day Saint will find this type of work supportive of his beliefs, but the Mormon who is familiar with critical methodology and with history will prefer a synthesis of the events critiqued. Many scholars find this style of writing to be a sort of intellectual overkill, and it has not been particularly influential among historians." Thomas G. Alexander, "Toward the New Mormon History: An Examination of the Literature on the Latter-day Saints in the Far West," an essay in *Historians and the American West*, edited by Michael P. Malone (Lincoln, NB: University of Nebraska Press, 1983).

Contents:

Introduction

Part I. "In My Mind's Eye Horatio . . ."

Part II. The Two-faced Monster

Part III. How to Write an Anti-Mormon Book (A Handbook for Beginners)

Part IV. It Fairly Sears the Screen—A Romance You Will Never Forget!

Part V. Is There a Danite in the House? You Never Know
Bibliography

To be included in B of the CWHN.

• "Howlers' in the Book of Mormon." *MS 125/2* (February 1963): 28–34.

Reprinted in *The Prophetic Book of Mormon*, vol. 8 of the CWHN (Salt Lake City: Deseret Book and F.A.R.M.S., 1989), 243–58.

• "Three Shrines: Mantic, Sophic, and Sophistic (The Confrontation of Greek and Christian Religiosity)." Deseret Lectures, Sterling Library Lecture Hall, Yale University, New Haven, Connecticut, under the sponsorship of the LDS Deseret Club at Yale; three typed manuscripts, 20p., d.s. [with extensive citations]; 9p., d.s.; 12p., d.s., given on May 1, 2, 3, 1963.

Combined with "Paths That Stray" and to be included in E of the CWHN.

• "Paths That Stray: Some Notes on Sophic and Mantic." 75p., plus an additional 7 lettered pages, and a 14-page bibliography of sources cited, ca. 1963.

To be included in E of the CWHN.

• *What Is a Temple? The Idea of the Temple in History*. Provo: BYU Extension Publications, 1963/1968. ii, 18p. (16p.). Reprinted from the *MS 120/8* (August 1958): 228–37, 247–49. Also appeared as "Die Tempelidee in der Geschichte." *Der Stern* 85/2 (February 1959): 43–60.

Reprinted in *Mormonism and Early Christianity*, vol. 4 of the CWHN (Salt Lake City: Deseret Book and F.A.R.M.S., 1988), 355–90.

• *New Discoveries Concerning the Bible and Church History*. Provo: BYU Extension Publications, 1963. 12p.

A series of quotations by various writers on six general topics. Introduces themes taken up more systematically in other essays.

• "The Dead Sea Scrolls: Some Questions and Answers." *Ins* 98/7 (July 1963): 233–35.

An address originally given on July 5, 1962, to the Seminary and Institute faculty assembled at BYU.

Reprinted in *Old Testament and Related Studies*, vol. 1 of the CWHN (Salt Lake City: Deseret Book and F.A.R.M.S., 1986), 233–35.

• "Jerusalem's Formula for Peace." 18p. typed transcript of a talk given in 1963.

To be included in J of the CWHN.

1964

• *The Early Christian Church in Light of Some Newly Discovered Papyri from Egypt*. Provo: BYU Extension Publications, 1964. 20p.

An address delivered to the BYU Tri-Stake Fireside, March 3, 1964, which draws attention to the contents of some of the Coptic Nag Hammadi materials. Much of this material is included in a more systematic way in *Since Cumorah*.

• "The Philosophical Implications of Automation." 3p., s.s., typed transcript of a lecture given on March 19, 1964.

To be included in J of the CWHN.

• *An Approach to the Book of Mormon*. 2d ed. Salt Lake City: Deseret Book, 1964. xxii, 416p.

Originally published in 1957, this edition contains a "Preface to Second Edition" by Hugh Nibley and one new chapter (#25) entitled "Strange Ships and Shining Stones," which is reproduced from a 1959 publication. The questions appended to each chapter in the 1957 edition have been deleted and the pagination of the two editions is different. Reprinted in a 3d ed. as vol. 6 of the CWHN (Salt Lake City: Deseret Book and F.A.R.M.S., 1988).

• "Since Cumorah: New Voices from the Dust." A series of articles in the *IE*.

1. "Part I." 67/10 (October 1964): 816–21, 844–47.

2. "Part I (continued)." 67/11 (November 1964): 924–28, 974–75, 977–78, 980–83.

3. "Part I (continued)." 67/12 (December 1964): 1032–35, 1126–28.

1965

• "Since Cumorah: New Voices from the Dust." A series of articles in the *IE*, continued.

4. "Part I (continued)." 68/1 (January 1965): 34–37, 60–64.

5. "Part II: Hidden Treasures: The Search for the Original Scriptures." 68/2 (February 1965): 100–103, 146–47.

6. "Part II: Hidden Treasures: The Search for the Original Scriptures (continued)." 68/3 (March 1965): 210–13, 226, 228, 230, 232, 234.

7. "Part III: Secrecy in the Primitive Church." 68/4 (April 1965): 308–11, 326, 328–32.

8. "Part III: Secrecy in the Primitive Church (continued)." 68/5 (May 1965): 406–7, 444.

9. "Part III: Secrecy in the Primitive Church (concluded)." 68/6 (June 1965): 482–83, 574–76.

10. "The Testament of Lehi: Part I." 68/7 (July 1965): 616-17, 645-48.
11. "The Testament of Lehi: Part I, continued." 68/8 (August 1965): 696-99, 702, 704.
12. "The Story of Zenos." 68/9 (September 1965): 782-83, 792.
13. "The Olive Tree." 68/10 (October 1965): 876-77, 916-17.
14. "The Bible, the Scrolls, and the Book of Mormon—a Problem of Three Bibles." 68/11 (November 1965): 974-77, 1013, 1040.
15. "The Bible, the Scrolls, and the Book of Mormon—a Problem of Three Bibles (continued)." 68/12 (December 1965): 1090-91, 1165-68.

[Continues in 1966.]

- "Qumran and the Companions of the Cave." *RQ* 5/2 (1965): 177-98.

This is a remarkable, complex study of stories that turn up in both Muslim sources and in the Dead Sea Scrolls; these stories and their strange appearances have more significance than appears on the surface.

Reprinted as "The Haunted Wilderness," in *Nibley on the Timely and the Timeless* (Provo: RSC, 1978), 187-212; and again in *Old Testament and Related Studies*, vol. 1 of the *CWHN* (Salt Lake City: Deseret Book and F.A.R.M.S., 1986), 253-84.

- "Early Accounts of Jesus' Childhood." *Ins* 100/1 (January 1965): 35-37.

An assessment of the various infancy materials about the childhood of Jesus.

Reprinted in *Mormonism and Early Christianity*, vol. 4 of the *CWHN* (Salt Lake City: Deseret Book and F.A.R.M.S., 1987), 1-9.

- "The Expanding Gospel." *BYUS* 7/1 (Autumn 1965): 3-27. A talk given as the Second Annual BYU Faculty Lecture on March 17, 1965.

Reprinted in *Nibley on the Timely and the Timeless* (Provo: RSC, 1978), 21-47, and to be included in I of the *CWHN*.

- "Archaeology and Our Religion." 9p. typed paper, 1965.

This is the manuscript of an essay submitted to the *Ins*, rejected, and circulated with two letters, both dated September 16, 1965, one addressed to "Dear Brother," 1p., and the other addressed to "Mr. W," 5p.

The essay has been published in *Old Testament and Related Studies*, vol. 1 of the *CWHN* (Salt Lake City: Deseret Book and F.A.R.M.S., 1986), 21-36. It also appeared in the *Seventh East Press*, January 18, 1982, 4-7, 12.

- "On the Pearl of Great Price." 34p. typed transcript of a lecture given on May 13, 1965.

To be included in D of the *CWHN*.

- "Fact and Fancy in the Interpretation of Ancient Records." 55p. typed transcript of an address given at the third annual Religion Lecture Series at BYU on November 11, 1965. [There is also an outline (1p., s.s.) of the talk that was distributed at the lecture.] The transcript of this address has been circulated under the title "Intre-Ancient Records."

- "Israel's Neighbors." 33p. typed transcript of a talk given on February 24, 1965.

A discussion of the religious and cultural impact of Egypt, Babylon, and other neighbors on events in Israel.

- "Rediscovery of the Apocrypha." 58p., d.s., typed transcript of a lecture given on March 17, 1965.

The imagery and practices found in the Book of Mormon are compared with certain phrases and material concerns found in Jewish and Christian apocryphal writings. Cf. "Unrolling the Scrolls—Some Forgotten Witnesses," in *Old Testament and Related Studies*, vol. 1 of the *CWHN* (Salt Lake City: Deseret Book and F.A.R.M.S., 1986), 115-70.

To be included in I of the *CWHN*.

- BYU Education Week lectures delivered in the summer of 1965 at Oakland, California, 196p. handwritten transcript by Russell Ball.

I. The Dead Sea Scrolls

A. Vertical Judaism

B. Primitive Christianity

C. The Book of Mormon

II. New Light from Egypt

A. Nag Hammadi and the Gnostic Controversy

B. Early Christian Doctrines According to Coptic Texts

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A. The 1912 Critics Examined

B. The Present Critics Examined

C. Some Guesses of Our Own

IV. Assembly Hour

1966

- "Since Cumorah: New Voices from the Dust." A series of articles in the *IE*, continued.

16. "The Bible, the Scrolls, and the Book of Mormon: A Problem of Three Bibles (continued)." 69/1 (January 1966): 32-34, 44-46.

17. "The Bible, the Scrolls, and the Book of Mormon: A Problem of Three Bibles (continued)." 69/2 (February 1966): 118-22.
18. "The Bible, the Scrolls, and the Book of Mormon: A Problem of Three Bibles (continued)." 69/3 (March 1966): 196-97, 232-34.
19. "The Mysteries of Zenos and Joseph." 69/4 (April 1966): 296-97, 334-36.
20. "Problems, Not Solutions." 69/5 (May 1966): 419-20, 422, 424.
21. ["Problems, Not Solutions (continued)."] 69/6 (June 1966): 582-83.
22. "Epilogue: Since Qumran." 69/7 (July 1966): 636-38.
23. "Since Qumran (continued)." 69/8 (August 1966): 710-12.
24. "(Since Qumran)." 69/9 (September 1966): 794-95, 799-800, 802, 804-5.
25. "(Since Qumran)." 69/10 (October 1966): 884-85.
26. "(Since Qumran)." 69/11 (November 1966): 974-75, 1028-31.
27. "(Since Qumran)." 69/12 (December 1966): 1084-85, 1162-65.

These materials were reprinted in *Since Cumorah* (1967/1970), with two large additions and a deletion; and reprinted again, with corrections and a collation of materials with those published in the book, as vol. 7 of the *CWHN* (Salt Lake City: Deseret Book and F.A.R.M.S., 1988).

- "Evangelium Quadraginta Dierum." *VC* 20/1 (1966): 1-24.

A study of evidences of the teachings of Jesus to his disciples in the forty days after the Resurrection.

Reprinted under the title "The Forty-day Mission of Christ—The Forgotten Heritage," in *When the Lights Went Out* (1970), 33-54; and also reprinted under the original title in *Mormonism and Early Christianity*, vol. 4 of the *CWHN* (Salt Lake City: Deseret Book and F.A.R.M.S., 1987), 10-44.

- "Tenting, Toll, and Taxing." *WPQ* 19/4 (December 1966): 599-630.

An historical study of the roots of taxation, property, and political dominion.

To be included in E of the *CWHN*.

- "Writing and Publication in Graduate School." Provo: Mimeographed by the BYU Graduate School, 1966. 11p.

An address on the rudiments of scholarship given on May 12, 1965, to the BYU History Department Honors Banquet. Presented in the form of a series of answers to hypothetical questions.

To be included in J of the *CWHN*.

1967

- *Since Cumorah: The Book of Mormon in the Modern World*. Salt Lake City: Deseret Book, 1967. xiii, 451p.

This book reprints much of the same material that originally appeared under the same title in the *IE* in 1964-66, but with a somewhat different organization and with some additional materials, specifically on "Military History" (328-70) and "The Prophetic Book of Mormon" (373-444).

Contents:

Preface: Hugh Nibley

Foreword: Richard Lloyd Anderson

Part I. The Book of Mormon as Scripture

1. ". . . There Can Be No More Bible"

2. A New Age of Discovery

3. The Illusive Primitive Church

4. ". . . But Unto Them It Is Not Given" (Luke 8:10)

5. The Bible in the Book of Mormon

Part II. Philosophical Notes

6. Strange Things Strangely Told

7. Checking on Long-forgotten Lore

Part III. Some Scientific Questions

8. "Forever Tentative . . ."

Part IV. The Real Background of the Book of Mormon

9. Some Fairly Foolproof Texts

10. Prophets in the Wilderness

11. A Rigorous Test: Military History

Part V. The Prophetic Book of Mormon

12. Good People and Bad People

13. Prophecy in the Book of Mormon: The Three Periods

Conclusion

Index

Alexander T. Stecker reviewed *Since Cumorah* in *BYUS* 8/4 (Summer 1968): 465-68. Robert Mesle provided a critical RLDS reaction to it (*Courage* 2/1 [September 1971]: 331-32). At the time he published this review, Mesle was a student at the Graceland College in Lamoni, Iowa, where he now teaches religion and philosophy. Mesle granted that Nibley appeared to be a "very competent scholar in the field of ancient documents and their languages" but observed that Nibley is not "at all objective or critical in the sphere of his own religion." The reason for this observation is that Nibley takes the Book of Mormon seriously as an historically authentic ancient document. Mesle, who claims that in order to be properly objective and sufficiently critical,

one must hold that the Book of Mormon and the gospel are fraudulent and spurious rather than authentic and genuine, claimed that Nibley's work is "trite and naive"—it is "both confident scholarship and the tritest of religious defenses," though he neglected to indicate what in *Since Cumorah* was either hackneyed or unsophisticated.

For a sympathetic commentary on the last seventy pages of *Since Cumorah*, the portion of the book that did not appear in the original series in the *IE*, see Louis Midgley, "The Secular Relevance of the Gospel," *DJMT* 4/4 (Winter 1969): 76–85. A complaint was registered against Nibley's position by Duane Stanfield. See the exchange of letters between Stanfield and Midgley, "Letters to the Editor," *DJMT* 5/2 (Summer 1970): 5–7.

Reprinted, with additions and corrections, as *Since Cumorah*, vol. 7 of the *CWHN* (Salt Lake City: Deseret Book and F.A.R.M.S., 1988).

• "The Mormon View of the Book of Mormon." *Concilium: An International Review of Theology* 10 (December 1967): 82–83; also printed in the United States under the same title in *Concilium: Theology in the Age of Renewal* 30 (1968): 170–73, and in other foreign-language editions of this Catholic journal in French, pp. 151–53; Portuguese, pp. 144–47; German, pp. 855–56.

An interesting summary statement of the content and purpose of the Book of Mormon prepared for a volume of *Concilium* devoted to an examination of the Christian scriptures.

Reprinted as "The Book of Mormon: A Minimal Statement," in *Nibley on the Timely and the Timeless* (Provo: RSC, 1978), 149–53; and in *The Prophetic Book of Mormon*, vol. 8 of the *CWHN* (Salt Lake City: Deseret Book and F.A.R.M.S., 1989), 259–64.

• "Brigham Young as a Leader." 21p. typescript of an address delivered on June 6, 1967.

Nibley often drew upon materials he had culled from the writings of Brigham Young to make points on various issues. This and the following three items are in that category.

To be included in J of the *CWHN*.

• "[Brigham Young] The Statesman." 41p. typescript of an address delivered on June 7, 1967.

To be included in J of the *CWHN*.

• "Brigham Young as an Educator." 15p. typescript of an address delivered on June 9[?], 1967.

For a more refined version of Nibley's treatment of Brigham Young's views on education see his "Educating the Saints—A Brigham Young Mosaic," *BYUS* 11/1 (Autumn 1970): 61–87.

• "Brigham Young as a Theologian." 4p. typescript of remarks made in an address delivered on June 9, 1967.
To be included in J of the *CWHN*.

• "Pearl of Great Price Papyri." 15p. transcript of a talk given on March 14, 1967. [Some 10 pages of this item consist of questions and answers.]

• "Dear Sterling." A widely circulated letter to Sterling M. McMurrin. 3p., s.s., August 23, 1967.

Sterling M. McMurrin was at the time working on a book of essays on Mormon things and had apparently invited Nibley to contribute an essay. The book that McMurrin had in mind was never published.
To be included in F of the *CWHN*.

• "Unrolling the Scrolls—Some Forgotten Witnesses." A talk given in Glendale, California, in 1967.

Transcribed and published in *Old Testament and Related Studies*, vol. 1 of the *CWHN* (Salt Lake City: Deseret Book and F.A.R.M.S., 1986), 115–70.

• "Apocryphal Writings." A typed transcript of a talk given at a Long Beach, California, Seminary graduation, late in 1967; 27p., s.s.; 44p., d.s. Also circulated as "Teachings from the Dead Sea Scrolls." Circulated with 11p. of "Sources Cited or Mentioned." A survey of teachings in a large number of apocryphal, pseudepigraphal, and patristic writings. Cf. "Unrolling the Scrolls—Some Forgotten Witnesses," in *Old Testament and Related Studies*, vol. 1 of the *CWHN* (Salt Lake City: Deseret Book and F.A.R.M.S., 1986), 115–70.
To be included in I of the *CWHN*.

1968

• "Phase One." *DJMT* 3/2 (Summer 1968): 99–105.

This essay concerns the debate over the Joseph Smith Papyri and the bulk of the issue contains materials on this issue.

• "Prolegomena to Any Study of the Book of Abraham." *BYUS* 8/2 (Winter 1968): 171–78.

On November 27, 1967, the Metropolitan Museum of Art in New York City made available to the Church certain papyri fragments that had once been in the possession of Joseph Smith. These generated considerable interest and also much controversy over the Book of Abraham and what came to be called the Joseph Smith Papyri.

• "Fragment Found in Salt Lake City." *BYUS* 8/2 (Winter 1968): 191–94.

Reflections on the recovery of the Joseph Smith Papyri from the Metropolitan Museum of Art in New York City.

• "Getting Ready to Begin: An Editorial." *BYUS* 8/3 (Spring 1968): 245-54.

A contribution to the continuing debate over the Joseph Smith Papyri and the historical authenticity of the Book of Abraham.

• "As Things Stand at the Moment." *BYUS* 9/1 (Autumn 1968): 69-102.

More on the continuing debate generated by the recovery of the Joseph Smith Papyri, including a response to Wallace Turner's remarks about the Book of Abraham in the July 15, 1968, *New York Times*.

• "Book of Breathings, P. Louvre 3284." An English translation, 1968. 6p., s.s., typescript, mimeograph, and privately circulated.

This is Nibley's translation of the most famous parallel version of the Egyptian text once in the possession of Joseph Smith. Cf. Richard A. Parker, "The Book of Breathings (Fragment 1, The "Sensen" Text, with Restorations from Louvre Papyrus 3284)," *DJMT* 3/2 (Summer 1968): 98-99; and Klaus Baer, "The Breathing Book of Hôr: A Translation of the Apparent Source of the Book of Abraham," *DJMT* 3/3 (Autumn 1968): 109-34. The hieratic text of P. Louvre 3284 is reproduced in *BYUS* 11/2 (Winter 1971): 154-56.

• *What Is a Temple? The Idea of the Temple in History*. 2d ed. Provo: BYU Press, 1968. ii, 18p. [1st ed., 1963; reprinted from the *MS* 120/8 (August 1958): 228-37, 247-49.]

Reprinted in *Mormonism and Early Christianity*, vol. 4 of the *CWHN* (Salt Lake City: Deseret Book and F.A.R.M.S., 1987), 355-90.

• "A New Look at the Pearl of Great Price." A series of articles in the *IE*.

1. "Part 1, Challenge and Response." 71/1 (January 1968): 18-24.

2. "Part 1, Challenge and Response (continued)." 71/2 (February 1968): 14-18, 20-21.

3. "Part 1, Challenge and Response (continued)." 71/3 (March 1968): 16-18, 20-22.

4. "Part 1, Challenge and Response (continued)." 71/4 (April 1968): 64-69 (includes a long note entitled "We Should Explain," 65-66).

5. "Part 2, May We See Your Credentials?" 71/5 (May 1968): 54-57.

6. "Part 2, May We See Your Credentials? (continued)." 71/6 (June 1968): 18-22.

7. "Part 3, Empaneling the Panel." 71/7 (July 1968): 48-55.

8. "Part 4, Second String." 71/8 (August 1968): 53-64.

9. "Part 5, Facsimile No. 1: A Unique Document." 71/9 (September 1968): 66-80.

10. "Part 5, Facsimile No. 1: A Unique Document (continued)." 71/10 (October 1968): 73-81.

11. "Part 6, Facsimile No. 1: A Unique Document (continued)." 71/11 (November 1968): 36-38, 40, 42, 44.

12. "Part 6, Facsimile No. 1: A Unique Document (continued)." 71/12 (December 1968): 28-33.

1969

• "A New Look at the Pearl of Great Price." A series of articles in the *IE*, continued.

13. "Part 7, The Unknown Abraham." 72/1 (January 1969): 26-33.

14. "Part 7, The Unknown Abraham (continued)." 72/2 (February 1969): 64-67.

15. "Part 8[7], The Unknown Abraham (continued)." 72/3 (March 1969): 76, 79-80, 82, 84.

16. "Part 7, The Unknown Abraham (continued)." 72/4 (April 1969): 66-72.

17. "Part 8[7], The Unknown Abraham (continued)." 72/5 (May 1969): 87-91.

18. "Part 7, The Unknown Abraham (continued)." 72/6 (June 1969): 126-28, 130-32.

19. "Part 7, The Unknown Abraham (continued)." 72/7 (July 1969): 97-101.

20. "Part 8: Facsimile No. 1, By the Figures." 72/7 (July 1969): 101-11.

21. "Part 8: Facsimile No. 1, By the Figures (continued)." 72/8 (August 1969): 75-87.

22. "Part 8, Facsimile No. 1, By the Figures (continued)." 72/9 (September 1969): 85-95.

23. "Part 8, Facsimile No. 1, By the Figures (continued)." 72/10 (October 1969): 85-88.

24. "Part 9, Setting the Stage—The World of Abraham." 72/10 (October 1969): 89-95.

25. "Part 9, Setting the Stage—The World of Abraham (continued)." 72/11 (November 1969): 116-26.

[Continues in 1970.]

• "How to Have a Quiet Campus, Antique Style." *BYUS* 9/4 (Summer 1969): 440-52.

Nibley traces some parallels in educational matters, especially in campus unrest in the decade after 1960, with the medieval world.

To be included in J of the *CWHN*.

• "Secrets of the Scriptures—The Creation." 29p. typed transcript of a talk given in 1969. Cf. "Unrolling the Scrolls," in *Old Testament and Related Studies*, vol. 1 of the *CWHN* (Salt Lake City: Deseret Book and F.A.R.M.S., 1986), 115–70.

• "Science Fiction and the Gospel." 22p., s.s., typed transcript of a talk given on February 13, 1969.

Published, with some changes, in *LDSF 2: Latter-day Science Fiction*, edited by Benjamin Urrutia (Ludlow, MA: Parables, 1985), 5–28. To be included in I of the *CWHN*.

1970

• "A New Look at the Pearl of Great Price." A series of articles in the *IE*, continued.

26. "Part 9, Setting the Stage: The World of Abraham (continued)." 73/1 (January 1970): 56–65.

27. "Part 10, The Sacrifice of Isaac." 73/3 (March 1970): 84–94.

28. "Part 11, The Sacrifice of Sarah." 73/4 (April 1970): 79–95.

29. "Conclusion: Taking Stock." 73/5 (May 1970): 82–89, 91–94

To be included in D of the *CWHN*.

• "Educating the Saints—A Brigham Young Mosaic." *BYUS* 11/1 (Autumn 1970): 61–87.

Comparisons might be made with Nibley's talks on Brigham Young delivered in June 1967.

Reprinted in *Nibley on the Timely and the Timeless* (Provo: RSC, 1978), 229–60; to be included in J of the *CWHN*.

• *Since Cumorah*. Salt Lake City: Deseret Book, 1970. [A reprint of the 1967 edition.]

• *When the Lights Went Out: Three Studies on the Ancient Apostasy*. Salt Lake City: Deseret Book, 1970. 94p.

Three of Nibley's important essays on the fate of the primitive Christian church and its institutions and beliefs previously available only in academic journals in 1959–60, 1961, and 1966 are reprinted and indexed for the Mormon audience.

Contents:

1. The Passing of the Primitive Church (Forty Variations on an Unpopular Theme) [reprinted from *CH* 30/2 (June 1961): 131–54].

2. The Forty-day Mission of Christ—The Forgotten Heritage [reprinted from *VC* 20/1 (1966): 1–24].

3. Christian Envy of the Temple [reprinted from *JQR* 50/2–3 (October 1959; January 1960): 97–123; 229–40].

These essays are all included in *Mormonism and Early Christianity*, vol. 4 of the *CWHN* (Salt Lake City: Deseret Book and F.A.R.M.S., 1987), 10–44, 168–208, 391–434.

• "The Book of Mormon as a Mirror of the East." *IE* 73/11 (November 1970): 115–20, 122–25.

Reprinted from *IE* 51/4 (April 1948): 202–4, 249–51.

• "Brigham Young and the Enemy." In *The Young Democrat*, privately printed leaflets published in two separate parts in 1970. 4p. and 11p.

To be included in J of the *CWHN*.

• "Shalamar." 7p., s.s., typescript used by Nibley for his part on the BYU Women's Program, April 24, 1970. Two slightly different versions of this have been preserved and circulated, both 7p., s.s.

To be included in F of the *CWHN*.

1971

• "The Day of the Amateur." *NE* 1/1 (January 1971): 42–44.

To be included in J of the *CWHN*.

• "Myths and the Scriptures." *NE* 1/10 (October 1971): 34–38.

Reprinted in *Old Testament and Related Studies*, vol. 1 of the *CWHN* (Salt Lake City: Deseret Book and F.A.R.M.S., 1986), 37–47.

• "What Is 'The Book of Breathings'?" *BYUS* 11/2 (Winter 1971): 153–87.

An early version of one part of *The Message of Joseph Smith Papyri* (1975). See also "Book of Breathings, P. Louvre 3284," Nibley's 1968 translation of the text once in the possession of Joseph Smith, and cf. Richard A. Parker, "The Book of Breathings," *DJMT* 3/2 (Summer 1968): 98–99; and Klaus Baer, "Breathing Permit of Hôr," *DJMT* 3/3 (Autumn 1968): 109–34. The hieratic text of P. Louvre 3284 is reproduced in *BYUS* 11/2 (Winter 1971): 154–56.

• "The Meaning of the Kirtland Egyptian Papers." *BYUS* 11/4 (Summer 1971): 350–99.

A detailed study of some materials generated in Kirtland and currently being used by some critics to discredit Joseph Smith.

• "Renounce War" or "A Substitute for Victory." An anti-war letter of March 26, 1971, in *BYU Daily Universe*. See also *Ens* 1/7 (July 1971): 53–55.

To be included in J of the *CWHN*.

• "If There Must Needs Be Offense." *Ens* 1/7 (July 1971): 53–55. See also Nibley's anti-war letter of March 26, 1971, in *BYU Daily Universe*.

To be included in J of the *CWHN*.

• "Brigham Young on the Environment." 6p. typescript of a talk given by Nibley on April 21, 1971, for Earth Week at BYU.

A collection of passages culled from Brigham Young's sermons. See also "Brigham Young on the Environment," in *To the Glory of God* (1972), 3-29.

1972

• "Brigham Young on the Environment." In *To the Glory of God*, the B. West Belnap Memorial volume, edited by Truman G. Madsen and Charles D. Tate. Salt Lake City: Deseret Book, 1972. 3-29.

See also the 6p. mimeograph of quotations from Brigham Young used by Nibley for his Earth Week Lecture, April 21, 1971, on file in the Harold B. Lee Library at BYU.

To be included in J of the *CWHN*.

• "Jerusalem: In Christianity." *Encyclopedia Judaica*, 16 vols. New York: Macmillan/Jerusalem: Keter, 1972. 9:1568-75.

A treatment of the role and symbolic power of Jerusalem for Christians.

This was also circulated in pamphlet form by the Israeli Foreign Ministry; reprinted in *Mormonism and Early Christianity*, vol. 4 of the *CWHN* (Salt Lake City: Deseret Book and F.A.R.M.S., 1987), 323-54.

• "Islam and Mormonism - A Comparison." *Ens* 2/3 (March 1972): 55-64.

Not all of the footnotes containing the citations for the supporting texts and explanations were published with this essay.

• "Ancient Temples: What Do They Signify?" *Ens* 2/9 (September 1972): 46-49.

Reprinted in *The Prophetic Book of Mormon*, vol. 8 of the *CWHN* (Salt Lake City: Deseret Book and F.A.R.M.S., 1989), 265-73.

• "Man's Dominion." *NE* 2/10 (October 1972): 24-31.

Pointed social commentary concerning the state of the natural environment.

Reprinted in *NE* 11/1 (January-February 1981): 46-53, and also available under the title "Subduing the Earth," in *Nibley on the Timely and the Timeless* (Provo: RSC, 1978), 85-99; to be included in J of the *CWHN*.

• *Genesis of the Written Word*. Provo: BYU Press, 1973. This was the Commissioner's Lecture delivered in 1972.

Later reprinted (without the complete footnotes) in *NE* 3/9 (September 1973): 38-50. Also reprinted in *Nibley on the Timely and the Timeless* (Provo: RSC, 1978), 101-27; to be included in E of the *CWHN*.

• "Our Glory and Our Condemnation." In *ASBYU Academics Office Presents: Last Lecture Series, 1971-72*. Provo: BYU, 1972. 1-14. A talk given in 1971 in the Last Lecture series.

Social commentary touching on themes that have become increasingly common in Nibley's various addresses and writings.

Reprinted as "Our Glory or Our Condemnation," in *Approaching Zion*, vol. 9 of the *CWHN* (Salt Lake City: Deseret Book and F.A.R.M.S., 1989), 1-24.

1973

• "The Genesis of the Written Word." *NE* 3/9 (September 1973): 38-50.

Reprinted from the Commissioner's Lecture Series, 1973.

An examination of writing as a gift from God and as a vehicle for the preservation and communication of knowledge of divine things.

To be included in E of the *CWHN*.

• "The Meaning of the Temple." 18p., d.s., typescript, which is a much longer and more accurate version of a transcription of the talk originally delivered at Aspen Grove, September 1, 1973. The talk was given again in 1975 and then circulated in that form. The 1973 version is only about half as long as the 1975 version.

To be included in I of the *CWHN*.

• "What Is Zion? A Distant View." In *What Is Zion? Joseph Smith Lecture Series, 1972-73*. Provo: BYU Press, 1973. 1-21. This talk, originally given in 1973, was circulated prior to publication as "Waiting for Zion," 34p., d.s., typed transcript.

Reprinted in *Sunstone* 13/2 (April 1989): 20-32, and in *Approaching Zion*, vol. 9 of the *CWHN* (Salt Lake City: Deseret Book and F.A.R.M.S., 1989), 25-62.

• "Common Carrier: Author Defends Image of Joseph Smith as Prophet." *Salt Lake Tribune*, Sunday, November 25, 1973, G2.

This was a reply to a "Common Carrier" article by Jerald and Sandra Tanner, in the *Salt Lake Tribune*, November 11, 1973, B6. Nibley focuses on the debate over the book of Abraham and the Joseph Smith Papyri.

To be included in D of the *CWHN*.

• "The Best Possible Test." *DJMT* 8/1 (1973): 73-77.

Nibley's views on revelation and the question of Blacks and the priesthood some five years prior to the June 8, 1978, revelation clarifying the matter for the Saints.

To be included in I of the *CWHN*.

• Review essay of *Bar-Kochba: The Rediscovery of the Legendary Hero*

of the *Second Jewish Revolt against Rome* by Yigael Yadin. *BYUS* 14/1 (Autumn 1973): 115-26.

Nibley points out that Yadin's discoveries seem to show, among other things, that the presumably feminine name Alma was also used by Jews as a masculine name, just as it was in the Book of Mormon. Nibley draws a number of parallels between the Bar Kochba artifacts and the Lehi colony.

Reprinted as "Bar-Kochba and Book of Mormon Backgrounds," in *The Prophetic Book of Mormon*, vol. 8 of the *CWHN* (Salt Lake City: Deseret Book and F.A.R.M.S., 1989), 274-88.

• "Commentary on D&C, Section 1." 2p., s.s., typed notes of a home evening lesson given in October 1973.

A verse-by-verse commentary.

To be included in F of the *CWHN*.

• "What Shall We Do?" 4p., s.s., typed transcript of a home evening lesson given on November 26, 1973.

To be included in F of the *CWHN*.

• "A New Christmas Theme." 3p., s.s., typescript, dated Christmas 1973.

To be included in F of the *CWHN*.

1974

• "The Book of Enoch as a Theodicy." 28p. typed manuscript of a paper read at the regional meeting of the Society for Biblical Literature in Denver, Colorado, in 1974.

Published in *Enoch the Prophet*, vol. 2 of the *CWHN* (Salt Lake City: Deseret Book and F.A.R.M.S., 1986), 66-88.

• "Nibley the Scholar." 13p. typed transcript of a BYU Forum Assembly in which Nibley was interviewed by Louis Midgley on May 21, 1974.

To be included in F of the *CWHN*.

• "Easter and the Prophets." In *Immortality: Famed Discourses on Eternal Progression and Future Existence*, edited by Gordon T. Allred. Salt Lake City: Hawkes, 1974. 211-24. [This essay was reprinted from Nibley's *The World and the Prophets* (Salt Lake City: Deseret Book, 1954).]

• "Two Ways to Remember the Dead." In *Immortality: Famed Discourses on Eternal Progression and Future Existence*, edited by Gordon T. Allred. Salt Lake City: Hawkes, 1974. 199-210. [Also reprinted from Nibley's *The World and the Prophets* (Salt Lake City: Deseret Book, 1954), and reprinted in *Understanding Death*, edited by Brent Barlow (Salt Lake City: Deseret Book, 1979), 189-96.]

• "Treasures in the Heavens: Some Early Christian Insights into the Organizing of Worlds." *DJMT* 8/3-4 (Autumn/Winter 1974): 76-98.

A complex and rich study of the cosmology of the Christian world, which is compared to other similar sources.

Reprinted in *Nibley on the Timely and the Timeless* (Provo: RSC, 1978), 49-84; and in *Old Testament and Related Studies*, vol. 1 of the *CWHN* (Salt Lake City: Deseret Book and F.A.R.M.S., 1986), 171-214.

• "Beyond Politics." *BYUS* 15/1 (Autumn 1974): 3-28. A talk originally given on October 26, 1973, to the Pi Sigma Alpha society in the Political Science Department at BYU.

An argument that political action is desirable, even in an imperfect world, under the condition that it be the pursuit of the common good by reasonable discussion. But such conditions are not often found in the politics of man, which turn out to be instances of force and fraud, fueled by money and the desire for power and gain.

Reprinted in *Nibley on the Timely and the Timeless* (Provo: RSC, 1978), 279-305; to be included in J of the *CWHN*.

• "A Note on F. M. Brodie." 2p., s.s., typescript, ca. 1974.

Brief comments by Nibley on two reviews of Fawn Brodie's *Thomas Jefferson: An Intimate History* (New York: Norton, 1974). He calls attention to similarities between features of his 1946 review of Brodie's *No Man Knows My History* and criticisms of her Jefferson book by David H. Donald in *Commentary* 58/1 (July 1974): 96-98, and Gary Wills in the *New York Review of Books* 21 (April 18, 1974): 26-27.

Nibley's remarks might be compared to the more extensive, though still limited, review of reviews of Brodie's book on Jefferson by Louis Midgley, "The Brodie Connection: Thomas Jefferson and Joseph Smith," *BYUS* 20/1 (Fall 1979): 59-67, and also by Jerry Knudson, "Jefferson the Father of Slave Children? One View of the Book Reviewers," *Journalism History* 3/2 (Summer 1976): 56-58, who examined a somewhat larger sample of the reviews of Brodie's book than did Midgley, though with similar results. Knudson concluded that professional historians had been highly critical of her scholarship.

Brodie responded (*Journalism History* 3/2 [Summer 1977]: 59-60) to Knudson by citing, as examples of historians who had written favorable comments on her book, the advertising blurbs that were provided by her historian friends for W. W. Norton, her publisher. The conclusions found in the Midgley and Knudson essays can be checked against and updated from the more than seventy separate reviews of her Jefferson book, most of which have been assembled in the Brodie

Papers in Special Collections at the Marriott Library, University of Utah.

To be included in B of the *CWHN*.

1975

• "The Passing of the Church: Forty Variations on an Unpopular Theme." *BYUS* 16/1 (Autumn 1975): 139-64.

Reprinted from *CH* 30/2 (1961): 131-54; and included in *Mormonism and Early Christianity*, vol. 4 of the *CWHN* (Salt Lake City: Deseret Book and F.A.R.M.S., 1987), 168-208.

• "Zeal without Knowledge." Academic awareness lecture, 26 June 1975. Original manuscript available in mimeographed form, 22p. and frequently reproduced.

Reprinted in *DJMT* 11/2 (Summer 1978): 101-12, as well as in *Nibley on the Timely and Timeless* (Provo: RSC, 1978), 261-77, and in *Approaching Zion*, vol. 9 of the *CWHN* (Salt Lake City: Deseret Book and F.A.R.M.S., 1989), 63-84.

• *The Message of the Joseph Smith Papyri: An Egyptian Endowment*. Salt Lake City: Deseret Book, 1975. xiii, 305p.

A translation and commentary on the so-called "Book of Breathings" that turned up among the Joseph Smith Papyri, containing parallels with early Christian materials. For reviews, see C. Wilfred Griggs, "A Great Fuss about a Scrap of Papyrus," *Ens* 5/10 (October 1975): 84, and Eric Jay Olson, "A Hint of an Explanation," *DJMT* 9/4 (Winter 1974): 74-75.

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To be included in A of the *CWHN*.

• "Some Reasons for the Restored Gospel." 24p., d.s., typed manuscript of the talk given on the occasion of the visit to BYU of Professor Klaus Baer, an eminent Egyptologist and former teacher of Hugh Nibley, then teaching at the University of Chicago.

Nibley provides a listing of various reasons why one should give careful consideration to the restoration of the gospel of Jesus Christ. He deals with Joseph Smith's version of the book of *Enoch*, with the book of Abraham, various compelling elements of the Book of Mormon, and the role of prophetic warnings to the Saints.

• "Sacred Vestments." 32p., d.s., or 19p., s.s., typed transcript of a lecture, which was originally accompanied by slides and given in 1975. This lecture was circulated in two different editions in 1986 and 1987 and is available in a much expanded version, which includes illustrations, in 1988.

To be included in I of the *CWHN*.

• "Enoch the Prophet." In Pearl of Great Price Symposium, held at BYU on November 22, 1975, 76-85, 93-96.

Reprinted in *Enoch the Prophet*, vol. 2 of the *CWHN* (Salt Lake City: Deseret Book and F.A.R.M.S., 1986), 1-18.

• "A Strange Thing in the Land: The Return of the Book of Enoch." A series of articles in the *Ens*.

1. "Part 1." 5/10 (October 1975): 78-84.

2. "Part 2." 5/12 (December 1975): 72-76.

1976

• "A Strange Thing in the Land: The Return of the Book of Enoch." A series of articles in the *Ens*, continued.

3. "Part 3." 6/2 (February 1976): 64-68.

4. "Part 4." 6/3 (March 1976): 62-66.

5. "Part 5." 6/4 (April 1976): 60-64.

6. "Part 6." 6/7 (July 1976): 64-48.

7. "Part 7." 6/10 (October 1976): 76-81.

8. "Part 8." 6/12 (December 1976): 73-78.

[Continues in 1977.]

• "What, Exactly, Is the Purpose and Significance of the Facsimiles in the Book of Abraham?" *Ens* 6/3 (March 1976): 34-36.

This essay was published as part of the section in the *Ens* called "I Have a Question."

To be included in D of the *CWHN*.

• "Nibliography." *Century II* 1/2 (1976): 54-57.

To be included in F of the *CWHN*.

• "In the Party, But Not of the Party." 22p., d.s., typed manuscript for an Academics Lecture given on June 3, 1976, at BYU on politics.

An examination of how the Saints should understand involvement in politics, among other things drawing upon the examples of Paul and Daniel.

To be included in J of the *CWHN*.

• "More Brigham Young on Education." *Sidney B. Sperry Symposium*. Provo: BYU Press, 1976. 2-20. A talk given on March 11, 1976, in the Joseph Smith Auditorium at BYU.

To be included in J of the *CWHN*.

1977

• "A Strange Thing in the Land: The Return of the Book of Enoch."

A series of articles in the *Ens*, continued.

9. "Part 9." 7/2 (February 1977): 66-75.

10. "Part 10." 7/3 (March 1977): 86-90.

11. "Part 11." 7/4 (April 1977): 78-89.

12. "Part 12." 7/6 (June 1977): 78-90.

13. "Part 13." 7/8 (August 1977): 66-65.

Reprinted in *Enoch the Prophet*, vol. 2 of the *CWHN* (Salt Lake City: Deseret Book and F.A.R.M.S., 1986), 91-301.

• "The Uses and Abuses of Patriotism." In *American Heritage: A Syllabus for Social Science 100*. Provo: BYU Press, 1977. 188-97. Also circulated as an 18p., d.s., typed manuscript.

This was an essay originally submitted in 1977 for a special issue of the *Ens* as part of the bicentennial celebration of the Declaration of Independence. It was rejected by the editors.

To be included in J of the *CWHN*.

• "Bird Island." *DJMT* 10/4 (Autumn 1977): 120-23. An Academics Awareness Lecture given at BYU on June 26, 1975. This satirical talk was read by Nibley, perhaps as early as 1965.

A version of Nibley's satirical lecture on some of the excesses and weaknesses of archeology and theories of Book of Mormon geography.

To be included in B of the *CWHN*.

• Untitled manuscript in two parts on the book of Abraham: "I. It Takes All Kinds" and "II. Some Warming-up Exercises." 23p. manuscript of a draft of a pamphlet on the book of Abraham. [Part I constitutes the first 8 pages and Part II the remainder of the manuscript.]

These materials were circulated in response to inquiries concerning the debate over the authenticity of the book of Abraham, with a cover letter addressed to "Dear Brother, Sister, Friend," which discussed the charges brought against the book of Abraham by Dee J. Nelson, who advertised himself as a trained Egyptologist and as a Latter-day Saint. Nibley raises questions about Mr. Nelson's credentials, which were later shown to be bogus.

For an exhaustive debunking of Mr. Nelson and his attack on the book of Abraham, see Robert L. and Rosemary Brown, *They Lie in Wait to Deceive*, vol. 1, edited by Barbara Ellsworth, rev. ed. (Mesa, AZ: Brownsworth, 1982). For an example of uncritical use of Mr. Nelson's "work" on the book of Abraham, see Fawn M. Brodie's "Supplement" to *No Man Knows My History*, 2d ed. (New York: Knopf, 1971), where, preliminary to an attack upon Nibley's views on the book of Abraham (424), the reader is urged (on 423) to consult "Mormon scholar Dee Jay Nelson's translation, *The Joseph Smith Papyri*, Parts I and II, and *Joseph Smith's Eye of Ra* (Salt Lake City: Modern Microfilm, 1969)." Brodie and others anxious to find "authorities" who would assert that the book of Abraham was fraudulent and hence that Joseph Smith had been involved in crafting false historical documents, made somewhat uncritical use of both of Nelson's essays.

To be included in D of the *CWHN*.

1978

• "Zeal without Knowledge." *DJMT* 11/2 (Summer 1978): 101-12.

Reprinted in *Approaching Zion*, vol. 9 of the *CWHN* (Salt Lake City: Deseret Book and F.A.R.M.S., 1990), 63-84.

• *Nibley on the Timely and the Timeless: Classic Essays of Hugh Nibley*. Provo: RSC, 1978. xxviii, 323p.

Contents:

Foreword: Truman G. Madsen

An Intellectual Autobiography - HN [reprinted as "Self-Portrait: An Intellectual Autobiography by Hugh Nibley," in *BYU Today* 32/5 (August 1978): 11-13; and to be included in F of the *CWHN*]

1. To Open the Last Dispensation: Moses Chapter 1 [portions of this material first appeared in "A Strange Thing in the Land, Part 7."]

Ens 6/10 (October 1976): 76–81; cf. with *Enoch the Prophet*, vol. 2 of the CWHN (Salt Lake City: Deseret Book and F.A.R.M.S., 1986), 159–67]

2. The Expanding Gospel [first appeared in *BYUS* 7/1 (Autumn 1965): 3–27; to be included in I of the CWHN]

3. Treasures in the Heavens [first appeared in *DJMT* 8/3–4 (Autumn/Winter 1974): 76–98]

4. Subduing the Earth [first appeared as “Man’s Dominion,” *NE* 2/10 (October 1972): 24–31; to be included in J of the CWHN]

5. Genesis of the Written Word [first appeared in *NE* 3/9 (September 1973): 38–50]

6. The Sacrifice of Isaac [first appeared as “Part 10, The Sacrifice of Isaac,” in “A New Look at the Pearl of Great Price,” *IE* 73/3 (March 1970): 84–94]

7. The Book of Mormon: A Minimal Statement [first appeared in *Concilium: An International Review of Theology* 10 (December 1967): 82–83; reprinted as “The Mormon View of the Book of Mormon,” in *The Prophetic Book of Mormon*, vol. 8 of the CWHN (Salt Lake City: Deseret Book and F.A.R.M.S., 1989), 259–64]

8. Churches in the Wilderness [reprinted in *The Prophetic Book of Mormon*, vol. 8 of the CWHN (Salt Lake City: Deseret Book and F.A.R.M.S., 1988), 289–327; this is not the same material that appeared under the same title in *An Approach to the Book of Mormon*, 2d ed. (Salt Lake City: Deseret Book, 1964), 125–34; reprinted as “Qumran and the Companions of the Cave: The Haunted Wilderness,” in *Old Testament and Related Studies*, vol. 1 of the CWHN (Salt Lake City: Deseret Book and F.A.R.M.S., 1986), 253–84]

9. The Haunted Wilderness [first appeared in *RQ* 5/2 (1965): 177–98]

10. Their Portrait of a Prophet [first appeared in *The Myth Makers* (Salt Lake City: Bookcraft, 1961)]

11. Educating the Saints [first appeared in *BYUS* 11/1 (Autumn 1970): 61–87; to be included in J of the CWHN]

12. Zeal without Knowledge [first appeared in *DJMT* 11/2 (Summer 1978): 101–12; reprinted in *Approaching Zion*, vol. 9 of the CWHN (Salt Lake City: Deseret Book and F.A.R.M.S., 1989), 63–84]

13. Beyond Politics [first appeared in *BYUS* 9/1 (Autumn 1974): 3–28; to be included in J of the CWHN]

Bibliography (compiled by Louis Midgley)

• “Comments.” In *Mormonism, A Faith for All Cultures*, edited by F. LaMond Tullis. Provo: BYU Press, 1978. 22–28.

A response to a paper read by Noel B. Reynolds entitled “Cultural Diversity in the Universal Church,” as part of the symposium on the “Expanding Church” held as part of the centennial celebration of BYU.

To be included in I of the CWHN.

• “Great Are the Words of Isaiah.” In *Proceedings of the Sidney B. Sperry Symposium*. Provo: BYU Press, 1978. 193–207. A lecture delivered on January 28, 1978, at BYU.

Also published in *ASBYU Academics Presents: Outstanding Lectures, 1978–79* (Provo: BYU Press, 1979), 71–88, and reprinted in *Old Testament and Related Studies*, vol. 1 of the CWHN (Salt Lake City: Deseret Book and F.A.R.M.S., 1986), 215–37.

• “The Early Christian Prayer Circle.” *BYUS* 19/1 (Fall 1978): 41–78.

Draws upon a host of sources and shows certain parallels between an early Christian form of prayer and that of the LDS prayer circle.

Reprinted in *Mormonism and Early Christianity*, vol. 4 of the CWHN (Salt Lake City: Deseret Book and F.A.R.M.S., 1987), 45–99.

• “Self-Portrait: An Intellectual Autobiography by Hugh Nibley.” *BYU Today* 32/5 (August 1978): 11–13.

Reprinted from *Nibley on the Timely and the Timeless* (Provo: RSC, 1978), xix–xxvii.

When sent a copy of this item, Fawn M. Brodie indicated that she “found the mini-autobiography fascinating in every way. This man surely had a touch of genius, and a great linguistic talent. What a pity that he was emotionally trapped by his allegiance to Joseph Smith and the Book of Mormon. The final paragraph of the ‘Self-Portrait’ suggests to me that there must be grave deterioration in Nibley at the moment. But it may be that he is not really much changed from what he has been all through the years. What a pity that we never sat down and talked to each other.” Letter from Fawn M. Brodie to Everett Cooley, dated August 23, 1978, Brodie Papers, Box 4, Folder 6B, Special Collections, Marriott Library, University of Utah.

To be included in F of the CWHN.

• Open letter, September 20, 1978. 16p., s.s., typed. A response to each of the essays in *Tinkling Cymbals* (privately printed, 1978), which was a collection of essays honoring Nibley.

To be included in F of the CWHN.

1979

• “A Conversation with Hugh Nibley.” *DJMT* 12/4 (Winter 1979): 10–27.

An informal interview conducted by Mary L. Bradford, Gary P. Gillum, and H. Curtis Wright.

To be included in F of the CWHN.

• "How Firm a Foundation! What Makes It So." *DJMT* 12/4 (Winter 1979): 29-45. Also published by the Harold B. Lee Library Forum Committee and the Friends of the BYU Library in 1980 as a 15-page leaflet.

The lecture was originally part of the Sesquicentennial Lectures on Mormon Arts. In it the foundations of the kingdom are discussed, ending with a passionate plea for building Zion.

Reprinted in *Approaching Zion*, vol. 9 of the *CWHN* (Salt Lake City: Deseret Book and F.A.R.M.S., 1989), 149-77.

• "Gifts." 20p. typed manuscript for a talk given on March 13, 1979, at BYU in which Nibley interviews himself on the moral advice contained in the Book of Mormon.

Published in *Approaching Zion*, vol. 9 of the *CWHN* (Salt Lake City: Deseret Book and F.A.R.M.S., 1989), 85-117.

• "Judging and Prejudging the Book of Abraham." 8p., s.s., typed manuscript on Joseph Smith and the book of Abraham, 1979.

This essay contains Nibley's views on the book of Abraham presented in the form of questions and answers.

Reprinted as an appendix in Robert L. and Rosemary Brown, *They Lie in Wait to Deceive*, vol. 1, edited by Barbara Ellsworth, rev. ed. (Mesa, AZ: Brownsworth, 1982), 236-45.

To be included in D of the *CWHN*.

• "The Facsimiles of the Book of Abraham." *Sunstone* 4/5-6 (December 1979): 49-51.

A response by Nibley to a criticism of the historicity of the book of Abraham by Edward H. Ashment at the Sunstone Theological Symposium at the University of Utah on August 24-25, 1979.

To be included in D of the *CWHN*.

• "The Word of Wisdom: A Commentary on D&C 89." 6p., s.s., typed transcript of a lesson given in the Manavu Ward Gospel Doctrine Class in 1979.

To be included in I of the *CWHN*.

• "Testing the Book of Mormon." 21p., d.s., typed transcript of a talk given at a Portland Institute Symposium held in Portland, Oregon, in 1979.

Portions of this essay are reprinted as a supplement to the essay entitled "The Book of Mormon: True or False?" in *The Prophetic Book of Mormon*, vol. 8 of the *CWHN* (Salt Lake City: Deseret Book and F.A.R.M.S., 1989), note 29, at 232-42.

• "Two Ways to Remember the Dead." Reprinted in *Understanding*

Death, edited by Brent Barlow. Salt Lake City: Deseret Book, 1979. 189-96.

Reprinted from *The World and the Prophets* (Salt Lake City: Deseret Book, 1954).

1980

• "Patriarchy and Matriarchy." *Blueprints for Living: Perspectives for Latter-day Saint Women*, vol. 1, edited by Maren M. Mouritsen. Provo: BYU Press, 1980. 44-61. An address given at the BYU Women's Conference, February 1, 1980.

Reprinted in *Old Testament and Related Studies*, vol. 1 of the *CWHN* (Salt Lake City: Deseret Book and F.A.R.M.S., 1987), 87-113.

• "Freemen and Kingmen in the Book of Mormon." 20p., s.s., typed typescript of a talk given in 1980, and again on January 18, 1981, at the J. Reuben Clark Law School. [Also circulated as a 30p., d.s., version, dated August 18, 1986.]

Published as "Freemen and King-men in the Book of Mormon," in *The Prophetic Book of Mormon*, vol. 8 of the *CWHN* (Salt Lake City: Deseret Book and F.A.R.M.S., 1989), 328-79.

• "Before Adam." 39p., d.s., typed manuscript for a talk given on April 1, 1980, at BYU.

A controversial examination of evolution and the LDS view on creation and the various roles of Adam.

Published in *Old Testament and Related Studies*, vol. 1 of the *CWHN* (Salt Lake City: Deseret Book and F.A.R.M.S., 1986), 49-85.

• "The Book of Mormon and the Ruins: The Main Issues." 10p. typescript of a lecture on Mesoamerican ruins and pre-Columbian peoples, with two maps, dated July 13, 1980.

See the note provided by the editor to Nibley's "Freemen and Kingmen in the Book of Mormon," in *The Prophetic Book of Mormon*, vol. 8 of the *CWHN* (Salt Lake City: Deseret Book and F.A.R.M.S., 1989), 378, n. 4.

To be included in F of the *CWHN*.

• "The Three Facsimiles from the Book of Abraham." 92p., d.s., typed transcript of a talk prepared ca. 1980.

To be included in D of the *CWHN*.

• *Lehi in the Desert and the World of the Jaredites*. Salt Lake City: Bookcraft, 1980. Contains a new comprehensive index by Gary P. Gillum.

1981

• *Abraham in Egypt*. Salt Lake City: Deseret Book, 1981. xi, 288. For a critical assessment of this book, see Eric J. Olson's review entitled "The Extremes of Eclecticism," *DJMT* 15/4 (Winter 1982): 123-25.

Comments on this work can be found in Marvin S. Hill, "The 'New Mormon History' Reassessed in Light of Recent Books on Joseph Smith and Mormon Origins," *DJMT* 21/3 (Autumn 1988): 115-27. Hill claims that in 1959, when he first published a review of the historical literature on Mormonism, he "found a group defending the Church on the right, writing faith-promoting history that affirmed the truth of Mormon historical claims. In the center was a group of professionals, some Mormon, some not, who focused on questions other than 'Is Mormonism true?' And on the left was a group who insisted that Mormonism was historically untrue, a religious corruption and a fraud" (115). "On the right," in 1988, "is a conservative type of writing which remains largely addressed to Mormon audiences, but is more sophisticated than in the past, faith promoting in purpose, and defends against any negative views expressed by non-Mormons. It is frequently nonprofessional in the sense that defenders often write outside their field of expertise. It tends to proclaim empirical proofs for Mormon claims, and generally ignores contrary scholarly opinion. Those who write in this way are usually motivated by powerful spiritual experiences which they consider to be final evidence of the truth of their claims. Their purpose is often moralistic and didactic, using the historical past to reinforce Mormon religious beliefs and values" (116).

Hill's "conservative right" consists of Nibley, Noel B. Reynolds, Milton V. Backman, Truman G. Madsen, John W. Welch, and Richard L. Bushman. Hill offers Nibley's *Abraham in Egypt* as an example of the literature being produced by a "conservative right" among the Saints who want to "prove" the truth of Mormonism. But he seems unfamiliar with Nibley's views on the question of whether it is possible to "prove" the Book of Mormon. Nibley has summarized his position as follows: "For the past twenty years we have repeated in the pages of *The Improvement Era* and elsewhere that nothing is to be gained by trying to prove or disprove the Book of Mormon, but that a great deal can be gained by reading it and discussing its various aspects" (*Since Cumorah*, 2d ed. [1988], 421; cf. also the material under the heading "Forever Tentative . . .," 213-27).

What Hill seems to mean by "proof" is an attempt to test the historicity of a purportedly ancient text like the Book of Mormon, or to examine, with historical arguments, the historical foundations of the faith in any manner that might support those texts or defend

Joseph Smith's prophetic claims. Hill now locates himself among those he labels "middle ground historians" who do not think that it is either possible or desirable to defend the prophetic claims of Joseph Smith and the Book of Mormon with historical arguments. His position is naturalistic; hence he finds "other reasons for faith" than information about the past that might support prophetic claims. These other reasons rest on the notion that the "truth" of "a religion" is to be found in its utility in dealing with "ageless human problems" (117, where he is quoting Leonard J. Arrington, *Great Basin Kingdom* [Lincoln: University of Nebraska Press, 1966], viii-ix); that is, "truth" is to be reduced to considerations of social utility and is not to be appropriated by careful examination and testing of the Book of Mormon (or book of Abraham or book of Moses).

Abraham in Egypt, for Hill, "is another conservative work which defends the historicity of the book of Abraham" (118). What he means by "proof" is unclear, but he seems to have in mind anything that can be construed as defending the historicity of texts claimed to be ancient by Joseph Smith. "Nibley addressed the problem created by the discovery . . . of Egyptian papyri which once belonged to Joseph Smith and which one eminent Egyptologist from the Oriental Institute of the University of Chicago contends were the source for the book of Abraham [citing John A. Wilson, *DJMT* 3/2 (Summer 1968): 67-105]. Another Oriental Institute scholar argued that the fragments were Book of the Dead materials and had nothing to do with Abraham [citing Klaus Baer, *DJMT* 3/3 (Autumn 1968): 109-34]. Nibley responded by citing the first description of the book of Abraham in the *Times and Seasons*, which said that the book was a "translation of some ancient Records from [the] [C]atacombs of Egypt, purporting to be the writings of Abraham [. . .]" (5 March 1842, 704). Nibley took this to mean that Joseph did not say for certain that they actually were Abraham's writings and argues that "we already know Joseph Smith had power to translate ancient records with or without possession of the original text" [what Nibley actually wrote was that "Joseph Smith had already demonstrated at great length his power to translate ancient records with or without possession of the original text"]. Thus, Nibley contends, "it is the Book of Abraham that is on trial, not Joseph Smith as an Egyptologist[. . .]" (118).

Hill is mistaken when he insists that Professor Wilson, in the essay he cited, said anything about the possible relationship of the Joseph Smith Papyri with the book of Abraham. Wilson said nothing about the book of Abraham, or its possible textual sources. It was, instead, the editor of the journal who had placed in a note preceding Wilson's

essay a remark to the effect that "some" of the Joseph Smith Papyri "were apparently used [by Joseph Smith] in preparing the text of . . . the Book of Abraham" (67, headnote to Professor Wilson's essay), which may have been nothing more than a reference to the vignettes that were used to illustrate the book of Abraham. Hill also makes too much of Professor Klaus Baer's remark that "Joseph Smith thought that this papyrus [that is, the so-called 'Breathing Permit' or 'sensen papyrus'] contained the Book of Abraham" (Baer, *DJMT* 3/3 [Autumn 1968]: 111), for he was merely accepting the surmise of Grant S. Heward and Jerald Tanner ("The Source of the Book of Abraham Identified," *DJMT* 3/2 [Summer 1968]: 92-96), both inveterate debunkers of Mormon things.

According to Hill, "Nibley uses several purportedly ancient sources dealing with Abraham which have appeared since Joseph Smith's time to find parallels with the book of Abraham text, and thus to argue for its historicity." It is unclear why Hill labels the texts with which Nibley compares the book of Abraham as "purportedly ancient." And much of the comparative material cited by Nibley could not have been available to Joseph Smith. Hill pounces on the fact that Nibley "admits that these sources date at least hundreds of years after Abraham. One of these, the Apocalypse of Abraham, he indicates dates from the time of Christ. . . . Furthermore, as he says, no one is certain when Abraham lived. Estimates differ as much as two thousand years. . . . Despite this, he contends that to determine the authenticity of the book of Abraham we have only to compare sources from the same time and place and weigh the points of conflict and agreement. . . . Just how this can be done when the dates of his new sources are very late and the time of Abraham indeterminate he does not say. Also, he never compares these elements in the book of Abraham and his new sources which do *not* match, thus failing to meet his own essential criteria for proof. It might be better," Hill concludes, "simply to accept the book of Abraham on faith rather than trying to prove it by faulty logic and questionable evidence" (118-19).

Hill has not mastered Nibley's argument. Nibley explains how the book of Abraham can be tested, even though the comparative materials are relatively late and we do not know when Abraham lived. If anything matches between ancient texts and lore associated with the figure of Abraham and the book of Abraham, when those ancient materials were not available to Joseph Smith, then we have some reason to believe that what we have in the book of Abraham might be an authentic ancient record.

Nibley's argument is not difficult to follow. He moves as follows:

first, he sets forth the ideal situation in which historical authenticity may be tested. Then he indicates that, in testing the book of Abraham, we are faced with certain difficulties. Then he argues that the situation is not hopeless because of the difficulties he has described. Since there are available ancient Abrahamic texts that rather closely parallel the book of Abraham, they can function as an auxiliary control. Hence, the book of Abraham can be tested against a remarkable ancient parallel literature, most of which was not known when Joseph Smith lived. That may be a somewhat less rigorous test than the more exacting one that Nibley had set out as the ideal. But the situation is not rendered hopeless, as Hill concludes. At least Hill has not demonstrated that the situation is hopeless or that "faulty logic and questionable evidence" have been employed, as he concludes.

To be published as C in *CWHN*.

- Foreword. *Learn Greek through the New Testament*, by C. Wilfred Griggs and Randall Stewart, edited by Alan F. Keele and Marvin H. Folsom. The Interlinguistica Series in Foreign Languages, 1981.

To be included in E of the *CWHN*.

- "The Lachish Letters: Documents from Lehi's Day." *Ens* 10/12 (December 1981): 48-54.

Reprinted as "The Lachish Letters," in *The Prophetic Book of Mormon*, vol. 8 of the *CWHN* (Salt Lake City: Deseret Book and F.A.R.M.S., 1989), 380-406.

- "The Prophetic Book of Mormon." 17p. typed transcript of a talk given in a BYU Alumni House lecture on September 23, 1981.

This material is not the same as that included in *Since Cumorah* under the same title.

Published in *The Prophetic Book of Mormon*, vol. 8 of the *CWHN* (Salt Lake City: Deseret Book and F.A.R.M.S., 1989), 435-69.

- *Of All Things! A Nibley Quote Book*. Compiled and edited by Gary P. Gillum. Salt Lake City: Signature Books, 1981. xi, 178p.

- "Christ among the Ruins." 37p. typed manuscript dated March 2, 1981. Part 2 of "Souvenirs from Lehi's Jerusalem," which was submitted to the *Ens*.

Light is shed on 3 Nephi by comparisons with the Coptic Gospel of the Twelve Apostles.

Published in *The Prophetic Book of Mormon*, vol. 8 of the *CWHN* (Salt Lake City: Deseret Book and F.A.R.M.S., 1989), 407-34.

1982

- Miscellaneous comments in a panel discussion on the arts. With Eliot Butler, Robert Rees, Dennis Smith, and Eugene England (arbi-

trator). "BYU Faculty Panel." In *Letters to Smoother, Etc. . . . Proceedings of the 1980 Brigham Young University Symposium on the Humanities*, edited by Joy C. Ross and Steven C. Walker. Provo: BYU Press, 1982. 99–113.

To be included in F of the CWHN.

• "Two Shots in the Dark: i. Dark Days in Jerusalem; ii. Christ among the Ruins." In *Book of Mormon Authorship: New Light on Ancient Origins*, edited by Noel B. Reynolds. Provo: RSC, 1982. 103–41.

Reprinted as "Christ among the Ruins," in *The Prophetic Book of Mormon*, vol. 8 of the CWHN (Salt Lake City: Deseret Book and F.A.R.M.S., 1989), 380–434.

• "How to Get Rich." 19p., d.s., typed manuscript of an address given in March 1982 in St. George, Utah.

An examination of the blessing and cursing formulas found in the Deuteronomic materials in the Old Testament, with applications for our day.

Reprinted in *Approaching Zion*, vol. 9 of the CWHN (Salt Lake City: Deseret Book and F.A.R.M.S., 1989), 178–201.

• "Deny Not the Gifts of God." 21p., d.s., with several pages of insertions, typed manuscript of a talk given in Denver in February or March of 1982.

Social commentary on the order of a number of addresses given in 1982 and thereafter reminding the Saints of the good things God has blessed us with and the law which must govern our use of such gifts.

Published in *Approaching Zion*, vol. 9 of the CWHN (Salt Lake City: Deseret Book and F.A.R.M.S., 1989), 118–48.

• "Work We Must, But the Lunch Is Free." 24p., s.s., typed manuscript version of a talk given on April 20, 1982, to the Cannon-Hinckley Club at the Lion House, in Salt Lake City.

A condensed version of this talk was published under the same title in *BYU Today* 36/6 (November 1982): 8–12. The full text was reprinted in *Approaching Zion*, vol. 9 of the CWHN (Salt Lake City: Deseret Book and F.A.R.M.S., 1989), 202–51.

• "Funeral Address." 10p., s.s., typed transcript of a talk given at the services for Donald M. Decker on August 11, 1982.

A series of haunting reflections on the stages of life and the meaning of the experiences that each affords an individual as they pass from one stage to another, including death.

Published in *Approaching Zion*, vol. 9 of the CWHN (Salt Lake City: Deseret Book and F.A.R.M.S., 1989), 290–307.

• "A New Translation of Isaiah." *BYU Today* 36/7 (December 1982): 23.

A review of Avraham Gileadi's *The Apocalyptic Book of Isaiah, A New Translation and Interpretative Key* (Provo: Hebraeus Press, 1982), 207p.

• "Zion and Babylon Contrasted." Typed transcript of a talk.

• "The Prophetic Book of Mormon." *Seventh East Press*, March 27, 1982, 6–8, 16–17.

A talk given at the BYU Alumni House on September 23, 1981, originally a manuscript of 17p., d.s.

Reprinted in *The Prophetic Book of Mormon*, vol. 8 of the CWHN (Salt Lake City: Deseret Book and F.A.R.M.S., 1989), 435–69.

• "Three Degrees of Righteousness from the Old Testament." 17p. typescript of an address, dated November 1982.

Published in *Approaching Zion*, vol. 9 of the CWHN (Salt Lake City: Deseret Book and F.A.R.M.S., 1989), 308–40.

• "A Few Notes from 'Where Is the Battle.'" 3p., d.s., dated 1982.

• "Judging and Prejudging the Book of Abraham." An appendix in *They Lie in Wait to Deceive*, vol. 1, by Robert L. and Rosemary Brown. Edited by Barbara Ellsworth, rev. ed. Mesa, AZ: Brownsworth, 1982. 236–45.

To be included in D of the CWHN.

1983

• "Acclamatio (Never Cry Mob)." In *Toward a Humanistic Science of Politics: Essays in Honor of Francis Dunham Wormuth*, edited by Dalmas H. Nelson and Richard L. Sklar. Lanham, MD: University Press of America, 1983. 11–22.

In this essay Nibley draws on materials he collected at the beginning of his career on the politics of ancient mobs and draws parallels with contemporary events, including anti-Mormon sentiments. He read a paper with the title "Acclamatio" at the annual meeting of the Southwest Archaeological Foundation in San Diego, California, in 1941.

• "Leaders to Managers: The Fatal Shift." *DJMT* 16/4 (Winter 1983): 12–21. An address delivered at the BYU commencement ceremonies, August 19, 1983, at which Hugh received an honorary doctor of letters degree.

The editors, while correcting an inaccurate citation (18, for example), did not allow Nibley's own translation—"Choke on a gnat and gulp down a camel"—to stand (16).

Also available in *Fireside and Devotional Speeches, 1982–83*, edited by Cynthia M. Gardner (Provo: University Publications Press, 1983), 184–

90; and as "Leadership versus Management," *BYU Today* 38/1 (February 1984): 16-19, 45-47, with photographs of Nibley, at 17, 18, 19; to be included in J of the CWHN.

• "Interview: Nibley Talks about Contemporary Issues." *Sunstone Review* 3/11-12 (November-December 1983): 12-14.

To be included in F of the CWHN.

• "Dear Friends of the Book of Mormon." An open letter. 2p., ca. 1983, distributed by F.A.R.M.S.

Included as part of the foreword to *The Prophetic Book of Mormon*, vol. 8 of the CWHN (Salt Lake City: Deseret Book and F.A.R.M.S., 1989).

• "Christ among the Ruins." *Ens* 13/7 (July 1983): 14, 16-19. Subtitled, "A comparison of the Old World early Christian 'forty-day ministry' story with the New World 3 Nephi accounts."

This is a version of the material published as the second part of "Two Shots in the Dark: i. Dark Days in Jerusalem; ii. Christ among the Ruins," in *Book of Mormon Authorship: New Light on Ancient Origins*, edited by Noel B. Reynolds (Provo: RSC, 1982), 103-41. A version of this essay has been reprinted in *The Prophetic Book of Mormon*, vol. 8 of the CWHN (Salt Lake City: Deseret Book and F.A.R.M.S., 1989), 407-34.

1984

• "What Is a Temple?" In *The Temple in Antiquity: Ancient Records and Modern Perspectives*, edited by Truman G. Madsen. Provo: RSC, 1984. 19-37. Reprinted from *What Is a Temple* (1963 and 1968).

Reprinted in *Mormonism and Early Christianity*, vol. 4 of the CWHN (Salt Lake City: Deseret Book and F.A.R.M.S., 1987), 355-70.

• "Looking Backward." In *The Temple in Antiquity: Ancient Records and Modern Perspectives*, edited by Truman G. Madsen. Provo: RSC, 1984. 39-51.

Reprinted in *Mormonism and Early Christianity*, vol. 4 of the CWHN (Salt Lake City: Deseret Book and F.A.R.M.S., 1987), 370-90.

• "We Will Still Weep for Zion." 21p., s.s., typed manuscript of a talk read in 1984.

Published in *Approaching Zion*, vol. 9 of the CWHN (Salt Lake City: Deseret Book and F.A.R.M.S., 1989), 341-77.

• "Breakthroughs I Would Like to See." 15p. typed manuscript for a lecture on the Saints and the Law of Consecration, 1984. This lecture was given on November 8, 1984, at BYU in the Spheres of Influence lecture series entitled "Breakthroughs 84."

Published in *Approaching Zion*, vol. 9 of the CWHN (Salt Lake City: Deseret Book and F.A.R.M.S., 1989), 378-406.

1985

• "Scriptural Perspectives on How to Survive the Calamities of the Last Days." *BYUS* 25/1 (Winter 1985): 7-27.

Reprinted in *The Prophetic Book of Mormon*, vol. 8 of the CWHN (Salt Lake City: Deseret Book and F.A.R.M.S., 1989), 470-97.

• "Approach to Facsimile II." 35p., d.s., typescript, with an additional 8p. of figures. A Lecture given on May 17, 1985, in Washington, D.C.

To be included in G of the CWHN.

• "From the Earth upon Which Thou Standest." In *Looking Toward Home*, edited by Wulf Barsch. Salt Lake City: privately printed, 1985. 10-13.

To be included in I of the CWHN.

• "Science Fiction and the Gospel." In *LDSF 2: Latter-day Science Fiction*, edited by Benjamin Urrutia. Ludlow, MA: Parables, 1985. 5-28. The published version of an address given on February 13, 1968, and previously circulated as a typescript.

To be included in I of the CWHN.

• "There Is Always Egypt." 29p., d.s., typed transcript of an address delivered on October 25, 1985, on the 26th floor of the Church Office Building, Salt Lake City, UT. This address was delivered during the Ramses II exhibit at BYU to a number of dignitaries from Egypt.

1986

• "Change Out of Control." *Spheres of Influence* 1 (1986): 93-104. A lecture given in the Spheres of Influence lecture series on November 7, 1985, at BYU.

Reprinted in *Approaching Zion*, vol. 9 of the CWHN (Salt Lake City: Deseret Book and F.A.R.M.S., 1989), 407-21.

• "The Greatness of Egypt." 44p., d.s., typed transcript of an address delivered on March 12, 1986, as part of the Ramses II International Lecture Series.

• "The Utopians." 36p., d.s., 21p., s.s., typed transcript of a Spheres of Influence lecture given at BYU on November 6, 1986.

Published in *Approaching Zion*, vol. 9 of the CWHN (Salt Lake City: Deseret Book and F.A.R.M.S., 1989), 487-523.

• Foreword to *Why the Church Is as True as the Gospel*, by Eugene England. Salt Lake City: Bookcraft, 1986. vii-viii.

To be included in I of the *CWHN*.

• *Old Testament and Related Studies*. Vol. 1 of the *CWHN*. Edited by John W. Welch, Gary P. Gillum, and Don E. Norton. Salt Lake City: Deseret Book and F.A.R.M.S., 1986. xiv, 290p.

This is a collection of studies that are tangentially related to the Old Testament, though some of them are essentially social commentary; for example, "Great Are the Words of Isaiah" is not primarily a study of Isaiah as such.

Contents:

Foreword

Sources and Acknowledgments

Introduction

1. Historicity of the Bible [address given to the seminary and institute faculty at BYU on June 19, 1956]
2. Archaeology and Our Religion [originally privately circulated, with two letters, both dated September 16, 1965, this essay was submitted to the *Ins* but was rejected by the editor for ideological reasons]
3. Myths and the Scriptures [first appeared in *NE* 1/10 (October 1971): 34–38]
4. Before Adam [talk originally read on April 1, 1980, to the Phi Kappa Phi Society at BYU and thereafter privately circulated]
5. Patriarchy and Matriarchy [first appeared in *Blueprints for Living* (1980), 44–61]
6. Unrolling the Scrolls—Some Forgotten Witnesses [a transcription of a talk originally given in Glendale, California, in 1967]
7. Treasures in the Heavens [first appeared in *DJMT* 8/3–4 (Autumn-Winter, 1974): 76–98; reprinted in *Nibley on the Timely and the Timeless* (Provo: RSC, 1978), 49–84]
8. Great Are the Words of Isaiah [an address given at the sixth annual Sidney B. Sperry Symposium on January 28, 1978; first appeared in *Proceedings of the Sidney B. Sperry Symposium* (1978), 193–207]
9. More Voices from the Dust [first appeared in *Ins* 91/3 (March 1956): 71–72, 74]
10. The Dead Sea Scrolls: Some Questions and Answers [originally an address given to the seminary and institute faculty assembled at BYU on July 5, 1962; first appeared in *Ins* 98/7 (July 1963): 233–35]
11. Qumran and the Companions of the Cave: The Haunted Wilderness [first published in *RQ* 5/2 (April 1965): 177–98; reprinted in *Nibley on the Timely and the Timeless* (Provo: RSC, 1978), 187–212]

Scripture References

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Old Testament and Related Studies was reviewed by Keith E. Norman

under the title "Zeal in Quest of Knowledge," *Sunstone* 11/2 (March 1987): 33–35. Norman appears to appreciate the social criticism found in certain of Nibley's essays—he pictures him as a kind of Old Testament prophet figure striking out at the foibles of contemporary culture, and especially of Latter-day Saints. From Norman's perspective, such elements are presumably acceptable, but he believes that Nibley's "very brilliance, which so dazzles his avid readers, . . . is the source of his weakness as a scholar" (33). Norman then charges Nibley with "notorious selective proof-texting and tendentious disregard of the evidence, or his sarcastic dismissal of arguments which do not support his position" (34). Unfortunately, none of these conclusions is supported by concrete illustrations from the book Norman is reviewing or from other essays by Nibley.

Norman refers to Nibley's "recurring lapses" into what he labels "scriptural literalism" (34), which seems to have some connections with Protestant fundamentalism in Norman's eyes. That seems odd, since Nibley went to some effort in the material Norman was reviewing to distance himself and the restored gospel from biblical fundamentalists, as well as the agnostic stance of so-called liberal scholars. It seems that what Norman objects to in Nibley's stance is his unwillingness to settle for the either-or thinking common to liberal seminary biblical studies in which one must reject literal understandings of the biblical texts in order to avoid being lumped with the fundamentalists.

Norman also feels that in dealing with the Dead Sea Scrolls and the Nag Hammadi manuscripts, which "Nibley invariably manages to read as proto-Mormon documents," that his "selective distortions and creative paraphrases run rampant" (35), though his examples from the *Gospel of Truth* are far from convincing. His effort to convict Nibley of creative paraphrasing in a reference to Ignatius' letter to the Trallians turns out to illustrate rather well Norman's unfamiliarity with the text Nibley was translating. On this and related matters, see the detailed memorandum by Robert F. Smith on Norman's review, 6p., s.s., dated July 18, 1987, in possession of compiler.

Kent P. Jackson (*BYUS* 28/4 [Fall 1988]: 114–19) assumes that the reason for publishing a collected works is to honor a writer "for his many accomplishments," which might be the purpose of a series containing selected works. The editors of the *CWHN* have "not done Nibley a service, nor have they served his readers" (118) by publishing some of the essays in *Old Testament and Related Studies*. Though stressing Nibley's role as defender of Latter-day Saint beliefs (114), positions (115), faith (115), "as the Church's chief apologist" (115), or "as a faithful apologist (in the most positive sense of the word) for the

Church" (119), which he finds praiseworthy, and crediting Nibley with having generated much of the serious scriptural research being done by Latter-day Saints, Jackson claims that Nibley's approach to the past amounts to "distortion." He characterizes Nibley's work as dishonest, even though he praises his "refreshing, imaginative view of things" (118), and "imaginative and iconoclastic way of looking at things" (119).

Jackson expresses "serious misgivings about [Nibley's] methodology" (115) because he assumes that it is not appropriate to fashion an account by gathering "sources from a variety of cultures all over the ancient world" (115). For Jackson, each community was culturally isolated, and threads do not link cultures in the ancient world. Hence, Nibley's comparisons are unseemly. But Jackson's view strikes at the heart of scholarship by denying the possibility of comparative studies or the formation of syntheses. He holds that Nibley begins with presuppositions and hence merely "picks and chooses the bits and pieces he wants" (115), while ignoring what does not fit, in an effort "to manufacture an ancient system of religion that is remarkably similar in many ways to our own" (115). Jackson is annoyed because Nibley looks for things that others have neglected or overlooked.

Jackson claims that Nibley begins with a theory and is incorrigible in the way he reads texts. "Nibley creates an artificial synthesis that never in reality existed" by working "from the conclusions to the evidence—instead of the other way around" (116). Nibley presumably "sees things in the sources that simply don't seem to be there," according to Jackson's reading of the texts. "This is what inevitably happens when scholars let their predetermined conclusions set the agenda for the evidence" (116). Jackson accepts the myth of a neutral observer somehow allowing "the evidence" to speak its truth through the historian without theory, presuppositions, or bias getting in the way. The fact is that all historical scholarship involves selection among alternatives, and presuppositions brought to texts. Jackson's quarrel with Nibley's "method" is both naive and badly conceived. The claim that Nibley assembles texts, choosing "the bits and pieces he wants" as he includes "what suits his presuppositions," while ignoring what does not (115), if it has any substance, is true of every attempt to draw from texts a picture of a world that is made accessible by puzzling over the meaning of what has been written and often overignored or neglected elements of texts. Assumptions, presuppositions, and theories define what will count as "evidence" by making something evident that otherwise would not be understandable or would be neglected. A presuppositionless exegesis is neither necessary nor pos-

sible. In the sophisticated literature on method, what constitutes "evidence" is now held to be theory-related and even theory-determined. When one puzzles over the past by reading texts, without preunderstandings consisting of the linguistic horizon brought to a text and also the formal and informal theories and explanations, nothing would be evident. On this and related issues, see Peter Novick, *That Noble Dream: The "Objectivity Question" and the American Historical Profession* (Cambridge: Cambridge University Press, 1988).

While granting that Nibley expresses his views "in refreshing imaginative ways" (118), Jackson is troubled by Nibley's style (117-18). The use of satire or traces of sarcasm, even when directed at the gross follies of powerful and corrupt interests, has "no place in serious scholarship" (117). For example: "A frequent vehicle for this [alleged sarcasm and name-calling] is the straw-man approach. Nibley frequently misrepresents his opponents' views (through overstatement, oversimplification, or removal from context) to the point that they are ludicrous, after which he has ample cause to criticize them" (117). What is to be made of such a charge in the absence of a single example? While Jackson complains about Nibley's use of satire (117-18), in the passages that he praises, though there is no lessening of irony, no such complaint is forthcoming. Hence he finds Nibley's discussion of the Creation and Creation accounts (64, 69-74) to be "very insightful—and enjoyable reading as well" (118), even though Nibley forcefully satirizes historians, philosophers, and Moslems (64). It seems that when Jackson finds himself in agreement with Nibley, he overlooks what in other places he sees as distortions, methodological pitfalls, and faults both stylistic and scholarly.

Finally, it seems puzzling for Jackson to note on the one hand that "several of the articles lack sufficient documentation" (117), while on the other hand to fault other articles for being too heavily documented.

• *Enoch the Prophet*. Vol. 2 of the CWHN. Edited by Stephen D. Ricks. Salt Lake City: Deseret Book and F.A.R.M.S., 1986. viii, 309p.

This book contains a collection of various comparisons of the Enoch materials in the book of Moses with the Slavonic and Ethiopic Enoch texts and other related materials and lore from antiquity, showing the possibility that Joseph Smith's book of *Enoch* could be authentic ancient text.

Contents:

Foreword: Stephen D. Ricks

Part 1: Enoch the Prophet and His World

1. Enoch the Prophet [a version first appeared in *Pearl of Great Price Symposium: Brigham Young University November 22, 1975* (1976), 76-85]

2. The Enoch Figure [originally prepared for inclusion in the series entitled "A Strange Thing in the Land," which first appeared in the *Ens* from October 1975 to August 1977]
3. The Book of Enoch as a Theodicy [originally read to the Denver meeting of the Society for Biblical Literature in 1974]

Part 2: A Strange Thing in the Land

4. A Strange Thing in the Land: The Return of the Book of Enoch [originally published as "A Strange Thing in the Land," which appeared in the *Ens* from October 1975 to August 1977]

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• Open letter. Dated May 7, 1986, 1p., s.s, typed. A letter read by Zina Nibley Petersen at the Bureau of Land Management hearings on wilderness proposals held on May 7, 1986.

To be included in F of the CWHN.

1987

• *Lehi in the Desert and the World of the Jaredites*. Salt Lake City: Bookcraft, 1987. viii, 272p. An unedited reprinting of the original version.

• *The World and the Prophets*. Vol. 3 of the CWHN. Edited by John W. Welch, Gary P. Gillum, and Don E. Norton. 3d ed. Salt Lake City: Deseret Book and F.A.R.M.S., 1987. xii, 333p. A republication of a corrected version of what were originally a series of talks given over KSL under the title "Time Vindicates the Prophets" and then published under that title in pamphlet form, as well as in book form, as *The World and the Prophets*, both in 1954. A second expanded edition of the book was published in 1962.

Contents:

Foreword: R. Douglas Phillips

- 1 "How Will It Be When None More Saith 'I Saw'?"
2. A Prophet's Reward
3. Prophets and Preachers
4. Prophets and Scholars
5. Prophets and Philosophers
6. Prophets and Creeds
7. The Prophets and the Search for God
8. Prophets and Gnostics
9. The Schools and the Prophets
10. St. Augustine and the Great Tradition
11. A Substitute for Revelation
12. Prophets and Mystics

13. Rhetoric and Revelation
14. Prophets and Reformers
15. The Prophets and the Open Mind
16. Prophets and Miracles
17. Prophets and Ritual
18. Easter and the Prophets
19. Two Ways to Remember the Dead
20. Prophets and Martyrs
21. The Ancient Law of Liberty
22. Prophets and Crisis
23. The Prophets and the Scripture
24. The Book of Mormon as a Witness
25. Prophecy and Tradition
26. The Prophets and the Plan of Life
27. A Prophetic Event
28. Prophecy and Office
29. What Makes a True Church?
30. Prophets and Glad Tidings
31. The Doctors' Dilemma
32. The Return of the Prophets?

Notes

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• *Mormonism and Early Christianity*. Vol. 4 of the CWHN. Edited by Todd M. Compton and Stephen D. Ricks. Salt Lake City: Deseret Book and F.A.R.M.S., 1987. xiii, 446p.

Contents:

Foreword: Todd M. Compton

1. Early Accounts of Jesus' Childhood [first appeared in *Ins* 100/1 (January 1965): 35-37]
2. *Evangelium Quadraginta Dierum*: the Forty-day Mission of Christ—The Forgotten Heritage [first published in *VC* 20/1 (1966): 1-24; reprinted in *When the Lights Went Out* (1970): 33-54]
3. The Early Christian Prayer Circle [first appeared in *BYUS* 19/1 (Fall 1978): 41-78]
4. Baptism for the Dead in Ancient Times [first appeared in a series in the *IE* in 1948-49]
5. The Passing of the Primitive Church [first appeared in *CH* 20/2 (June 1961): 131-54]
6. The Way of the Church [first appeared in a series in the *IE* in 1955]
7. Jerusalem in Early Christianity [first appeared in the *Encyclopedia Judaica* (1972), 9:1568-75]

8. What Is a Temple? [first appeared in *MS 120/8* (August 1958): 228–37; 247–49; reprinted as *What Is a Temple* (1963 and 1968); the concluding section entitled “Looking Backward” was taken from the version published in *The Temple in Antiquity* (1983), 39–51]

9. Christian Envy of the Temple [first appeared in *JQR* 50/2–3 (October 1959; January 1960): 97–123; 229–40; reprinted in *When the Lights Went Out* (1970), 55–88]

Key to Abbreviations

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Keith E. Norman has reviewed this volume (see *The John Whitmer Historical Association Journal* 9 [1989]: 108–12). His remarks are generally favorable. He pictures Nibley as “the preeminent Mormon scholar of ancient studies and unofficial apologist for the LDS Church” (108). He notes that Nibley’s “biases are never in doubt.” This offends Norman, and he complains of “Nibley’s apparent lack of a sense of fair play or balance—dare we say Christian charity?” (109). And he also refers to what he calls Nibley’s “operative methodology: he is proof-texting—compiling isolated passages to support predetermined conclusions—with little regard for the context of those citations” (109–10). Norman claims that Nibley’s faults are thus in ample evidence in the essays found in this volume. “The most obvious [fault] is his tendentiousness, which is perhaps inevitable when one sets out to be a defender of the faith” (111). Norman feels that “the conclusion of each of these essays has been predetermined according to Nibley’s Mormonism” (111). But Norman neglects to explain why tendentiousness is a weakness, or why it should be overcome, or how it can be overcome. What is implied in Norman’s view is that for one to be tendentious, that is, marked by a tendency to favor a particular point of view—especially Mormonism—is wrong. But why is that necessarily so? Though Norman does not explicitly take up this issue, he provides some clues indicating why he feels that tendentiousness is wrong: he apparently believes that it is a mistake to manifest bias because one ought, instead, to strive for objectivity, balance, or detachment. From the point of view of the commonly held methodological mythology Nibley must be faulted because he lacks the necessary objectivity. But Peter Novick has shown that the American history profession has been made to rest upon an incoherent and vacuous objectivist mythology, which he identifies as the myth of presumably objective historians giving us an objective history (*That Noble Dream* [Cambridge: Cambridge University Press, 1988]). According to the objectivist mythology, biases, inclinations, or propensities favoring a point of view

(including especially faith) are corrupting and prevent the historian from discovering what really happened. Obviously such an objectivist ideology works against believers, since they obviously have a point of view. But ironically, Norman is tendentious about the need for detachment, balance, or objectivity, which he clearly endorses. His understanding of historical method is not defended with arguments and is recommended for unexplained and unexamined reasons. Ironically, Norman is biased against the defense of the faith and would presumably feel more comfortable if Nibley had hidden his premises and made an effort to dissemble by making it appear to his readers that he had merely happened to discover some things while wandering around in the literature of antiquity as a dispassionate, disinterested, detached observer interested only in having the facts speak their truth through him. The demand for objectivity turns out to be more a matter of scholarly pretence, style, or tone and therefore has little to do with the substance of reasoning and argumentation and nothing to do with the historical understanding or the business of working out historical explanations. Nibley clearly rejects the affectation of scholarly neutrality, and rightly so. One wonders whether Norman follows what Nibley labels “the Baconian gospel, that one has simply to collect the facts and let them speak for themselves” (375). If so, he has appropriated an outmoded, incoherent view of science which he has unwittingly applied to historical scholarship.

Norman, though respectful of Nibley’s learning and command of languages, feels that the documentation in some of the essays in this volume goes too far and was intended to “dazzle” the reader with an “esoteric level of erudition. One essay contains twelve pages of text followed by twenty-two of footnotes, set in smaller type. So much paper and ink are squandered when the editing is sloppy or overly lenient” (111). Without argumentation, Norman hints that the editing for the essay to which he alludes was either shoddy or permissive. But apparently the editors of *Vigiliae Christianae*, a distinguished European journal, who originally published Nibley’s essay on the forty-day ministry of Christ, did not feel that they were wasting either paper or ink by publishing the citations appended to that essay. If one were to look for a squandering of ink and paper, would it not be easier to make a case by pointing to advertising copy, newspapers, pornography or a host of other such publications, rather than the endnotes for a serious piece of scholarship?

• “Leaders to Managers: The Fatal Shift.” In *Personal Voices: A Celebration of Dialogue*, edited by Mary L. Bradford. Salt Lake City: Signature Books, 1987. 179–91.

Reprinted from *DJMT* 16/4 (Winter 1983): 12–21.

• “The Faith of an Observer: Conversations with Hugh Nibley.” 63-minute VHS video, and 32p. annotated typed transcript.

To be included in F of the *CWHN*.

• “Law of Consecration.” 50p., d.s., 37p., s.s., typed manuscript of a talk originally given in Church Office Building Auditorium on February 6, 1987.

Published in *Approaching Zion*, vol. 9 of the *CWHN* (Salt Lake City: Deseret Book and F.A.R.M.S., 1989), 422–86.

• “But What Kind of Work.” 24p., d.s., typed manuscript for a talk originally given as a talk to the Cannon-Hinckley Club on May 19, 1987, and then delivered at various other places in 1987.

A sequel to Nibley’s lecture entitled “Work We Must, But the Lunch Is Free,” originally given on April 20, 1982.

Published in *Approaching Zion*, vol. 9 of the *CWHN* (Salt Lake City: Deseret Book and F.A.R.M.S., 1989), 252–89.

• “Brigham Young: Pioneer Conservationist.” 14p., s.s., typed transcript, of an address to the Southern Utah Wilderness Alliance, at a rendezvous held in September 1987.

To be included in J of the *CWHN*.

• “Chattanooga.” 23p., d.s., typed transcript of an address given in Chattanooga, Tennessee, in August 1987.

The talk is essentially a commentary on certain portions of the Gospel of Matthew.

• “Goods of First and Second Intent.” 35p., d.s., typed transcript, of a talk given on October 9, 1987, to the UEA retired teachers association at the Salt Palace in Salt Lake City, Utah.

Reprinted in *Approaching Zion*, vol. 9 of the *CWHN* (Salt Lake City: Deseret Book and F.A.R.M.S., 1989), 524–53.

1988

• *Lehi in the Desert; The World of the Jaredites; There Were Jaredites*. Vol. 5 of the *CWHN*. Edited by John W. Welch, Darrell L. Matthews, and Stephen R. Callister. Salt Lake City: Deseret Book and F.A.R.M.S., 1988. xviii, 464p.

Contents:

Foreword to the 1952 Edition: John A. Widsøe

Introduction to the 1988 Edition: John W. Welch

Part I: Lehi in the Desert [first appeared in a series in the *IE* in 1950]

Part II: The World of the Jaredites [first appeared in a series in the *IE* in 1951]

Part III: There Were Jaredites [first appeared in a series in the *IE* in 1956–57]

Appendix I: East Coast or West Coast?

Appendix II: How Far to Cumorah?

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• “Last Call: An Apocalyptic Warning from the Book of Mormon.” *Sunstone* 12/1 (January 1988): 14–25.

Reprinted in *The Prophetic Book of Mormon*, vol. 8 of the *CWHN* (Salt Lake City: Deseret Book and F.A.R.M.S., 1989), 498–532.

• *An Approach to the Book of Mormon*. Vol. 6 of the *CWHN*. Edited by John W. Welch. 3d ed. Salt Lake City: Deseret Book and F.A.R.M.S., 1988. xvii, 541p. A revised edition of the book published under the same title by The Council of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints in 1957; and in a second edition by Deseret Book in 1964; reprinted in 1976 in the Classics of Mormon Literature series. [This book was originally published as the lesson manual for the Melchizedek Priesthood quorums of The Church of Jesus Christ of Latter-day Saints.]

Contents:

Foreword to the First Edition

Preface to the First Edition: Joseph Fielding Smith

Preface to the 1964 Edition: Hugh Nibley

Part 1: The Changing Scene

1. Introduction to an Unknown Book

2. A Time for Reexamination

Part 2: Lehi’s World

3. An Auspicious Beginning

4. Lehi as a Representative Man

Part 3: Lehi’s Affairs

5. The Jews and the Caravan Trade

6. Lehi and the Arabs

7. Dealings with Egypt

Part 4: The Doomed City

8. Politics in Jerusalem

9. Escapade in Jerusalem

10. Portrait of Laban

Part 5: The Meaning of the Wilderness

11. Flight into the Wilderness

12. The Pioneer Tradition and the True Church

13. Church in the Wilderness

Part 6: The Dead Sea Scrolls and the Book of Mormon

14. Unwelcome Voices from the Dust
 15. Qumran and the Waters of Mormon
 16. The Apocrypha and the Book of Mormon
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- *Since Cumorah: The Book of Mormon in the Modern World*. Vol. 7 of the CWHN. Edited by John W. Welch. 2d ed. Salt Lake City: Deseret Book and F.A.R.M.S., 1988. xv, 512p. This is a revised and corrected edition of the book published under the same title by Deseret Book in 1967, with many changes taken from a series in the *IE* that appeared in 1964–66.
- Contents:
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 2. A New Age of Discovery
 3. The Illusive Primitive Church
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- "The Book of Mormon: Forty Years After." A talk given at the Sunstone 1988 Book of Mormon Lecture Series, May 10, 1988, at the Fine Arts Auditorium, University of Utah.
Published in *The Prophetic Book of Mormon*, vol. 8 of the CWHN (Salt Lake City: Deseret Book and F.A.R.M.S., 1989), 533–69.
- "The Terrible Questions." 52p., d.s., transcript of a talk given on September 8, 1988, as part of the Deseret Book/F.A.R.M.S. Nibley lecture series.
To be included in I of the CWHN.
- "The Meaning of the Atonement." 75p., d.s., transcript of a talk given on November 11, 1988, as part of the Deseret Book/F.A.R.M.S. Nibley lecture series.
Published in *Approaching Zion*, vol. 9 of the CWHN (Salt Lake City: Deseret Book and F.A.R.M.S., 1989), 554–614. An abbreviated version was published in the *Student Review*, December 20, 1989, 3.
- "Decorative Hardware with Intricate Meanings." In *The Manti Temple*, edited by Victor J. Rasmussen. Provo: Community Press, 1988. 33–36.
In a portion of a chapter of a book put out by the Manti Temple Centennial Committee in celebrating the hundredth anniversary of that edifice, Nibley interprets the decorations found on six numbered "artifacts" in the Manti Temple, for example, door hinges and handles.
To be included in I of the CWHN.
- 1989**
- "One Eternal Round: A Hermetic Version." 59p., d.s., transcript of a talk given on January 12, 1989, as part of the Deseret Book/F.A.R.M.S. Nibley lecture series.

To be included in I of the *CWHN*.

• "Stewardship of the Air." 22 p., d.s., transcript of a talk given on February 16, 1989, at BYU.

To be included in J of the *CWHN*.

• *The Prophetic Book of Mormon*. Vol. 8 of the *CWHN*. Edited by John W. Welch. Salt Lake City: Deseret Book and F.A.R.M.S., 1989. xi, 595p. A collection of miscellaneous essays on the Book of Mormon.

Contents:

Foreword: John W. Welch

1. Stick of Judah [first appeared as "The Stick of Judah and the Stick of Joseph," a series of articles in *IE* 56/1 (January 1953): 16-17, 38-41; 56/2 (February 1953): 90-91, 123-27; 56/3 (March 1953): 150-52, 191-95; 56/4 (April 1953): 250, 267; 56/5 (May 1953): 331-32, 334, 336, 338, 341, 343, 345]
2. Columbus and Revelation [first published in *Ins* 88/10 (October 1953): 319-20]
3. New Approaches to Book of Mormon Study [first appeared in a series in *IE* 56/11 (November 1953): 830-31, 859-62; 56/12 (December 1953): 919, 1003; 57/1 (January 1954): 30-32, 41; 57/2 (February 1954): 88-89, 125-26; 57/3 (March 1954): 148-50, 170; 57/4 (April 1954): 232-33, 246, 248-50; 57/5 (May 1954): 308-9, 326, 330; 57/6 (June 1954): 389, 447-48, 450-51; 57/7 (July 1954): 506-7, 521]
4. Kangaroo Court [first appeared in *IE* 62/3 (March 1959): 145-48, 184-87; and 62/4 (April 1959): 224-26, 300-301]
5. Just Another Book? [first appeared in *IE* 62/5 (May 1959): 345-47, 388-91; 62/6 (June 1959): 412-13, 501-53; 62/7 (July 1959): 530-31, 565]
6. The Grab Bag [first appeared in *IE* 62/8 (July 1959): 530-33, 546-48]
7. What Frontier, What Camp Meeting? [first appeared in *IE* 62/9 (August 1959): 590-92, 610, 612, 614-15]
8. The Comparative Method [first appeared in *IE* 62/10 (October 1959): 744-47, 759; 62/11 (November 1959): 848, 854, 856]
9. The Boy Nephi in Jerusalem [first appeared in *Ins* 96/3 (March 1961): 84-85]
10. Literary Style Used in the Book of Mormon Insured Accurate Translation [first published in *Deseret News*, "Church News," July 29, 1961, 10, 15]
11. The Book of Mormon: True or False? [first appeared in *MS* 124/11 (November 1962): 274-77, supplemented in note 29 by material taken from a talk given at the Portland Institute Symposium in 1979]

12. Howlers in the Book of Mormon [first appeared in *MS* 125/2 (February 1963): 28-34]

13. The Mormon View of the Book of Mormon [first appeared in *Concilium: An International Review of Theology* 10 (December 1967): 82-83]

14. Ancient Temples: What Do They Signify? [first appeared in *Ens* 2/9 (September 1972): 46-49]

15. Bar Kochba and Book of Mormon Backgrounds [first appeared as a review of Yigael Yadin's *Bar-Kochba: The Rediscovery of the Legendary Hero of the Second Jewish Revolt Against Rome*, in *BYUS* 14/1 (Autumn 1973): 115-26]

16. Churches in the Wilderness [first appeared in *Nibley on the Timely and the Timeless* (Provo: RSC, 1978), 155-86; not to be confused with the material that appeared under the same title in *An Approach to the Book of Mormon*, 2d ed. (Salt Lake City: Deseret Book, 1964), 125-34]

17. Freeman and King-men in the Book of Mormon [originally a talk given in 1980, and again on January 18, 1981, at the J. Reuben Clark Law School at BYU]

18. The Lachish Letters [first appeared in *Book of Mormon Authorship: New Light on Ancient Origins*, edited by Noel B. Reynolds (Provo: RSC, 1982), 104-21]

19. Christ among the Ruins [first appeared in *Book of Mormon Authorship: New Light on Ancient Origins*, edited by Noel B. Reynolds (Provo: RSC, 1982), 121-41]

20. The Prophetic Book of Mormon [first appeared in *Seventh East Press*, March 27, 1982, 6-8, 16-17; this was originally a talk given at the BYU Alumni House on September 23, 1981]

21. Scriptural Perspectives on How to Survive the Calamities of the Last Days [first appeared in *BYUS* 25/1 (Winter 1985): 7-27]

22. Last Call: An Apocalyptic Warning from the Book of Mormon [first appeared in *Sunstone* 12/1 (January 1988): 14-25]

23. The Book of Mormon: Forty Years After [first given as a talk at the Sunstone 1988 Book of Mormon Lecture Series, May 10, 1988, at the Fine Arts Auditorium, University of Utah]

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• "Reflections on War in the Book of Mormon." A talk given on March 24, 1989, at the F.A.R.M.S. Symposium on Warfare in the Book of Mormon.

To be included as "Warfare and the Book of Mormon" in *Warfare in the Book of Mormon* (Salt Lake City: Deseret Book and F.A.R.M.S., forthcoming in 1990); to be included in J of the *CWHN*.

• "Criticizing the Brethren." 36p., d.s., typed transcript of a talk given on August 18, 1989, at the CES conference held at BYU as well as on August 26, 1989, at the Sunstone Symposium in Salt Lake City. Published as a F.A.R.M.S. paper, 1990.

• *Approaching Zion*. Vol. 9 of the *CWHN*. Edited by Don E. Norton. Salt Lake City: Deseret Book and F.A.R.M.S., 1989. xviii, 631. A collection of miscellaneous essays on Zion and related topics.

Contents

Foreword: Don Norton

1. Our Glory or Our Condemnation [originally published in *ASBYU Academics Office Presents: Last Lecture Series, 1971-72* (Provo: BYU, 1972), 1-14]

2. What Is Zion? A Distant View [originally published as "What Is Zion? A Distant View," in *What Is Zion? Joseph Smith Lecture Series, 1972-73* (Provo: BYU Press, 1973), 1-21; reprinted in *Sunstone* 13/2 (April 1989): 20-32]

3. Zeal Without Knowledge [first appeared in *DJMT* 11/2 (Summer 1978): 101-12; reprinted in *Nibley On the Timely and the Timeless* (Provo: RSC, 1978), 261-77]

4. Gifts [a talk given on March 13, 1979, at BYU]

5. Deny Not the Gifts [a talk given in February or March 1982]

6. How Firm a Foundation! What Makes It So [originally published as "How Firm a Foundation! What Makes It So," *DJMT* 12/4 (Winter 1979): 29-45; also published by the Harold B. Lee Library Forum Committee and the Friends of the BYU Library in 1980 as a 15-page leaflet]

7. How to Get Rich [a previously unpublished address given in March 1982 in St. George, Utah]

8. Work We Must, but the Lunch Is Free [originally an address given on April 20, 1982, to the Cannon-Hinckley Club at the Lion House, in Salt Lake City, from which a condensed version was published under the same title in *BYU Today* 36/6 (November 1982): 8-12]

9. But What Kind of Work? [a previously unpublished address given on May 19, 1987, to the Cannon-Hinckley Club in Salt Lake City]

10. Funeral Address [an address given at the services for Donald M. Decker on August 11, 1982, in Rexburg, Idaho]

11. Three Degrees of Righteousness from the Old Testament [a previously unpublished address given in November 1982]

12. We Will Still Weep for Zion [a previously unpublished address given in 1984]

13. Breakthroughs I Would Like to See [a previously unpublished lecture given on November 8, 1984, at BYU in the Spheres of Influence lecture series entitled "Breakthroughs 84"]

14. Change Out of Control [originally published in *Spheres of Influence* 1 (1986): 93-104 from a lecture given in the Spheres of Influence lecture series at BYU on November 7, 1985]

15. Law of Consecration [a talk originally given in the Church Office Building in Salt Lake City, Utah, on February 6, 1987]

16. Utopians [a previously unpublished lecture given in the Spheres of Influence lecture series at BYU on November 6, 1986]

17. Goods of First and Second Intent [an address given to the UEA Retired Teachers Association at the Salt Palace in Salt Lake City, Utah, on October 9, 1987]

18. The Meaning of the Atonement [the second address in the "Hugh Nibley Lecture Series" sponsored by Deseret Book and F.A.R.M.S., given on November 10, 1988]

UNDATED ITEMS

• "The Lesson of the Sixth Century B.C." 14p., d.s., transcript of a lecture, n.d.

To be included in E of the *CWHN*.

• "The Jerusalem Scene." 16p. transcript of a lecture, n.d.

Cf. the various versions of Nibley's talk on the Lachish letters.

• "Irenaeus, Lecture #2." 24p., d.s., rough transcription of a talk, n.d.

• "Humanism and the Gospel." 4p. s.s., rough draft of lecture notes, n.d.

• "Peter." 30p. rough transcript of a lecture. [Note: p. 12 is missing.]

• "Plato's Athens." 10p., d.s., typed transcript of a lecture, n.d.

The views of Aristophanes are set forth on corruption in the commercial world of the time. This is then linked to certain themes in the Platonic dialogues (Phaedrus, Gorgias, Sophist, Meno, Apology) in which language can be found in which Socrates quarrels with the Sophists over such matters.

• "Prayer." 1p., d.s., transcript of a prayer given at a BYU graduation ceremony, n.d.

• "Some Significant Statements by Leading Scientists on the Scope of Scientific Authority," 17p., s.s., but pagination is not continuous, n.d.

A class handout which consists of a medley of quotations from

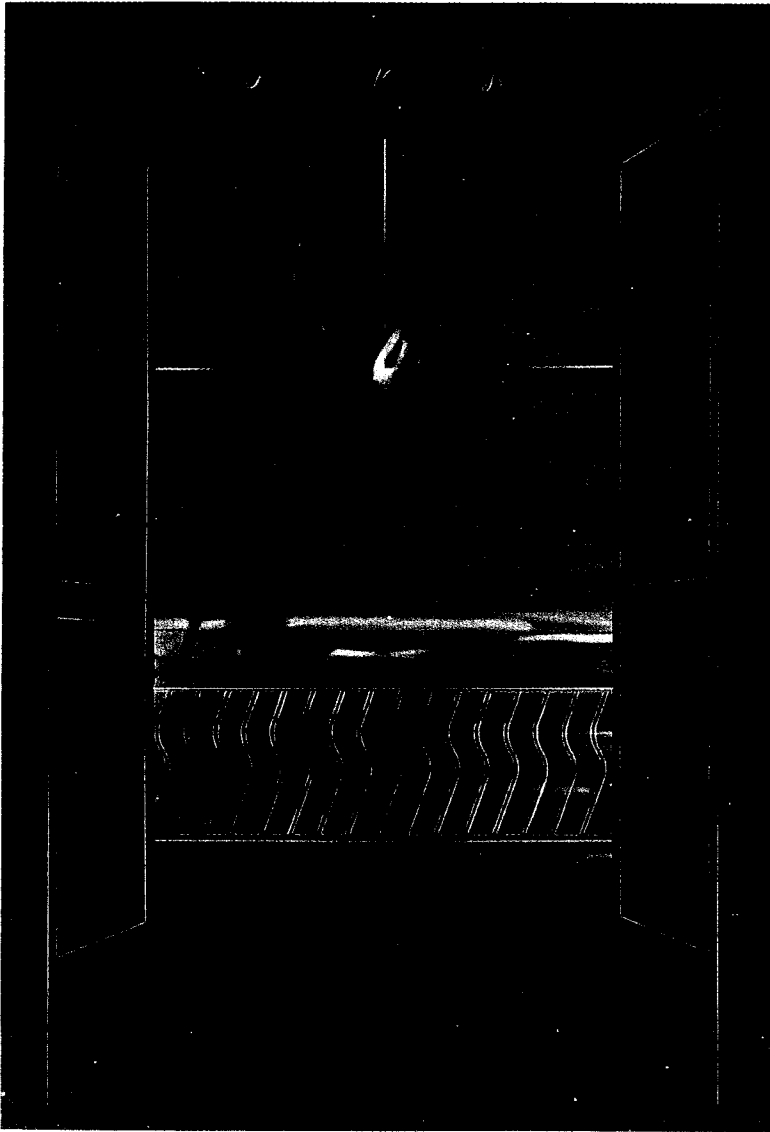
various people, for example, Karl Popper, arranged under headings. The materials were collected after 1965.

- "Ancient Ordinances." 3p. typescript of notes on a talk, n.d.
To be included in I of the *CWHN*.
 - "As Far as the Utmost Heavens." 23p. typed transcript of a talk given in 1987 or 1988 somewhere in Alaska.
A talk in which the accomplishments of Joseph Smith are set forth and defended.
To be included in B of the *CWHN*.
 - "It Takes All Kinds." 22p., d.s., typed manuscript, with an additional page numbered 22a.
 - "Temple." 27p., d.s., typed manuscript, with 9p. of notations by Nibley.
To be included in I of the *CWHN*.
 - "Circle and Square." A 30p., d.s., undated and unpublished manuscript.
To be included in I of the *CWHN*.
- G-2 Reports—a series of handouts prepared in the fifties and early sixties for distribution to various audiences.
- "G-2 Report, No. 1." 5p., s.s., n.d.
Changes in the religious world and in scholarship concerning religion are illustrated by numerous quotations from various writers.
 - "G-2 Report, No. 2." 5p., s.s., n.d.
Changes in religious scholarship further illustrated. Quotations are arranged under headings such as " 'Revelation' No Longer a Dirty Word," "Neo-orthodoxy," "Science."
 - "G-2 Report, No. 3." 8p., s.s., n.d.
"Evolution," "Eschatology," etc.
 - "G-2 Report, No. 4." 7p., s.s., n.d.
"Eduard Meyer's Comparison of Mohammed and Joseph Smith."
 - "G-2 Report, No. 5." 4p., s.s., n.d.
"The God of the Christian Doctors."
 - "G-2 Report, No. 6." 5p., s.s., n.d.
"Conflict in the Churches between the God of the Bible and the God of the Philosophers."
 - "G-2 Report, No. 7." 7p., s.s., n.d.
"New Testament."
 - "G-2 Report, No. 8." 7p., s.s., n.d.
"Introduction: 'An Age of Discovery' and 'Old Testament'."

- "G-2 Report, No. 9." 8p., s.s., n.d.
"Church History."

SECONDARY MATERIALS

- Louis Midgley. "Hugh Nibley: A Short Bibliographical Note." *DJMT* 2/1 (Spring 1967): 119-21.
- Louis Midgley. "Hugh Nibley: The Portrait of a Leader." *IE* 73/5 (May 1970): 79-81.
- Lori Schlinker. "Kitsch in the Visual Arts and Advertisements of the Church of Jesus Christ of Latter-day Saints." Interview #6, in Lori Schlinker's *Kitsch in the Visual Arts* (Provo: BYU, 1971), 60-64.
To be included in J of the *CWHN*.
- "Hugh Nibley: If He's Got It All Together, Why Does He Stand All Alone?" *BYU Today* 28/4 (May 1974): 12-13.
- Truman G. Madsen. Foreword to *Nibley on the Timely and the Timeless*. Provo: RSC, 1978. ix-xvii.
- Hal Williams. "Hugh Nibley and Kimball Hansen: Candidates for the 'Search Society.'" *BYU Today* 34/5 (August 1980): 12-13. An interview in which cosmological issues are discussed.
To be included in F of the *CWHN*.
- Jerry Johnston. "A Legendary Passion for Books and Languages," *Deseret News*, Friday, October 31, 1980, C1. One of a series of interviews concerning the reading habits of prominent Utahns. This was the eighth in the series.
Nibley listed, as his favorite books, the following: (1) Shakespeare, *Complete Works*; (2) Book of Mormon; (3) Homer, *Odyssey*; (4) Goethe, *Faust*; (5) Gaius Petronius, *Satyricon*; (6) Jean Froissart, *Chronicles*. Nibley also said that by age thirteen he knew *Macbeth* by heart and tried to learn *Hamlet*, but found it too long.
To be included in F of the *CWHN*.
- Arnold J. Irvine. "Hugh Nibley: Profile of a Scholar." *Utah Magazine*, Sunday, April 15, 1984, 4-6.
- John W. Welch. "Hugh Nibley and the Book of Mormon." *Ens* 15/4 (April 1985): 50-56.
- John W. Welch. "The Timelessness of Hugh Nibley." *This People* 8/2 (April 1987): 38-39, 42.
- Mark Burns. "Late Night: Starring Hugh Nibley," *Student Review*, September 27, 1989, 4.
- Kevin Stoker. "Truth Stimulates Gospel Scholar." *Deseret News*, "Church News," October 28, 1989, 6.



Wulf Barsch, "The Balcony," oil on canvas, 72" by 54". Used by permission of the artist.

*Essays in Honor of Hugh W. Nibley
on the Occasion of His Eightieth Birthday
27 March 1990*

**BY STUDY AND
ALSO BY FAITH**
VOLUME 1

*Edited by
John M. Lundquist
Stephen D. Ricks*

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