

**Hugh Winder Nibley:**

**Bibliography and Register**

Compiled by Louis Midgley and Shirley Ricks

The materials included in The Collected Works of Hugh Nibley have been carefully checked and editorially revised. That process includes exhaustive footnote checking and, where necessary, the correction of both quoted materials and citations.

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.

The Collected Works of Hugh Nibley include the following volumes:

1. *Old Testament and Related Studies*. Edited by John W. Welch, Gary P. Gillum, and Don E. Norton. Salt Lake City: Deseret Book and FARMS, 1986. xiv + 290 pp.
2. *Enoch the Prophet*. Edited by Stephen D. Ricks. Salt Lake City: Deseret Book and FARMS, 1986. viii + 309 pp.
3. *The World and the Prophets*. Edited by John W. Welch, Gary P. Gillum, and Don E. Norton. 3rd ed. Salt Lake City: Deseret Book and FARMS, 1987. xii + 333 pp.
4. *Mormonism and Early Christianity*. Edited by Todd M. Compton and Stephen D. Ricks. Salt Lake City: Deseret Book and FARMS, 1987. xiii + 446 pp.
5. *Lehi in the Desert; The World of the Jaredites; There Were Jaredites*. Edited by John W. Welch, Darrell L. Matthews, and Stephen R. Callister. Salt Lake City: Deseret Book and FARMS, 1988. xviii + 464 pp.
6. *An Approach to the Book of Mormon*. Edited by John W. Welch. 3rd ed. Salt Lake City: Deseret Book and FARMS, 1988. xvii + 541 pp.
7. *Since Cumorah*. Edited by John W. Welch. 2nd ed. Salt Lake City: Deseret Book and FARMS, 1988. xv + 512 pp.

8. *The Prophetic Book of Mormon*. Edited by John W. Welch. Salt Lake City: Deseret Book and FARMS, 1989. xi + 595 pp.
9. *Approaching Zion*. Edited by Don E. Norton. Salt Lake City: Deseret Book and FARMS, 1989. xviii + 631 pp.
10. *The Ancient State: The Rulers and the Ruled*. Edited by Donald W. Parry and Stephen D. Ricks. Salt Lake City: Deseret Book and FARMS, 1990. xi + 515 pp.
11. *Tinkling Cymbals and Sounding Brass: The Art of Telling Tales about Joseph Smith and Brigham Young*. Edited by David J. Whittaker. Salt Lake City: Deseret Book and FARMS, 1991. xxi + 741 pp.
12. *Temple and Cosmos: Beyond This Ignorant Present*. Edited by Don E. Norton. Illustrations directed by Michael P. Lyon. Salt Lake City: Deseret Book and FARMS, 1992. xix + 597 pp.
13. *Brother Brigham Challenges the Saints*. Edited by Don E. Norton and Shirley S. Ricks. Salt Lake City: Deseret Book and FARMS, 1994. xv + 541 pp.
14. *Abraham in Egypt*. Edited by Gary P. Gillum. 2nd ed. Salt Lake City: Deseret Book and FARMS, 2000. xxxiii + 705 pp.
15. *Apostles and Bishops in Early Christianity*. Edited by John F. Hall and John W. Welch. Salt Lake City: Deseret Book and FARMS, 2005. xxv + 254 pp.
16. *The Message of the Joseph Smith Papyri: An Egyptian Endowment*. Edited by John Gee and Michael Rhodes. Illustrations directed by Michael P. Lyon. 2nd ed. Salt Lake City: Deseret Book and FARMS, 2005. xxx + 609 pp.
17. *Eloquent Witness: Nibley on Himself, Others, and the Temple*. Edited by Stephen D. Ricks. Salt Lake City: Deseret Book and FARMS, 2008. xvi + 536 pp.
18. *An Approach to the Book of Abraham*. Edited by John Gee. Illustrations directed by Michael P. Lyon. Salt Lake City: Deseret Book and FARMS, 2009. xxxix + 632 pp.
19. *One Eternal Round*. Coauthored by Michael D. Rhodes. Illustrations directed by Michael P. Lyon. Salt Lake City: Deseret Book and FARMS, 2010. xxii + 698 pp.

## Abbreviations

### Abbreviations

BYU	Brigham Young University
CWHN	The Collected Works of Hugh Nibley
FARMS	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 and forewords  
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

#### 1921

Sketch of a steamship. *Juvenile Instructor*, January 1921, 49.

#### 1926

“Of Birthdays.” *Improvement Era*, June 1926, 743.

A poem, written when Nibley was 16, for his grandmother.

Reprinted in *Hugh Nibley: A Consecrated Life* (2002), 55.

“The Freight Train.” *Lyric West* 5/5 (1926): 171.

Reprinted in *Hugh Nibley: A Consecrated Life* (2002), 56.

**1927**

“Two Stars.” In *Anthology of Student Verse, for 1925*, edited by Snow Longley, 10–12.  
Los Angeles: Los Angeles High School, 1927.

Reprinted in *Hugh Nibley: A Consecrated Life* (2002), 56–58.

**1930**

“Plato’s Republic.”

This appears to be a student paper submitted to a class at the University of California at Los Angeles on 18 December 1930.

Printed in \*\*vol. D

**1936**

PhD dissertation\*\*see box 27, folder 4 through box 29, folder 1

This appears to be a student paper submitted to a class at the University of California at Los Angeles on 18 December 1930.

**1939**

“The Roman Games as a Survival of an Archaic Year-Cult.” PhD diss., University of California, Berkeley, 1939. 249pp.

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.

**1941\*\*circa**

“The Origin of the Roman Dole.”

American Historical Association, Nibley gave a presentation; see box 37, folder 6\*\*.

**1942**

“New Light on Scaliger.” *Classical Journal* 37/5 (February 1942): 291–95.

Review of “Joseph Justus Scaliger,” by Warren E. Blake, *Classical Journal* 36 (1940): 83–91.

Reprinted in *The Ancient State*, CWHN 10:303–10.

\*\*Did Nibley write “Joseph Scaliger, Scholar and Educator” at Claremont? See box 37, folder 2 or was it an article he was reviewing?

#### 1945

“Basic Arabic Root System.” 32 pp., s.s., unpublished handwritten manuscript.

Compiled in Compiegne, France [at the end of World War II] using J. G. Hava, *Arabic-English Dictionary for the Use of Students* (Beirut: Catholic University Press, 1921).

“Sparsiones.” *Classical Journal* 40/9 (June 1945): 515–43.

Reprinted in *The Ancient State*, CWHN 10:148–94.

#### 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. 62 pp.

[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*, 2nd 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 (*Dialogue* 7/4 [1972]: 72–85; *Church History* 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 9 June 1946, in *Dale Morgan on Early Mormonism: Correspondence & A New History*, ed. 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 14 July 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 1 September 1952, 675–79). BYU Special Collections has a primitive typescript version of Chandler's "The Controversy over Joseph Smith," dated 1 September 1952, 22 pp.

Reprinted in *Tinkling Cymbals and Sounding Brass*, CWHN 11:1–45.

## 1948

Review of *Our Book of Mormon*, by Sidney B. Sperry. *Improvement Era*, January 1948, 42.

Reprinted in *Eloquent Witness*, CWHN 17:93–94.

"The Book of Mormon as a Mirror of the East." *Improvement Era*, April 1948, 202–4, 249–51.

Reprinted, without illustrations, in the *Improvement Era*, 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*, CWHN 4:25–42.

“Baptism for the Dead in Ancient Times.” A series of articles in the *Improvement Era*.

“Part 1.” *Improvement Era*, December 1948, 786–88, 836–38.

### 1949

“Baptism for the Dead in Ancient Times.” A series of articles in the *Improvement Era*, continued.

“Part 2.” *Improvement Era*, January 1949, 24–26, 60.

“Part 3.” *Improvement Era*, February 1949, 90–91, 109–10, 112.

“Part 4.” *Improvement Era*, March 1949, 146–48, 180–83.

“The Dilemma: Part 5—Conclusion.” *Improvement Era*, April 1949, 212–14.

Reprinted in *Mormonism and Early Christianity*, CWHN 4:100–167.

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.” *Western Political Quarterly* 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.

Reprinted in *The Ancient State*, CWHN 10:1–32.

### 1950

“Lehi in the Desert.” A series of articles in the *Improvement Era*.

“Part 1.” *Improvement Era*, January 1950, 14–16, 66–72.

“Part 2.” *Improvement Era*, February 1950, 102–4, 155–59.

“Part 3.” *Improvement Era*, March 1950, 200–202, 222, 225–26, 229–30.

“Part 4.” *Improvement Era*, 1950, 276–77, 320–26.

“Part 5.” *Improvement Era*, May 1950, 382–84, 448–49.

“Part 6.” *Improvement Era*, June 1950, 486–87, 516–19.

“Part 7.” *Improvement Era*, July 1950, 566–67, 587–88.

“Part 8.” *Improvement Era*, August 1950, 640–42, 670.

“Part 9.” *Improvement Era*, September 1950, 706–8, 744.

“Part 10.” *Improvement Era*, 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*, CWHN 5:1–149.

“The Christmas Quest.” *Millennial Star* 112 (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.

Reprinted in *Eloquent Witness*, CWHN 17:121–24.

## 1951

Review of *The Ancient World*, by Joseph W. Swain. *Historian* 13/1 (1951): 79–81.

Reprinted in *Eloquent Witness*, CWHN 17:95–99.

“The Hierocentric State.” *Western Political Quarterly* 4/2 (1951): 226–53.

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

Reprinted in *The Ancient State*, CWHN 10:99–147.

“The World of the Jaredites.” A series of articles in the *Improvement Era*.

These articles were written in the form of expository letters to a fictitious

“Professor F.”

“Part 1.” *Improvement Era*, September 1951, 628–30, 673–75.

“Part 2.” *Improvement Era*, October 1951, 704–6, 752–55.

“Part 3.” *Improvement Era*, November 1951, 786–87, 833–35.

“Part 4.” *Improvement Era*, December 1951, 862–63, 946–47.

## 1952

“The World of the Jaredites.” A series of articles in the *Improvement Era*, continued.

“Part 5.” *Improvement Era*, January 1952, 22–24.

“Part 6.” *Improvement Era*, February 1952, 92–94, 98, 100, 102, 104–5.

“Part 7.” *Improvement Era*, March 1952, 162–65, 167–68.

“Part 8.” *Improvement Era*, April 1952, 236–38, 258, 260–65.

“Part 9.” *Improvement Era*, May 1952, 316–18, 340, 342, 344, 346.

“Part 10.” *Improvement Era*, June 1952, 398–99, 462–64.



“Conclusion.” *Improvement Era*, 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*, CWHN 5:151–282.

Review of *History of Syria: Including Lebanon and Palestine*, by Philip K. Hitti. *Western Political Quarterly* 5/2 (June 1952): 312–13.

Reprinted in *Eloquent Witness*, CWHN 17:100–102.

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

Reprinted in *Eloquent Witness*, CWHN 17:103–5.

*Lehi in the Desert and the World of the Jaredites*. Salt Lake City: Bookcraft, 1952. viii + 272 pp.

The bulk of these materials appeared in the *Improvement Era* between 1950 and 1952. The original illustrations and some other materials were not included in the book.

Foreword: John A. Widtsoe

#### LEHI IN THE DESERT

“The Troubled Orient”

“Men of the East”

“Into the Desert”

“Desert Ways and Places”

“The City and the Sand”

“Lehi the Winner”

#### THE WORLD OF THE JAREDITES

“A Twilight World”

“Departure”

“Jared on the Steppes”

“Jaredite Culture: Splendor and Shame”

“They Take up the Sword”

“A Permanent Heritage”

#### APPENDIXES

“East Coast or West Coast?”

“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*, CWHN 5:1–282.

~~“Questions on Authority and Passages for Discussion (The Apostasy).” 23 pp.~~

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 *Improvement Era* between January and December 1955 called “The Way of the Church,” and also in the essay entitled “The Passing of the Church,” *Church History* 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,” *BYU Studies* 16/1 (1975): 135–64; “The Passing of the Primitive Church,” in *Mormonism and Early Christianity*, CWHN 4:209–322; and “The Passing of the Primitive Church: Forty Variations on an Unpopular Theme,” in *When the Lights Went Out* (2001), 1–47.

Reprinted in *LDS Views on Early Christianity and Apocrypha: Articles from BYU Studies*. Salt Lake City: Deseret Book, \*\*.

### 1953

“The Unsolved Loyalty Problem: Our Western Heritage.” *Western Political Quarterly* 6/4 (1953): 631–57.

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

Reprinted in *The Ancient State*, CWHN 10:195–242.

“The Stick of Judah and the Stick of Joseph.” A series of articles in the *Improvement Era*.

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

“Part 1: The Doctors Disagree.” *Improvement Era*, January 1953, 16–17, 38–41.

“Part 2: What Were the Sticks?” *Improvement Era*, February 1953, 90–91, 123–27.

“Part 3.” *Improvement Era*, March 1953, 150–52, 191–95.

“Part 4.” *Improvement Era*, April 1953, 250, 267.

“Conclusion.” *Improvement Era*, May 1953, 331–32, 334, 336, 338, 341, 343, 345.

Cf. lesson (or chapter) 24 in *An Approach to the Book of Mormon* (1957/1964); and “The Arrow, the Hunter, and the State,” *Western Political Quarterly* 2/3 (1949): 328–44.

Reprinted in *The Prophetic Book of Mormon*, CWHN 8:1–48.

“Columbus and Revelation,” *Instructor*, October 1953, 319–20.

Reprinted in *The Prophetic Book of Mormon*, CWHN 8:49–53.

“New Approaches to Book of Mormon Study.” A series of articles in the *Improvement Era*.

“Part 1: Some Standard Tests.” *Improvement Era*, November 1953, 830–31, 859–62.

“Part 2: Some Standard Tests.” *Improvement Era*, December 1953, 919, 1003.

## 1954

“New Approaches to Book of Mormon Study.” A series of articles in the *Improvement Era*, continued.

“Part 3.” *Improvement Era*, January 1954, 30–32, 41.

“Part 4.” *Improvement Era*, February 1954, 88–89, 125–26.

“Part 5.” *Improvement Era*, March 1954, 148–50, 170.

“Part 6.” *Improvement Era*, April 1954, 232–33, 246, 248–50, 252.

“Part 7.” *Improvement Era*, 1954, 308–9, 326, 330.

“Part 8.” *Improvement Era*, June 1954, 389, 447–48, 450–51.

“Conclusion.” *Improvement Era*, July 1954, 506–7, 521.

Reprinted in *The Prophetic Book of Mormon*, CWHN 8:54–126.

*Time Vindicates the Prophets*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1954.

Published as 30 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’?” 7 March, 3 pp.
2. “A Prophet’s Reward.” 14 March, 4 pp.
3. “Prophets and Scholars.” 21 March, 3 pp.
4. “The Prophets and the Scriptures.” 28 March, 3 pp.
5. “Prophecy and Tradition.” 11 April, 3 pp.
6. “Easter and the Prophets.” 18 April, 4 pp.

7. "Prophecy and Office." 25 April, 4 pp.
8. "Prophets and Crisis." 2 May, 4 pp.
9. "Prophets and Preachers." 9 May, 4 pp.
10. "Prophets and Philosophers." 16 May, 4 pp.
11. "Prophets and Creeds." 23 May, 4 pp.
12. "Two Ways to Remember the Dead." 30 May, 4 pp.
13. "The Prophets and the Plan of Life." 6 June, 4 pp.
14. "The Prophets and the Search for God." 20 June, 4 pp.
15. "Prophets and Martyrs." 27 June, 4 pp.
16. "The Ancient Law of Liberty." 4 July, 4 pp.
17. "Prophets and Gnostics." 11 July, 4 pp.
18. "The Schools and the Prophets." 18 July, 4 pp.
19. "A Prophetic Event." 25 July, 4 pp.
21. "St. Augustine and the Great Transition." 1 August, 4 pp.
22. "A Substitute for Revelation." 8 August, 4 pp.
23. "Prophets and Mystics." 15 August, 4 pp.
24. "Rhetoric and Revelation." 22 August, 4 pp.
25. "Prophets and Miracles." 29 August, 4 pp.
26. "The Book of Mormon as a Witness." 5 September, 4 pp.
27. "Prophets and Reformers." 12 September, 4 pp.
28. "The Prophets and the Open Mind." 19 September, 4 pp.
29. "Prophets and Ritual." 26 September, 3 pp.
30. "The Church of the Prophets." 10 October, 4 pp.
31. "Prophets and Glad Tidings." 17 October, 4 pp.

*The World and the Prophets.* Salt Lake City: Deseret Book, 1954. 250 pp.

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. "Easter 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 2nd "enlarged ed." in 1962, and also in a 3rd ed., with additions and corrections, as *The World and the Prophets*, CWHN 3. In addition, "Two Ways to Remember the Dead" is reprinted in *Immortality: Famed Discourses on Eternal Progression and Future Existence*, ed. Gordon Allred (Salt Lake City: Hawkes, 1974), 199–210, and in *Understanding Death*, ed. Brent Barlow (Salt Lake City: Deseret Book, 1979), 189–96.

#### 1955

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

This is the published version of the first of several exchanges between Nibley and Sterling M. McMurrin. The exchange was held on 23 March 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.

Reprinted in *Temple and Cosmos*, CWHN 12:434–49.

"The Way of the Church." A series of articles in three parts in the *Improvement Era*.

This series was to have been continued but was actually abandoned. The materials were eventually used in "The Passing of the Church," *Church History* 30/2 (June 1961): 131–54; reprinted in *When the Lights Went Out* (1970): 1–32; in *BYU Studies* 16/1 (1975): 139–64; in *Mormonism and Early Christianity*, CWHN 4:209–322; and as "The Passing of the Primitive Church: Forty Variations on an Unpopular Theme," in *When the Lights Went Out* (2001), 1–47.

"The Way of the Church—1"

"Controlling the Past (A Consideration of Methods)." *Improvement Era*, January 1955, 20–22, 44–45.

"Controlling the Past." *Improvement Era*, February 1955, 86–87, 104, 106–7.

"Controlling the Past: Part 3." *Improvement Era*, March 1955, 152–54, 166, 168.

"Controlling the Past: Part 4." *Improvement Era*, April 1955, 230–32, 258, 260–61.

"Controlling the Past: Part 5." *Improvement Era*, May 1955, 306–8, 364–66.

"Controlling the Past: Part 6." *Improvement Era*, June 1955, 384–86, 455–56.

"The Way of the Church—2"

"Two Views of Church History." *Improvement Era*, July 1955, 502–4, 538.

"Two Views of Church History: Part 2." *Improvement Era*, August 1955, 570–71, 599–600, 602–6.

"Two Views of Church History: Part 3." *Improvement Era*, September 1955, 650–53.

"Two Views of Church History: Part 4." *Improvement Era*, October 1955, 708–10.

"The Way of the Church—3"

"The Apocalyptic Background, 1: The Eschatological Dilemma." *Improvement Era*, November 1955, 817, 829–31.

"The Apocalyptic Background, 2: The Eschatological Dilemma." *Improvement Era*, December 1955, 902–3, 968.

1956

“Victoriosa Loquacitas: The Rise of Rhetoric and the Decline of Everything Else.”

*Western Speech* 20/2 (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.

Reprinted in *The Ancient State*, CWHN 10:243–86.

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

Reprinted in *Eloquent Witness*, CWHN 17:106–7.

“More Voices from the Dust.” *Instructor*, March 1956, 71–72, 74.

Some brief references to the Dead Sea Scrolls.

Reprinted in *Old Testament and Related Studies*, CWHN 1:239–44.

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

Reprinted in *Old Testament and Related Studies*, CWHN 1:1–19.

“There Were Jaredites.” A series of articles in the *Improvement Era*.

“There Were Jaredites.” *Improvement Era*, January 1956, 30–32, 58–61.

“1: Egypt Revisited.” *Improvement Era*, February 1956, 88–89, 106, 108.

“2: Egypt Revisited.” *Improvement Era*, March 1956, 150–52, 185–87.

“3: Egypt Revisited.” *Improvement Era*, April 1956, 244–45, 252–54, 258.

“4: Egypt Revisited.” *Improvement Era*, May 1956, 308–10, 334, 336, 338–40.

“5: Egypt Revisited.” *Improvement Era*, June 1956, 390–91, 460–61.

“The Babylonian Background, 1.” *Improvement Era*, July 1956, 509–11, 514, 516.

“The Babylonian Background, 2.” *Improvement Era*, August 1956, 566–67, 602.

“The Shining Stones—Continued\*\*.” *Improvement Era*, September 1956, 630–32, 672–75.

“Epic Milieu in the Old Testament.” *Improvement Era*, October 1956, 710–12, 745–51.

“Our Own People.” *Improvement Era*, November 1956, 818–19, 857–58.

“Our Own People: Continued.” *Improvement Era*, December 1956, 906–7.

## 1957

“There Were Jaredites.” A series of articles in the *Improvement Era*, continued.

“Our Own People—Continued.” *Improvement Era*, January 1957, 26–27, 41.

“Our Own People—Concluded.” *Improvement Era*, February 1957, 94–95, 122–24.

Reprinted as part three of *Lehi in the Desert; The World of the Jaredites; There Were Jaredites*, CWHN 5:283–454.

*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. xvi + 416 pp.

This book was originally published as the lesson manual for the Melchizedek Priesthood quorums of The Church of Jesus Christ of Latter-day Saints.

Reprinted in a second edition (Salt Lake City: Deseret Book, 1964) with a new preface by Hugh Nibley and one new chapter entitled “Strange Ships and Shining Stones.” This edition deletes the questions originally appended to each chapter; hence the pagination differs in the two editions. Also reprinted as *An Approach to the Book of Mormon*, CWHN 6.

Preface: Joseph Fielding Smith

Foreword

THE CHANGING SCENE

“Introduction”

“A Time for Re-examination”

LEHI’S WORLD

“An Auspicious Beginning”

“Lehi as a Representative Man”

LEHI’S AFFAIRS

“The Jews and the Caravan Trade”

“Lehi and the Arabs”

“Dealings with Egypt”

THE DOOMED CITY

“Politics in Jerusalem”

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THE MEANING OF THE WILDERNESS

“Flight into the Wilderness”



“The Pioneer Tradition and the True Church”

“The Church in the Wilderness”

#### THE DEAD SEA SCROLLS AND THE BOOK OF MORMON

“Unwelcome Voices from the Dust”

“Qumran and the Waters of Mormon”

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#### LIFE IN THE DESERT

“Man *versus* Nature”

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#### TIES BETWEEN THE OLD WORLD AND THE NEW

“Proper Names in the Book of Mormon”

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“Ezekiel 37:15–23 as Evidence for the Book of Mormon”

“Some Test Cases from the Book of Ether”

#### A LOST AND A FALLEN PEOPLE

“The Ways of the “Intellectuals”

“The Way of the Wicked”

“The Nature of Book of Mormon Society”

“Strategy for Survival”

#### Appendix: “The Archaeological Problem”

*An Approach to the Book of Mormon* was mentioned by Marvin S. Hill in an essay entitled “The Historiography of Mormonism,” *Church History* 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.” *Millennial Star* 120 (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*, ed. Truman G. Madsen (Provo, UT: RSC, 1984), 19–37; and in *Mormonism and Early Christianity*, CWHN 4:355–90.

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

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 (30 March 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 *Improvement Era*.

“Kangaroo Court.” *Improvement Era*, March 1959, 145–48, 184–87.

“Kangaroo Court: Part Two.” *Improvement Era*, April 1959, 224–26, 300–301.

“Just Another Book? Part One.” *Improvement Era*, May 1959, 345–47, 388–91.

“Just Another Book? Part Two.” *Improvement Era*, June 1959, 412–13, 501–3.

“Just Another Book? Part Two, Conclusion.” *Improvement Era*, July 1959, 530–31, 565.

“The Grab Bag.” *Improvement Era*, July 1959, 530–33, 546–48.

“What Frontier, What Camp Meeting?” *Improvement Era*, August 1959, 590–92, 610, 612, 614–15.

“The Comparative Method.” *Improvement Era*, October 1959, 744–47, 759.

“The Comparative Method.” *Improvement Era*, November 1959, 848, 854, 856.

Reprinted as six chapters in *The Prophetic Book of Mormon*, CWHN 8:127–206.

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

See also “There Were Jaredites: Shining Stones,” *Improvement Era*, September 1956, 630–32, 672–75, and cf. *An Approach to the Book of Mormon*, lesson 25; reprinted in CWHN 6:340–58.

“Christian Envy of the Temple.” A two-part essay in the *Jewish Quarterly Review*.

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

“Christian Envy of the Temple.” *Jewish Quarterly Review* 50/2 (October 1959): 97–123.

## 1960

“Christian Envy of the Temple.” Second part of an essay in the *Jewish Quarterly Review*.

“Christian Envy of the Temple.” *Jewish Quarterly Review* 50/3 (January 1960): 229–40.

Reprinted in *When the Lights Went Out* (1970), 55–58; in *Mormonism and Early Christianity*, CWHN 4:391–434; and in *When the Lights Went Out* (2001), 91–141.

~~“Nobody to Blame.” 8 pp., s.s., open letter.~~

Addressed to “Dear Brother Burgon,” dated 29 July 1960, with a cover letter, addressed to “Dear Brother . . .,” 1 pp., dated 3 August 1960.

Reprinted in *Eloquent Witness*, CWHN 17:125–41.

~~“Prayer.” 1 p., d.s., transcript of a prayer given at a BYU commencement ceremony, 1960; see “Leaders to Managers: Fatal Shift.”~~

## 1961

“The Liahona’s Cousins.” *Improvement Era*, February 1961, 87–89, 104–6, 108–11.

Reprinted in *Since Cumorah*, CWHN 7:251–63.

“The Boy, Nephi, in Jerusalem.” *Instructor*, March 1961, 84–85.

Reprinted as “The Boy Nephi in Jerusalem,” in *The Prophetic Book of Mormon*, CWHN 8:207–11.

“The Passing of the Church: Forty Variations on an Unpopular Theme.” *Church History* 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,” *Church History* 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,” *Church History* 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*, ed. 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 *Church History* 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 the history 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), in *BYU Studies* 16/1 (1975): 139–64; in *Mormonism and Early Christianity*, CWHN 4:168–208; and as “The Passing of the Primitive Church: Forty Variations on an Unpopular Theme,” in *When the Lights Went Out* (2001), 1–47.

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

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

Reprinted in *Saints Herald* 108 (9 October 1961): 968–69, 975; and also in *The Prophetic Book of Mormon*, CWHN 8:212–18.

“Censoring the Joseph Smith Story.” A series of articles in the *Improvement Era*.

“Part 1: The Problem.” *Improvement Era*, July 1961, 490–92, 522, 524, 526, 528.

“Part 2: Suppressing the First Vision Story after 1842.” *Improvement Era*, August 1961, 577–79, 605–9.

“Part 3.” *Improvement Era*, October 1961, 724–25, 736, 738, 740.

“Conclusion.” *Improvement Era*, November 1961, 812–13, 865–69.

Reprinted in *Tinkling Cymbals and Sounding Brass*, CWHN 11:53–101.

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

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

Foreword

Part 1. “The Crime of Being a Prophet”

Part 2. “Digging in the Dark”

Part 3. “The Greek Psalter Mystery”

Bibliography

Reprinted in *Tinkling Cymbals and Sounding Brass*, CWHN 11:103–406.

“The First Vision.” 33 pp. typed transcript of an address given on 18 February 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 *Improvement Era*.

\*\*compare with “Censoring the Joseph Smith Story” in CWHN 11

“Paul and Moroni.” Letter to *Christianity Today* 5/5 (22 May 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 (27 March 1961): 551 (commenting on Moroni 7 and Paul’s praise of charity).

## 1962

“The Book of Mormon: True or False?” *Millennial Star* 124 (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*, CWHN 8:219–42.

“How to Write an Anti-Mormon Book.” Lecture 2, 17 February 1962. In *Seminar on the Prophet Joseph Smith*, 30–41. Provo, UT: BYU Extension Publications, 1962.

This was reprinted in 1964, pp. 31–42. \*\*of what?\* also “An Address to Seminary and Institute Faculty,” at BYU, 5 July 1962.\*

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

Reprinted in *Tinkling Cymbals and Sounding Brass*, CWHN 11:474–580.

*The World and the Prophets*. 2nd enl. ed. Salt Lake City: Deseret Book, 1962. 281 pp.

“The Doctors’ Dilemma” and “The Return of the Prophets?” were 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. 294 pp.

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*, ed. Michael P. Malone (Lincoln, NB: University of Nebraska Press, 1983).

#### Introduction

Part 1. “In My Mind’s Eye Horatio . . .”

Part 2. “The Two-faced Monster”

Part 3. “How to Write an Anti-Mormon Book (A Handbook for Beginners)”

[originally a lecture given 17 February 1962, published in *Seminar on the Prophet Joseph Smith* (Provo, UT: BYU Extension Publications, 1962), 30–41]

Part 4. “It Fairly Sears the Screen—A Romance You Will Never Forget!”

Part 5. “Is There a Danite in the House? You Never Know”

#### Bibliography

Reprinted in *Tinkling Cymbals and Sounding Brass*, CWHN 11:407–727.

“‘Howlers’ in the Book of Mormon.” *Millennial Star* 125 (February 1963): 28–34.

Reprinted in *The Prophetic Book of Mormon*, CWHN 8:243–58.

“Three Shrines: Mantic, Sophic, and Sophistic (The Confrontation of Greek and Christian Religiosity).” Three typed manuscripts, 20 pp., d.s. [with extensive citations]; 9 pp., d.s.; 12 pp., d.s.

Deseret Lectures given on 1, 2, 3 May 1963, Sterling Library Lecture Hall, Yale University, New Haven, Connecticut, under the sponsorship of the LDS Deseret Club at Yale.

Published in *The Ancient State*, CWHN 10:311–79.

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

Published in *The Ancient State*, CWHN 10:380–478.

*What Is a Temple? The Idea of the Temple in History*. Provo, UT: BYU Extension Publications, 1963/1968. ii + 18 pp. (16 pp.).

Reprinted from the *Millennial Star* 120 (August 1958): 228–37, 247–49. Also appeared as “Die Tempelidee in der Geschichte.” *Der Stern*, February 1959, 43–60.

Reprinted in *Mormonism and Early Christianity*, CWHN 4:355–90.

*New Discoveries concerning the Bible and Church History.* Provo, UT: BYU Extension Publications, 1963. 12 pp.

A series of quotations by various writers on six general topics: “The Old Testament Today,” “The New Testament Today,” “The Rediscovery of the Church,” “The New Concept of Scripture,” “‘Revelation’ No Longer a Naughty Word,” and “‘New Orthodoxy’ and the Trend to Literalism.” Introduces themes taken up more systematically in other essays.

“The Dead Sea Scrolls: Some Questions and Answers.” *Instructor*, July 1963, 233–35.

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

Reprinted in *Old Testament and Related Studies*, CWHN 1:245–51.

“Jerusalem’s Formula for Peace.” 18 pp. typed transcript of a talk given in 1963.

## 1964

*The Early Christian Church in Light of Some Newly Discovered Papyri from Egypt.*

Provo, UT: BYU Extension Publications, 1964. 20 pp.

An address delivered to the BYU Tri-Stake Fireside, 3 March 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.” 3 pp., s.s., typed transcript of a lecture given on 19 March 1964. Nibley is apparently responding to philosopher Eric Hoffer, author of *The True Believer* and *Ordeal of Change*.

*An Approach to the Book of Mormon.* 2nd ed. Salt Lake City: Deseret Book, 1964. xxii + 416 pp.

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 3rd ed. as CWHN 6.

“Since Cumorah: New Voices from the Dust.” A series of articles in the *Improvement Era*.

“Part 1.” *Improvement Era*, October 1964, 816–21, 844–47.

“Part 1 (continued).” *Improvement Era*, November 1964, 924–28, 974–75, 977–78, 980–83.

“Part 1 (continued).” *Improvement Era*, December 1964, 1032–35, 1126–28.

## 1965

“Since Cumorah: New Voices from the Dust.” A series of articles in the *Improvement Era*, continued.

“Part 1 (continued).” *Improvement Era*, January 1965, 34–37, 60–64.

“Part 2: Hidden Treasures: The Search for the Original Scriptures.” *Improvement Era*, February 1965, 100–103, 146–47.

“Part 2: Hidden Treasures: The Search for the Original Scriptures (continued).” *Improvement Era*, March 1965, 210–13, 226, 228, 230, 232, 234.

“Part 3: Secrecy in the Primitive Church.” *Improvement Era*, April 1965, 308–11, 326, 328–32.

“Part 3: Secrecy in the Primitive Church (continued).” *Improvement Era*, May 1965, 406–7, 444.

“Part 3: Secrecy in the Primitive Church (concluded).” *Improvement Era*, June 1965, 482–83, 574–76.

“The Testament of Lehi: Part 1.” *Improvement Era*, July 1965, 616–17, 645–48.

“The Testament of Lehi: Part 1 (continued).” *Improvement Era*, August 1965, 696–99, 702, 704.

“The Story of Zenos.” *Improvement Era*, September 1965, 782–83, 792.

“The Olive Tree.” *Improvement Era*, October 1965, 876–77, 916–17.

“The Bible, the Scrolls, and the Book of Mormon: A Problem of Three Bibles.” *Improvement Era*, November 1965, 974–77, 1013, 1040.

“The Bible, the Scrolls, and the Book of Mormon: A Problem of Three Bibles (continued).” *Improvement Era*, December 1965, 1090–91, 1165–68.

[Continues in 1966.]

“Qumran and the Companions of the Cave.” *Revue de Qumran* 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* (1978), 187–212; (2004), 203–31; and in *Old Testament and Related Studies*, CWHN 1:253–84.

“Early Accounts of Jesus’ Childhood.” *Instructor*, January 1965, 35–37.

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

Reprinted in *Mormonism and Early Christianity*, CWHN 4:1–9.

“The Expanding Gospel.” *BYU Studies* 7/1 (1965): 3–27.

A talk given as the second annual BYU Faculty Lecture on 17 March 1965.

Reprinted in *Nibley on the Timely and the Timeless* (1978), 21–47; (2004), 23–52; and in *Temple and Cosmos*, CWHN 12:177–211.

Reprinted in *LDS Views on Early Christianity and Apocrypha: Articles from BYU Studies*. Salt Lake City: Deseret Book, \*\*.

~~“Archaeology and Our Religion.” 9 pp. typed paper, 1965.~~

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

The essay has been published in *Old Testament and Related Studies*, CWHN 1:21–36. It also appeared in the *Seventh East Press*, 18 January 1982, 4–7, 12.

“On the Pearl of Great Price.” 34 pp., s.s., typed transcript of a lecture given on 13 May 1965.

“Fact and Fancy in the Interpretation of Ancient Records.” 55 pp., d.s., typed transcript of an address given at the third annual Religion Lecture Series at BYU on 11 November 1965.

There is also an outline (1 p., 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.” Topics include Karl Popper, science, bias, and dogmatism.

“Israel’s Neighbors.” 33 pp. typed transcript of a talk given on 24 February 1965.

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

“Rediscovery of the Apocrypha.” 58 pp., d.s., typed transcript of a lecture given on 17 March 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*, CWHN 1:115–70.

Published in *Temple and Cosmos*, CWHN 12:212–63.

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

The Dead Sea Scrolls

“Vertical Judaism”

“Primitive Christianity”

“The Book of Mormon”

New Light from Egypt

“Nag Hammadi and the Gnostic Controversy”

“Early Christian Doctrines According to Coptic Texts”

“Early Christian Ordinances According to Coptic Texts”

Pearl of Great Price Problems

“The 1912 Critics Examined”

“The Present Critics Examined”

“Some Guesses of Our Own”

Assembly Hour

## 1966

“Since Cumorah: New Voices from the Dust.” A series of articles in the *Improvement Era*, continued.

“The Bible, the Scrolls, and the Book of Mormon: A Problem of Three Bibles (continued).” *Improvement Era*, January 1966, 32–34, 44–46.

“The Bible, the Scrolls, and the Book of Mormon: A Problem of Three Bibles (continued).” *Improvement Era*, February 1966, 118–22.

“The Bible, the Scrolls, and the Book of Mormon: A Problem of Three Bibles (continued).” *Improvement Era*, March 1966, 196–97, 232–34.

“The Mysteries of Zenos and Joseph.” *Improvement Era*, April 1966, 296–97, 334–36.

“Problems, Not Solutions.” *Improvement Era*, May 1966, 419–20, 422, 424.

“Problems, Not Solutions (continued).” *Improvement Era*, June 1966, 582–83.

“Epilogue: Since Qumran.” *Improvement Era*, July 1966, 636–38.

“Since Qumran (continued).” *Improvement Era*, August 1966, 710–12.

“(Since Qumran).” *Improvement Era*, September 1966, 794–95, 799–800, 802, 804–5.

“(Since Qumran).” *Improvement Era*, October 1966, 884–85.

“(Since Qumran).” *Improvement Era*, November 1966, 974–75, 1028–31.

“(Since Qumran).” *Improvement Era*, 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 *Since Cumorah*, CWHN 7.

“Evangelium Quadraginta Dierum.” *Vigiliae Christianae* 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; also reprinted under the original title in *Mormonism and Early Christianity*, CWHN 4:10–44; and as “Evangelium quadraginta dierum: The Forty-Day Mission of Christ—The Forgotten Heritage,” in *When the Lights Went Out* (2001), 49–89.

“Tenting, Toll, and Taxing.” *Western Political Quarterly* 19/4 (1966): 599–630.

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

Reprinted in *The Ancient State*, CWHN 10:33–98.

“Writing and Publication in Graduate School.” Provo, UT: Mimeographed by the BYU Graduate School, 1966. 11 pp.

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

## 1967

“Pearl of Great Price Papyri,” 15 pp. s.s. talk given on 14 March 1967.

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

This book reprints much of the same material that originally appeared under the same title in the *Improvement Era* 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).

Preface: Hugh Nibley

Foreword: Richard Lloyd Anderson

THE BOOK OF MORMON AS SCRIPTURE

“... There Can Be No More Bible”

“A New Age of Discovery”

“The Illusive Primitive Church”

“... But Unto Them It Is Not Given’ (Luke 8:10)”

“The Bible in the Book of Mormon”

#### PHILOSOPHICAL NOTES

“Strange Things Strangely Told”

“Checking on Long-forgotten Lore”

#### SOME SCIENTIFIC QUESTIONS

“Forever Tentative . . .”

#### THE REAL BACKGROUND OF THE BOOK OF MORMON

“Some Fairly Foolproof Texts”

“Prophets in the Wilderness”

“A Rigorous Test: Military History”

#### THE PROPHETIC BOOK OF MORMON

“Good People and Bad People”

“Prophecy in the Book of Mormon: The Three Periods”

#### Conclusion

#### Index

Alexander T. Stecker reviewed *Since Cumorah* in *BYU Studies* 8/4 (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 *Improvement Era*, see Louis Midgley, “The Secular Relevance of the Gospel,” *Dialogue* 4/4 (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," *Dialogue* 5/2 (1970): 5–7.

Reprinted, with additions and corrections, as *Since Cumorah*, CWHN 7.

"The Mormon View of the Book of Mormon." *Concilium: An International Review of Theology* 10 (December 1967): 82–83.

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.

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. Reprinted as "The Book of Mormon: A Minimal Statement," in *Nibley on the Timely and the Timeless* (1978), 149–53; (2004), 163–68; and in *The Prophetic Book of Mormon*, CWHN 8:259–64.

"Brigham Young as a Leader." 21 pp. typescript of an address delivered on 6 June 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.

Published in *Brother Brigham Challenges the Saints*, CWHN 13:449–90.

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

Published as "Brigham Young as a Statesman," in *Brother Brigham Challenges the Saints*, CWHN 13:138–86.

"Brigham Young as an Educator." 15 pp. typescript of an address delivered on 8 June 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," *BYU Studies* 11/1 (1970): 61–87. \*\*check *Nibley on the Timely and the Timeless*\*

"Brigham Young as a Theologian." 4 pp. typescript of an address delivered on 9 June 1967.



“Pearl of Great Price Papyri Acquisition.” 15 (19) pp. transcript of a talk given on 14 March 1967 prior to the presentation of the Egyptian papyri to the Church by the Metropolitan Museum of Art on 27 November 1967. [Some 10 pages of this item consist of questions and answers.]

Published as “Prolegomena to Any Study of the Book of Abraham.” *BYU Studies* 8/2 (1968): 171–78. \*\*did this include the questions and answers?\*

Reprinted in *Studies of the Books of Moses and Abraham*. Salt Lake City: Deseret Book, \*\*.

~~“Dear Sterling.” A widely circulated letter to Sterling M. McMurrin. 3 pp., s.s., 23 August 1967.~~

Sterling M. McMurrin was at the time working on a book of essays on Mormon philosophy and had apparently invited Nibley to contribute an essay. The book that McMurrin had in mind was never published. In his letter, Nibley proclaims to his scholarly antagonist that his “present religious mood is an all-out literalism.”

Reprinted in *Hugh Nibley: A Consecrated Life* (2002), 427–30.

Reprinted in *Eloquent Witness*, CWHN 17:142–47.

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

Transcribed and published in *Old Testament and Related Studies*, CWHN 1:115–70.

“Apocryphal Writings.” A typed transcript of a talk given at a Long Beach, California, seminary graduation, late in 1967; 27 pp., s.s. (44 pp., d.s.).

Also circulated as “Teachings from the Dead Sea Scrolls.” Circulated with 11 pp. 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*, CWHN 1:115–70.

Published as “Apocryphal Writings and Teachings of the Dead Sea Scrolls,” in *Temple and Cosmos*, CWHN 12:264–335.

## 1968

“Phase One.” *Dialogue* 3/2 (1968): 99–105.

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

“Prolegomena to Any Study of the Book of Abraham.” *BYU Studies* 8/2 (1968): 171–78 (plus reproductions, 179–90).

On 27 November 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. Nibley discusses the many matters that should precede the study of the papyri. Several pages of illustrations are included.

“Fragment Found in Salt Lake City.” *BYU Studies* 8/2 (1968): 191–94.

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

Reprinted in *Studies of the Books of Moses and Abraham: Articles from BYU Studies*. Salt Lake City: Deseret Book, \*\*.

“Getting Ready to Begin: An Editorial.” *BYU Studies* 8/3 (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.” *BYU Studies* 9/1 (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 *New York Times*, 15 July 1968.

Reprinted in *Studies of the Books of Moses and Abraham: Articles from BYU Studies*. Salt Lake City: Deseret Book, \*\*.

~~“Book of Breathings, P. Louvre 3284.” An English translation, 1968. 6 pp., 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),” *Dialogue* 3/2 (1968): 98–99; and Klaus Baer, “The Breathing Book of Hôr: A Translation of the Apparent Source of the Book of Abraham,” *Dialogue* 3/3 (1968):

109–34. The hieratic text of P. Louvre 3284 is reproduced in *BYU Studies* 11/2 (1971): 154–56. \*\**Message of the Joseph Smith Papyri*

*What Is a Temple? The Idea of the Temple in History*. 2nd ed. Provo, UT: BYU Press, 1968. ii + 18 pp.

The first edition was published in 1963; reprinted from the *Millennial Star* 120 (August 1958): 228–37, 247–49.]

Reprinted in *Mormonism and Early Christianity*, CWHN 4:355–90.

“A New Look at the Pearl of Great Price.” A series of articles in the *Improvement Era*.

“Part 1. Challenge and Response.” *Improvement Era*, January 1968, 18–24 [part of this, “An Appeal to Authority,” was reprinted in *Abraham in Egypt*, CWHN 14:18–91].

“Part 1. Challenge and Response (continued).” *Improvement Era*, February 1968, 14–18, 20–21.

“Part 1. Challenge and Response (continued).” *Improvement Era*, March 1968, 16–18, 20–22.

“Part 1. Challenge and Response (continued).” *Improvement Era*, April 1968, 64–69 (includes a long note entitled “We Should Explain,” 65–66).

“Part 2. May We See Your Credentials?” *Improvement Era*, May 1968, 54–57.

“Part 2. May We See Your Credentials? (continued).” *Improvement Era*, June 1968, 18–22 [part 2 was reprinted in *Abraham in Egypt*, CWHN 14:92–109].

“Part 3. Empaneling the Panel.” *Improvement Era*, July 1968, 48–55 [most of part 3 was reprinted in *Abraham in Egypt*, CWHN 14:127–44].

“Part 4. Second String.” *Improvement Era*, August 1968, 53–64 [much of part 4 was reprinted in *Abraham in Egypt*, CWHN 14:144–56].

“Part 5. Facsimile No. 1: A Unique Document.” *Improvement Era*, September 1968, 66–80.

“Part 5. Facsimile No. 1: A Unique Document (continued).” *Improvement Era*, October 1968, 73–81.

“Part 6. Facsimile No. 1: A Unique Document (continued).” *Improvement Era*, November 1968, 36–38, 40, 42, 44.

“Part 6. Facsimile No. 1: A Unique Document (continued).” *Improvement Era*, December 1968, 28–33.

1969

- “A New Look at the Pearl of Great Price.” A series of articles in the *Improvement Era*, continued.
- “Part 7. The Unknown Abraham.” *Improvement Era*, January 1969, 26–33.
- “Part 7. The Unknown Abraham (continued).” *Improvement Era*, February 1969, 64–67.
- “Part 8[7]. The Unknown Abraham (continued).” *Improvement Era*, March 1969, 76, 79–80, 82, 84.
- “Part 7. The Unknown Abraham (continued).” *Improvement Era*, April 1969, 66–72.
- “Part 8[7]. The Unknown Abraham (continued).” *Improvement Era*, May 1969, 87–91.
- “Part 7. The Unknown Abraham (continued).” *Improvement Era*, June 1969, 126–28, 130–32.
- “Part 7. The Unknown Abraham (continued).” *Improvement Era*, July 1969, 97–101.
- “Part 8. Facsimile No. 1, By the Figures.” *Improvement Era*, July 1969, 101–11.
- “Part 8. Facsimile No. 1, By the Figures (continued).” *Improvement Era*, August 1969, 75–87.
- “Part 8. Facsimile No. 1, By the Figures (continued).” *Improvement Era*, September 1969, 85–95.
- “Part 8. Facsimile No. 1, By the Figures (continued).” *Improvement Era*, October 1969, 85–88.
- “Part 9. Setting the Stage—The World of Abraham.” *Improvement Era*, October 1969, 89–95.
- “Part 9. Setting the Stage—The World of Abraham (continued).” *Improvement Era*, November 1969, 116–26 [much of part 9 was reprinted in *Abraham in Egypt*, CWHN 14:163–218].
- [Continues in 1970.]
- “How to Have a Quiet Campus, Antique Style.” *BYU Studies* 9/4 (1969): 440–52.
- Nibley traces some parallels in educational matters, especially in campus unrest in the decade after 1960, with the medieval world.
- Reprinted in *The Ancient State*, CWHN 10:287–302.
- “Secrets of the Scriptures—The Creation.” 29 pp. typed transcript of a talk given in 1969.
- Cf. “Unrolling the Scrolls,” in *Old Testament and Related Studies*, CWHN 1:115–70.

“Science Fiction and the Gospel.” 22 pp., s.s., typed transcript of a talk given on 13 February 1969.

Published, with some changes, in *LDSF 2: Latter-day Science Fiction*, ed. Benjamin Urrutia (Ludlow, MA: Parables, 1985), 5–28; and reprinted in *Temple and Cosmos*, CWHN 12:491–531.

## 1970

“A New Look at the Pearl of Great Price.” A series of articles in the *Improvement Era*, continued.

“Part 9. Setting the Stage: The World of Abraham (continued).” *Improvement Era*, January 1970, 56–65.

“Part 10. The Sacrifice of Isaac.” *Improvement Era*, March 1970, 84–94 [reprinted in *Nibley on the Timely and the Timeless* (1978), \*\*; (2004), 143–61; and in *Abraham in Egypt*, CWHN 14:319–42].

“Part 11. The Sacrifice of Sarah.” *Improvement Era*, April 1970, 79–95 [reprinted in *Abraham in Egypt*, CWHN 14:343–81].

“Conclusion: Taking Stock.” *Improvement Era*, May 1970, 82–89, 91–94

“Educating the Saints—A Brigham Young Mosaic.” *BYU Studies* 11/1 (1970): 61–87.

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

Reprinted as “Educating the Saints” in *Nibley on the Timely and the Timeless* (1978), 229–60; (2004), 249–80; and in *Brother Brigham Challenges the Saints*, CWHN 13:306–45.

*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. 94 pp.

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.

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

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

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

These essays are all included in *Mormonism and Early Christianity*, CWHN 4:10–44, 168–208, 391–434, and in *When the Lights Went Out* (2001).

“The Book of Mormon as a Mirror of the East.” *Improvement Era*, November 1970, 115–20, 122–25.

Reprinted from *Improvement Era*, April 1948, 202–4, 249–51; essentially included in *Lehi in the Desert; The World of the Jaredites; There Were Jaredites*, CWHN 5:25–42.

“Brigham Young and the Enemy.” In *The Young Democrat*, privately printed leaflets published in two separate parts in 1970. 4 pp. and 11 pp.

Reprinted in *Brother Brigham Challenges the Saints*, CWHN 13:187–246.

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

Reprinted in *Hugh Nibley: A Consecrated Life* (2002), 431–37.

## 1971

“The Day of the Amateur.” *New Era*, January 1971, 42–44.

Reprinted in *Brother Brigham Challenges the Saints*, CWHN 13:301–5.

“Myths and the Scriptures.” *New Era*, October 1971, 34–38.

Reprinted in *Old Testament and Related Studies*, CWHN 1:37–47.

“What Is ‘The Book of Breathings?’” *BYU Studies* 11/2 (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,” *Dialogue* 3/2 (1968): 98–99; and Klaus Baer, “Breathing Permit of Hôr,” *Dialogue* 3/3 (1968): 109–34. The hieratic text of P. Louvre 3284 is reproduced in *BYU Studies* 11/2 (1971): 154–56.

Reprinted in *Studies of the Books of Moses and Abraham: Articles from BYU Studies*. Salt Lake City: Deseret Book, \*\*.

“The Meaning of the Kirtland Egyptian Papers.” *BYU Studies* 11/4 (1971): 350–99.

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

Reprinted in *Studies of the Books of Moses and Abraham: Articles from BYU Studies*. Salt Lake City: Deseret Book, \*\*.

“Renounce War” or “A Substitute for Victory.” An antiwar letter of 26 March 1971, in *BYU Daily Universe*. See also *Ensign*, July 1971, 53–55.

Reprinted as “Renounce War, or a Substitute for Victory,” in *Brother Brigham Challenges the Saints*, CWHN 13:267–69.

“If There Must Needs Be Offense.” *Ensign*, July 1971, 53–55. See also Nibley’s anti-war letter of 26 March 1971, in *BYU Daily Universe*.

Reprinted in *Brother Brigham Challenges the Saints*, CWHN 13:270–77.

“Brigham Young on the Environment.” 6 pp. typescript of a talk given on 21 April 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; and *Brother Brigham Challenges the Saints*, CWHN 13:23–54.

## 1972

“Brigham Young on the Environment.” In *To the Glory of God*, edited by Truman G. Madsen and Charles D. Tate, 3–29. Salt Lake City: Deseret Book, 1972.

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

Reprinted in *Brother Brigham Challenges the Saints*, CWHN 13:23–54.

“Jerusalem: In Christianity.” *Encyclopedia Judaica*, 9:1568–75. New York: Macmillan, 1972.

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 as “Jerusalem: In Early Christianity,” in *Mormonism and Early Christianity*, CWHN 4:323–54.

“The Pedantic Publications of Hugh Nibley.” MSS 2721, box 14, folder 13; Hugh W. Nibley Papers; L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University. \*\*date?\*check this box and folder for other bibliographic lists of Nibley writings; annotated bibliography covering 1939 through 1982

“Islam and Mormonism—A Comparison.” *Ensign*, 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?” *Ensign*, September 1972, 46–49.

Reprinted in *The Prophetic Book of Mormon*, CWHN 8:265–73.

“Man’s Dominion.” *New Era*, October 1972, 24–31.

Pointed social commentary concerning the state of the natural environment.

Reprinted in *New Era*, January–February 1981, 46–53, and also available under the title “Subduing the Earth,” in *Nibley on the Timely and the Timeless* (1978), 85–99; as “Subduing the Earth: Man’s Dominion,” in *Nibley on the Timely and the Timeless* (2004), 95–110; and as “Man’s Dominion, or Subduing the Earth,” in *Brother Brigham Challenges the Saints*, CWHN 13:3–22.

*Genesis of the Written Word*. Provo, UT: BYU Press, 1973.

This was the Commissioner’s Lecture delivered in 1972.

Later reprinted (without the complete footnotes) in *New Era*, September 1973, 38–50. Also reprinted as “Genesis of the Written Word,” in *Nibley on the Timely and the Timeless* (1978), 101–27; (2004), 111–41; and in *Temple and Cosmos*, CWHN 12:450–90.

“Our Glory and Our Condemnation.” In *ASBYU Academics Office Presents: Last Lecture Series, 1971–72*, 1–14. Provo, UT: BYU, 1972.

A talk given in 1971 in the Last Lecture series. Social commentary touching on themes that became increasingly common in Nibley’s various addresses and writings.

Reprinted as “Our Glory or Our Condemnation,” in *Approaching Zion*, CWHN 9:1–24.



1973

“The Genesis of the Written Word.” *New Era*, September 1973, 38–50.

Reprinted from the Commissioner’s Lecture Series, 1973 \*\*1972?\*. An examination of writing as a gift from God and as a vehicle for the preservation and communication of knowledge of divine things.

Reprinted in *Temple and Cosmos*, CWHN 12:450–90.

“The Meaning of the Temple.” 18pp., d.s., typescript, transcription of a talk originally delivered at Aspen Grove, 1 September 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.

Published in *Temple and Cosmos*, CWHN 12:1–41.

“What Is Zion? A Distant View.” In *What Is Zion? Joseph Smith Lecture Series, 1972–73*, 1–21. Provo, UT: BYU Press, 1973.

This talk, originally given in 1973, was circulated prior to publication as “Waiting for Zion,” 34 pp., d.s., typed transcript.

Reprinted in *Sunstone*, April 1989, 20–32, and in *Approaching Zion*, CWHN 9:25–62.

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

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

“The Best Possible Test.” *Dialogue* 8/1 (1973): 73–77.

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

Reprinted in *Temple and Cosmos*, CWHN 12:532–40.

Review of *Bar-Kochba: The Rediscovery of the Legendary Hero of the Second Jewish Revolt against Rome*, by Yigael Yadin. *BYU Studies* 14/1 (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*, CWHN 8:274–88.

~~“Commentary on D&C, Section 1.” 2 pp., s.s., typed notes of a home evening lesson given in October 1973.~~

A verse-by-verse commentary.

~~“What Shall We Do?” 4 pp., s.s., typed transcript of a home evening lesson given on 26 November 1973.~~

~~“A New Christmas Theme.” 3 pp., s.s., typescript, dated Christmas 1973.~~

## 1974

“The Book of Enoch as a Theodicy.” 28 pp. 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*, CWHN 2:66–88.

“Nibley the Scholar.” 21 pp. typed transcript of a BYU forum assembly in which Nibley was interviewed by Louis Midgley on 21 May 1974, later retitled “Hugh Nibley: The Faithful Scholar.”

Reprinted in *Eloquent Witness*, CWHN 17:23–45.

“Sin against Nature.” Education Week lecture, 21 August 1974.

“Easter and the Prophets.” In *Immortality: Famed Discourses on Eternal Progression and Future Existence*, edited by Gordon T. Allred, 211–24. Salt Lake City: Hawkes, 1974.

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, 199–210. Salt Lake City: Hawkes, 1974.

Also reprinted from Nibley’s *The World and the Prophets* (Salt Lake City: Deseret Book, 1954), and reprinted in *Understanding Death*, ed. Brent Barlow (Salt Lake City: Deseret Book, 1979), 189–96.

“Treasures in the Heavens: Some Early Christian Insights into the Organizing of Worlds.” *Dialogue* 8/3–4 (1974): 76–98.

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

Reprinted as “Treasures in the Heavens” in *Nibley on the Timely and the Timeless* (1978), 49–84; (2004), 53–93; and in *Old Testament and Related Studies*, CWHN 1:171–214.

“Beyond Politics.” *BYU Studies* 15/1 (1974): 3–28.

A talk originally given on 26 October 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* (1978), 279–305; (2004), 301–28.

~~“A Note on F. M. Brodie.” 2 pp., 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 (18 April 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,” *BYU Studies* 20/1 (1979): 59–67, and also by Jerry Knudson, “Jefferson the Father of Slave Children? One View of the Book Reviewers,” *Journalism History* 3/2 (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.

Published in *Tinkling Cymbals and Sounding Brass*, CWHN 11:47–52.

## 1975

“Authoritative Translation.” 10 pp., s.s., published notes for a presentation for a translation seminar at the BYU Language Research Center, 18 January 1975.

May be similar to “Translation.” 12 pp. notes from a presentation given 11 February 1975, in Salt Lake City, Utah.

“The Passing of the Church: Forty Variations on an Unpopular Theme.” *BYU Studies* 16/1 (1975): 139–64.

Reprinted from *Church History* 30/2 (1961): 131–54; and included in *Mormonism and Early Christianity*, CWHN 4:168–208.

“Sorting Out the Documents, Thirty Years Later.” 1975 Annual Welch Lecture Series, 28 March 1975; see box 22, folder 2. Hugh Nibley’s sixty-fifth birthday in the Varsity Theater, Brigham Young University, in connection with the 1975 Annual Welch Lecture Series by Klaus Baer and others.

“Zeal without Knowledge.” BYU Academic Awareness lecture, 26 June 1975.

Original manuscript available in mimeographed form, 22 pp., frequently reproduced.

Reprinted in *Dialogue* 11/2 (1978): 101–12, as well as in *Nibley on the Timely and Timeless* (1978), 261–77; (2004), 281–99; and in *Approaching Zion*, CWHN 9:63–84.

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

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,” *Ensign*, October 1975, 84, and Eric Jay Olson, “A Hint of an Explanation,” *Dialogue* 9/4 (1974): 74–75.

EXPLANATION

Chapter 1: "What Manner of Document?"

Chapter 2: "Reproduction and Translation of Papyri X and XI"

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#### COMMENTARY

Part 1: "Nature and Purpose of the Book of Breathing(s)"

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Part 6: "The Fearful Passage"

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#### APPENDIXES

1. "From the Dead Sea Scrolls (1QS)"

2. "From the *Odes of Solomon*"

3. "*The Pearl*"

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5. "Cyril of Jerusalem's *Lectures on the Ordinances*"

6. "From the *Gospel of Philip*"

#### Bibliography

#### Index

Republished in 2005 in a richly illustrated volume with new format and additional material as *Message of the Joseph Smith Papyri*, CWHN 16.

"Some Reasons for the Restored Gospel." 24 (19) pp., d.s., typed manuscript of the talk given on the occasion of the visit to BYU of Professor Klaus Baer.

Baer was an eminent Egyptologist and former teacher of Hugh Nibley, then teaching at the University of Chicago. From 1962 to 1975 letters were exchanged between the two friends. This copyrighted correspondence is part of the University of Chicago's Klaus Baer Archives.

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.” 32 pp., d.s. (19 pp., s.s.), typed transcript of a lecture given 14 October 1975, in 32 ELWC, BYU.

This lecture was originally accompanied by slides. It was circulated in two different editions in 1986 and 1987 and was available in a much expanded version, including illustrations, in 1988. \*\*\*“Sacred Vestures.”\*\*was this title used?\*

Published in *Temple and Cosmos*, CWHN 12:91–138.

“Enoch the Prophet.” Lecture given 22 November 1975 for the Pearl of Great Price Symposium at BYU.

Reprinted in *Enoch the Prophet*, CWHN 2:1–18.

“A Strange Thing in the Land: The Return of the Book of Enoch.” A series of articles in the *Ensign*.

“Part 1.” *Ensign*, October 1975, 78–84.

“Part 2.” *Ensign*, December 1975, 72–76.

## 1976

“A Strange Thing in the Land: The Return of the Book of Enoch.” A series of articles in the *Ensign*, continued.

“Part 3.” *Ensign*, February 1976, 64–68.

“Part 4.” *Ensign*, March 1976, 62–66.

“Part 5.” *Ensign*, April 1976, 60–64.

“Part 6.” *Ensign*, July 1976, 64–48.

“Part 7.” *Ensign*, October 1976, 76–81.

“Part 8.” *Ensign*, December 1976, 73–78.

[Continues in 1977.]

“What, Exactly, Is the Purpose and Significance of the Facsimiles in the Book of Abraham?” *Ensign*, March 1976, 34–36.

This essay was published as part of the section in the *Ensign* called “I Have a Question.”

“Enoch the Prophet.” In *Pearl of Great Price Symposium: A Centennial Presentation*, 76–85. Provo, UT: BYU Publications, 1976.

“Nibliography.” *Century II 1/2* (1976): 54–57.

Reprinted in *Eloquent Witness*, CWHN 17:46–50.

“In the Party, But Not of the Party.” 22 pp., d.s., typed manuscript for an Academics Lecture given on 3 June 1976, at BYU.

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

Published in *Brother Brigham Challenges the Saints*, CWHN 13:105–37.

“More Brigham Young on Education.” In *Sidney B. Sperry Symposium*, 2–20. Provo, UT: BYU Press, 1976.

A talk given on 11 March 1976, in the Joseph Smith Auditorium at BYU.

Reprinted in *Brother Brigham Challenges the Saints*, CWHN 13:346–79.

## 1977

“A Strange Thing in the Land: The Return of the Book of Enoch.” A series of articles in the *Ensign*, continued.

“Part 9.” *Ensign*, February 1977, 66–75.

“Part 10.” *Ensign*, March 1977, 86–90.

“Part 11.” *Ensign*, April 1977, 78–89.

“Part 12.” *Ensign*, June 1977, 78–90.

“Part 13.” *Ensign*, August 1977, 64–65.

Reprinted in *Enoch the Prophet*, CWHN 2:91–301.

“A Stage without a Play.” 10 pp., d.s., transcript of a talk (partially transcribed from a tape) given at Westminster College, 16 February 1977.

A discussion of the worldview and scenario of the Hopis.

“The Uses and Abuses of Patriotism.” In *American Heritage: A Syllabus for Social Science 100*, 188–97. Provo, UT: BYU Press, 1977.

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

Reprinted in *Brother Brigham Challenges the Saints*, CWHN 13:247–66.

“Bird Island.” *Dialogue* 10/4 (1977): 120–23. An Academics Awareness Lecture given at BYU on 26 June 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 archaeology and theories of Book of Mormon geography.

~~“I. It Takes All Kinds” and “II. Some Warming-up Exercises.” 23 pp. 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, ed. 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*, 2nd 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.

## 1978

“Zeal without Knowledge.” *Dialogue* 11/2 (1978): 101–12.

Reprinted in *Approaching Zion*, CWHN 9:63–84.

*Nibley on the Timely and the Timeless: Classic Essays of Hugh Nibley*. Provo, UT: RSC, 1978. xxviii + 323 pp.

Foreword: Truman G. Madsen

“An Intellectual Autobiography – HN” [reprinted as “Self-Portrait: An Intellectual Autobiography by Hugh Nibley,” in *BYU Today*, August 1978, 11–13; and as “An Intellectual Autobiography: Some High and Low Points,” in *Nibley on the Timely and the Timeless*, 2nd ed. (2004).\*\*get style correct here\*]

Reprinted in *Eloquent Witness*, CWHN 17:7–20.



- “To Open the Last Dispensation: Moses Chapter 1” [portions of this material first appeared in “A Strange Thing in the Land, Part 7.” *Ensign*, October 1976, 76–81; cf. with *Enoch the Prophet*, CWHN 2:159–67]
- “The Expanding Gospel” [first appeared in *BYU Studies* 7/1 (Autumn 1965): 3–27]
- “Treasures in the Heavens” [first appeared in *Dialogue* 8/3–4 (1974): 76–98]
- “Subduing the Earth” [first appeared as “Man’s Dominion,” *New Era*, October 1972, 24–31; reprinted as “Man’s Dominion, or Subduing the Earth,” in *Brother Brigham Challenges the Saints*, CWHN 13:3–22]
- “Genesis of the Written Word” [first appeared in *New Era*, September 1973, 38–50; reprinted in *Temple and Cosmos*, CWHN 12:450–90]
- “The Sacrifice of Isaac” [first appeared in the *Improvement Era*, March 1970, 84–94; reprinted in *Abraham in Egypt*, CWHN 14:319–42]
- “The Book of Mormon: A Minimal Statement” [first appeared in *Concilium: An International Review of Theology* 10 (December 1967): 8–83; reprinted as “The Mormon View of the Book of Mormon,” in *The Prophetic Book of Mormon*, CWHN 8:259–64]
- “Churches in the Wilderness” [reprinted in *The Prophetic Book of Mormon*, CWHN 8:289–327; this is not the same material that appeared under the same title in *An Approach to the Book of Mormon*, 2nd 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*, CWHN 1:253–84\*\*does this belong to next chapter?\*
- “The Haunted Wilderness” [first appeared in *Revue de Qumran* 5/2 (1965): 177–98]
- “Their Portrait of a Prophet” [first appeared in *The Myth Makers* (Salt Lake City: Bookcraft, 1961)]
- “Educating the Saints” [first appeared in *BYU Studies* 11/1 (1970): 61–87; and in *Brother Brigham Challenges the Saints*, CWHN 13:306–45]
- “Zeal without Knowledge” [first appeared in *Dialogue* 11/2 (1978): 101–12; reprinted in *Approaching Zion*, CWHN 9:63–84]
- “Beyond Politics” [first appeared in *BYU Studies* 9/1 (1974): 3–28]

Bibliography (compiled by Louis Midgley)

A second edition of *Nibley on the Timely and the Timeless* was issued in 2004.

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

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.

Reprinted as “Some Notes on Cultural Diversity in the Universal Church,” in *Temple and Cosmos*, CWHN 12:541–49.

“Great Are the Words of Isaiah.” In *Sidney B. Sperry Symposium* [1978], 193–207. Provo, UT: BYU Press, 1978.

A lecture delivered on 28 January 1978 at BYU.

Also published in *ASBYU Academics Presents: Outstanding Lectures, 1978–79* (Provo, UT: BYU Press, 1979), 71–88, and reprinted in *Old Testament and Related Studies*, CWHN 1:215–37.

“The Early Christian Prayer Circle.” *BYU Studies* 19/1 (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*, CWHN 4:45–99.

Reprinted in *LDS Views on Early Christianity and Apocrypha: Articles from BYU Studies*. Salt Lake City: Deseret Book, \*\*.

“Self-Portrait: An Intellectual Autobiography by Hugh Nibley.” *BYU Today*, August 1978, 11–13.

Reprinted from *Nibley on the Timely and the Timeless* (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 23 August 1978, Brodie Papers, Box 4, Folder 6B, Special Collections, Marriott Library, University of Utah.

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

1979

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

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

Reprinted in *Eloquent Witness*, CWHN 17:51–72.

“How Firm a Foundation! What Makes It So.” *Dialogue* 12/4 (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*, CWHN 9:149–77.

“Gifts.” 20 pp. typed manuscript for a talk given on 13 March 1979, at BYU.

Nibley interviews himself on the moral advice contained in the Book of Mormon.

Published in *Approaching Zion*, CWHN 9:85–117.

~~“Judging and Prejudging the Book of Abraham.” 8 pp., 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.

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

“Great Are the Words of Isaiah.” In *ASBYU Academics Presents: Outstanding Lectures, 1978–79*, 71–88. Provo, UT: BYU Press, 1979).

“The Facsimiles of the Book of Abraham: A Response.” *Sunstone*, 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 24–25 August 1979.

~~“The Word of Wisdom: A Commentary on D&C 89.” 6 pp., s.s., typed transcript of a lesson given in the Manavu Ward Gospel Doctrine class in 1979.~~

Reprinted in *Eloquent Witness*, CWHN 17:228–37.

“Testing the Book of Mormon.” 21 pp., 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*, CWHN 8:232–42 n. 29.

“Two Ways to Remember the Dead.” Reprinted in *Understanding Death*, edited by Brent Barlow, 189–96. Salt Lake City: Deseret Book, 1979.

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, 44–61. Provo, UT: BYU Press, 1980.

An address given at the BYU Women’s Conference, 1 February 1980.

Reprinted in *Old Testament and Related Studies*, CWHN 1:87–113.

“Freemen and Kingmen in the Book of Mormon.” 20 pp., s.s., typed typescript of a talk given in 1980, and again on 18 January 1981 at the J. Reuben Clark Law School.

Also circulated as a 30 pp., d.s., version, dated 18 August 1986.

Published as “Freemen and King-men in the Book of Mormon,” in *The Prophetic Book of Mormon*, CWHN 8:328–79.

“Before Adam.” 39 pp., d.s., typed manuscript for a talk given on 1 April 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*, CWHN 1:49–85.

“The Book of Mormon and the Ruins: The Main Issues.” 10 pp. typescript of a lecture dated 13 July 1980.

Lecture on Mesoamerican ruins and pre-Columbian peoples, with two maps. See the note provided by the editor to Nibley’s “Freemen and King-men in the Book of Mormon,” in *The Prophetic Book of Mormon*, CWHN 8:378 n. 4.

“The Three Facsimiles from the Book of Abraham.” 92 pp., d.s., typed transcript of a talk prepared ca. 1980.

*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.

Preface

“The Book of Abraham and the Book of the Dead”

“Joseph Smith and the Sources” [“The Appeal to Authority” was published in the *Improvement Era*, January 1968, 20–22; “May We See Your Credentials?” in *Improvement Era*, May 1968, 54–57, and June 1968, 18–22]

“The Rivals”

“Pharaoh and Abraham: Where Is Thy Glory?”

“All the Court’s a Stage: Facsimile 3, A Royal Mumming”

“A Pioneer Mother”

“The Trouble with Ham”

“The Deseret Connection”

“Conclusion”

For a critical assessment of this book, see Eric J. Olson’s review entitled “The Extremes of Eclecticism,” *Dialogue* 15/4 (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,” *Dialogue* 21/3 (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*, 2nd 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, *Dialogue* 3/2 (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, *Dialogue* 3/3 (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, *Dialogue* 3/3 [1968]: 111), for he was merely accepting the surmise of Grant S. Heward and Jerald Tanner (“The Source of the Book of Abraham Identified,” *Dialogue* 3/2 [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.

Republished in 2000 in a second edition with new materials and illustrations as *Abraham in Egypt*, CWHN 14.

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

Reprinted in *Eloquent Witness*, CWHN 17:111–13.

“The Lachish Letters: Documents from Lehi’s Day.” *Ensign*, December 1981, 48–54.

Reprinted as “The Lachish Letters,” in *The Prophetic Book of Mormon*, CWHN 8:380–406.



“The Prophetic Book of Mormon.” 17 pp. typed transcript of a talk given in a BYU Alumni House lecture on 23 September 1981.

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

This appeared in the *Seventh East Press*, 27 March 1982, 6–8, 16–17, and was published in *The Prophetic Book of Mormon*, CWHN 8:435–69.

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

Reprinted in a revised and expanded format, with updated references as *Of All Things! Classic Quotations from Hugh Nibley*, 2nd ed. (Salt Lake City: Deseret Book and FARMS, 1993).

~~“Christ among the Ruins.” 37 pp. typed manuscript dated 2 March 1981.~~

Part 2 of “Souvenirs from Lehi’s Jerusalem,” which was submitted to the *Ensign*. Light is shed on 3 Nephi by comparisons with the Coptic Gospel of the Twelve Apostles.

Published in *The Prophetic Book of Mormon*, CWHN 8:407–34.

## 1982

~~Miscellaneous comments in a panel discussion on the arts. With Eliot Butler, Robert Rees, Dennis Smith, and Eugene England (arbitrator). “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, 102–4, 111–12. Provo, UT: BYU Press, 1982.~~

“Two Shots in the Dark: 1. Dark Days in Jerusalem; 2. Christ among the Ruins.” In *Book of Mormon Authorship: New Light on Ancient Origins*, edited by Noel B. Reynolds, 103–41. Provo, UT: RSC, 1982.

Reprinted as “Christ among the Ruins,” in *The Prophetic Book of Mormon*, CWHN 8:380–434.

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

Social commentary on reminding the Saints of the good things God has blessed us with and the law which must govern our use of such gifts; several addresses of this nature were given in 1982 and thereafter.

Published in *Approaching Zion*, CWHN 9:118–48.

“How to Get Rich.” 19 pp., 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*, CWHN 9:178–201.

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

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

Reprinted in *The Prophetic Book of Mormon*, CWHN 8:435–69.

“Work We Must, But the Lunch Is Free.” 24 pp., s.s., typed manuscript version of a talk given on 20 April 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*, November 1982, 8–12. The full text was reprinted in *Approaching Zion*, CWHN 9:202–51.

“Funeral Address.” 10 pp., s.s., typed transcript of a talk given at the services for Donald M. Decker on 11 August 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*, CWHN 9:290–307.

“Three Degrees of Righteousness from the Old Testament.” 17 pp. typescript of an address, dated November 1982.

Published in *Approaching Zion*, CWHN 9:308–40.

“A New Translation of Isaiah.” *BYU Today*, December 1982, 23.

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

~~“Zion and Babylon Contrasted.” Typed transcript of a talk. \*\*date?\*~~

~~“A Few Notes from ‘Where Is the Battle.’” 3 pp., d.s., dated 1982.~~

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

\*\*In CWHN 18

### 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, 11–22. Lanham, MD: University Press of America, 1983.

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.” *Dialogue* 16/4 (1983): 12–21.

An address delivered at the BYU commencement ceremonies, 19 August 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*, ed. Cynthia M. Gardner (Provo, UT: University Publications Press, 1983), 184–90; and as “Leadership versus Management,” *BYU Today*, February 1984, 16–19, 45–47, with photographs of Nibley, at 17, 18, 19; and reprinted under the original title in *Brother Brigham Challenges the Saints*, CWHN 13:491–508.

“Interview: Nibley Talks about Contemporary Issues.” Interview by Lin Ostler Strack. *Sunstone Review*, November–December 1983, 12–14.

~~“Dear Friend of the Book of Mormon.” An open letter. 2 pp., ca. 1983, distributed by FARMS.~~

Included as part of the foreword to *The Prophetic Book of Mormon*, CWHN 8.

“Christ among the Ruins.” *Ensign*, 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: 1. Dark Days in Jerusalem; 2. Christ among the Ruins,” in *Book of Mormon Authorship: New Light on Ancient Origins*, ed. Noel B. Reynolds (Provo, UT: RSC, 1982), 103–41. A version of this essay has been reprinted in *The Prophetic Book of Mormon*, CWHN 8:407–34.

#### 1984

“What Is a Temple?” In *The Temple in Antiquity: Ancient Records and Modern Perspectives*, edited by Truman G. Madsen, 19–37. Provo, UT: RSC, 1984.

Reprinted from *What Is a Temple* (1963 and 1968); reprinted in *Mormonism and Early Christianity*, CWHN 4:355–70.

“Looking Backward.” In *The Temple in Antiquity: Ancient Records and Modern Perspectives*, edited by Truman G. Madsen, 39–51. Provo, UT: RSC, 1984.

Reprinted in *Mormonism and Early Christianity*, CWHN 4:370–90.

“We Will Still Weep for Zion.” 21 pp., s.s., typed manuscript of a talk read in 1984.

Published in *Approaching Zion*, CWHN 9:341–77.

“\*\*.” \*\* typed manuscript of a talk given on 30 September 1984 at Theatre in the Pines (near Sundance) for the BYU 42nd Ward.

\*\*given by Charlou Koenig

“Breakthroughs I Would Like to See.” 15 pp. typed manuscript for a lecture given on 8 November 1984, at BYU, in the Spheres of Influence lecture series entitled “Breakthroughs 84.”

This lecture discusses the Saints and the law of consecration.

Published in *Approaching Zion*, CWHN 9:378–406.

#### 1985

“Scriptural Perspectives on How to Survive the Calamities of the Last Days.” *BYU Studies* 25/1 (1985): 7–27.

Reprinted in *The Prophetic Book of Mormon*, CWHN 8:470–97.

Reprinted in *Social and Political Studies about the Book of Mormon: Articles from BYU Studies*. Salt Lake City: Deseret Book, \*\*.

*The Faith of an Observer: Conversations with Hugh Nibley*. 63-minute VHS video [1985], and 32 pp. annotated typed transcript.

Reprinted in *Eloquent Witness*, CWHN 17:148–76.

“Approach to Facsimile II.” 36 pp., d.s., typescript, with an additional 8 pp. of figures. A lecture given on 17 May 1985, in Washington, DC.

“From the Earth upon Which Thou Standest.” In *Looking toward Home*, by Wulf Barsch (exhibition catalog), 10–13. Salt Lake City: LDS Church History Museum, 1985.

Reprinted in *Temple and Cosmos*, CWHN 12:550–54.

“Science Fiction and the Gospel.” In *LDSF 2: Latter-day Science Fiction*, edited by Benjamin Urrutia, 5–28. Ludlow, MA: Parables, 1985.

The published version of an address given on 13 February 1968 and previously circulated as a typescript.

Reprinted in *Temple and Cosmos*, CWHN 12:491–531.

“There Is Always Egypt.” 18 pp., s.s., typed transcript of an address delivered on 25 October 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. \*\*cf. with “Perennial Egypt.” 19 pp., s.s., n.d., possibly given in connection with the Ramses II exhibit at BYU in 1985 and 1986\*

The Egyptian delegates were visiting Utah on occasion of the Ramses II exhibit at BYU during 1985 and 1986. The dignitaries were His Excellency Ismail Abd El-Moeti, Consul General of the Arab Republic of Egypt; Dr. Gamal El-Din Mohktar, 1st Undersecretary of State, Former Chairman and Member of Executive Board of Directors of Egyptian Antiquities Organization; Dr. Ibrahim E.-Nawawy, Director General of Egyptian Museums, Egyptian Antiquities Organization; Dr. G. A. Gaballa, Vice Dean, Faculty of Archaeology, Cairo University, Member of the Executive Board of Directors of the Egyptian Antiquities Organization; General Fouad Alaam, Director of Tourism Police; and Mrs. Diane Smith Kadry, wife of Dr. Ahmed Kadry, the First Undersecretary of State and Chairman of the Egyptian Antiquities Organization. \*\*Gillum\*--do we want this?

## 1986

“Change Out of Control.” *Spheres of Influence* 1 (1986): 93–104.

A lecture given in the Spheres of Influence lecture series on 7 November 1985 at BYU.

Reprinted in *Approaching Zion*, CWHN 9:407–21.

“The Greatness of Egypt.” 27 pp., s.s., typed transcript of an address delivered on 12 March 1986, as part of the Ramses II International Lecture Series.

Reprinted in *Eloquent Witness*, CWHN 17:271–311.

“The Utopians.” 36 pp., d.s. (21 pp., s.s.), typed transcript of a Spheres of Influence lecture given at BYU on 6 November 1986.

Published in *Approaching Zion*, CWHN 9:487–523.

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

Reprinted as “Foreword to Eugene England’s Book,” in *Temple and Cosmos*, CWHN 12:555–57.

*Old Testament and Related Studies*. CWHN 1. Edited by John W. Welch, Gary P. Gillum, and Don E. Norton. Salt Lake City: Deseret Book and FARMS, 1986. xiv + 290 pp.

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

Foreword: John W. Welch

Sources and Acknowledgments

Introduction

“Historicity of the Bible” [address given to the seminary and institute faculty at BYU on 19 June 1956]

“Archaeology and Our Religion” [originally privately circulated, with two letters, both dated 16 September 1965, this essay was submitted to the *Instructor* but was rejected by the editor for ideological reasons]

“Myths and the Scriptures” [first appeared in *New Era*, October 1971, 34–38]

“Before Adam” [talk originally read on 1 April 1980, to the Phi Kappa Phi Society at BYU and thereafter privately circulated]

“Patriarchy and Matriarchy” [first appeared in *Blueprints for Living* (1980), 44–61]

- “Unrolling the Scrolls—Some\*\*A Few? Inin Nibley Finding Aid\* Forgotten Witnesses” [a transcription of a talk originally given in Glendale, California, in 1967]
- “Treasures in the Heavens” [first appeared in *Dialogue* 8/3–4 (1974): 76–98; reprinted in *Nibley on the Timely and the Timeless* (1978), 49–84; (2004), 53–93]
- “Great Are the Words of Isaiah” [an address given at the sixth annual Sidney B. Sperry Symposium on 28 January 1978; first appeared in *Proceedings of the Sidney B. Sperry Symposium* (1978), 193–207]
- “More Voices from the Dust” [first appeared in *Instructor*, March 1956, 71–72, 74]
- “The Dead Sea Scrolls: Some Questions and Answers” [originally an address given to the seminary and institute faculty assembled at BYU on 5 July 1962; first appeared in *Instructor*, July 1963, 233–35]
- “Qumran and the Companions of the Cave: The Haunted Wilderness” [first published in *Revue de Qumran* 5/2 (April 1965): 177–98; reprinted in *Nibley on the Timely and the Timeless* (1978), 187–212; (2004), 203–31]

#### 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*, 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, 6 pp., s.s., dated 18 July 1987, in possession of compiler.

Kent P. Jackson (*BYU Studies* 28/4 [1988]: 114–19) assumes that the reason for publishing a collected works is to honor a writer “for his many accomplishments.” 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 possible. In the sophisticated literature on method, what constitutes “evidence” is now held to be theory-related and even theory-determined. \*\*When puzzling 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*. CWHN 2. Edited by Stephen D. Ricks. Salt Lake City: Deseret Book and FARMS, 1986. viii + 309 pp.

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.

Foreword: Stephen D. Ricks

ENOCH THE PROPHET AND HIS WORLD

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

“The Enoch Figure” [originally prepared for inclusion in the series entitled “A Strange Thing in the Land,” which first appeared in the *Ensign* from October 1975 to August 1977]

“The Book of Enoch as a Theodicy” [originally read to the Denver meeting of the Society for Biblical Literature in 1974]

A STRANGE THING IN THE LAND

“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 *Ensign* from October 1975 to August 1977]

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

1987

“LDS Foundation Winter Conference.” 37 pp., s.s., typescript from a talk given February 1987.

Topics include Utah, the economy, the dangers of money, and Nibley's grandfather Charles W. Nibley.

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

*The World and the Prophets*. CWHN 3. Edited by John W. Welch, Gary P. Gillum, and Don E. Norton. 3rd ed. Salt Lake City: Deseret Book and FARMS, 1987. xii + 333 pp.

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. This edition includes a new foreword by R. Douglas Phillips.

*Mormonism and Early Christianity*. CWHN 4. Edited by Todd M. Compton and Stephen D. Ricks. Salt Lake City: Deseret Book and FARMS, 1987. xiii + 446 pp.

Foreword: Todd M. Compton

"Early Accounts of Jesus' Childhood" [first appeared in *Instructor*, January 1965, 35–37]

"*Evangelium Quadraginta Dierum*: the Forty-day Mission of Christ—The Forgotten Heritage" [first published in *Vigiliae Christianae* 20/1 (1966): 1–24; reprinted in *When the Lights Went Out* (1970): 33–54]

"The Early Christian Prayer Circle" [first appeared in *BYU Studies* 19/1(1978): 41–78]

"Baptism for the Dead in Ancient Times" [first appeared in a series in the *Improvement Era* in 1948–49]

"The Passing of the Primitive Church" [first appeared in *Church History* 30/2 (June 1961): 131–54]

"The Way of the Church" [first appeared in a series in the *Improvement Era* in 1955]

"Jerusalem in Early Christianity" [first appeared in the *Encyclopedia Judaica* (1972), 9:1568–75]

"What Is a Temple?" [first appeared in *Millennial Star* 120 (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]

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

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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, 179–91. Salt Lake City: Signature Books, 1987.

Reprinted from *Dialogue* 16/4 (1983): 12–21; also appeared in *Brother Brigham Challenges the Saints*, CWHN 13:491–508,

“Law of Consecration.” 50 pp., d.s. (37 pp., s.s.), typed manuscript of a talk originally given in the Church Office Building auditorium on 6 February 1987.

Published in *Approaching Zion*, CWHN 9:422–86.

“But What Kind of Work.” 24 pp., d.s., typed manuscript for a talk originally given to the Cannon-Hinckley Club on 19 May 1987.

This talk was delivered at various other places during 1987. A sequel to Nibley’s lecture entitled “Work We Must, But the Lunch Is Free,” originally given on 20 April 1982.

Published in *Approaching Zion*, CWHN 9:252–89.

“Chattanooga.” 23 pp., 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.

Reprinted in *Eloquent Witness*, CWHN 17:238–51.

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

\*\*this could be Gillum’s “Mormons and the Environment,” 23 pp. transcript of a talk given 19 September 1987; cf. “Man’s Dominion,” “Brigham Young on the Environment,” and “Stewardship of the Air.”

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

Reprinted in *Approaching Zion*, CWHN 9:524–53.

## 1988

*Lehi in the Desert; The World of the Jaredites; There Were Jaredites*. CWHN 5. Edited by John W. Welch, Darrell L. Matthews, and Stephen R. Callister. Salt Lake City: Deseret Book and FARMS, 1988. xviii + 464 pp.

Foreword to the 1952 Edition: John A. Widtsoe

Introduction to the 1988 Edition: John W. Welch

LEHI IN THE DESERT [first appeared in a series in the *Improvement Era* in 1950]

THE WORLD OF THE JAREDITES [first appeared in a series in the *Improvement Era* in 1951]

THERE WERE JAREDITES [first appeared in a series in the *Improvement Era* in 1956–57]

APPENDIXES

“East Coast or West Coast?”

“How Far to Cumorah?”

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“Last Call: An Apocalyptic Warning from the Book of Mormon.” *Sunstone*, January 1988, 14–25.

Reprinted in *The Prophetic Book of Mormon*, CWHN 8:498–532.

*An Approach to the Book of Mormon*. CWHN 6. Edited by John W. Welch. 3rd ed. Salt Lake City: Deseret Book and FARMS, 1988. xvii + 541 pp.

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 for the lesson manual for the Melchizedek Priesthood quorums in 1957; and in a second edition by Deseret Book in 1964; reprinted in 1976 in the Classics of Mormon Literature series.

*Since Cumorah*. CWHN 7. Edited by John W. Welch. 2nd ed. Salt Lake City: Deseret Book and FARMS, 1988. xv + 512 pp.

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 *Improvement Era* that appeared in 1964–66.

“Roundtable on the Scriptures.” A presentation given at the BYU Women’s Conference on 7 April 1988.

“The Book of Mormon: Forty Years After.” A talk given at the Sunstone 1988 Book of Mormon Lecture Series, 10 May 1988, at the Fine Arts Auditorium, University of Utah.

Published in *The Prophetic Book of Mormon*, CWHN 8:533–69.

“The Terrible Questions.” 52 pp., d.s., transcript of a talk given on 8 September 1988 as part of the Deseret Book/FARMS Nibley lecture series.

Published in *Temple and Cosmos*, CWHN 12:336–79.

“The Meaning of the Atonement.” 75 pp., d.s., transcript of a talk given on 10 November 1988, as part of the Deseret Book/FARMS Nibley lecture series in Riverton, Utah.

Published in *Approaching Zion*, CWHN 9:554–614. An abbreviated version was published in the *Student Review*, 20 December 1989, 3.

“Decorative Hardware with Intricate Meanings.” In *The Manti Temple*, edited by Victor J. Rasmussen, 33–36. Provo, UT: Community Press, 1988.

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.

### 1989

“One Eternal Round: A Hermetic Version.” 59 pp., d.s., transcript of a talk given on 12 January 1989 as part of the Deseret Book/FARMS Nibley lecture series.

Published as “One Eternal Round: The Hermetic Version,” in *Temple and Cosmos*, CWHN 12:379–433.

“Stewardship of the Air.” 22 pp., d.s., transcript of a talk given on 16 February 1989, at BYU as part of a Clean Air Symposium.

Published in *Brother Brigham Challenges the Saints*, CWHN 13:55–75; and reprinted in *New Genesis: A Mormon Reader on Land and Community*, ed. Terry Tempest Williams (Salt Lake City: Gibbs-Smith, 1998), 114–29.

*The Prophetic Book of Mormon*. CWHN 8. Edited by John W. Welch. Salt Lake City: Deseret Book and FARMS, 1989. xi + 595 pp.

A collection of miscellaneous essays on the Book of Mormon.

Foreword: John W. Welch

“Stick of Judah” [first appeared as “The Stick of Judah and the Stick of Joseph,” a series of articles in *Improvement Era*, January 1953, 16–17, 38–41; February 1953, 90–91, 123–27; March 1953, 150–52, 191–95; April 1953, 250, 267; May 1953, 331–32, 334, 336, 338, 341, 343, 345]

“Columbus and Revelation” [first published in *Instructor*, October 1953, 319–20]

“New Approaches to Book of Mormon Study” [first appeared in a series in *Improvement Era*, November 1953, 830–31, 859–62; December 1953, 919, 1003; January 1954, 30–32, 41; February 1954, 88–89, 125–26; March 1954, 148–50, 170; April 1954, 232–33, 246, 248–50; May 1954, 308–9, 326, 330; June 1954, 389, 447–48, 450–51; July 1954, 506–7, 521]



- “Kangaroo Court” [first appeared in *Improvement Era*, March 1959, 145–48, 184–87; and April 1959, 224–26, 300–301]
- “Just Another Book?” [first appeared in *Improvement Era*, May 1959, 345–47, 388–91; June 1959, 412–13, 501–53; July 1959, 530–31, 565]
- “The Grab Bag” [first appeared in *Improvement Era*, July 1959, 530–33, 546–48]
- “What Frontier, What Camp Meeting?” [first appeared in *Improvement Era*, August 1959, 590–92, 610, 612, 614–15]
- “The Comparative Method” [first appeared in *Improvement Era*, October 1959, 744–47, 759; November 1959, 848, 854, 856]
- “The Boy Nephi in Jerusalem” [first appeared in *Instructor*, March 1961, 84–85]
- “Literary Style Used in the Book of Mormon Insured Accurate Translation” [first published in *Deseret News*, *Church News*, 29 July 1961, 10, 15]
- “The Book of Mormon: True or False?” [first appeared in *Millennial Star* 124 (November 1962): 274–77, supplemented in note 29 by material taken from a talk given at the Portland Institute Symposium in 1979]
- “Howlers in the Book of Mormon” [first appeared in *Millennial Star* 125 (February 1963): 28–34]
- “The Mormon View of the Book of Mormon” [first appeared in *Concilium: An International Review of Theology* 10 (December 1967): 82–83]
- “Ancient Temples: What Do They Signify?” [first appeared in *Ensign*, September 1972, 46–49]
- “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 *BYU Studies* 14/1 (1973): 115–26]
- “Churches in the Wilderness” [first appeared in *Nibley on the Timely and the Timeless* (Provo, UT: 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*, 2nd ed. (Salt Lake City: Deseret Book, 1964), 125–34]
- “Freemen and King-men in the Book of Mormon” [originally a talk given in 1980, and again on 18 January 1981 at the J. Reuben Clark Law School at BYU]
- “The Lachish Letters” [first appeared in *Book of Mormon Authorship: New Light on Ancient Origins*, ed. Noel B. Reynolds (Provo, UT: RSC, 1982), 104–21]
- “Christ among the Ruins” [first appeared in *Book of Mormon Authorship: New Light on Ancient Origins*, ed. Noel B. Reynolds (Provo, UT: RSC, 1982), 121–41]

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

“Scriptural Perspectives on How to Survive the Calamities of the Last Days” [first appeared in *BYU Studies* 25/1 (1985): 7–27]

“Last Call: An Apocalyptic Warning from the Book of Mormon” [first appeared in *Sunstone*, January 1988, 14–25]

“The Book of Mormon: Forty Years After” [first given as a talk at the Sunstone 1988 Book of Mormon Lecture Series, 19 May 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 24 March 1989, at the FARMS Symposium on Warfare in the Book of Mormon.

Published as “Warfare and the Book of Mormon” in *Warfare in the Book of Mormon*, ed. Stephen D. Ricks and William J. Hamblin (Salt Lake City: Deseret Book and FARMS, 1990), 127–45; and reprinted in *Brother Brigham Challenges the Saints*, CWHN 13:278–97.

Letter to the Editor, *Daily Herald*, 1989\*\*, concerning pollution of Geneva Steel in Orem. (\*\*see box 21, folder 5)

“Criticizing the Brethren.” 36 pp., d.s., typed transcript of a talk given on 18 August 1989, at the CES conference held at BYU as well as on 26 August 1989, at the Sunstone Symposium in Salt Lake City.

Published as a FARMS paper, 1990; and reprinted in *Brother Brigham Challenges the Saints*, CWHN 13:407–48.

*Approaching Zion*. CWHN 9. Edited by Don E. Norton. Salt Lake City: Deseret Book and FARMS, 1989. xviii + 631 pp.

A collection of miscellaneous essays on Zion and related topics.

Foreword: Don Norton

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

- “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, UT: BYU Press, 1973), 1–21; reprinted in *Sunstone*, April 1989, 20–32]
- “Zeal without Knowledge” [first appeared in *Dialogue* 11/2 (1978): 101–12; reprinted in *Nibley on the Timely and the Timeless* (1978), 261–77; (2004), 281–99]
- “Gifts” [a talk given on 13 March 1979, at BYU]
- “Deny Not the Gifts” [a talk given in February or March\*\* 1982]
- “How Firm a Foundation! What Makes It So” [originally published as “How Firm a Foundation! What Makes It So,” *Dialogue* 12/4 (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]
- “How to Get Rich” [a previously unpublished address given in March 1982 in St. George, Utah]
- “Work We Must, but the Lunch Is Free” [originally an address given on 20 April 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*, November 1982, 8–12]
- “But What Kind of Work?” [a previously unpublished address given on 19 May 1987, to the Cannon-Hinckley Club in Salt Lake City]
- “Funeral Address” [an address given at the services for Donald M. Decker on 11 August 1982, in Rexburg, Idaho]
- “Three Degrees of Righteousness from the Old Testament” [a previously unpublished address given in November 1982]
- “We Will Still Weep for Zion” [a previously unpublished address given in 1984]
- “Breakthroughs I Would Like to See” [a previously unpublished lecture given on 8 November 1984, at BYU in the Spheres of Influence lecture series entitled “Breakthroughs 84”]
- “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 7 November 1985]
- “Law of Consecration” [a talk originally given in the Church Office Building in Salt Lake City, Utah, on 6 February 1987]
- “Utopians” [a previously unpublished lecture given in the Spheres of Influence lecture series at BYU on 6 November 1986]
- “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 9 October 1987]

“The Meaning of the Atonement” [the second address in the “Hugh Nibley Lecture Series” sponsored by Deseret Book and FARMS, given on 10 November 1988]  
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\*\*see Eugene England. “Nibley as Cassandra” (review essay on *Since Cumorah, Approaching Zion*, and “Warfare in the Book of Mormon), *BYU Studies* 30/4 (1990?):\*\* 104–\*\*.

## 1990

*One Eternal Round*, series of approximately twelve lectures on Facsimile 2 in the Pearl of Great Price, almost weekly beginning on 27 June 1990, first in the Maeser Building and later in the Joseph Smith Building auditorium.\*\*

“Warfare and the Book of Mormon.” In *Warfare in the Book of Mormon*, edited by Stephen D. Ricks and William J. Hamblin, 127–45. Salt Lake City: Deseret Book and FARMS, 1990.

Originally presented at the FARMS Symposium on Warfare, 24 March 1989.

“Turning the Time over to . . . Priesthood.” *Sunstone*, December 1990, 10–11.

Originally part of a Sunday School lesson.

Reprinted in *Eloquent Witness*, CWHN 17:252–58.

## 1991

“Two Authorities on War.” ~~“War: An Urgent Message”~~ ~~“War and the Book of Mormon: An Urgent Message”~~\*\* 7 pp., s.s., transcript from a talk given on 21 February 1991, at the Varsity Theatre at BYU.

“Exemplary Manhood—Keynote.” Address given on 11 April 1991, at the Associated Students Awards Assembly at Brigham Young University.

Published as “Exemplary Manhood,” in *Brother Brigham Challenges the Saints*, CWHN 13:509–22.

*The Ancient State: The Rulers and the Ruled*. CWHN 10. Edited by Donald W. Parry and Stephen D. Ricks. [Illustrations directed by Michael P. Lyon.] Salt Lake City: Deseret Book and FARMS, 1990. xi + 515 pp.

Foreword: Stephen D. Ricks

“The Arrow, the Hunter, and the State” [reprinted from *Western Political Quarterly* 2/3 (1949): 328–44]

- “Tenting, Toll, and Taxing” [reprinted from *Western Political Quarterly* 19/4 (December 1966): 599–630]
- “The Hierocentric State” [reprinted from *Western Political Quarterly* 4/2 (1951): 226–53]
- “Sparsiones” [reprinted from *Classical Journal* 40/9 (June 1945): 515–43]
- “The Unsolved Loyalty Problem: Our Western Heritage” [reprinted from *Western Political Quarterly* 6/4 (1953): 631–57]
- “Victoriosa Loquacitas: The Rise of Rhetoric and the Decline of Everything Else” [reprinted from *Western Speech* 20/2 (1956): 57–82]
- “How to Have a Quiet Campus, Antique Style” [reprinted from *BYU Studies* 9/4 (1969): 440–52]
- “New Light on Scaliger” [reprinted from *Classical Journal* 37/5 (February 1942): 291–95]
- “Three Shrines: Mantic, Sophic, and Sophistic” [Deseret Lectures given on 1, 2, 3 May 1963, Yale University]
- “Paths That Stray: Some Notes on Sophic and Mantic” [prepared ca. 1963]

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“Mediocre Meditations on the Media.” Address delivered on 13 September 1991 at Snyder’s Mill in Park City, Utah, to representatives of the LDS Church Communications Department.

Reprinted in *Brother Brigham Challenges the Saints*, CWHN 13:380–404.

“Roman Satire and Us.” Lecture given for BYU Women, 26 October 1991.

Foreword to *The Last Days: Types and Shadows from the Bible and the Book of Mormon*, by Avraham Gileadi, vii–xiii. Orem: Book of Mormon Research Foundation, 1991.

*Tinkling Cymbals and Sounding Brass: The Art of Telling Tales about Joseph Smith and Brigham Young*. CWHN 11. Edited by David J. Whittaker. Salt Lake City: Deseret Book and FARMS, 1991. xxi + 741 pp.

Foreword: Responding to the Critics: David J. Whittaker

NO, MA’AM, THAT’S NOT HISTORY: A BRIEF REVIEW OF MRS. BRODIE’S RELUCTANT VINDICATION OF A PROPHET SHE SEEKS TO EXPOSE [reprinted from *No, Ma’am, That’s Not History* (Salt Lake City: Bookcraft, 1946)]

A NOTE ON F. M. BRODIE [written ca. 1974]

CENSORING THE JOSEPH SMITH STORY [published in 1961 in the *Improvement Era*]\*\*check to make sure this is the same material\*

THE MYTH MAKERS [reprinted from *The Myth Makers* (Salt Lake City: Bookcraft, 1961)]

“The Crime of Being a Prophet”

“Digging in the Dark”

“The Greek Psalter Mystery or Mr. Caswall Meets the Press”

SOUNDING BRASS [reprinted from *Sounding Brass* (Salt Lake City: Bookcraft, 1963)]

“‘In My Mind’s Eye, Horatio . . .’”

“The Two-Faced Monster”

“How to Write an Anti-Mormon Book (A Handbook for Beginners)” [originally a lecture given 17 February 1962, published in *Seminar on the Prophet Joseph Smith* (Provo, UT: BYU Extension Publications, 1962), 30–41]

“It Fairly Sears the Screen—A Romance You Will Never Forget!!”

“Is There a Danite in the House?”

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## 1992

*Temple and Cosmos: Beyond This Ignorant Present*. CWHN 12. Edited by Don E.

Norton. Illustrations directed by Michael P. Lyon. Salt Lake City: Deseret Book and FARMS, 1992. xix + 597 pp.

Foreword: Don Norton

Temple

“The Meaning of the Temple” [a talk originally delivered at Aspen Grove, 1 September 1973]

“Return to the Temple” [a previously unpublished and undated manuscript entitled “Temple”]

“Sacred Vestments” [a lecture, which was originally accompanied by slides, given in 1975]

“The Circle and the Square” [previously unpublished manuscript]

Cosmos

“The Expanding Gospel” [the second annual BYU Faculty Lecture given on 17 March 1965, previously published in *BYU Studies* 7/1 (1965): 3–27, and reprinted in *Nibley on the Timely and the Timeless* (1978), 21–47; (2004), 23–52]

“Rediscovery of the Apocrypha and the Book of Mormon” [previously unpublished lecture given on 17 March 1965]

“Apocryphal Writings and Teachings of the Dead Sea Scrolls” [a previously unpublished talk given at a Long Beach, California, Seminary graduation, late in 1967]

“The Terrible Questions” [a talk given on 8 September 1988, as part of the Deseret Book/FARMS lecture series]

“One Eternal Round: The Hermetic Version” [a talk given on 12 January 1989, as part of the Deseret Book/FARMS lecture series]

“Do Religion and History Conflict?” [previously published in *Great Issues Forum*, Series 2 (Religion), No. 5 (Salt Lake City: University of Utah, Extension Division, 1955), 22–39]

“Genesis of the Written Word” [Commissioner’s Lecture delivered in 1972; published by BYU Press in 1973; later reprinted (without the complete footnotes) in *New Era*, September 1973, 38–50; also reprinted in *Nibley on the Timely and the Timeless* (1978), 101–27; (2004), 111–41]

“Science Fiction and the Gospel” [reprinted from *LDSF 2: Latter-day Science Fiction*, ed. Benjamin Urrutia (Ludlow, MA: Parables, 1985), 5–28, an address given on 13 February 1968]

“The Best Possible Test” [*Dialogue* 8/1 (1973): 73–77]

“Some Notes on Cultural Diversity in the Universal Church” [published as “Comments” in *Mormonism, A Faith for All Cultures*, ed. F. LaMond Tullis (Provo, UT: BYU Press, 1978), 22–28]

“From the Earth upon Which Thou Standest” [an essay published in *Looking toward Home*, ed. Wulf Barsch (Salt Lake City: privately printed, 1985), 10–13]

“Foreword to Eugene England’s Book” [to *Why the Church Is as True as the Gospel*, ed. Eugene England (Salt Lake City: Bookcraft, 1986), vii–viii]

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“Promised Lands.” Talk originally entitled “The Value of the Land” given on 9 October 1992, at the J. Clark Law School to an assembled group of lawyers.

Published as “Promised Lands,” in *Brother Brigham Challenges the Saints*, CWHN 13:76–101.

“Temples: Meanings and Functions of Temples.” In *Encyclopedia of Mormonism*, 4:1458–63. New York: Macmillan, 1992).

Reprinted in *Eloquent Witness*, CWHN 17:312–322.

Reprinted in *The Temple: Articles from BYU Studies and the Encyclopedia of Mormonism*. Salt Lake City: Deseret Book, \*\*.

~~Book of Mormon classes on video, first semester, 29 tapes. \*\*drop these?\*~~

~~Book of Mormon classes on video, second semester, 27 tapes.~~

~~Honors Book of Mormon class broadcast by KBYU-TV, and later in California and Oregon.~~

### 1993

“The Vital Link.” Talk given on 20 February 1993, at the Joseph Smith Auditorium, Brigham Young University, as a part of the Sixth Annual FARMS Book of Mormon Symposium, “Temples of the Ancient World,” sponsored by the Foundation for Ancient Research and Mormon Studies.

verse-by-verse elucidation on D&C 109.

Published as “A House of Glory,” in *Temples of the Ancient World: Ritual and Symbolism*, ed. Donald W. Parry (Salt Lake City: Deseret Book and FARMS, 1994), 29–47.

Reprinted in *Eloquent Witness*, CWHN 17:323–39.

~~Videotaped interview with M. Catherine Thomas on education in Zion, at conference, “Approaching a School in Zion,” 13 March 1993, sponsored by BYUSA, the College of Education, Religious Education, and the Moral Character and Agency Education Research Group. \*\*can’t verify this at all\*~~

*Face to Face: The Education of Zion*. Panel discussion with Arthur Henry King and Chauncey C. Riddle, 13 March 1993, filmed with support from FARMS and the College of Education at BYU.

“Roles Models.” *Latter-day Digest* 2/4 (1993): 3–12.

Linda Hunter Adams expressed gratitude for Nibley’s article.



“Egyptian Temples and Ours.” Talk given on 22 May 1993, for a group in Richfield, Utah.

*Of All Things: Classic Quotations from Hugh Nibley*, 2nd ed., revised and expanded. Compiled and edited by Gary P. Gillum. Salt Lake City: Deseret Book and FARMS, 1993. xii + 292 pp.

*Teachings of the Book of Mormon: Semester 1*. Provo, UT: FARMS, 1993. 482 pp.  
Contents: Transcripts of 29 lectures presented to an Honors Book of Mormon class at Brigham Young University (1988–1990).

*Teachings of the Book of Mormon: Semester 2*. Provo, UT: FARMS, 1993. 473 pp.  
Contents: Transcripts of 27 lectures presented to an Honors Book of Mormon class at Brigham Young University (1988–1990).

*Teachings of the Book of Mormon: Semester 3*. Provo, UT: FARMS, 1993. 360 pp.  
Contents: Transcripts of 29 lectures presented to an Honors Book of Mormon class at Brigham Young University (1988–1990).

*Teachings of the Book of Mormon: Semester 4*. Provo, UT: FARMS, 1993. 287 pp.  
Contents: Transcripts of 27 lectures presented to an Honors Book of Mormon class at Brigham Young University (1988–1990) with 5 lectures by John W. Welch.

## 1994

*Brother Brigham Challenges the Saints*. CWHN 13. Edited by Don E. Norton and Shirley S. Ricks. Salt Lake City: Deseret Book and FARMS, 1994. xv + 541 pp.  
Foreword: Don E. Norton and Shirley S. Ricks

### ENVIRONMENT

“Man’s Dominion, or Subduing the Earth” [reprinted from *New Era*, October 1972, 24–31; and in *New Era*, January–February 1981, 46–53; also available under the title “Subduing the Earth,” in *Nibley on the Timely and the Timeless* (1978), 85–99; (2004), 95–110]

“Brigham Young on the Environment” [reprinted from *To the Glory of God* (1972), 3–29; cf. “Brigham Young on the Environment,” typescript of a talk given on 21 April 1971, for Earth Week at BYU]

“Stewardship of the Air” [a talk given on 16 February 1989, at BYU]

“Promised Lands” [an address, originally entitled “The Value of the Land,” given on 9 October 1992 at the J. Reuben Clark Law School]

#### POLITICS

“In the Party but Not of the Party” [a previously unpublished lecture given on 3 June 1976, at BYU]

“Brigham Young as a Statesman” [previously unpublished address delivered on 7 June 1967]

“Brigham Young and the Enemy” [previously published in *The Young Democrat*, privately printed leaflets published in 1970 in two parts]

“The Uses and Abuses of Patriotism” [published in the *American Heritage: A Syllabus for Social Science 100* (Provo, UT: BYU Press, 1977), 188–97]

“Renounce War, or a Substitute for Victory” [an anti-war letter previously published in 1971 in *BYU Daily Universe*, 26 March]

“If There Must Needs Be Offense” [previously published in *Ensign*, July 1971, 53–55]

“Warfare and the Book of Mormon” [talk given at the FARMS Symposium on Warfare in March 1989; published in *Warfare in the Book of Mormon* (Salt Lake City: Deseret Book and FARMS, 1990), 127–45]

#### EDUCATION

“The Day of the Amateur” [*New Era*, January 1971, 42–44]

“Educating the Saints” [previously published as “Educating the Saints—A Brigham Young Mosaic,” *BYU Studies* 11/1 (1970): \*\*]

“More Brigham Young on Education” [previously published in *Sidney B. Sperry Symposium* (Provo, UT: BYU Press, 1976), 2–20, from a transcript of a talk given on 11 March 1976, at Joseph Smith Auditorium at BYU]

“Mediocre Meditations on the Media” [a previously unpublished address delivered on 13 September 1991 at Snyder’s Mill in Park City, Utah, to representatives of the LDS Church Communications Department]

#### LEADERSHIP

“Criticizing the Brethren” [Sunstone Symposium talk delivered on 29 August 1989. A similar talk was delivered at BYU on 18 August 1989]

“Brigham Young as Leader” [previously unpublished address delivered on 6 June 1967]

“Leaders to Managers: The Fatal Shift” [a BYU commencement address delivered on 19 August 1983, which was published in *Dialogue* 16/4 (1983); 12–21, and also in *Fireside and Devotional Speeches, 1982–83* (Provo, UT: BYU Press,

1983), 184–90; and as “Leadership versus Management,” *BYU Today*, February 1984, 16–19, 45–47]

“Exemplary Manhood” [Keynote address on 11 April 1991 when Nibley was presented the Exemplary Manhood Award at BYU]

“A House of Glory.” In *Temples of the Ancient World*, edited by Donald W. Parry, 29–47. Salt Lake City: Deseret Book and FARMS, 1994.

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“On the Sacred and the Symbolic.” In *Temples of the Ancient World*, edited by Donald W. Parry, 535–621. Salt Lake City: Deseret Book and FARMS, 1994.

Originally titled “Endowment History.”

“Not to Worry.” 11 pp., s.s., transcript of a talk given 31 October 1994.

Lays out answers to criticisms about Joseph Smith.

Published in *Expressions of Faith: Testimonies of Latter-day Saint Scholars*, ed. Susan Easton Black (Salt Lake City: FARMS and Deseret Book, 1996), 139–54.

Reprinted in *Eloquent Witness*, CWHN 17:177–95.

~~Semester 4 of Honors Book of Mormon class broadcast by KBYU-TV. \*\*drop?\*~~

## 1995

“Figure 6 of Facsimile 2.” 17 pp., s.s., FARMS brown bag lecture series, 15 March 1995, Brigham Young University.

~~Tribute to Krešimir Cosic, May 1995.~~

Reprinted in *Eloquent Witness*, CWHN 17:259–62.

“Abraham.” 18 pp. typescript of lecture given at the LDS Institute, Utah Valley State College, 14 June 1995.

Fireside on 4 June 1995 \*\*where? for whom? same as previous?

1996

Foreword to *Working toward Zion: Principles of the United Order for the Modern World*, by James W. Lucas and Warner P. Woodworth, ix–xi. Salt Lake City: Aspen Books, 1996.

Reprinted in *Eloquent Witness*, CWHN 17:114–17.

“Not to Worry.” In *Expressions of Faith: Testimonies of Latter-day Saint Scholars*, edited by Susan Easton Black, 139–54. Salt Lake City: Deseret Book and FARMS, 1996.

1998

“Assembly and Atonement.” In *King Benjamin’s Speech: “That Ye May Learn Wisdom,”* edited by John W. Welch and Stephen D. Ricks, 119–45. Provo, UT: FARMS, 1998.

Reprinted in *Eloquent Witness*, CWHN 17:420–44.

~~“Conversation with Hugh Nibley.” 20 pp. typescript of conversation on 13 March 1998 with Kent Brown, Patricia J. Ward, Hugh Nibley, and Phyllis Nibley.~~

1999

“Abraham’s Creation Drama.” Talk given on 6 April 1999, at the Joseph Smith Building auditorium, Brigham Young University, and later at the Assembly Hall on Temple Square in Salt Lake City, as part of the Book of Abraham Lecture Series sponsored by the Foundation for Ancient Research and Mormon Studies.

“Abraham’s Temple Drama.” In *The Temple in Time and Eternity*, edited by Donald W. Parry and Stephen D. Ricks, 1–42. Provo, UT: FARMS, 1999.

Reprinted in *Eloquent Witness*, CWHN 17:445–82.

“Assembly and Atonement.” In *King Benjamin’s Speech Made Simple*, edited by John W. Welch and Stephen D. Ricks, 99–125. Provo, UT: FARMS, 1999.

“Temples Everywhere.” Address given on 4 December 1999, at the Joseph Smith Building auditorium, Brigham Young University.

Published in a memorial issue of *Insights* 25/1 (2005): 10–16.

Reprinted in *Eloquent Witness*, CWHN 17:483–500.

2000

*Abraham in Egypt*. CWHN 14. Edited by Gary P. Gillum. Illustrations directed by Michael P. Lyon. 2nd ed. Salt Lake City: Deseret Book and FARMS, 2000. xxxiii + 705 pp.

Contains all the material from the first edition of *Abraham in Egypt* as well as additions from Nibley's 1968–70 *Improvement Era* series, "A New Look at the Pearl of Great Price."

Foreword: E. Douglas Clark

Editor's Preface: Gary P. Gillum

Author's Preface to the First Edition:

"The Book of Abraham and the Book of the Dead"

"Joseph Smith and the Sources" ["The Appeal to Authority" was published in the *Improvement Era*, January 1968, 20–22; "May We See Your Credentials?" in *Improvement Era*, May 1968, 54–57, and June 1968, 18–22]

"Joseph Smith and the Critics" [published as "Empaneling the Panel," *Improvement Era*, July 1968, 49–55, and "Second String," *Improvement Era*, August 1968, 53–64]

"Setting the Stage—The World of Abraham" [published in the *Improvement Era*, October 1969, 89–95, and November 1969, 36–44]

"The Rivals"

"Pharaoh and Abraham: Where Is Thy Glory?"

"The Sacrifice of Isaac" [published in the *Improvement Era*, March 1970, 84–94, and in *Nibley on the Timely and the Timeless* (1978), \*\*; (2004), 143–61]

"The Sacrifice of Sarah" [published in the *Improvement Era*, April 1970, 79–95]

"All the Court's a Stage: Facsimile 3, A Royal Mumming"

"A Pioneer Mother"

"The Trouble with Ham"

"The Deseret Connection"

"Conclusion: A Rough Recapitulation"

"The Last Days, Then and Now." In *The Disciple as Scholar: Essays on Scripture and the Ancient World in Honor of Richard Lloyd Anderson*, edited by Stephen D. Ricks, Donald W. Parry, and Andrew H. Hedges, 269–303. Provo, UT: FARMS, 2000.

Reprinted in *Eloquent Witness*, CWHN 17:196–227.

“Letter to the Editor: SCAMP isn’t all it’s cracked up to be.” *Daily Universe*, 12 July 2000.

A letter of protest about the South Campus Area Master Plan signed by Hugh and Phyllis Nibley and other individuals.

## 2001

~~Graveside Service Address for Joel Erik Myres, 20 March 2001. 6 pp., d.s., transcript.~~

~~Joel Erik Myres was married to Nibley’s granddaughter Natalie Mincek.~~

Reprinted in *Eloquent Witness*, CWHN 17:263–68.

*When the Lights Went Out: Three Studies on the Ancient Apostasy*. Provo, UT: FARMS, 2001. 149 pp.

“The Passing of the Primitive Church: Forty Variations on an Unpopular Theme”

“Evangelium quadraginta dierum: The Forty-day Mission of Christ—The Forgotten Heritage”

“Christian Envy of the Temple”

These essays were originally published together in the 1970 Deseret Book publication by the same title and are all included in *Mormonism and Early Christianity*, CWHN 4:10–44, 168–208, 391–434.

## 2004

*Nibley on the Timely and the Timeless*. 2nd ed. Provo, UT: RSC, 2004. xxxviii + 333 pp.

New to this edition is Gary Gillum’s “Hugh Nibley: Scholar of the Spirit, Missionary of the Mind”; the bibliography has been dropped.

## 2005

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Editors’ Preface

Overview

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“The Office of Bishop in the Church in Rome”

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Introduction to the Second Edition: John Gee

Explanation

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Foreword: Stephen D. Ricks

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## 2009

*An Approach to the Book of Abraham*. CWHN 18. Edited by John Gee. Illustrations directed by Michael P. Lyon. Salt Lake City: Deseret Book and FARMS, 2009. xxxix + 632 pp.

Editor's Introduction: Hugh Nibley and the Joseph Smith Papyri: John Gee

“As Things Stand at the Moment”

“Challenge and Response”

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## 2010

*One Eternal Round*. CWHN 19. Coauthored by Michael D. Rhodes. Illustrations directed by Michael P. Lyon. Salt Lake City: Deseret Book and FARMS, 2010. xxii + 698.

Preface: Michael D. Rhodes

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“The Critics”

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**2014**

Marvin R. VanDam, comp. *The Essential Nibley: Excerpts from the Writings of Hugh W. Nibley*. Salt Lake City: Deseret Book, 2014. 318.

**Undated Items**

“Accommodating Religion to Your Life Style.” 27 pp. manuscript of a lecture in the Religion in Life series. Includes many quotations from Brigham Young and the scriptures.

“An Ambivalent Emblem.” 6 pp., s.s., talking of being in the world but not of the world.

“The Ancient Christian Church.” 160 pp. manuscript dealing with authority and the councils.

“Ancient Ordinances.” 3 pp. typescript of notes on a talk, n.d.

“The Apocrypha and the Book of Mormon.” 1 p. typescript from cassette tape, incomplete.

“As Far as the Utmost Heavens.” 23 pp. 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.

\*\*Perhaps same as Gillum’s “Alaska” Joseph Smith’s Contributions: Scriptural, Institutional, Doctrinal, and Historical.” 19 pp., d.s., date unknown (given in Alaska after March 1983). Contributions mentioned include the Book of Mormon, the Doctrine and Covenants, the restoration of the priesthood, and temples.

“Circle and Square.” A 30 pp., d.s., undated and unpublished manuscript.

Published as “The Circle and The Square,” in *Temple and Cosmos*, CWHN 12:139–73.

“Early Jewish and Christian Belief in the Preexistence.” 15 pp., d.s., n.d.

*The End of What?* an unpublished, book-length manuscript from the 1950s. Discusses the eschatological theories of the early Christian church. \*\*will be in CWHN

“Egypt and Joseph Smith.” 4 pp. unpublished typescript, n.d.

Questions and answers given at an unknown time and place. \*\* Answers the questions: “What is the Prophet’s attraction to Egypt?”; “Why have the vast majority of people never known the Gospel?”; “What is the relationship between the Osiris myth and the Abraham story?”; “What is the pattern we must follow to become sons of God, to gain eternal life?”; How do the three Facsimiles relate to that pattern?”; “What specifically is the Hypocephalus?”; and “What is the appeal of *Light* to the Egyptians? What does the Sun represent?”\*from Gary

“Humanism and the Gospel.” 4\*\*9pp. d.s.\* pp., s.s., rough draft of lecture notes, n.d.

“Irenaeus, Lecture #2.” 24 pp., d.s., rough transcription of a talk, n.d.

“It Takes All Kinds.” 22 pp., d.s., typed manuscript, with an additional page numbered 22a. \*\*1977?\* I have 67 pp., d.s.\*

Examines three approaches to the Book of Abraham: ask the experts; examine Joseph Smith's work in some broad and general aspects; take a closer look at some particulars.

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

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

"The Lesson of the Sixth Century BC." 14 pp., d.s., transcript of a lecture, n.d.

This seems to resemble portions of CWHN 6\*\*\*

"Peter." 30 pp. rough transcript of a lecture, n.d. [Note: p. 12 is missing.]

"Plato's Athens." 10 pp., 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.

"Priesthood." 3 pp., s.s., transcript, n.d. An excellent description of what the priesthood is.

"The Priesthoods of Men." 7 pp., s.s., n.d. Seems to be a combination of Nibley's G-2 reports or the outline for a lecture or book. Thirty separate points are outlined.

"Some Significant Statements by Leading Scientists on the Scope of Scientific Authority," 17 pp., 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.

"Some Very Vital Statistics." 2 pp., s.s., n.d. This short autobiography seems to be an introduction to a series in the *Improvement Era* or elsewhere.

"Temple." 27 pp., d.s., typed manuscript, with 9 pp. of notations by Nibley.

Published as "Return to the Temple," in *Temple and Cosmos*, CWHN 12:42–90.

G-2 Reports—a series of handouts prepared in the fifties and early sixties for distribution to various audiences.

“Years ago it was my custom to communicate to the General Authorities in an occasional brash and self-appointed newsletter (called “G-2 Report”) items of interest dealing with new discoveries which I considered significant. My boldness was not ill-received.” Quoting a letter from Nibley to Elder Bruce R. McConkie, 2 October 1979.

“G-2 Report, No. 1.” 5 pp., s.s., n.d.

“The Religious Picture.” Changes in the religious world and in scholarship concerning religion are illustrated by numerous quotations from various writers.

“G-2 Report, No. 2.” 5 pp., 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.” 8 pp., s.s., n.d.

“Evolution: A Convenient Fiction,” “Eschatology,” etc.

“G-2 Report, No. 4.” 7 pp., s.s., n.d.

“Eduard Meyer’s Comparison of Mohammed and Joseph Smith.”

“G-2 Report, No. 5.” 4 pp., s.s., n.d.

“The God of the Christian Doctors.” This report is a summary of the teachings of the early church fathers on the nature of God.

“G-2 Report, No. 6.” 5 pp., 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.” 7 pp., s.s., n.d.

“New Testament.” Including such topics as no more infallible books, more revelation needed, the language problem, the textual problem, Paul quotes the ancients, the statue of John, the historical Jesus, the present impasse.

“G-2 Report, No. 8.” 7\*\*8\* pp., s.s., n.d.

“Introduction: ‘An Age of Discovery’ and ‘Old Testament’.” Includes various quotations from the *Expository Times* on Old Testament biblical research. \*\*see “New Age of Discovery” in *Since Cumorah*

\*\*Excerpts from the *Expository Times* by Nibley in the form of a G-2 Report. 14 pp., s.s., 1984. Most excerpts deal with the state of Christianity in 1983 and 1984.

“G-2 Report, No. 9.” 8 pp., s.s., n.d.

“Church History.”

G-2 Report. “Enuma Elish, The Babylonian Poem of the Creation.” 4 pp., s.s., n.d.

G-2 Report. “Old Testament.” 8 pp., s.s., n.d.

Topics include the flood, the patriarchal age, the Old Testament as history, the Old Testament in its Near Eastern setting, patterning, language of the Old Testament, the integrity of the text.

### **Secondary Materials about Nibley in Chronological Order**

Rebecca Everett, “The Blueprint (Upon Pondering Nibley’s Temple and Cosmos)” and “A Note of Explanation upon the Portrait of Hugh W. Nibley.” Box 15, folder 3, undated.

Boyd Jay Petersen. “And So Forth: The Personal Hugh Nibley.” Manuscript, undated, box 15, folder 6.

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3. Brigham Young, Pioneer Conservationist [a previously unpublished address delivered to the Southern Utah Wilderness Alliance, at a Rendezvous held in September 1987]

5. Jerusalem's Formula for Peace [a previously unpublished talk given in 1963]

9. Beyond Politics [*BYU Studies* 15/1 (1974); 3–28; published version of a talk originally given on 26 October 1973, to the Pi Sigma Alpha society in the Political Science Department at BYU; reprinted in *Nibley on the Timely and the Timeless* (Provo, UT: RSC, 1978), 279–305]
13. Nobody to Blame [a widely circulated open letter, addressed to “Dear Brother Burgon,” dated 29 July 1960, with a cover letter, addressed to “Dear Brother . . .,” dated 3 August 1960]
14. The Philosophical Implications of Automation [previously unpublished lecture given on 19 March 1964]
15. Writing and Publication in Graduate School [circulated as *Writing and Publication in Graduate School* (Provo, UT: Mimeographed by the BYU Graduate School, 1966), originally an address on the rudiments of scholarship given on 12 May 1965, to the BYU History Department Honors Banquet]
16. A Brigham Young Mosaic—in four parts:  
Part IV: Brigham Young as a Theologian [previously unpublished address delivered on 9 June 1967]
21. Kitsch in the Visual Arts [an interview, in Lori Schlinker’s *Kitsch in the Visual Arts* (BYU, August 1971), 60–64; augmented by the inclusion of some miscellaneous comments made by Nibley in a panel discussion on the arts in *Letters to Smoother, Etc. . . . Proceedings of the 1980 Brigham Young University Symposium on the Humanities*, ed. Joy C. Ross and Steven C. Walker (Provo, UT: BYU Press, 1982), 102–4; 111–12]\*\*