

Some personal biographical data seems appropriate to contextualize the historical narrative which follows.

- 1961-1966 A.B., U.C.L.A.
1962-1964 *Misión Mexicana del Norte*, Church of Jesus Christ of Latter-day Saints.
1966-1968 Worked as graduate research assistant for Hugh Winder Nibley while doing graduate work in Religion at BYU.
1968-1973 A.M. at U.C. Santa Barbara in World-Religious Studies, working especially with Thomas F. O’Dea and Birger Pearson.
1973-1987 Ph.D. at Cornell University (primarily history and anthropology), based on fieldwork (1980-1982) among the Kpelle people of Liberia.

I left BYU in 1968 after suffering, as a passenger, in six months time what normally would have been two fatal automobile accidents. Already having been admitted to UCSB, Professor Nibley told me that if I came back to complete advanced degrees in religion at BYU he would never speak to me again, because I “would have nothing to say” (Hugh then made an explicitly pointed critique of academic in-breeding in BYU Religion at the time). During the rest of my graduate studies elsewhere, I stayed in contact with him through various means, primarily because I still sporadically worked on Brigham Young materials we had researched together. My other responsibilities to him at BYU had included my subsequently continuing study/critiques of both LDS apologetics for the Book of Mormon (a never-completed thesis) and of temple-related ritual texts across cultures and through world history. I also continued to follow his other research.

After I left BYU, among his other projects, Hugh published serially on aspects of the LDS *Pearl of Great Price*, first focusing on Abraham, and then on Enoch, which appeared in the *Ensign* magazine as “A Strange Thing in the Land: The Return of the Book of Enoch” (1976-1977). Some of these and others of his writings on Enoch later appeared with slightly altered content in *Enoch the Prophet* (1986). LDS interest in the study of these texts continues (e.g.: Givens 2012).

None of this would have brought me here today. had not Terrell M. Butler, a fellow-graduate student at Cornell, invited me to join him in attending a guest lecture there that was to be given by Matthew Black. Professor Black was then in residence at Princeton’s Institute of Advanced Studies (1976-1977) and had been invited to Cornell to discuss his researches on

Enoch, including especially the Qumran sources and later correlations. I had no particular expectations until Professor Black advanced his conclusion that those Enoch texts were part of a genuine tradition and pre-dated Genesis, that Moses had drawn upon those Enoch sources in creating Genesis, and that certain carefully clandestine groups had, up through the middle-ages, maintained, *sub rosa*, an esoteric religious tradition based in the writings of Enoch, at least into the time of and influencing Dante.

I should note that at that time I had more-or-less firmly in memory a series of clear differences Hugh had shown between 1 Enoch (the 1821 Laurence text, at least available in theory to Joseph Smith), the clearly distinct “Extracts” which the prophet had published (1832), and later Enoch texts discovered after 1844.

I had elsewhere explored the concept of text-availability, beginning in the 1960s, using what I then defined as an “information environment” (consisting of what hard evidence shows could have been known, from manuscripts, inscriptions, etc., at a given time and place on a specific topic or text).

Waiting until the last of the lecture crowd had disappeared, I asked Professor Black if he was familiar with Joseph Smith’s Enoch text. He said he was not but was interested. He first asked if it was identical or similar to 1 Enoch. I told him it was not and then proceeded to recite some of the correlations Dr. Nibley had shown with Milik & Black’s own and others’ Qumran and Ethiopic Enoch materials. He became quiet. When I got to Mahujah (Moses 7:2), he raised his hand in a “please pause” gesture and was silent.

Finally, he acknowledged that the place-name of Mahujah could not have come from 1 Enoch. He then formulated an hypothesis, consistent with his lecture, that a member of one of the esoteric groups he had described previously must have survived into the 19th century, and hearing of Joseph Smith, must have brought the group’s Enoch texts to New York from Italy for the prophet to translate and publish. I did not argue the point that the Book of Mormon might not have been available in Europe in time for someone to sail to the U.S. and get to upstate New York to meet a late 1830 (or even 1832) “publication deadline”.

I then recommended that he obtain a copy of the LDS *Pearl of Great Price*, with which he was not familiar, and consider the text. He avowed he would, our conversation soon ended pleasantly and we went

our separate ways. Arriving home, I promptly called Brother Nibley in Provo, told him that Matthew Black was at Princeton (Hugh, of course, already was quite familiar with Black's work), gave a synopsis of his lecture and our conversation, and pointed out it would be much cheaper for BYU to fly Black to Provo from New Jersey than from Scotland. Professor Black was

soon invited to lecture and came to BYU.

While Hugh subsequently told me the two of them enjoyed a long private conversation (oh, to have been a fly-on-the-wall), Black, however, refused to entertain any questions about the LDS scriptures in his public lecture.

gct—2/25/2013

Selected Bibliography with Annotations

Black, Matthew.

An Aramaic approach to the Gospels and Acts : with an appendix on The Son of Man, Clarendon Press, 3rd edition (1967).

Anticipating the Dead Sea Scrolls, Black argued in his 1946 1st edition for these biblical texts being first written in Aramaic. Black soon became recognized as a world authority on Aramaic.

The Book of Enoch or I Enoch: A New English Edition : With Commentary and Textual Notes (Studia in Veteris Testamenti Pseudepigrapha), Matthew Black (Author, Ed.), James Vanderkam (Ed.), O. Neugebauer (Ed.). E.J. Brill, 1997 (but see earlier eds.).

Givens, Terryl & Fiona.

The God Who Weeps: How Mormonism Makes Sense of Life, Ensign Peak, 2012.

Laurence, Richard, LL.D. Archbishop of Cashel

The Book of Enoch the Prophet, translated from an Ethiopic MS. in the Bodleian Library. 1821

Milik, Józef and Matthew Black

The Books of Enoch: Aramaic Fragments of Qumran Cave 4 Oxford University Press ; 1976-08.

"The main purpose of this edition is to present, in transcription (with restorations), and with translation and notes, all the fragments identified among the manuscripts of Qumran Cave 4 as forming part of different Books of Enoch. In the Introduction the importance of this discovery is first briefly indicated; then an attempt is made to resolve the familiar problems of literary criticism concerning the Enochic literature in the light of the fresh data furnished by the specimens of the original text; the character of the Greek version and of other ancient translations dependent on it is evaluated; and finally a description is given, in rapid outline, of works attributed to Enoch from Roman times down to the late Middle Ages, with emphasis on the profound gap which separates these later writings from the Judaeo-Aramaic documents; a delicate problem is that of the origin and dating of the Book of Parables, which forms the second section of the Ethiopic Enoch."

Nibley, Hugh W.

"A Strange Thing in the Land: The Return of the Book of Enoch" in *Ensign*, various months, 1975-1976.

Enoch the Prophet, Deseret Book & Foundation for Ancient

Research and Mormon Studies (Salt Lake & Provo, Utah, 1986).

Nickelsburg, George W.

Enoch 1 [1] Hermeneia (Hermeneia: A Critical & Historical Commentary on the Bible), Fortress Press, 2001.

"The first commentary on this work since 1773.

"1 Enoch is one of the most intriguing books in the Pseudepigrapha (Israelite works outside the Hebrew canon). It was originally written in Aramaic and is comprised of several smaller works, incorporating traditions from the three centuries before the Common Era. Employing the name of the ancient patriarch Enoch, the Aramaic text was translated into Greek and then into Ethiopic. But as a whole, it is a classic example of revelatory (apocalyptic) literature and an important collection of Jewish literature from the Hellenistic and Roman periods.

"This volume represents the culmination of three decades' work on the Book of 1 Enoch for Nickelsburg. He provides detailed commentary on each passage in chaps. 1–36 and 81–108, and an introduction to the full work. The introduction includes sections on overviews of each of the smaller collections, texts and manuscripts, literary aspects, worldview and religious thought, the history of ideas and social contexts, usage in later Jewish and Christian literatures, and a survey of the modern study of the book. (Volume 2 will cover chaps. 37–80 and will be written by Nickelsburg and James Vanderkam.)"

1 Enoch: A New Translation; Based on the Hermeneia Commentary, Fortress Press, 2004.

Nickelsburg, George W., James C. Vanderkam, et al.

1 Enoch 2: A Commentary on the Book of 1 Enoch, Chapters 37-82 (Hermeneia: a Critical and Historical Commentary on the Bible), Fortress Press, 2011.

1 Enoch: The Hermeneia Translation (Hermeneia Series), Fortress Press 2012.

Smith, Joseph, Jr.

Extracts from the Prophecy of Enoch ... in The Pearl of Great Price, Liverpool, F.D. Richards, 1851, pages 1-7.

This revelation, dated December 1830, (constituting *Moses* 6:43–7:69 in today's *Pearl of Great Price*), was first published as "Extracts from the Prophecy of Enoch" in the *Evening and Morning Star* 1:3 (August 1832), unnumbered pages 2-3. Earlier specifically "Enoch" text, dating from November-December 1830, minimally includes today's *Moses* 6:21-68.