Division 3

Chronological Structure and Symbolism
in the Plates of Mormon

Part 1: Chronological structure in the plates of Mormon

1.1   Narratives in the plates of Mormon

This Division, like Divisions 2 and 4, closely analyzes part of the chronological structure and symbolism in the extant text of the *Book of Mormon*. This Division focuses on the complex chronological structure of a group of narratives that the *Book of Mormon* describes as "the record which I have been making", "my record", and "the record on plates which I have made with mine own hands. And behold, I am called Mormon". This group of narratives also is referred to as "this record", or "these few plates which I gave unto my son Moroni".[1] Part 1 of Division 1 introduced this group of narratives and noted that it is usually called the "plates of Mormon" in this source book.[2] Apparently, some narratives preceded the existing text of the Book of Mosiah in the plates of Mormon and were lost before publication; so, references in this study to the *Book of Mormon* and plates of Mormon usually mean the extant portions of those texts. The lost texts of the books of Lehi and Mosiah presumably once existed, but are now unavailable for study.[3]

Because the phrases identifying the plates of Mormon occur in narratives of the *Book of Mormon*, the naming of this group of texts is consistent with the narrative policy of this source book, which is to present narrative details in the way they are given in the text, i.e., as descriptions of ancient people, things, and events. The policy is simple, clear, and textually-verifiable. No attempt has been made to create a modernized version or a supposedly objective version of each year-related narrative. The reader is not required to grapple with what otherwise likely would be idiosyncratic or unreliable stories.

Whether any *Book of Mormon* narrative describes perceptions of an ancient reality is immaterial to the definitions of descriptive terms and to the data collection, sorting, and analysis presented in this study. The definitions, data, and statistics are based on the earliest extant physical manuscripts of the *Book of Mormon* and on English linguistics, not on whether one believes in the ancient reality of the narrated events. The temporal-expressions in the *Book of Mormon* are ink designs on paper. They are tangible objects that may be studied in accordance with rational principles[4] that diminish the distortions of emotional bias and competing belief.

In this Division, as in the previous Divisions, quotations from the text of the *Book of Mormon* use the diction, punctuation, and spelling set forth in Royal Skousen's *The Book of Mormon: The Earliest Text*,[5] unless otherwise expressly noted. This text represents the most accurate reconstruction of the original text yet available. In this reconstruction (often referred to in this source book as the "Yale text"), Skousen usually modified the nonstandard spelling of the various scribes who participated in writing the *Book of Mormon* manuscripts, so that the spelling agrees with modern conventions. However, he kept the nonstandard diction and grammar that appear in the extant original and printer's manuscripts.[6]

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[1]   Words of Mormon 1:1; 3 Nephi 5:10-12; Mormon 6:6.

[2]   See Division 1, Part 1, Section 1.6.2 and Table 1.C.

[3]   See Division 1, Part 1, Section 1.7.1 and Table 1.C.

[4]   See Division 10, Part 1, "Rational Interpretation of the *Book of Mormon*".

[5]   Published by Yale University Press in 2009.

[6]   Skousen, "Editor's Preface", in Skousen, ed., *The Book of Mormon: The Earliest Text*, xxxv-xxxix, xli.

1.2   Year-related expression structure

The detailed analysis in this Division uses the descriptive terms introduced and examined in Division 1. These descriptive terms and their various analytical types are derived from the existing manuscripts of the *Book of Mormon* and English linguistics, starting with and centering on the noun *year*, its singular and plural meanings, and its express and implied textual forms. The descriptive terms and analytical types in the text identified as the small plates of Nephi are analyzed in Division 2. Only two of the three types of year-terms, three of the six types of time-terms, and three of the five types of narrative-links occur there. However, all six analytical types of number-terms appear in the small plates. In contrast, all the analytical types of year-, time- and number-terms, and narrative-links occur in the 363 year-related narratives of the plates of Mormon. These descriptive terms and types and their placement in the text are depicted in Table 1.A of this Division. Table 1.A is to be understood as an interim depiction based on the introductions in Division 1, but subject to revision as the temporal-expressions in the plates of Mormon are thoroughly examined in this Division.

1.2.1   Year-term categories and their proposed structure[7]

The ink designs or textual facts collectively called a year-term were sorted into three simple analytical types: an express singular noun (*year*); an express plural noun (*years*); and an implied singular noun (*year*). An implied *year* is indicated in nine instances in the plates of Mormon by the ink designs that occur immediately before the point in the text where the word *year* is expected to occur, but does not,[8] and in one instance by the ink design interpreted as the pronoun *it*.[9] An implied plural noun (*years*) does not appear to have been intended in any year-related expression in the *Book of Mormon*. The basic meaning of the noun *year* at the time the *Book of Mormon* was first published (as indicated by the 17 uses of the noun listed in Webster's 1828 dictionary[10]) may be summarized as a lengthy period of time established by a people for their own purposes, observed or measured by the procedures they adopted, and in some instances modified from time to time as they saw fit.[11]

The plates of Mormon include 363 (85.2%) of the 426 year-terms that exist within the extant text of the *Book of Mormon*. In Table 1.A of Division 1, the 363 year-terms are listed (as text numbers 30 through 392) together with their locations in the extant manuscripts and 1830 *Book of Mormon*. They are preceded in the list by the 29 year-terms in the small plates of Nephi and they are followed by the 34 year-terms in the plates of Moroni. To describe chronological structure and symbolism in simplest terms, the three types of year-terms were symbolized in Division 1 by the use of regular capital letters: express singular *year* (A); express plural *years* (B); and implied singular *year* (C). In the plates of Mormon, 272 year-terms (74.9%) are type A, 81 (22.3%) are type B, and 10 (2.8%) are type C. The small plates of Nephi and the plates of Moroni have no type C year-terms. This exclusivity regarding the use of C year-terms in the

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[7]   See Division 1, Part 2.

[8]   Alma 28:10; 3 Nephi 5:7; 4 Nephi 1:1, 6.

[9]   Helaman 1:13.

[10]   Webster, *An American Dictionary of the English Language*, II: [948-49] (year).

[11]   See Division 1, Part 1, Section 1.3

plates of Mormon may suggest that C year-terms are crucial parts of the structure of year-terms in these plates and that the royal power/prophetic power symbolism suggested by the structure of A and B year-terms in the small plates of Nephi is not duplicated in the plates of Mormon.

Table 1.A of this Division depicts a single A year-term in Mosiah 6:4, followed by five consecutive B year-terms in Mosiah 6:4 through Mosiah 9:11. They are followed by another single A year-term in Mosiah 9:14 and five more consecutive B year-terms in Mosiah 10:3 through Mosiah 12:1. These two successive ABBBBB patterns in the extant text of the Book of Mosiah are followed in the remainder of this major division by two consecutive A year-terms, two consecutive B year-terms, a single A year-term, and two more consecutive B year-terms.[12] The 19 year-terms in the Book of Mosiah present a sequence of five A year-terms and 14 B year-terms that may be depicted, in order, as ABBBBBABBBBBAABBABB. For simplicity and clarity, each of these separately labeled year-terms or groups of identically-labeled and consecutive year-terms may be described by a single letter and viewed as being part of what this study often calls a letter pattern. Hence, a simple ABABABAB letter pattern may be said to describe the 19 year-terms in Mosiah. The concept of a letter pattern may be applied to various analytical types and structural categories of year-, time- and number-terms, narrative-links, and temporal-expressions in the plates of Mormon.

Each separate letter of a letter pattern is sometimes referred to in this study as a letter-set. For clarity of presentation, a single letter-set usually is enclosed by parentheses or, depending on its position in certain types of letter patterns to be described below, sometimes a letter-set in a letter pattern is enclosed by brackets to emphasize its central position. For example, an (A) letter-set in the ABABABAB letter pattern of Mosiah may represent each of the three separately-labeled A year-terms[13] and the two identically-labeled consecutive A year-terms in Mosiah 19:15. Similarly, a (B) letter-set in the ABABABAB letter pattern of Mosiah may represent each of the five identically-labeled consecutive B year-terms that follow the first two (A) letter-sets and the two identically-labeled consecutive B year-terms that follow the third and fourth (A) letter-sets.

A letter pattern like the simple AB pattern that begins Mosiah or the ABABABAB pattern for the extant book sometimes is referred to in this study as a letter-group. Each letter-group is composed of two or more letter-sets that appear in a distinct segment of the text. For clarity of presentation, a letter-group usually is enclosed within parentheses. Hence, both (AB) and (ABABABAB) may be called year-term letter-groups that appear in the Book of Mosiah.

To further simplify the letter patterns in the text of the plates of Mormon, one may also assume for analytical purposes that the narratives in these plates are separated only by the different types of year-terms, rather than by the major divisions of the text. Time appears to run forward moment by moment without regard for human divisions that might occur within it (such as a birth, an enthronement, a vision, a battle, a death, or the writing of a book). Hence, when the major divisions are disregarded, the year-terms in the plates of Mormon may be described as a single, lengthy letter-group composed of 102 letter-sets.

(ABABABABABABABABABABACABABABABABABACABABABABABA BABABABABACBABABABABACACBCBABABABABABABABABABABAB).

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[12] Mosiah 19:15, 29; 29:45-46.

[13] Mosiah 6:4; 9:14; 29:46.

In this letter-group, the consecutive A year-terms that end the Book of Alma are merged into a single (A) letter-set with the consecutive A year-terms that begin the Book of Helaman and the consecutive A year-terms that end Helaman are merged into a single (A) letter-set with the A year-terms that begin Third Nephi. (This analytical simplification also may be applied to the various kinds of time- and number-terms, narrative-links, and temporal-expressions.)

The plates of Mormon letter-group begins with an (A) letter-set in the extant text of Mosiah[14] and ends with a (B) letter-set created by Mormon$_2$ to end his writings in the Book of Mormon,[15] which is his personal book and apparently the seventh and last major division in his planned *Book of Mormon*. His final (B) letter-set was completed many years later by a second B year-term recorded by Moroni$_2$, who was acting to fulfill his father's commands.[16] The 46 detectable repetitions of (AB) letter-groups in these plates are interrupted and modified by ten C year-terms that are separated into six letter-sets. The placement of C year-terms separates three (A) letter-sets into six letter-sets and one (B) letter-set into two letter-sets. The C year-terms initially may seem to have been placed randomly into the many iterations of A and B year-terms; however, a close examination suggests organized letter patterns. The placement of (A), (B), and (C) letter-sets appears to separate year-terms in these plates into four lengthy letter patterns.

The first letter pattern is the (ABABABAB) letter-group in the surviving text of the Book of Mosiah. The 19 year-terms and eight letter-sets in this letter-group begin when king Mosiah$_2$ is enthroned and becomes the official Nephite record keeper and guardian of the sacred relics and plates of his people. They end when king Mosiah$_2$ inaugurates the reign of the judges and the first chief judge, Alma$_2$, becomes the next official record keeper and guardian.[17] Because of the lost texts of the books of Lehi and Mosiah,[18] the (ABABABAB) letter-group provides almost no information about the distribution of year-terms that may have once existed in the beginning part of the plates of Mormon. Presumably, the lost texts included A and B year-terms like the ones in the extant Book of Mosiah. Whether C year-terms were part of the lost texts cannot be determined with certainty from the existing text.

The second letter pattern of year-terms begins at Alma 1:1 with a narrative involving Alma$_2$ in the first year (an A year-term) of the reign of the judges. The letter pattern continues through several record keepers in the books of Alma and Helaman, but it does not end until 3 Nephi 1:1, a verse that identifies the time when 91 years of the judges' reign and 600 years since Lehi$_1$ left Jerusalem also had ended. The 208 year-terms and 45 letter-sets in this letter pattern appear to be divided into three letter-groups and two letter-sets, although it may consist of just three letter-groups if the (C) letter-sets are included in the central letter-group. In the following depiction, the central [A] letter-set[19] is bracketed for emphasis: (ABABABABABABABA)(C)(ABABAB [A]BABABA)(C)(ABABABABABABABA).

This letter pattern may be described as balanced, which means that on either side of the central [A] letter-set the numbers of letter-sets are the same. In addition, this pattern may be

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14   Mosiah 6:4.

15   Mormon 6:5.

16   Mormon 8:6.

17   Mosiah 6:4; 29:46.

18   See Division 1, Part 1, Section 1.7.1 and Table 1.C.

19   Alma 46:40; 48:2.

termed reversible, which means that whether viewed forward or backward, the letter pattern is identical. This balanced and reversible letter pattern consists of 15 alternating (A) and (B) letter-sets, one (C) letter-set, 13 more alternating (A) and (B) letter-sets, another (C) letter-set, and then another 15 alternating (A) and (B) letter-sets. A letter pattern is considered alternating when it uses only two types of letter-sets that appear one after the other. The entire pattern of letter-sets reverses and balances at the [A] letter-set in the middle of the central letter-group and its 13 alternating (A) and (B) letter-sets. In addition, each letter-group, by itself, may be described as having a central (A) letter-set and as being balanced and reversible. These descriptive facts distinguish this letter pattern from the ABABABAB letter pattern in the extant Book of Mosiah, an alternating pattern that is non-balanced and non-reversible.

In the narratives that immediately follow 3 Nephi 1:1, $Nephi_3$ becomes the official guardian and record keeper, the sign of the Messiah's coming occurs, and time measured from the sign of his coming begins to be recorded. After the change in the official record keeper is noted in the narrative of 3 Nephi 1:2-3, the third year-term letter pattern commences in 3 Nephi 1:4. In Table 1.A of this Division, the two consecutive A year-terms in 3 Nephi 1:1 and 1:4 might suggest a single (A) letter-set; however, the change in Nephite record keeping apparently requires these A year-terms to be separated into different letter-sets, with the first (A) letter-set associated with the guardianship of $Nephi_2$ and the end of the foregoing letter pattern, and the second (A) letter-set associated with the guardianship of $Nephi_3$ and the beginning of the following letter pattern.

This separation of consecutive A expressions into different letter-sets contrasts with the change in guardianship that occurs at the end of the Book of Mosiah and beginning of the Book of Alma. At that point, the guardianship of king $Mosiah_2$ is indicated by the last (B) letter-set in Mosiah and the guardianship of $Alma_2$ is indicated by the first (A) letter-set in Alma. The consecutive repetitions of the (AB) letter-group in Mosiah simply seem to continue in Alma, despite the change in guardians and the adoption of the Judges era calendar. The structure of letter-sets associated with other guardianship changes during the Judges era context seems to involve a single A letter-set when $Alma_2$ transfers the sacred materials to his son $Helaman_2$;[20] however, this event appears to be mentioned twice and the second description of events at the time of this change occurs at the end of a B letter-set.[21] The transfer of records from $Helaman_2$ to his brother Shiblon, from Shiblon to his nephew $Helaman_3$, and from $Helaman_3$ to his son $Nephi_2$, each appears to occur within an (A) letter-set.[22] Hence, the fact that the transfer from $Nephi_2$ to his son $Nephi_3$ at the beginning of Third Nephi seems to split consecutive A year-terms into separate letter-sets may suggest that other issues are in play besides the change in guardianship, such as the adoption of a third era and a different era calendar. These issues are addressed in later Parts of this Division.

The third year-term letter pattern in the plates of Mormon appears to be separated into five letter-groups: (ABABABAB)(ACB)(ABABABAB)(ACACBCB)(ABABABAB). The pattern is non-balanced and non-reversible. Three identical letter-groups are each composed of four (A) letter-sets alternating with four (B) letter-sets. Each of these letter-groups is identical to the one associated with the time when king $Mosiah_2$ was the guardian of the records. The three (ABAB

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[20] Alma 37.

[21] Alma 45: preface - 18.

[22] Alma 62:52-63:1-2, 10-17; Helaman 2:1-2; 3:20-21, 37.

ABAB) letter-groups in this letter pattern are separated from each other by a simple (ACB) variable sequence or non-alternating letter-group in Third Nephi and by a more complex (ACACBCB) variable sequence letter-group in Fourth Nephi. The ACACBCB letter pattern suggests overlapping ACAC and CBCB alternating letter patterns perhaps intended to be understood as (ACA)(ACB)(CBC) letter-groups having a second (ACB) variable sequence letter-group at their center or as a single (ACA[C]BCB) letter-group with a [C] letter-set in the central position. The complete letter pattern appears to end with the B year-term in 4 Nephi 1:48, when another change in guardianship of the plates is about to occur.

The plates of Mormon conclude with a fourth letter pattern, a single letter-group that consists of eight iterations of (AB) letter-groups that are neither balanced nor reversible.[23] The pattern begins with the A year-term at the conclusion of 4 Nephi 1:48. The narratives and B year-terms that begin Mormon$_2$'s personal book refer back to the narratives and A year-term that conclude Fourth Nephi. When Ammaron, the official guardian of the plates, brought his report regarding the 320th year from the coming of Christ to a close, the practice of guardians giving physical custody of the accumulated sacred relics and records to their successor guardians also came to an end. After more than 900 years of direct transfer of the objects and their guardianship from one record keeper to another, Ammaron hid the objects in the earth. Shortly thereafter, he chose a boy named Mormon$_2$ to be the next guardian and he instructed the child when and how to find the sacred objects and commence his duties.[24]

To conclude this Section about year-terms and their potential structure, a note on classification in the following discussions is necessary. Year-terms have been sorted into three analytical types on the basis of their express or implied depictions, and their singular or plural meanings. As presented above and in Division 1, these analytical types appear to have been placed in organized ways within the text. The structure of those placements, as depicted by letter patterns, seems to provide an evident design to the passing years and their associated narratives. These analytical types, without any further treatment, appear to represent categories with structural consequence. Thus, the three analytical types of year-terms also may be described as structural categories that undergird the chronological design of the plates of Mormon.

These descriptions, hypothetical at this point in the analysis, do not appear to apply to the analytical types of time- or number-terms in the plates of Mormon, nor are they applicable to the analytical types of narrative-links. Indeed, before the proposed structures of time- and number-terms are identified, the five express analytical types of time-terms and the five express analytical types of number-terms appear to require combination and the omitted time-terms and absent number-terms must be disregarded. This treatment of time- and number-terms results in three structural categories of time-terms and three more structural categories of number-terms. The nine structural categories of year-, time- and number-terms apparently have been used to create and place every year-related expression in the plates of Mormon.

With the narrative-links in these plates, the design appears to focus on the meanings of complete temporal-expressions and on the purposes those meanings serve within their associated narratives. As an additional layer of chronological organization, the structural categories of temporal-expressions further subdivide the text. Between the nine proposed structural categories

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[23]   4 Nephi 1:48 (apparently composed by Mormon$_2$) through Mormon 8:6 (where Moroni$_2$ maintained the pattern).

[24]   Mormon 1:2-5.

of the three components of year-related expressions and the seven major divisions or books of Mormon$_2$'s composition, the temporal-expressions appear to be organized in their own structural categories with chronological meaning. Each of the analytical types of year-, time- and number-terms, narrative-links, and temporal-expressions are depicted in Table 1.A of this Division; however, except for year-terms, these analytical types are not always the equivalent of structural categories. Analytical types may assist in identifying the related structural categories, but that is all. Table 1.B of this Division depicts the proposed structural categories discussed in this Part 1. This table also is to be understood as an interim depiction based on the introductions in Division 1 and the analysis of this Part, but subject to revision as the temporal-expressions in the plates of Mormon are thoroughly examined for their associated symbolism in later Parts of this Division.

1.2.2 Time-term categories and their proposed structure[25]

Some ink designs in the *Book of Mormon* text appear to be adjectives that describe the time in which a year-term did exist, does exist, or will exist. In this study, each of these adjectives is called a time-term. A time-term may be a single word (e.g., "old"[26]) or as many as 22 words ("from the time which the sign was given which was spoken of by the prophets that Christ should come into the world"[27]). In Part 3 of Division 1, time-terms were divided into five express types: standard long names of Nephite eras; standard short names of Nephite eras; altered names of Nephite eras; the unique name of the third Nephite era; and familial, group, or individualized time-terms collectively called personalized names. Personalized names sometimes describe Nephite eras. A sixth analytical type, called omitted names, was created for investigative purposes. A total of 272 time-terms in the *Book of Mormon* are categorized as being omitted names; so, their existence as an analytical group cannot be ignored. One hundred fifty-three of the 154 express time-terms in the *Book of Mormon* follow their year-terms. The exception, which immediately follows the longest time-term, is placed ahead of its year-term in the text.[28]

In the plates of Mormon, 134 of the 363 year-terms (36.9%) are qualified by express time-terms. The other 229 year-terms (63.1%) are categorized as having omitted names as their time-terms. The 134 express time-terms include: 47 standard long names, 55 standard short names, and six altered names identifying the three Nephite eras; 25 personalized names, seven of which appear to describe the second Nephite era; and one unique name for the third Nephite era. Again, regular capital letters were used in Division 1 to symbolize these six analytical types of time-terms: long name (D); short name (E); altered name (F); personalized name (G); omitted name (H); and unique name (J). The placement of the analytical types of these 363 time-terms in the plates of Mormon and their related capital letters also are set forth in Table 1.A of this Division.

In the search for a likely organization of time-terms, 207 different letter patterns were examined. The first included the six analytical types listed above. The other 206 letter patterns combined the analytical types in a variety of ways, so that each list of regular capital letters had three, four, or five categories. Letter lists with just one or two categories were disregarded as

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[25]   See Division 1, Part 3.

[26]   Mosiah 29:45.

[27]   3 Nephi 2:7.

[28]   3 Nephi 2:8.

being non-structural or merely alternating. One of the 207 letter lists provided a consistent letter pattern throughout the plates of Mormon. This letter pattern used three structural categories of express time-terms and disregarded the omitted name (H) analytical type.

Structural category	Letter	Description
Official name	D	Combination of analytical types: standard long name (original D) and standard short name (original E)
Altered name	F	Combination of analytical types: altered name (original F) and unique name (original J)
Personalized name	G	Same as the analytical type (original G)

The use of letters for the structural categories of time-terms that are similar to the ones used for analytical types is based on three considerations. First, the English alphabet does not have enough letters to use different regular capital letters for the various potential letter patterns of the analytical types of year-, time- and number-terms, and narrative-links. Second, regular lower case letters are more difficult to distinguish in lengthy letter patterns. Third, the use of capital letters D, F, and G for the structural categories of time-terms makes their letter pattern analysis consistent with, but distinct from, that of the analytical types and structural categories of year- and number-terms and narrative-links.

In the plates of Mormon, 102 time-terms (28.1%) are proposed structural category D, seven (1.9%) are category F, and 25 (6.9%) are category G. Analytical type H (229 or 63.1% of the time-terms) is disregarded in this letter pattern. The placement and associated capital letters of the proposed structural categories of time-terms in the plates of Mormon are depicted in Table 1.B of this Division. The three analytical types of year-terms (which appear to be structural categories) and their placement in these plates also are included in Table 1.B, so that the structural relationships of year- and time-terms may be analyzed together.

The express time-term diction of the plates of Mormon seems to have been placed within an overriding pattern based on balanced and reversible letter-groups. This design consists, in total, of 40 letter-sets. The letter-groups appear to have been organized around the seven altered name (F) letter-sets that occur only in this set of plates. For clarity, these six proposed letter-groups have been separated by spaces and forward slashes // in the following letter list: (GDG) // (FDGD[F]DGDF) // (DGDG[D]GDGD) // (FDF) // (GDGD[G]DGDG) // (FDG[D]GDF).

The consistency of this letter pattern with regard to balanced and reversible letter-groups suggests that long and short era names may have been considered similarly official. Moreover, the previously identified unique name may have been considered an altered name.[29] Beginning with the proposed long name of the NC era, "*since the sign was given of the coming of Christ*" (italics added),[30] the phrase *from this period which* appears to have been substituted for the preposition *since* in the beginning of the long era name and the phrase *or from* appears to have been substituted for the preposition *of* in the middle of the long era name. These proposed alterations are unique in the plates of Mormon, but they also provide a rational basis for this

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[29]   3 Nephi 2:8.

[30]   Mormon 10:1.

time-term being categorized with the other altered names rather than as a unique name composed without precedent. This altered name immediately follows the longest time-term in the *Book of Mormon*, the name personalized to the Messianic prophets.[31] Thus, like year-terms in the plates of Mormon, time-terms in these plates appear to be separated into three structural categories that may suggest symbolic meaning.

1.2.3   Number-term categories and their proposed structure[32]

An ink design or adjective called a number-term appears to consist of definite or general language that states or implies a year-term's quantity or quantitative position. A number-term may be a single word (e.g., "one",[33] a stated cardinal name) or as many as seven words (e.g., "the two hundred and thirty and first",[34] a determiner and stated ordinal name). Except for two temporal-expressions in the plates of Mormon where part of a number-term appears to occur after the year-term,[35] the 417 express number-terms entirely precede their year-terms in the text. (The pronoun *it* is considered to represent an express referenced ordinal number-term and to immediately precede its implied year-term.[36])

In Division 1, express number-terms were divided into five analytical types: stated ordinal names; stated cardinal names; referenced ordinal names; referenced cardinal names; and referenced general names. A sixth analytical type, called absent names, was created to account for the nine year-terms that are not qualified by any sort of number-term. These six analytical types also were labeled with regular capital letters: stated ordinal name (K); stated cardinal name (L); referenced ordinal name (M); referenced cardinal name (N); referenced general name (O); and absent name (P). All six analytical types of number-terms occur in the plates of Mormon and in the small plates of Nephi, but only four types (K, L, M, and O) occur in the plates of Moroni. Table 1.A of this Division also shows the placement and associated capital letters of the proposed analytical types of number-terms in the plates of Mormon.

In the search for a potential organization of number-terms, 241 different letter patterns were examined. The first included the six analytical types of number-terms listed above. The other 240 letter patterns combined the analytical types in a variety of ways, so that each list of regular capital letters had three, four, or five categories. Again, letter lists with just one or two categories were disregarded as being non-structural or merely alternating. Three of the 241 letter lists seemed to provide relatively consistent letter patterns, each of which used distinctive categories of express time-terms and ignored the eight number-terms that make up the absent name (P) analytical type in these plates. The three letter patterns were introduced briefly in Division 1, but without a detailed analysis.[37]

The differences in the three number-term letter patterns arise from the separate ways in which referenced number-terms are employed. In the first of the letter lists, stated ordinal

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[31]   3 Nephi 2:7.

[32]   See Division 1, Part 4.

[33]   Alma 3:26.

[34]   4 Nephi 1:35.

[35]   Helaman 14:2; Mormon 3:1

[36]   Helaman 1:13.

[37]   See Division 1, Part 4, Section 4.8.4.

number-terms are combined with referenced ordinal number-terms in a single structural category (labeled K), stated cardinal number-terms are combined with referenced cardinal number-terms in another single structural category (labeled L), and referenced general number-terms make up the third structural category identical to the original analytical type (labeled O). These combinations are suggested solely by the definitional differences between ordinal, cardinal, and general quantification. The 355 express number-terms and 86 letter-sets in the plates of Mormon seem to be divided into six separate letter patterns that for clarity have been divided by spaces and forward slashes // in the following letter list: (KLK[O]LKL) // (KOK[L]KOK) // (LKL) (K[O]K)(LKLKL) // (OKLKO)(K[O]K)(LKLKL) // (OKLK[L]KLKO) // (KLKLKLKLKLK[O] LKLKLKLKLKLKLKLKLKLKLKL).

In this letter list, the structural alteration that may be suggested by the unique placement of the word *this* in 3 Nephi 6:17 is not consequential because both stated and referenced ordinal number-terms are included in the same structural category (K).[38] The first of these six letter patterns is balanced and non-reversible. The second and fifth letter patterns are each balanced and reversible. The third letter pattern is composed of three letter-groups that are individually balanced and reversible, but the complete pattern is neither balanced nor reversible. The fourth letter pattern also is composed of three letter-groups that are individually balanced and reversible and the complete pattern is balanced, but non-reversible. The sixth letter pattern includes a single (O) letter-set, but the pattern is neither balanced nor reversible. The alternating cardinal and ordinal number-terms following the last (O) letter-set seem just to run on from the resurrected Savior's visit to his New World believers until the Nephites are destroyed.

In the second of the originally suggested letter lists, stated ordinal number-terms are combined with referenced cardinal number-terms in a single structural category (labeled K), stated cardinal number-terms are combined with referenced ordinal number-terms in a single structural category (labeled L), and referenced general number-terms again make up a third structural category identical to the original analytical type (labeled O). Why Mormon$_2$ might have chosen these odd combinations of number-terms does not appear to be indicated in the text. The combinations merely represent one of the 241 possibilities that were examined and the associated letter list seemed to suggest a few balanced and reversible letter-groups. The 355 number-terms and 129 letter-sets may be understood as being divided into seven letter patterns separated for clarity by spaces and forward slashes // in the following letter list: (KLK[O] LKLKL) // (KOK[L]KOK) // (LKLK[O]LKLKLKL) // (OK[L]KO) // (KLKLKLKLK[O]KLKL KLKLKLKLK) // (O)(KLKLKLKL[K]LKLKLKLK)(O) // (LKLKLKLKLKLKLKLKLKL KLK[O]LKLKLKLKLKLKLKLKLKLKLKLKLKL).

In this letter list, the structural alteration that may be suggested by the unique placement of the word *this* in 3 Nephi 6:17 is consequential because stated and referenced ordinal number-terms are in separate structural categories. If the potential predeterminer *this* is recognized as a referenced ordinal (L) number-term, an 11th (LK) letter-group is added before the (O) letter-set in the seventh letter pattern. This potential (LK) letter-group is underlined in this letter list.[39] The first, third, fifth, and seventh of these letter patterns are non-balanced and non-reversible. The second, fourth, and sixth letter patterns are balanced and reversible. The oddly combined

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38   Compare Division 1, Part 4, Sections 4.5.2 and 4.8.4; Part 6, Section 6.6.3; and Table 1.A in this Division.
39   Ibid.

number-terms also alternate after the last [O] letter-set and seem just to run on until the Nephites are destroyed.

The third letter list introduced briefly in Division 1 separates the stated ordinal (original K) number-terms and stated cardinal (original L) number-terms from the three analytical types of referenced number-terms that are combined in a single structural category (labeled M). The extant text in the plates of Mormon is clear as to Mormon$_2$'s choices of stated ordinal or stated cardinal number-terms. The new (M) letter-sets are equally clear because they represent all the other express, referenced, number-terms in these plates. The 355 express number-terms and 139 letter-sets may be depicted in ten letter patterns that have been separated by spaces and forward slashes // in the following letter list: (KLK)(M[L]M)(LKL) // (KMK[L]KMK) // (LKL)(K[M]K) (LKL) // (KL[M]KL) // (KMKMKMKMKMKMKMKMKMKMKMKMKMKMKMKM KMKMKM) // (LKM[K]LMK) // (MKL)(K[M]K)(LKM) // (KLK)(MK<u>MK</u>M)(KLK) // (MK [M]KM)(LKLK[L]KLKL)(M[K]M) // (LKL)(MLM)(KLKLK[M]KLKLK)(MKM)(LKL).

In this letter list, the structural alteration that may be suggested by the unique placement of the word *this* in 3 Nephi 6:17 is consequential because stated and referenced ordinal number-terms are in separate structural categories. If the potential predeterminer *this* is considered a referenced ordinal (M) number-term, the letters MK are added to the central letter-group of the eighth letter pattern and the central letter-set of the letter pattern changes: (MK[M]KM) instead of (M[K]M). These potential new letter-sets are underlined in this letter list.[40]

Five considerations appear to favor this third letter list and its proposed letter patterns as the depiction of the writer's number-term structure. First, this letter list does not have an alternating pattern that seems to run on from the resurrected Savior's visit to his New World believers until the Nephites are destroyed. Apparently, the writer did not lose interest in or time to create a distinctive number-term structure in the last two books of these plates. Four of the ten proposed letter patterns (second, third, seventh, and eighth) are balanced and reversible. Four more letter patterns (first, fourth, sixth, and tenth) are balanced and non-reversible, but each of the component letter-groups of the first and tenth letter patterns is balanced and reversible. Lastly, two letter patterns (fifth and ninth) are non-balanced and non-reversible, but even the component letter-groups of the ninth pattern are balanced and reversible. The complexity, balancing, and reversing of this letter list may suggest intentionality and symbolism throughout every major division of the plates of Mormon.

Second, a brief examination of the narratives associated with the fifth and ninth letter patterns (the two that are non-balanced and non-reversible) suggests a close relationship. The fifth letter pattern is a combination of 21 (KM) letter-groups that range from Alma 48:21 through Helaman 13:2. The related period in the reign of the judges is often characterized by contention among the people of Nephi and war with the Lamanites. The period ends with the year of the prophecies of Samuel$_2$, a converted Lamanite prophet who climbed onto the wall of Zarahemla, the Nephite capitol, and foretold the imminent heavenly and earthly signs of the Messiah's coming and the approaching destruction of Zarahemla that would follow if the Nephites failed to repent. Despite the attempts of some Nephites to kill him, Samuel$_2$ escaped into "his own country", where he continued to preach and prophesy.[41] The ninth letter pattern is a combination

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[40] Ibid.

[41] Helaman 13:1-16:9.

of three balanced and reversible letter-groups that range from 3 Nephi 7:16 through 4 Nephi 1:36. The related period began in the 31st NC calendar year immediately following the breakup of the largely unrepentant people of Nephi into tribes, continued for about 200 years, and ended in the 231st NC calendar year, when unrepentant Nephites again chose to separate into tribes. The central [L] letter-set in the ninth pattern identifies a time when Nephites and Lamanites were united and faithful and "even that great city Zarahemla", which, with its inhabitants, had been destroyed by fire 25 years earlier in apparent fulfillment of Samuel$_2$'s prophecy, "did they cause to be built again".[42] Hence, the fifth and ninth number-term letter patterns and their associated narratives seem unlikely to have been grouped merely by chance.

Third, as noted in Division 1, the organizing protocol for this third letter list contrasts with one suggested for time-terms.[43] General references to "few" or "many" years, or to "this" or "that" year or "these" years, seem to indicate an everyday or ordinary way to identify and quantify the words *year* and *years*. Thus, the single structural category composed of the three types of referenced number-terms has been labeled the "common" number-terms. In contrast, standard long and short era names suggest the more formal measuring, counting, and recording of a definite year or a definite number of years by those who keep or use written records. As a structural category of time-terms, these era names have been labeled the "official" time-terms. It seems doubtful that these proposed treatments of number- and time-terms contrast by chance.

Fourth, the difficulty with defining the difference between the analytical types of referenced cardinal (original N) and referenced general (original O) number-terms has been noted in both Divisions 1 and 2 of this source book.[44] Indeed, in seeking to identify the chronological structure of the small plates of Nephi, two referenced number-terms ("some" and "many") in the books of Jacob and Enos were initially misidentified as referenced general rather than referenced cardinal number-terms. A close analysis of these number-terms appeared to identify the intended (balanced and reversible) structure created by Jacob$_2$ and Enos.[45] These definitional problems disappear and the writer's task is simplified when all referenced number-terms are considered to be a single "common" structural category. Hence, unlike the first two letter lists, the third letter list does not rely on referenced general (original O) number-terms, which may be difficult to define, as a key structural category.

Fifth, Part 6 of Division 1 also noted that the search for a chronological structure of temporal-expressions in the plates of Mormon suggested that referred-quantity expressions were to be understood as a distinct category of informal expressions. Within this unified category, an identifiable structure seemed to be present when these temporal-expressions were subdivided by their associated narrative-links and year-terms.[46] Thus, it appears consistent to propose that referenced number-terms in the plates of Mormon, when they again are considered to be a single category, create a distinctive arrangement that may be distinguished from stated ordinal and cardinal number-terms as the other two structural categories.

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[42] 4 Nephi 1:6-13.

[43] See Division 1, Part 4, Section 4.8.4.

[44] See Division 1, Part 4, Sections 4.6.3-4.6.4, 4.8.4; Division 2, Part 1, Sections 1.2.3 and 1.9.

[45] See Division 2, Part 3, Sections 3.5-3.6.

[46] See Division 1, Part 6, Section 6.6 and Table 6.K.

These five considerations suggest that for the purpose of starting the close analysis of structure in the plates of Mormon, the third proposed letter list is where the analysis of number-terms should begin. To reiterate, this letter pattern uses three categories of express number-terms and ignores the absent number-term (P) analytical type.

Structural category	Letter	Description
Stated ordinal name	K	Same as the analytical type (original K)
Stated cardinal name	L	Same as the analytical type (original L)
Common name	M	Combination of analytical types: referenced ordinal name (original M), referenced cardinal name (original N), and referenced general name (original O)

In the plates of Mormon, 239 number-terms (65.8%) are proposed structural category K, 60 (16.5%) are category L, and 56 (15.4%) are category M. Analytical type P (8 number-terms or 2.2%) is disregarded in this pattern. However, as noted above with regard to the second K number-term in 3 Nephi 6:17, the unique placement of the word *this* possibly could be interpreted as an additional M component in the number-term. To facilitate the analysis of structural relationships of year-, time- and number-terms, the three structural categories of number-terms that compose this third proposed letter list are depicted in Table 1.B of this Division.

1.3　Temporal-expression structure

A year-related expression is a word or phrase that always consists of one textual component (a year-term) and usually includes at least one of the two optional components that may qualify a year-term (a time-term and/or a number-term).[47] A year-related expression may be a single word (e.g., "years"[48]) or as many as 24 words ("nine years ... from the time which the sign was given which was spoken of by the prophets that Christ should come into the world"[49]). By definition, a total of 426 year-related expressions exist within the extant text of the *Book of Mormon* and 363 of them occur in the plates of Mormon.

A year-related expression is connected with, and becomes a part of, its associated narrative by means of a narrative-link. This connecter always is an express textual fact. This ink design represents a word or phrase that is the primary or most basic narrative language used to attach a year-related expression to the other language of its associated narrative. Narrative-links occur in five analytical or linguistic types, which were symbolized by regular capital letters in Division 1: preposition (Q); verb (R); conjunction (S); participle (T); and adverb (U). Again by definition, a total of 426 narrative-links appear within the extant text of the *Book of Mormon* and 363 appear in the plates of Mormon. The placement and associated capital letters of the proposed analytical types of narrative-links in the plates of Mormon also are depicted in Table 1.A of this Division. Only three of the linguistic types of narrative-links occur in the small plates of Nephi (Q, R, and U) and in the plates of Moroni (Q, R, and T). In contrast, all five linguistic types are used in the

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47　See Division 1, Part 1, Section 1.5.

48　3 Nephi 1:29.

49　3 Nephi 2:7.

plates of Mormon. While the linguistic types of narrative-links in the small plates of Nephi suggest an organized structure with chronological symbolism, neither the plates of Mormon nor the plates of Moroni seem to display distinctive arrangements based on linguistic types.[50]

Part 6 of Division 1 addressed the possibility that a year-related expression and its narrative-link may be considered separate elements of a single kind of expression that is distinguished from other parts of a year-related narrative. In this study, these united elements are labeled a temporal-expression. By definition, 426 temporal-expressions occur in the extant text of the *Book of Mormon* and 363 of them appear in the plates of Mormon. Based on the use, placement, and meanings of temporal-expressions in the plates of Mormon, these expressions are grouped into five major categories. Their various analytical types are labeled with italic capital letters to distinguish them from the regular capital letters used to identify the 20 analytical types of year-related expression components and narrative-links, and the nine proposed structural categories of year-, time- and number-terms. The major categories of temporal-expressions and their proposed analytical types include:

> Within-year expressions, which are subdivided into three analytical types: whole-year (*A*), commencement (*B*), and latter-end (*C*) expressions;
>
> Year-end expressions, which are subdivided into four analytical types: pass-away (*D*), thus-ended (*E*), making-in-the-whole (*F*), and it-was (*G*) expressions;
>
> Mortal-time expressions, which are subdivided into four analytical types: non-numbered (*H*), of-age (*J*), added-end (*K*), and explicit-yea (*L*) expressions;
>
> Referred-quantity expressions, which are subdivided into four analytical types: referred-year-relation (*M*), referred-year-event (*N*), referred-years-relation (*O*), and referred-years-event (*P*) expressions; and
>
> Stated-quantity expressions, which are subdivided into four analytical types: ordinal-time-relation (*Q*), ordinal-year-event (*R*), cardinal-time-relation (*S*), and cardinal-years-event (*T*) expressions.[51]

Table 1.A of this Division also depicts the placement and associated italic capital letters of these 19 proposed analytical types of temporal-expressions in the plates of Mormon.

1.3.1 Within-year categories and their proposed structure[52]

Part 6 in Division 1 identifies 122 temporal-expressions as within-year expressions because they each specify a numbered Nephite calendar year within which the related narrative event or events occur. Within-year expressions only occur in the plates of Mormon.[53] In the extant text of the Book of Mosiah, no within-year expression appears. However, all five complete books in these plates include at least one within-year expression. These expressions constitute 28.6% of

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[50] See Division 1, Part 5; Division 2, Parts 1-2.

[51] See Division 1, Part 6, Sections 6.2-6.3 and 6.5-6.7.

[52] See Division 1, Part 6, Section 6.2.

[53] The temporal-expression that begins the small plates of Nephi is not considered to be a within-year or commencement expression because the stated time-term expresses a royal era in the kingdom of Judah rather than a Nephite era name and Nephi₁ symbolically contrasted royal and Nephite eras. See Division 1, Part 3, Section 3.4.1; Part 6, Section 6.2.2; Division 2, Part 1, Section 1.4; Part 2, Sections 2.2.5, 2.3.3, and 2.4.2; Part 3, Sections 3.2.1 and 3.12.1.

all temporal-expressions in the *Book of Mormon* and 33.6% of the temporal-expressions in the plates of Mormon.

In 91 of the proposed within-year expressions, an entire calendar year is specified. In another 25 instances, the temporal-expression is a subordinate phrase in a compound prepositional phrase that begins with the initial secondary phrase *in the commencement*. In six more instances, the temporal-expression is a subordinate phrase in a compound prepositional phrase that begins with the initial secondary phrase *in the latter end*. These three analytical types of within-year expressions are labeled in Part 6 with names and associated italic capital letters as: whole-year expressions (*A*); commencement expressions (*B*); and latter-end expressions (*C*). In the plates of Mormon, 74.6% of the within-year expressions are analytical type *A*, 20.5% are type *B*, and 4.9% are type *C*. Part 6 also identifies each of the 122 proposed within-year expressions as a formal expression because it exhibits four textual facts. Standardized expression diction defines the three analytical types and three common textual facts are shared by all the analytical types.

Standardized expression diction

Whole-year expression (*A*) diction: *in* [stated number-term] *year* [express or implied time-term]

Commencement expression (*B*) diction after the phrase *in the commencement*: *of* [stated number-term] *year* [express or implied time-term]

Latter-end expression (*C*) diction after the phrase *in the latter-end*: *of* [stated number-term] *year* [express or implied time-term]

Common textual facts

A stated number-term specifies an ordinal number name for a single year.

An express time-term states a Nephite era name or an omitted time-term is implied by a number-term identifying a calendar year in a Nephite era context.

The temporal-expression diction provides a complete chronological meaning.

The letter patterns for within-year letter-sets and letter-groups in the five complete books of the plates of Mormon may be depicted as follows: Alma (*ABABABCABABCBABACBABABAB A*), Helaman (*BACABABA*), Third Nephi (*BABACABABA*), Fourth Nephi (*A*) and Mormon (*A*). When the major divisions are disregarded, the letter pattern may be depicted as a single letter-group (*ABABABCABABCBABACBABABABABACABABABABACABABA*). The final (*A*) letter-set begins in Third Nephi and continues through the end of these plates. When the placement of the latter-end expressions is considered decisive, these 43 letter-sets may be sorted into the three letter patterns. For clarity, the patterns have been separated by spaces and forward slashes // in the following letter list: (*ABABAB*)(*C*)(*ABAB*[*C*]*BABA*)(*C*)(*BABABA*) // (*BABA*[*C*]*ABAB*) // (*ABABA*[*C*]*ABABA*). Each letter pattern reverses at the central [*C*] letter-set that is indicated with brackets. Each letter pattern is balanced because the same number of letter-sets occurs on either side of the central [*C*] letter-set. Each letter pattern is reversible because, whether it is read forward or backward, it is identical. The three analytical types of within-year expressions and their placement are depicted in Table 1.A of this Division. Because these three analytical types appear to create an organized placement structure, they (like the three types of year-terms) also are considered to be structural categories. As such, these three structural categories and their placement are depicted in Table 1.B of this Division.

1.3.2 Year-end categories and their proposed structure[54]

Part 6 in Division 1 identifies another 110 temporal-expressions in the *Book of Mormon* as year-end expressions because they each specify the completion of a numbered Nephite calendar year or a number of Nephite calendar years. Year-end expressions constitute 25.8% of all temporal-expressions in the *Book of Mormon* and 27.5% of the temporal-expressions in the plates of Mormon. Three analytical types (thus-ended, making-in-the-whole, and it-was expressions) appear only in the plates of Mormon. A fourth analytical type, labeled pass-away expressions, appears 47 times in these plates. In addition, nine pass-away expressions occur in the small plates of Nephi and one occurs near the end of the plates of Moroni.

The 57 instances of pass-away expressions in the *Book of Mormon* all have narrative-links that use some form of the intransitive verb *pass*. These narrative-links appear in seven textual forms (*passed*, *did pass*, *did ... pass*, *had passed*, *had ... passed*, *has passed*, and *have passed*), six of which appear in the plates of Mormon (all but *has passed*, which appears once in the plates of Moroni and may represent a dictation or scribal error). Each verb is accompanied by the adverb *away*. This adverb is secondary language describing the type of passing that occurred. For each of the 24 express singular year-terms that has a form of the base verb *pass* as its narrative-link, the determiner *the* and a simple or multipart ordinal number name constitute the number-term. For 32 of the 33 express plural year-terms that have a form of the base verb *pass* as their narrative-links, the number-terms are stated cardinal numbers. The single exception occurs in a temporal-expression where an interval of two coordinated Nephite calendar years is specified: "the twenty and sixth and seventh years passed".[55] In this study, the temporal-expressions that describe the precise conclusion of a Nephite calendar year or period of consecutive Nephite calendar years by using some form of the intransitive verb *pass* as the narrative-link sometimes are called pass-away expressions, even though the adverb *away* is secondary language of the year-related narratives.

Forty-eight thus-ended expressions appear only in the plates of Mormon. They have verbal narrative-links that use the base verb *end* to mark the completion of an expressly numbered Nephite calendar year. These narrative-links occur in four textual forms (*did end*, *ended*, *had ended*, and *is ended*). Most of these narrative-links are modified by the secondary adverb *thus*, which explains how the year ended. This adverb is not part of the narrative-link, but for clarity in distinguishing types of temporal-expressions, the combined narrative-link and its year-related expression are called a thus-ended expression.

Two more year-end expressions in the plates of Mormon have verbal narrative-links that use the past tense of the base verb *be* to mark the completion of an expressly numbered period Nephite calendar years. In 3 Nephi 1:1, the clause is "it was six hundred years from the time that Lehi left Jerusalem" and, in 4 Nephi 1:21, the clause is "it was an hundred and ninety and four years from the coming of Christ". The narrative-link in each clause (*was*) makes an assertion about the precise end of a numbered period of consecutive Nephite calendar years. For each of these two chronological expressions, the narrative subject may seem to be the pronoun *it*. However, as the nominative of *was,* the word *it* "refers to the subject of thought, attention, or

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[54]   See Division 1, Part 6, Section 6.3.

[55]   3 Nephi 6:4.

inquiry".[56] Thus, even though a year-related expression follows each *it was* statement, the subject of the clause is its year-related expression. Each clause asserts that a certain number of consecutive Nephite calendar years had existed in fact and were in the past. The nominative *it* is not part of the narrative-link, but is secondary language in the year-related narrative. As with the other year-end expressions, this analytical type of expression is labeled with a hyphenated term that combines the narrative-link and a secondary word, it-was.

The fourth analytical type of year-end expressions does not use verbal narrative-links. Instead, three participial phrases in the plates of Mormon begin with the present participle *making*, which creates the basic connection and constitutes the narrative-link. In all three instances, the participle is followed immediately by the adverbial phrase *in the whole*.[57] As discussed in Part 5 of Division 1,[58] the figure of speech *making in the whole* expresses the fact that the making or constituting is full or complete. The secondary adverbial phrase *in the whole* is not considered to be part of the narrative-link. However, just as a related adverb was included for clarity in the labels for pass-away and thus-ended expressions, this type of year-end expression sometimes is given a hyphenated label, making-in-the-whole.

These three *making in the whole* phrases appear to mark the precise ends of numbered periods of consecutive Nephite calendar years. However, the first making-in-the-whole expression in the extant text begins exactly like the other two expressions, but the word *about* appears before the definite number of counted calendar years: "making in the whole *about* four hundred and seventy six years from the time that Lehi left Jerusalem".[59] This problematic *about* was discussed briefly in Part 4 of Division 1,[60] where *about* was provisionally interpreted as being part of the number-term (as it has been traditionally interpreted) because, in Parts 1 through 4 of that Division, narrative-links had not yet been introduced. After narrative-links were introduced, the interpretation of *about* was discussed further in Part 6 of Division 1,[61] where the word *about* was provisionally interpreted as an adverb that modifies the narrative-link *making*; i.e., as secondary language like the adverbial phrase *in the whole*. The phrase *making ... about* could be deemed unusual diction within a cultural view of time as uniquely linear, but the Nephites may not have held that view. The meaning of the phrase regarding motion is both specific[62] and consistent with a cultural view of time as being, at least in some ways, cyclical.[63] Furthermore, the context of king Mosiah$_2$'s enthronement contrasts with an interpretation requiring the word *about* to indicate that Nephite kings and their priests had lost track of time in the Lehi era and had to guess the time of the event. Finally, when the complex participial phrase in Mosiah 6:4 is deemed to be a precise making-in-the-whole expression, like its companion phrases in Mosiah 29:46 and Mormon 3:4, the placement of the four analytical types of year-end expressions appears to be organized rather than merely episodic or inadvertent.

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[56] *The Compact Edition of the Oxford English Dictionary*, I: 1492 (it).

[57] Mosiah 6:4; 29:46; Mormon 3:4.

[58] See Division 1, Part 5, Section 5.2.4.

[59] Mosiah 6:4, italics added.

[60] See Division 1, Part 4, Section 4.5.4.

[61] See Division 1, Part 6, Section 6.3.3.

[62] "*To come about*, to change or turn; to come to the desired point". Webster, *An American Dictionary of the English Language*, I: [95] (about), italics in the original; *The Compact Edition of the Oxford English Dictionary*, I: 8.

[63] 1 Nephi 10:19; Alma 7:20; 37:12.

The analytical types of year-end expressions also were labeled with italic capital letters: pass-away expressions (*D*); thus-ended expressions (*E*); making-in-the-whole expressions (*F*); and it-was expressions (*G*). In the plates of Mormon, 47 year-end expressions (47.0%) are analytical type *D*, 48 (48.0%) are type *E*, three (3.0%) are type *F*, and two (2.0%) are type *G*. The other ten pass-away expressions occur in the small plates of Nephi and the plates of Moroni. Like the 122 proposed within-year expressions, Part 6 identifies each of the 110 proposed year-end expressions as a formal expression because it exhibits four textual facts in much the same way as each of the within-year expressions did. Standardized expression diction defines the four analytical types and three common textual facts are shared by all the analytical types.

Standardized expression diction

Pass-away expression (*D*) diction: [narrative-link using a past form of the verb *pass*] [stated number-term] *year* or *years* [express or implied time-term]

Thus-ended expression (*E*) diction: [narrative-link using some form of the verb *end*] [stated number-term] *year* [express or implied time-term]

Making-in-the-whole expression (*F*) diction: [narrative-link using the participle *making*] [stated number-term] *years* [official or altered era time-term]

It-was expression (*G*) diction: [narrative-link using a past form of the verb *be*] [stated number-term] *years* [official era time-term]

Common textual facts

A stated number-term specifies an ordinal number name for a single year or a cardinal number name for multiple years.

An express time-term states a Nephite era name or an omitted time-term is implied by a number-term identifying a calendar year or a period of consecutive calendar years in a Nephite era context.

The temporal-expression diction provides a complete chronological meaning.

The letter patterns for year-end letter-sets and letter-groups in the extant text of the major divisions in the plates of Mormon may be depicted as follows: Mosiah (*F*), Alma (*E*), Helaman (*EDE*), Third Nephi (*DGDEDED*), Fourth Nephi (*DGD*) and Mormon (*DFD*). The letter-group patterns in the books of Helaman, Fourth Nephi, and Mormon are balanced and reversible, although they are also so simple that the pattern in each book might be merely alternating. When the text is assumed to be divided just by year-end expressions and the major divisions are disregarded, the letter pattern in the plates of Mormon may be viewed as a single letter-group (*FEDEDGDEDEDGDFD*) composed of 15 letter-sets. The (*E*) letter-set of Alma merges with the first (*E*) letter-set of Helaman, the last (*D*) letter-set of Third Nephi combines with the first (*D*) letter-set of Fourth Nephi, and the last (*D*) letter-set of Fourth Nephi merges with the first (*D*) letter-set of Mormon. These letter-sets may be organized as four letter-groups and two letter-sets (*FE*) // (*D[E]D*) // (*G*) // (*DE[D]ED*) // (*G*) // (*D[F]D*). In this depiction, the letter list also has been separated by spaces and forward slashes. Three letter-groups are balanced and reversible. If the lost texts of the books of Lehi and Mosiah were available, the first extant (*F*) letter-set may have been a central letter-set in an original (*E[F]E*) letter-group similar to the (*D[E]D*) and (*D[F]D*) letter-groups, or in an original (*EF[E]FE*) letter-group similar to the (*DE[D]ED*) letter-group. The four analytical types of year-end expressions and their placement are depicted in Table 1.A of this Division. Because these four analytical types appear to have a structured placement, they (like the three types of year-terms and three types of within-year

expressions) also are considered to be structural categories. As such, these four structural categories and their placement are depicted in Table 1.B of this Division.

1.3.3   Defining informal expressions

After introducing the seven analytical types of formal temporal-expressions, Part 6 of Division 1 then suggested 12 more analytical types for the remaining temporal-expressions in the *Book of Mormon*. Expression groupings labeled mortal-time, referred-quantity, and stated-quantity each were divided into four analytical types based on textual distinctions. All 12 proposed types were identified in the plates of Mormon. Seven types appeared in the small plates of Nephi and a slightly different set of seven types were identified in the plates of Moroni. Because their textual facts appeared to differ from one or more of the four facts associated with each of the 232 proposed formal expressions, these 194 expressions were labeled informal.[64]

The expression labels "formal" and "informal", as used in this study, may seem unclear because most temporal-expressions in the *Book of Mormon* evidence some kind of formulaic, repetitive, or rigid phrasing. Furthermore, temporal-expressions seem to occur in narrative contexts implying official, perhaps even ceremonial, record keeping. Indeed, chronological structure and symbolism—the basic concepts investigated in Divisions 1 through 4 of this source book—suggest regulation, order, calibration, and precision. The formalities of temporal-expressions, narrative-links, and year-, time- and number-terms contrast with any inference of casual attitudes about Nephite history or its erratic recording. The records on metal plates were considered as "sacred" as the generations of men who undertook the responsibility to create and guard them.[65] Hence, the use of all temporal-expressions seems to be distinctly formal, in the sense of being recognized as official and regulated, rather than unofficial or disorganized.

With such formality being understood with regard to the keeping of sacred records, it must also be understood that the labels "formal" and "informal"—as applied to temporal-expressions—are used in a distinctive and limited way. "Formal" temporal-expressions are either within-year or year-end expressions. Their diction is standardized. Their quantification is stated and precise. Their years are always calendar years within a Nephite era context. Their temporal meanings are complete. "Informal" temporal-expressions, in addition to their official and regulated creation and protection, are distinctive because they lack one or more of the four textual facts associated with formal expressions. Their diction may be modified and even customized to suit a particular narrative context. Their quantification may be implied, uncertain, or unknown. The length of their years may be unknown, uncertain, or definitely not Nephite calendar years. Their temporal meanings may be incomplete.

Part 6 began its analysis of informal expressions with the 34 mortal-time expressions that seemed to present the greatest contrast with formal expressions.[66] Three of these expressions occur in the small plates of Nephi, which Mormon$_2$ examined prior to completing his composition of the Book of Mosiah.[67] In addition, the first of Mormon$_2$'s extant mortal-time

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[64]   See Division 1, Part 6, Section 6.4.

[65]   Mosiah 1:3-8; Alma 37:1-20; 4 Nephi 1:48-49.

[66]   See Division 1, Part 6, Section 6.5.

[67]   Words of Mormon 1:3-7.

expressions appears relatively late in the Book of Mosiah.[68] For these and other reasons noted in Part 6, the 34 mortal-time expressions were suggested to have been planned as an adjunct to Mormon$_2$'s original organizational structure for temporal-expressions. That original structure may have included just two diction-based categories in the formal group (within-year and year-end expressions) and another two such categories in the informal group (referred-quantity and stated-quantity expressions). Part 6 separated referred-quantity expressions from the remaining stated-quantity expressions based on the distinguishing diction of their number-terms.

As thus introduced, the stated-quantity category became the repository of every temporal-expression with diction that differed, even slightly, from previously identified formal and informal expressions. Whether such differences were material was not considered in the introduction to temporal-expressions in Division 1. In the detailed analysis of this Division, however, the materiality issue associated with stated-quantity expressions must be examined. That issue has two facets: the structural implications and the symbolic implications. In this Part 1, the structural implications are scrutinized.

1.3.4 Stated-quantity categories and their proposed structure[69]

The examination of informal expressions in this Division begins with the 81 stated-quantity expressions proposed in Part 6. These expressions represent 19.0% of the 426 temporal-expressions and 41.8% of the 194 informal expressions in the *Book of Mormon*. Each of these stated-quantity expressions is composed with a stated number-term, rather than a referenced or absent number-term. Stated-quantity expressions include all three types of year-terms. Like within-year expressions, 31 (38.3%) of the 81 stated-quantity expressions combine prepositional narrative-links with express or implied singular year-terms. Twenty-nine more stated-quantity expressions (35.8%) combine prepositional narrative-links with express plural year-terms. The remaining 21 stated-quantity expressions (25.9%) combine verbal narrative-links with 16 express plural year-terms (19.8%) and five express singular year-terms (6.2%).

Fifty-five (67.9%) of the 81 stated-quantity expressions proposed in Part 6 appear in the plates of Mormon. These temporal-expressions represent a large and crucial category of expressions that must be carefully identified, sorted, and understood in the analysis of chronological structure and symbolism in these plates. As with six of the seven formal types of temporal-expressions, these 55 proposed stated-quantity expressions may be sorted by whether their number-terms specify ordinal or cardinal number names. Thirty (54.5%) of the proposed stated-quantity expressions in the plates of Mormon exhibit stated ordinal (K) number-terms. As depicted in Table 1.A of this Division, 28 of these expressions show express singular (A) year-terms, one has an express plural (B) year-term, and one indicates an implied singular (C) year-term. These 30 temporal-expressions may be divided further by their prepositional (Q) or verbal (R) narrative-links. Hence, there appear to be 23 QAK expressions, one QBK expression, one QCK expression, and five RAK expressions in the plates of Mormon.

In Part 6, the 25 temporal-expressions with prepositional (Q) narrative-links and stated ordinal (K) number-terms were sorted into a single analytical type labeled ordinal-time-relation

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[68]   Mosiah 19:15.

[69]   See Division 1, Part 6, Section 6.7.

(*Q*) expressions. These expressions show the relation of the mentioned or implied year or years with some other word or phrase in the associated narrative. The other five stated-quantity expressions with K number-terms occur with verbal (*R*) narrative-links. Like most other ordinal-time-relation expressions, these five expressions occur just with express singular (*A*) year-terms. They indicate an action, state, or event associated with the year quantified by the ordinal number. Because of this, Part 6 labeled these five expressions as ordinal-year-event (*R*) expressions.

Table 6.N of Division 1 lists the reason or reasons identified in Part 6 why each *Q* and *R* temporal-expression in the plates of Mormon (*Q* = Text Nos. 30-387; *R* = Text Nos. 143-378) was determined to be an informal expression. Six expressions have personalized time-terms that either do not specify a Nephite era or do not necessarily imply a Nephite era context. Eleven expressions provide uncertain descriptions of the beginning and/or ending points of their stated intervals. Nine expressions seem to alter the diction of formal expressions, six of them with replacement words, two with added words, and one with misplaced words. One expression appears to have an ellipted year-term; so, its complete meaning must be derived from a preceding expression. One more expression describes time in terms of the pre-exilic Jewish period and its royal calendar. Seven expressions modify their preceding prepositional phrases just like latter-end expressions do, but in these seven instances, the preceding phrases are "in the ending" (three times), "in the end", "in the eleventh month" "in the remainder", and "until nearly the end". Presumably, each of these intervals overlapped to some extent with the latter end of the related Nephite calendar year. One expression uses coordinated ordinal numbers to describe a period of two Nephite calendar years. One expression uses the present tense of the base verb *be* as its narrative-link, while another uses the past tense of the base verb *begin* for its narrative-link. As Table 6.N indicates, 14 of these 30 temporal-expressions in the plates of Mormon indicate their informality by the lack of two or more textual facts associated with formal expressions.

The other 25 (45.5%) of the 55 proposed stated-quantity expressions in the plates of Mormon use stated cardinal (*L*) number-terms, rather than stated ordinal (*K*) number-terms. As depicted in Table 1.A of this Division, one of these expressions has an express singular (*A*) year-term and 24 have express plural (*B*) year-terms. These 25 temporal-expressions may be divided further by their prepositional (*Q*) or verbal (*R*) narrative-links. Hence, there appear to be 15 QBL expressions, one QAL expression, and nine RBL expressions in these plates.

Sixteen of the narrative-links of these expressions are prepositions that occur with express singular and plural year-terms; so, these stated-quantity expressions are sometimes labeled cardinal-time-relation (*S*) expressions. They show the relation of the mentioned year or years with some other word or phrase in the associated narrative. The final nine of the narrative-links of these expressions are verbs. Since these verbal narrative-links indicate an action, state, or event associated with their plural year-terms, these stated-quantity expressions sometimes are labeled cardinal-years-event (*T*) expressions.

Table 6.N also lists the reason or reasons identified in Part 6 why each *S* and *T* expression in the plates of Mormon (*S* = Text Nos. 33-364; *T* = Text Nos. 32-360) was determined to be an informal expression. These reasons include uncertainty in the description of an interval in 14 *S* expressions and personalized time-terms related to age in three *T* expressions. In two instances, the diction of *S* and *T* expression number-terms has been altered by the addition of a qualifying adverb. In another *T* expression, part of the number-term has been placed after the year-term. In three *T* expressions, the narrative-link is either a past tense of the base verbs *keep* or *live*, or a future tense of the base verb *come*. Where the base verb *pass* is used to form a narrative-link in these expressions, it is always negated: "passeth not", "shall not pass", and "had not passed".

The base verb *be* is used to form narrative-links in three *T* expressions. As a present tense verb, *are* appears in two of these *T* expressions and differs from formal it-was expressions that use the past tense of the base verb *be*. One *T* expression does use the past tense verb *was* as its narrative-link, but this expression also includes a personalized time-term related to age and the associated narrative identifies Moroni$_1$ as the subject of the verb *was*. Thus, this expression also differs from formal it-was expressions that use the word *it* as a nominative. Their subjects are the year-related expressions that follow the noun *was*. Twenty-three of the 25 *S* and *T* temporal-expressions in Table 6.N indicate their informality by the lack of more than one of the textual facts associated with formal expressions.

Part 6 of Division 1 describes the letter patterns of the 55 proposed stated-quantity expressions in the major divisions of the plates of Mormon as being unique and possibly suggesting an intricate structure: Mosiah (*QTSQSQ*); Alma (*QSQSQTSQSQR*); Helaman (*QRT*); Third Nephi (*QRSRSQTQT*); Fourth Nephi (*TQ*); and Mormon (*TSQRQ*). When the major divisions are disregarded, the lengthy letter pattern of these expressions may be depicted as *QTSQSQSQSQTSQSQRQRTQRSRSQTQTQTSQRQ*. The (*Q*) letter-sets at the end of Mosiah and beginning of Alma merge into a single (*Q*) letter-set and the (*T*) letter-sets at the end of Third Nephi and beginning of Fourth Nephi combine into a single (*T*) letter-set. The only clearly distinguishable balanced and reversible letter-group within the entire pattern consists of the final three letter-sets (*QRQ*).

The search for an organized letter pattern in these stated-quantity expressions created potential letter lists by combining the four separate analytical types in six different ways. Each letter list that was considered had three categories because combinations resulting in just one or two categories were either non-structural or merely alternating. The six potential letter lists were created merely because they could be, not because prepositions and verbs, or cardinal and ordinal numbers, belong together. A few simplistic three-part patterns occurred. However, the lists seemed to display a meaningful pattern of organization based on balanced and reversible letter-groups when the expressions with verbal narrative-links were kept separate and those with prepositional narrative-links were merged. This sorting contrasted with one of the proposed patterns for the referred-quantity expressions previously defined in Part 6. With those expressions, the organized pattern appeared when the expressions with prepositional narrative-links were kept separate and those with verbal narrative-links were merged. The three proposed structural categories and their placement are depicted in Table 1.B of this Division.

The merged category of stated-quantity expressions with prepositional narrative-links was sometimes labeled stated-time-relation or *Q* expressions because it included stated number-terms and express singular and plural year-terms. The three proposed structural categories of stated-quantity expressions may be summarized as follows.

Structural category	Letter	Description
Stated-time-relation	*Q*	Combination of analytical types: ordinal-time-relation (original *Q*) and cardinal-time-relation (original *S*)
Ordinal-year-event	*R*	Same as the analytical type (original *R*)
Cardinal-years-event	*T*	Same as the analytical type (original *T*)

When the proposed structural use of stated-time-relation expressions was considered and the major divisions in the plates of Mormon were disregarded in Part 6, the resulting 22 stated-

quantity expression letter-sets appeared to form five balanced and reversible letter-groups, plus a unique (T) letter-set for the prophecies of Samuel$_2$ the Lamanite.

$$(QT[Q]TQ) \mathbin{/\mkern-3mu/} (R[Q]R) \mathbin{/\mkern-3mu/} (T) \mathbin{/\mkern-3mu/} (QR[Q]RQ) \mathbin{/\mkern-3mu/} (TQ[T]QT) \mathbin{/\mkern-3mu/} (Q[R]Q)$$

In this depiction, the letter list also has been separated by spaces and forward slashes. The letter patterns in each letter-group reverse at the central [Q], [R] or [T] letter-set that is indicated with brackets. Each of the letter-groups is balanced and reversible. Nevertheless, the classification of the 55 stated-quantity expressions proposed in Part 6 and the materiality of their differences with formal expressions have not yet been examined in detail. The diction, analytical types, letter patterns, and symbolism of these 55 temporal-expressions are analyzed further in this Division.

1.3.5 Referred-quantity categories and their potential structures[70]

In this source book, 79 informal temporal-expressions include referenced number-terms and are sometimes called referred-quantity expressions. These expressions represent 18.5% of the 426 temporal-expressions and 40.7% of the 194 proposed informal expressions in the *Book of Mormon*. Referred-quantity expressions may be differentiated from all other temporal-expressions solely by the diction of their number-terms.

A referenced number-term is a word or phrase implying a quantity that may be determined from another source. In some cases, the source precedes the referred-quantity expression in the text of the *Book of Mormon*. For example, Helaman 3:23 includes the year-related expression, "the forty and ninth year of the reign of the judges". The narrative in the next verse states that "in this same year there was exceeding great prosperity in the church". In this narrative, the year-related expression is "this same year". The source of meaning for the referenced number-term "this same" is the immediately preceding year-related expression. In other cases, the source of meaning for a referred-quantity expression is in a separate set of plates. For example, in the Words of Mormon 1:1-2 in the small plates of Nephi, Mormon$_2$ testifies that he is writing "many hundred years after the coming of Christ". The number-term includes the adjective *many* and a definite cardinal number *hundred*. The adjective suggests that more than a single "hundred years" is to be considered. In the plates of Mormon, it is implied that Mormon$_2$ was born after 300 NC calendar years had passed and it is stated that his death occurred before 400 of such years had ended.[71] Thus, it appears that the adjective *many* may be interpreted as a reference to the cardinal number *three*.[72] In still other cases, the source of a quantified meaning is so removed from the text of the referred-quantity expression that the quantity implied by the number-term is merely general or as yet unspecified elsewhere in writing.[73]

Nevertheless, uniformity in the meaning of all referenced number-terms (an implied quantity) also suggested that such number-terms may have been organized as a single group. Part 4 of Division 1 noted that referenced number-terms, at least within the plates of Mormon, seemed to have been placed in an organized way when they were all considered to be categorized

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[70] See Division 1, Part 6, Section 6.6.

[71] 4 Nephi 1:48; Mormon 1:1-2; 6:5-10; 8:1-8.

[72] See Division 2, Part 2, Section 2.4.3; Part 3, Section 3.13.

[73] E.g., 1 Nephi 15:13; 22:26; Helaman 8:18.

as common number-terms contrasting both with stated cardinal and ordinal number-terms, and with the proposed official time-terms (combined long and short era names).[74]

Part 6 of Division 1 sorted the 56 referenced number-terms in the plates of Mormon by taking their related narrative-links and year-terms into account. The largest analytical type consisted of 35 temporal-expressions composed of prepositional (Q) narrative-links and express singular (A) year-terms. This type of referred-quantity expressions sometimes was labeled a referred-year-relation (*M*) expression because a prepositional narrative-link shows the relation between a year-term and another word or phrase in the associated narrative. Another five temporal-expressions were composed of verbal (R) narrative-links related to express or implied singular (A or C) year-terms. These five expressions sometimes were labeled referred-year-event (*N*) expressions because verbal narrative-links indicate an action, state, or event. The remaining 16 referred-quantity expressions in the plates of Mormon were similarly divided into two types: express plural (B) year-terms connected with either prepositional or verbal (Q or R) narrative-links. Thirteen of these expressions had prepositional narrative-links. They sometimes were labeled referred-years-relation (*O*) expressions because they show the relation of the mentioned plural years with some other word or phrase in the associated narrative. The remaining three referred-quantity expressions had verbal narrative-links. They sometimes were labeled referred-years-event (*P*) expressions because they indicate an action, state, or event associated with the related years.[75] The placement of these four analytical types of referred-quantity expressions is depicted in Table 1.A of this Division.

The search for systematized letter patterns in the referred-quantity expressions created potential letter lists by combining the four separate types in six different ways. Each additional letter list to be considered had three categories because combinations resulting in just one or two categories could only display non-structural or merely alternating patterns. The six potential letter lists were created merely because they could be and not because prepositions and verbs, or singular and plural year-terms, necessarily belong together. A few simplistic three-part patterns occurred. However, Part 6 identified two potential patterns of systemization based on balanced and reversible letter-groups.

One of these potential letter patterns occurred when the referred-quantity expressions with singular year-terms (analytical types *M* and *N*) were merged into a single structural category and the expressions with plural year-terms (analytical types *O* and *P*) were kept as separate structural categories. The category of referred-quantity expressions with singular year-terms was sometimes called referred-year expressions and was labeled with the italic capital letter *M*.

Structural category	Letter	Description
Referred-year	*M*	Combination of analytical types: referred-year-relation (original *M*) and referred-year-event (original *N*)
Referred-years-relation	*O*	Same as the analytical type (original *O*)
Referred-years-event	*P*	Same as the analytical type (original *P*)

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[74] See Division 1, Part 4, Section 4.8.4.

[75] See Division 1, Part 6, Section 6.6.

When this proposed structural use of referred-year expressions was considered and the major divisions were disregarded, the referred-quantity expressions formed 22 letter-sets and four balanced and reversible letter-groups.

$$(O[P]O) \mathbin{/\mkern-3mu/} (MOM[O]MOM) \mathbin{/\mkern-3mu/} (OP[M]PO) \mathbin{/\mkern-3mu/} (MOM[O]MOM)$$

This letter list also has been separated by spaces and forward slashes. The letter patterns in each letter-group reverse at the central [*M*], [*O*] or [*P*] letter-set that is indicated with brackets. Each of the letter-groups is balanced and reversible.

In this letter list, the structural possibility of a referred-quantity expression in 3 Nephi 6:17 ("of this … year") being merged with the stated-quantity expression "of the thirtieth year" does not affect the letter pattern of the final letter-group (*MOM*[*O*]*MOM*).[76] An additional *M* expression following the central [*O*] letter-set in 3 Nephi 6:16 merely becomes the first *M* expression in the (*M*) letter-set that otherwise begins in 3 Nephi 6:19 and continues through 3 Nephi 7:26. Interpreting the word *this* in 3 Nephi 6:17 as a separate *M* expression would affect the statistics, and may influence the symbolism, of the referred-quantity expressions in the extant text of the *Book of Mormon*. However, assuming at this point in the analysis that the word *this* in 3 Nephi 6:17 is not structural, not an additional *M* expression, then in the plates of Mormon 40 of the 56 referred-quantity temporal-expressions (71.4%) are the alternative structural category *M*, 13 (23.2%) are category *O*, and three (5.4%) are category *P*. These three potential structural categories of referred-quantity expressions and the possibility of an additional *M* expression in 3 Nephi 6:17 are examined further in Section 1.9 below.

The second of the potentially systematized letter patterns identified in Part 6 occurred when the expressions with verbal narrative-links and singular and plural year-terms (analytical types *N* and *P*) were merged into a single structural category. This pattern kept the expressions with prepositional narrative-links (analytical types *M* and *O*) as separate structural categories. The unified category of referred-quantity expressions with verbal narrative-links was sometimes called referred-time-event expressions and was labeled with the italic capital letter *P*.

Structural category	Letter	Description
Referred-year-relation	*M*	Same as the analytical type (original *M*)
Referred-years-relation	*O*	Same as the analytical type (original *O*)
Referred-time-event	*P*	Combination of analytical types: referred-year-event (original *N*) and referred-years-event (original *P*)

When this potential structural use of referred-time-event (*P*) expressions was considered and the major divisions were disregarded, the referred-quantity expressions formed 28 letter-sets and sorted them into four balanced and reversible letter-groups followed by a non-balanced and non-reversible letter-group.

$$(O[P]O) \mathbin{/\mkern-3mu/} (MO[M]OM) \mathbin{/\mkern-3mu/} (PMPO[M]OPMP) \mathbin{/\mkern-3mu/} (OM[P]MO) \mathbin{/\mkern-3mu/} (MOPMOM)$$

This letter list also has been separated by spaces and forward slashes. The letter patterns in each of the balanced and reversible letter-groups reverse at the central [*M*] or [*P*] letter-set that is indicated with brackets.

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[76] See Division 1, Part 4, Section 4.5.2; Part 6, Section 6.6.3.

If the unique placement of the word *this* in 3 Nephi 6:17 is assumed to be a structural word representing another *M* expression, the final letter-group in this pattern becomes a balanced and reversible letter-group: (*MOM*[*P*]*MOM*). Furthermore, a contrast may be noted between this letter pattern of referred-quantity expressions, in which the merged or unified structural category involves all referenced number-terms that occur with verbal narrative-links, and the letter pattern of stated-quantity expressions, in which the merged or unified structural category involves all stated number-terms that occur with prepositional narrative-links.

Is the word *this* in 3 Nephi 6:17 a structural or non-structural augmentation of the number-term? If it is a non-structural augmentation, does it have symbolic numerical value? If it is a structural augmentation, does it have symbolic numerical value and/or represent another *M* expression? Are the potential contrasts of stated-quantity and referred-quantity expression categories simply incidental or are they intentional and symbolic? These interpretative issues related to the unique word *this* in the number-term of 3 Nephi 6:17 and the potential symbolism associated with alternative letter patterns must be examined thoroughly in later Sections of this Division. Assuming that the word *this* in 3 Nephi 6:17 does not represent an additional *M* expression, then in the plates of Mormon there are 35 temporal-expressions (62.5%) in structural category *M*, 13 (23.2%) in category *O*, and eight (14.3%) in the alternative structural category *P*. These three structural categories of referred-quantity expressions and the potential of the additional *M* expression in 3 Nephi 6:17 also are examined further in Section 1.9 below.

1.3.6   Mortal-time categories and their potential structures[77]

Part 6 of Division 1 identified 34 mortal-time expressions based on their contrasts with the diction and meanings of formal expressions. These expressions represent 8.0% of the 426 temporal-expressions and 17.5% of the 194 proposed informal expressions in the *Book of Mormon*. Three of these expressions occur in the small plates of Nephi, 30 occur in the plates of Mormon, and the 34th appears in the Book of Ether in the plates of Moroni. These expressions also were sorted semantically as a single structural category because they seemed to suggest aspects of the Nephite understanding of mortality, aspects apparently applicable to the mortal Messiah foretold by the prophets and ancestors revered by the people of Nephi.

Like stated-quantity and referred-quantity expressions, mortal-time expressions include all three types of year-terms. Unlike stated-quantity and referred quantity expressions, nine (26.5%) of the 34 expressions have no number-terms. This analytical type was labeled non-numbered (*H*) expressions. Another seven (20.6%) of the expressions used participial narrative-links that could be related to a person's age. This analytical type was called of-age (*J*) expressions. Fifteen expressions (44.1%) use the same conjunctional narrative-link (*and*) to report that a certain Nephite calendar year or a specific number of Nephite calendar years had reached an end; however, the chronological meanings of these temporal-expressions were incomplete and had to be inferred from prior temporal-expressions. This analytical type was called added-end (*K*) expressions. The remaining three expressions (8.8%) use the adverb *yea* as a specifying narrative-link. In each of these instances, the adverb conjoins a year-related expression that is more explicit than the immediately preceding chronological statement. This analytical type was labeled explicit-yea (*L*) expressions.

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[77]   See Division 1, Part 6, Section 6.5.

Part 6 also suggested a possible structure for the four analytical types of mortal-time expressions in the plates of Mormon. When the major divisions were disregarded, the letter pattern of these 30 expressions could be divided into 12 letter-sets and four simple letter-groups: (*H*[*J*]*H*) // (*KJ*) // (*HK*[*L*]*KH*) // (*KJ*). Two of the letter-groups are balanced and reversible, but the other two are merely alternating. This letter pattern appears in Table 1.A of this Division.

In Part 6, the four analytical types also were combined with each other into six different letter lists that had three categories each. Combinations with one or two categories were disregarded because the letter lists were non-structural or merely alternating. Based on balanced and reversible letter-groups, two more potential letter patterns were identified. When the non-numbered expressions and those with uncertain temporal meanings (*H* and *K*) were combined into a single category (*H*), they contrasted with the certain quantification in the of-age (*J*) and explicit-yea (*L*) expressions. This possible sorting resulted in eight letter-sets and two balanced and reversible letter-groups in the plates of Mormon: (*H*[*J*]*H*) // (*JH*[*L*]*HJ*). The combined structural category is sometimes called "deficient" expressions because non-numbered expressions are lacking a number-term and added-end expressions are lacking a complete chronological meaning. This structural sorting is examined further in Section 1.10 below.

When the expressions with unknown calendrical birth dates or uncertain temporal meanings (*J* and *K*) were combined into a single category (*J*), they contrasted with the non-numbered (*H*) and explicit-yea (*L*) expressions and resulted in ten letter-sets and two more balanced and reversible letter-groups in the plates of Mormon: (*H*[*J*]*H*) // (*JHJ*[*L*]*JHJ*). The combined structural category is sometimes called "appended" expressions because of-age expressions describe years added to a birth date and added-end expressions obtain complete chronological meaning only in the context of previously identified calendar years. This structural sorting also is examined further in Section 1.10 below.

1.4   Temporal-expressions with the narrative-link *in*

In this Section and the following Sections 1.5 through 1.8, the 55 previously introduced stated-quantity expressions in the plates of Mormon begin to be analyzed with regard to their detailed differences with formal expressions. Unlike all referenced-quantity expressions in these plates, stated-quantity expressions always include a stated cardinal or stated ordinal number-term (just like every formal expression). Stated-quantity expressions also differ in diction and structure from all mortal-time expressions, whether non-numbered (absent number-term), explicit-yea (the adverb *yea* as a specifying narrative-link), of-age (participial narrative-links that may be related to age), or added-end (narrative-link *and*; incomplete temporal statement).

Stated-quantity expressions might seem to occupy a middle ground between noticeably formal (within-year and year-end) expressions and clearly informal (mortal-time and referred-quantity) expressions. Some stated-quantity expressions with prepositional narrative-links use *in* or *of*, just like within-year expressions. Other stated-quantity expressions use the prepositions *for*, *from*, *to*, and *until* as their narrative-links, which are clearly different from *in* and *of*. Some stated-quantity expressions with verbal narrative-links use the base verbs *be* and *pass*, just like year-end expressions. Others use the base verbs *begin*, *come*, *keep,* and *live* as distinctive narrative-links. The details of the distinctions in structure and diction must be examined in terms of their materiality and potential meanings. This examination begins with stated-quantity expressions that use the preposition *in* as their narrative-links.

This Section examines the diction and structure of the 13 originally proposed stated-time-relation expressions with textual facts most like the four textual facts that identify formal whole-year expressions. References for these informal expressions are listed below. Underlined textual facts in this list appear to be materially different from the textual facts of whole-year expressions. A number-term listed with an asterisk (*) indicates a change from the diction of the stated ordinal number-term used in a whole-year expression (the determiner *the* followed by an ordinal number name).

Reference	Narrative-link	Year-term	Number-term	Time-term
Mosiah 6:4	*in*	express *year*	stated ordinal	<u>age</u>
Mosiah 9:14	*in*	express *year*	stated ordinal	<u>reign</u>
Mosiah 29:46	*in*	express *year*	stated ordinal	<u>reign</u>
Alma 1:2	*in*	express *year*	stated ordinal	<u>reign</u>; implied 1st calendar year
Alma 1:23	*in*	express *year*	stated ordinal	<u>reign</u>; implied 2nd calendar year
Alma 3:26	*in*	express *year*	<u>stated cardinal</u>	implied 5th calendar year
Alma 4:9	*in*	express *year*	stated ordinal*	stated 8th calendar year
Alma 30:4	*in*	express *year*	stated ordinal*	stated 16th calendar year
Alma 45:10	*in*	<u>express *years*</u>	<u>stated cardinal</u>	<u>uncertain calendar & interval</u>
Helaman 4:8	*in*	<u>express *years*</u>	stated ordinal*	<u>stated 58th & 59th calendar years</u>
3 Nephi preface	*in*	express *year*	stated ordinal	<u>reign</u>
4 Nephi 1:24	*in*	express *year*	stated ordinal*	implied 201st calendar year
Mormon 2:2	*in*	express *year*	stated ordinal*	<u>implied age</u>

1.4.1 Material differences

Seven of these listed expressions appear to be materially different from whole-year expressions. Three of these expressions refer to regnal years apparently measured in an unspecified way from the beginning of an individual's reign as a king rather than from the beginning event of a Nephite era.[78] Two more of these temporal-expressions appear to measure years from the birth of an individual rather than from the beginning of a Nephite era.[79] The precise positions of these five intervals in Nephite era contexts are not fully described by these temporal-expressions.

The time-term of a sixth listed expression describes a period of 400 years in the future, as measured "from the time that Jesus Christ shall manifest himself unto" the Nephites. That event occurred "in the ending" of the 34th year of the NC era.[80] The extinction of the Nephites prophesied in the associated narrative apparently was to occur within the limit of 400 years.[81] Was this interval to be measured with a Lehi or Judges era calendar (both of which appear to have been used by the Nephites at the time this prophecy was uttered by a Nephite prophet) or was the interval to be measured with some other Nephite calendar? The NC era calendar had not been inaugurated at the time of the prophecy. Was there a fourth Nephite era measured "from the

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[78] Mosiah 9:14; 29:46; 3 Nephi preface.

[79] Mosiah 6:4; Mormon 2:2.

[80] Alma 45:10; 3 Nephi 10:18-19.

[81] Alma 45:9-12.

time that Jesus Christ [manifested] himself unto" the Nephites? Was a Lamanite calendar, or were Lamanite calendars, also used by the Nephites? The lengthy and uncertain interval of years defined by this temporal-expression is completely unlike a whole-year expression that specifies or implies a single, numbered, calendar year in an established Nephite era context.

A seventh stated-time-relation expression, "in one year", has the narrative-link, year-term, and omitted time-term that occur in many whole-year expressions. The obvious variation is a stated cardinal number-term instead of a stated ordinal number-term.[82] In a whole-year expression with an omitted time-term, the ordinal number-term implies the place of the numbered calendar year within its Nephite era context. Because a stated cardinal number-term occurs in this expression, the year at issue is not placed by its number-term into a Nephite era context. The meaning of the temporal-expression "in one year" merely specifies any single year.

Which "one year" is it? The previous and following verses, with their respective whole-year and thus-ended expressions, supply a complete answer to the question: the fifth Judges calendar year. The writer could have given this expression a certain calendrical meaning. The hypothetical phrase "in the fifth year of the reign of the judges" would have described a specific Judges calendar year, but that would have duplicated the expression in the prior verse. The hypothetical phrase "in this year" would have referred to that specific calendar year, without duplicating the expression in the prior verse. For a reason or reasons as yet not examined, the writer chose an expression with a number-term of "one" rather than "the fifth". The stated cardinal number-term and the incomplete temporal meaning of this expression require it to be classified as an informal expression. Indeed, all seven of these expressions appear to be sufficiently different from whole-year expressions that they are reasonably grouped as informal stated-time-relation expressions.

1.4.2   The reign of Alma$_2$

Two more stated-time-relation expressions listed above refer to regnal years of the first Nephite chief judge.[83] Usually, descriptions of regnal years would be considered informal because their starting point is defined by an enthronement, rather than an event that begins a Nephite era. However, the regnal years of Alma$_2$'s chief judgeship commence at the beginning of the Judges era; so, the number-terms in these expressions, like the number-terms in whole-year expressions with omitted time-terms, imply the place of these years in a Judges era context. Except for the time-terms providing personalized descriptions of the beginning of the Judges era, these expressions are identical to whole-year expressions. In the following examination of structure and symbolism in this Division, these two temporal-expressions are provisionally sorted as informal stated-time-relation or *Q* expressions, but their inclusion as formal whole-year or *A* expressions also is considered. Their final categorization as a *Q* or *A* expression, or as alternative *Q* and *A* expressions, is not possible without examining their potential symbolism.

1.4.3   Three temporal-expressions with modified ordinal number-terms

Three of the four remaining temporal-expressions listed above and initially sorted as *Q* expressions all have been changed solely within their stated ordinal number-terms. One of these

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[82]   Alma 3:26.

[83]   Alma 1:2, 23.

expressions is a complete whole-year expression with an express Judges era time-term, but the emphatic adverb *all* has been added as a predeterminer to the usual diction of a stated ordinal number-term: "all the sixteenth".[84] The change clarifies how much of the associated narrative is involved with the 16th Judges calendar year. The stated number-term's usual diction still exists, but its complete quantification has been explained. As defined above, the number-term of a whole-year expression must be a stated number-term specifying an ordinal number name for a single Nephite calendar year. The additional word *all* in the number-term hardly seems material to the classification of the expression. All four textual facts associated with a whole-year expression, appear in the text.

A second expression is a complete whole-year expression with an express Judges era time-term, but the determiner *the* in a typical stated ordinal number-term has been deleted and replaced by the determiner *this*: "this eighth".[85] The change specifies the 8th Judges calendar year that is mentioned in the narrative three verses earlier. The number-term has been modified, but its quantification of the 8th calendar year in a Nephite era still exists. Is the determiner *this* in the number-term material to the classification of a whole-year expression? It would not seem so because all four textual facts required for a whole-year expression are present in the text.

The third expression is another complete whole-year expression (this time with an omitted NC era time-term), but again the determiner *the* in the stated ordinal number-term has been deleted and replaced by the determiner *this*: "this two hundred and first".[86] The change specifies the 201st NC calendar year. This year is not previously mentioned in the text; however, its existence is implied a few verses earlier, where formal it-was and pass-away expressions record the respective ends of 194 and 200 NC calendar years. The number-term has been modified, but its quantification of the 201st calendar year in the NC era context still exists. This number-term also is a stated number-term specifying an ordinal number name for a single Nephite calendar year. Again, it would not seem that the change in determiners is material to the structural classification of this expression. The text includes all four textual facts of a whole-year expression.

In the following examination of structure and symbolism in this Division, these three temporal-expressions are provisionally sorted as informal stated-time-relation or *Q* expressions, but their inclusion as formal whole-year or *A* expressions also is considered. Their final categorization as *Q* or *A* expressions, or as alternative *Q* and *A* expressions, requires a detailed examination of the related structure and potential symbolism.

Furthermore, if these three expressions are categorized as *A* expressions rather than *Q* expressions, then the definition of the stated number-term in an *A* expression may need to be specified more completely. The stated number-term in each of these expressions clearly specifies "an ordinal number name for a single year"; however, the typical form of a stated ordinal number-term in an *A* expression is the determiner *the* followed by an ordinal number name. This form has been modified, either to augment the determiner (*all the*) or to delete the usual determiner (*the*) and replace it with another appropriate determiner (*this*). Hence, if these three expressions are categorized as *A* expressions, the first of the common textual facts of all formal

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84   Alma 30:4.

85   Alma 4:9.

86   4 Nephi 1:24.

within-year expressions[87] perhaps should be described as "a stated number-term specifying an ordinal number name for a single calendar year together with the use of one or more non-possessive determiner(s), such as *all*, *the*, or *this*".

Why is a possessive determiner inappropriate for a whole-year expression? Within the context of temporal-expressions, possessive determiners (such as *my*, *our*, *their*, etc.) in the number-terms appear to create chronological uncertainty. For example, one of Mormon$_2$'s year-related narratives states that "*in my sixteenth year* I did go forth at the head of an army of the Nephites against the Lamanites".[88] In the stated number-term of this expression, the typical determiner of a whole-year expression (*the*) has been deleted and replaced by a possessive determiner (*my*). When did Mormon$_2$'s first year begin? Presumably, it began at his birth, which most likely was not the first day of an NC calendar year. When did Mormon$_2$'s 16th year begin? Apparently, it occurred on the 15th anniversary of his birth. The years mentioned in Mormon$_2$'s narrative most likely are not complete NC calendar years because, after he indicated that his 16th year had begun and the Nephite army entrusted to his leadership had moved to confront the Lamanites, the same verse then notes that "three hundred and twenty and six years had passed". Apparently, the 326th NC calendar year ended during his 16th year of age. As suggested in Section 1.4.1 above, the use of a possessive determiner in a number-term or the use of a personalized time-term may individualize the entire temporal-expression and relate it to the beginning of a life or reign, rather than to the beginning event of a Nephite era. Thus, it would appear that the stated number-term of a whole-year expression must use one or more non-possessive determiners with an ordinal number name to specify a Nephite calendar year.

1.4.4 A temporal-expression with modified ordinal number- and year-terms

The final expression listed above with an *in* narrative-link has had both its stated ordinal number-term and its year-term changed from those of a typical whole-year expression: "in the fifty and eighth *and ninth years* of the reign of the judges".[89] Unlike every previously defined whole-year expression and the five potential whole-year expressions discussed above, this unique temporal-expression specifies multiple Nephite calendar years. Unlike three of the potential whole-year expressions discussed above, the stated ordinal-number term has been modified to include the quantification of two consecutive calendar years. These changes in diction appear to be material. This expression, despite its use of an *in* narrative-link and an express Judges era time-term, appears to be sufficiently different from a whole-year expression that it is reasonably grouped with other informal stated-time-relation or *Q* expressions.

With that having been determined, the analysis must question how this categorization based on changes to number- and year-terms differs from that of the pass-away or *D* expression, "the twenty and sixth *and seventh years* passed".[90] That distinctive temporal-expression, with its stated ordinal number-term identifying two consecutive Nephite calendar years, was classified as being a formal expression in Part 6 of Division 1. The reasons for that classification pertain to the broad use of pass-away expressions. Temporal-expressions categorized as formal thus-ended

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[87]   See Section 1.3.1 of this Part 1.

[88]   Mormon 2:2, italics added.

[89]   Helaman 4:8, italics added.

[90]   3 Nephi 6:4, italics added.

expressions only use express singular year-terms. Formal making-in-the-whole and it-was expressions only use express plural year-terms. In contrast, a formal pass-away expression may use an express singular or plural year-term, and a stated ordinal or cardinal number-term.[91] To be sure, the expression, "the twenty and sixth and seventh years passed", is a unique pass-away expression because it combines a stated ordinal number-term with a plural year-term, but this expression fits within the context of all the other pass-away expressions. The uniqueness of this *D* expression may have symbolic implications, as may the expansive nature of the pass-away category of expressions itself, but as far as structure is concerned, this *D* temporal-expression includes a narrative-link composed of a past tense of the base verb *pass* and all other textual facts required for it to be categorized as another formal pass-away expression.

The proposed informal *Q* temporal-expression, "in the fifty and eighth and ninth years of the reign of the judges", does not fit within the context of all the other whole-year expressions. It is an outlier that differs from every other whole-year expression in its specification of more than one Nephite calendar year and its use of an express plural year-term. If the definition of within-year expressions is to be expanded to include multiple years, i.e., to be a "within-year(s)" category, one would expect that there would be more than one expression (out of 123 or perhaps 128 temporal-expressions) that uses a plural year-term with a stated number-term specifying consecutive Nephite calendar years. Unlike the formal pass-away expression that was unique in the way it combined the diction used by many other formal pass-away expressions, the informal stated-time-relation expression uses diction that does not appear in any other whole-year expression.

Is the exclusive sorting of whole-year expressions with single Nephite calendar years merely a function of this study's prior analytical myopia on this issue? No. This study has examined 127 temporal-expressions each of which specified a single, numbered, Nephite calendar year within which the related narrative event or events occurred. Ninety-six of those expressions specified an entire Nephite calendar year, 25 specified the commencement of such a year, and six more specified the latter-end of such a year. Some of the structural implications of that sorting were considered. Only one additional temporal-expression specified two, numbered, Nephite calendar years within which the related narrative event occurred. The analysis applied to this issue has been neither short-sighted nor biased.

Nonetheless, does any text preclude a formal category of standardized "whole-year(s)" expressions specifying one *or more* Nephite calendar years? No, but what would be the point of a "whole-year(s)" category that is not already made by the standardized whole-year category? There would seem to be none. Furthermore, the lack of preclusion is not evidence one way or the other. More to the point, as the following examination of additional *Q* expressions indicates, the implications of expanding the definition of the category to include multiple years may be difficult to contain. How many and what kinds of changes to a previously defined formal category are acceptable if the basic types of number-terms or year-terms in a category are not deemed to be fixed? Is the diction of a narrative-link also no longer important? Are the chronological implications of time-terms no longer required to involve Nephite calendar years? If a single outlier may expand a category, where does this dead-end argument, "nothing in the

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[91]   E.g., express singular year-terms: Helaman 6:13-14; 3 Nephi 1:1, 26-27; 4 Nephi 1:1, 4, 6; Mormon 2:28; 4:10; express plural year-terms: 3 Nephi 2:5-8; 5:7; 4 Nephi 1:6, 14, 22; Mormon 2:2, 9, 15; 8:6.

text expressly precludes it", lead in terms of categorizing and understanding the meanings of temporal-expressions? It leads nowhere. The purpose of this source book is to define *Book of Mormon* chronology as closely as possible, including its structure and the symbolism of that structure, based on the evidence of ink designs on paper—not on the lack of such evidence.

1.4.5 Structural pattern alternatives

Seven of the 13 informal stated-time-relation or *Q* expressions listed above appear to evidence definite, material differences with the textual facts of formal whole-year or *A* expressions. The other six *Q* expressions listed above have been analyzed in terms of the materiality of their differences with *A* expressions. Five of the six seem to be the most likely candidates to have their classifications switched from *Q* to *A* or to be both *Q* and *A*. The sixth expression, the one examined in Section 1.4.4, seems unlikely to be such a candidate. Nonetheless, for the following analysis to be comprehensive, these six *Q* expressions are deemed to be candidates for alternative categorization and, at least as to the sixth expression, the formal category is provisionally deemed to be "whole-year(s)" or an "inclusive" *A*.

The initial structural implications of the alternative classifications proposed above are not complicated. This beginning structural analysis considers both of the potential letter patterns that could have altered letter-sets: the informal stated-quantity expression structure may lose *Q* expressions and the formal within-year expression structure may gain *A* expressions. In this structural analysis, *B*, *C*, *R*, and *T* expressions are not modified. The proposed patterns of letter-sets were noted above.[92] The positions of the possibly altered (*Q*) and (*A*) letter-sets remain the same. If some of the classifications of the six *Q* expressions that might be sorted alternatively as *A* expressions are in fact changed, three (*Q*) letter-sets could include fewer *Q* expressions and five (*A*) letter-sets could include more *A* expressions. For clarity, the letter-sets in the following depictions that may lose a *Q* expression or gain an *A* expression appear in bold font.

Informal stated-quantity expression structure

Q = stated-time-relation expressions
R = ordinal-year-event expressions
T = cardinal-years-event expressions

(*QT*[***Q***]*TQ*) // (*R*[***Q***]*R*) // (*T*) // (*QR*[*Q*]*RQ*) // (*TQ*[*T*]***QT***) // (*Q*[*R*]*Q*)

Formal within-year expression structure

A = whole-year or "whole-year(s)" expressions
B = commencement expressions
C = latter-end expressions

(*ABABAB*)(*C*)(*ABAB*[*C*]*BABA*)(*C*)(*BABABA*) // (*BABA*[*C*]***ABAB***) // (*ABABA*[*C*]***ABABA***)

The lack of change in the proposed letter patterns means that such patterns, by themselves, do not indicate whether any *Q* expression is to be finally determined to be an *A* expression. This lack of change in the patterns also does not prohibit a change in classification. Table 1.B of this Division summarizes the foregoing analysis of stated-time-relation or *Q* expressions that use the narrative-link *in*. Whether the six potential alternatives discussed above have implications for the

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92   See Sections 1.3.1 and 1.3.4 in this Part 1.

symbolism of temporal-expressions in the plates of Mormon is analyzed in later Parts of this Division.

1.5   Temporal-expressions with the narrative-link *of*

Twenty-one stated-time-relation or *Q* expressions exhibit textual facts somewhat like formal commencement and latter-end expressions. These *Q* temporal-expressions qualify preceding prepositional phrases and their narrative-links always are the preposition *of*. The preceding phrase *in the commencement* only occurs once. The preceding phrase in just seven more of these 21 instances begins with the preposition *in*. None of these *Q* expressions qualifies the preceding phrase *in the latter end*. References for these 21 expressions are listed below. Underlined textual facts appear to differ materially from the textual facts of commencement and latter-end expressions. A number- or time-term listed with an asterisk (*) indicates a change in the typical diction or form of that component. Expressions are listed initially by the topic of the preceding prepositional phrase (year commencement, year end, and space of years). Within the two topics associated with more than one expression, the expressions are first listed alphabetically by the initial letters of their narrative-links and then by their positions in the text.

Reference	Preceding phrase	Year-term	Number-term	Time-term
3 Nephi 6:17	*in the commencement*	express *year*	stated ordinal*	stated 30th calendar year
Alma 49:1	*in the eleventh month*	express *year*	stated ordinal	implied 19th calendar year
Alma 50:40	*in the end*	express *year*	stated ordinal	implied 24th calendar year*
Alma 52:14	*in the ending*	express *year*	stated ordinal	stated 26th calendar year
Helaman 3:1	*in the ending*	express *year*	stated ordinal	implied 43rd calendar year
3 Nephi 10:18	*in the ending*	express *year*	stated ordinal	implied 34th calendar year
Helaman 3:32	*in the remainder*	express *year*	stated ordinal	implied 49th calendar year
Alma 46:37	*until nearly the end*	express *year*	stated ordinal	stated 19th calendar year
Mosiah 12:1	*after the space*	express *years*	stated cardinal	implied calendar of king Noah
Mosiah 6:7	*for the space*	express *years*	stated cardinal	implied calendar of king Mosiah₂
Mosiah 7:1	*for the space*	express *years*	stated cardinal	implied calendar of king Mosiah₂
Mosiah 9:11	*for the space*	express *years*	stated cardinal	implied calendar of king Zeniff
Mosiah 10:3	*for the space*	express *years*	stated cardinal	implied calendar of king Zeniff
Mosiah 10:5	*for the space*	express *years*	stated cardinal	implied calendar of king Zeniff
Mosiah 19:29	*for the space*	express *years*	stated cardinal	implied calendar of king Limhi
Alma 17:4	*for the space*	express *years*	stated cardinal	implied Judges calendar years
Alma 46:38	*for the space*	express *years*	stated cardinal	implied Judges calendar years
Alma 48:20	*for the space*	express *years*	stated cardinal	implied Judges calendar years
3 Nephi 4:4	*for the space*	express *years*	stated cardinal	implied NC calendar years
Mormon 1:12	*for the space*	express *years*	stated cardinal*	implied NC calendar years
3 Nephi 5:8	*in the space*	express *years*	stated cardinal	implied NC calendar years

1.5.1 Modified commencement expression

The informal stated-time-relation or *Q* expression associated with the commencement of the 30th NC calendar year follows a formal commencement or *B* expression in the same verse.[93] Both expressions specify a time in the beginning part of the same calendar year. From a chronological perspective, the duplication of the temporal-expressions is unnecessary. The only textual difference in the expressions that suggests informality in the latter one is what appears to be its materially modified number-term. The word *this* seems to have been added to a typical stated ordinal number-term and to function, perhaps, as an emphatic predeterminer: "this the thirtieth". As noted in Section 1.3.5 above, the word *this* may be a structural or non-structural augmentation of the number-term. If it is a non-structural augmentation, it still may have symbolic numerical value. If it is a structural augmentation, it may have symbolic numerical value and/or represent an implied separate expression that has been modified by ellipsis. A few verses later in the text, two complete expressions imply a similar, but non-ellipted duplication: "in this same year—yea, the thirtieth year".[94] Thus, these interpretative issues make this modification of a stated ordinal number-term more complicated than the modified number-term "all the sixteenth" noted above.[95]

The potential meanings associated with alternative structural patterns are examined in later Parts of this Division, where the overlay of symbolic interpretation is considered. At this point in the analysis, the insertion of the word *this* in what otherwise would have been a duplicative commencement or *B* expression is provisionally deemed to be a material change requiring this expression to be sorted with the *Q* expressions. Nonetheless, the additional word *this* may not be material to the classification of the expression. All four textual facts associated with a formal commencement or *B* expression appear in the text. In the structural and symbolic examinations later in this Division, this modified expression also is analyzed solely as a *B* expression and as an intentionally alternative *Q* or *B* expression.

1.5.2 Modified latter-end expressions

Seven more *Q* expressions with the narrative-link *of* qualify preceding phrases having something to do with the end of a Nephite calendar year; however, the noun phrase *latter end* is not used in any of these preceding phrases. With each of these *Q* expressions, a Nephite era name is mentioned in the time-term or, if the time-term is omitted, a Nephite era context is implied by the number-term and year-related narrative. The noun *end* and the gerund *ending* are used in the preceding phrases of five of these seven *Q* expressions; so, each of the compound phrases seems likely to involve some part of the latter end of a Nephite calendar year.[96] Apparently, a latter-end expression could have been used instead of each compound phrase that uses some form of the word *end*.

The noun phrase *the remainder* is qualified by a sixth *Q* expression. The noun *remainder* indicates "[t]hat which is left after a part is past" or "has been taken away, used, dealt with", "the

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[93] 3 Nephi 6:17.

[94] 3 Nephi 7:1.

[95] Alma 30:4.

[96] See Division 1, Part 6, Section 6.2.3.

rest", "the residue", or "the remaining ... part".[97] This interval in a Nephite calendar year involves at least part of the latter end of the year. However, the beginning point of the interval is uncertain; so, perhaps the interval also involves some part of the commencement of the year. The entire interval exists within a specific calendar year. If no part of the commencement occurred in "the remainder", then a latter-end expression could have been used with the associated narrative.

The noun phrase *the eleventh month* is included in the description of an exact date in the 19th Judges calendar year when "the armies of the Lamanites were seen approaching" a Nephite land. A few verses earlier when this conflict is introduced, the text notes that "in the latter end of the nineteenth year" the Nephites were "compelled reluctantly to contend with their brethren the Lamanites". After the Lamanites were defeated, the text states, "thus ended the nineteenth year of the reign of the judges over the people of Nephi".[98] These narratives place "the eleventh month" within the latter end of a Nephite calendar year. Hence, this *Q* expression qualifies a phrase that is a distinct part of the latter end of a year. Except for the specification of an exact date, a latter-end expression could have been used at this point in the text.

Finally, it must be noted that the preceding phrases for six of these seven *Q* expressions begin with the preposition *in*. The preceding phrase for the seventh expression uses the preposition *until*. In light of similar number patterns in the small plates of Nephi,[99] it seems possible for this 6+1 = 7 number pattern to have been an intentional part the books of Alma, Helaman, and Third Nephi (the three major divisions of Mormon$_2$'s writings that follow the time when he examined the small plates). At this point in the analysis, the use of different preceding phrases in what otherwise perhaps could have been latter-end or *C* expressions is deemed to be material to the chronological structure. These seven expressions are deemed to be deliberately modified *Q* expressions, rather than inconsequentially modified *C* expressions.

1.5.3 Space-of-years expressions

Thirteen *Q* expressions listed in this Section 1.5 qualify the preceding noun phrase *the space*. These expressions may seem to suggest standardization in phrasing like commencement and latter-end expressions, except that they specify an interval of multiple years. The compound prepositional phrase in 3 Nephi 5:8 provides the closest comparison: "in the space of twenty and five years". The year-related expression is "twenty and five years". It is part of a subordinate phrase that begins with the preposition *of* as the narrative-link. This subordinate phrase modifies the preceding noun phrase *the space* and is integral to understanding its meaning. This particular space is one consisting of 25 years. The associated narrative indicates that this interval consists of Nephite calendar years.[100] The preceding phrase begins with the preposition *in* (just like all 31 preceding phrases of commencement and latter-end expressions). Thus, based on this single comparison, the form of standardization appears similar to formal commencement and latter-end expressions. Are these 13 expressions an eighth formal category of temporal-expressions?

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[97]   Webster, *An American Dictionary of the English Language*, II: [451-52] (remainder); *The Compact Edition of the Oxford English Dictionary*, II: 2483.

[98]   Alma 48:21; 49:1, 29.

[99]   See, e.g., Division 2, Part 2, Sections 2.4.4 and 2.5.2.

[100]   3 Nephi 5:6-8.

The consistent use of the phrase *the space* with the express plural year-term in these compound prepositional phrases makes them easily distinguishable from all other year-related expressions in the *Book of Mormon*. This kind of temporal-expression, like commencement and latter-end expressions, also may be labeled by the secondary language that is modified by the *Q* expression. Hence, in the following discussions, these temporal-expressions are sometimes called "space-of-years" expressions. No similar space-of-years expression appears in the small plates of Nephi, but nine similar space-of-years expressions occur in the plates of Moroni.[101] Furthermore, in the plates of Mormon, six more year-related expressions are connected to a noun phrase *the space* by a narrative-link *of*; however, each of these six expressions has a referenced number-term. Two of these expressions mention *many years;*[102] the remaining four mention *not many years*.[103] This kind of expression also occurs in the small plates of Nephi and in the plates of Moroni.[104] Because these six expressions have referenced number-terms, they cannot be formal expressions or space-of-years expressions. Within the plates of Mormon, they have been categorized as referred-quantity expressions, a category discussed below in Section 1.9.

The space-of-years label and standardization of diction does not require these 13 *Q* expressions to be categorized as a formal category. When the examination includes more than the expression in 3 Nephi 5:8, additional differences with each other and with formal expressions appear. The other 12 preceding phrases do not begin with the preposition *in*, but with the prepositions *after* (one instance)[105] or *for* (11 instances).[106] The use of different prepositions would seem to be significant.

In addition, none of these 12 *Q* expressions has accompanying textual evidence implying Nephite calendar years. The type of year is unknown or uncertain, and the contrast with formal expressions is consistent. For example, a simple narrative with a formal year-end expression states that "after three hundred and five years had passed away … Amos died".[107] This narrative and those associated with nearby year-end expressions make it clear that the death of $Amos_2$ occurred after the end of the 305th NC calendar year.[108] In contrast, another simple narrative states that "after *the space* of two years … Abinadi came among them".[109] This event occurred after an interval of two consecutive years during the reign of king Noah, who ruled a Nephite enclave within a Lamanite kingdom. The type of calendar used to measure these years is unknown. Were they two consecutive regnal, Nephite calendar, or Lamanite calendar years? The time when this interval began and ended is not specified; so, the "two years" may have extended over portions of three regnal or calendar years or only covered almost two regnal or calendar years. Hence, the length of these "two years" appears to be unknown or uncertain. This lack of precision indicates an informal expression.

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[101] Ether 2:13; 9:15-16; 10:8, 15; 13:31; 14:3, 7; 15:14.

[102] Alma 48:22; 62:39.

[103] Helaman 4:26; 6:32; 7:6; 11:26.

[104] 1 Nephi 15:13; 17:4; 22:26; Ether 9:12; 10:9, 32.

[105] Mosiah 12:1.

[106] Mosiah 6:7; 7:1; 9:11; 10:3, 5; 19:29; Alma 17:4; 46:38; 48:20; 3 Nephi 4:4; Mormon 1:12.

[107] 4 Nephi 1:47.

[108] 4 Nephi 1:45, 48.

[109] Mosiah 12:1, italics added.

As an example of a formal within-year expression, Alma 48:21 notes that "in the latter end of the nineteenth year ... [the Nephites] were compelled reluctantly to contend with their brethren the Lamanites". This text involves events within the 19th Judges calendar year. The length of this year is precise. In contrast, Mosiah 19:29 reports that "king Limhi did have continual peace in his kingdom for *the space* of two years" (italics added). Were these regnal or Nephite calendar years? Or, since king Limhi also was subordinate to a Lamanite king, were they Lamanite calendar years? When did this interval begin and end? The sense of temporal precision associated with formal expressions has been supplanted by temporal uncertainty in this expression and in 11 of the other 13 space-of-years expressions.

The connotation of temporal uncertainty also is consistent with the fact that no space-of-years expression has a time-term. This lack of physical evidence is not proof of uncertainty in all space-of-years expressions, but it is in harmony with the uncertainty that otherwise appears to exist in most of such expressions. Lastly, the sense of temporal uncertainty that seems to be part of the meaning of almost all space-of-years expressions may be suggested by a definition of the noun *space* in Webster's 1828 dictionary: "[q]uantity of time; also, the interval between two points of time."[110] This definition does not specify time as being measured only by the beginnings and endings of consecutive calendar years or by other precisely defined events, as is the case with formal year-end and within-year expressions. Apparently, a "space" of time may exist between expressly general or even unidentified points of time.

Because the initial prepositions of 12 preceding phrases are not the preposition *in* and because of the temporal uncertainties in those 12 space-of-years expressions, they are deemed to be materially different from formal expressions. They are categorized only as *Q* expressions. The space-of-years expression in 3 Nephi 5:8, however, has a preceding phrase that begins with the preposition *in* (like within-year expressions) and its 25-year interval is clearly implied to be Nephite calendar years (like year-end expressions). Moreover, if the provisionally-named "within-year(s)" category is deemed to exist, the space-of-years expression in 3 Nephi 5:8 may be a formal equivalent of the hypothetical expression "in the first through the twenty and fifth years". Consequently, in the following structural analysis and in the symbolic analysis later in this Division, the *Q* expression in 3 Nephi 5:8 is analyzed alternatively as a potential "within-year(s)" or "inclusive" *A* expression.

1.5.4 Structural pattern alternatives

The initial structural implications of the alternative expression classifications proposed in this Section 1.5 are not complex. As presented above, one of the potential alternatives may change a *Q* expression to an alternative *A* expression and the other may change a *Q* expression to an alternative *B* expression. In the following iteration of the structural pattern analysis, *A* and *B* expressions have broader definitions than initially proposed for formal expressions, but *C*, *R*, and *T* expression definitions are not modified. This analysis also considers both of the potential letter patterns that might change if the potential alternatives are accepted. The informal stated-quantity expression structure loses two *Q* expressions and the formal within-year expression structure gains *A* and *B* expressions. Each of the letter-sets depicted below that may lose a *Q* expression or that may gain an *A* or *B* expression is indicated by bold font.

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[110]   Webster, *An American Dictionary of the English Language*, II: [631] (space).

<u>Informal stated-quantity expression structure</u>

    Q = stated-time-relation expressions
    R = ordinal-year-event expressions
    T = cardinal-years-event expressions

        (*QT*[*Q*]*TQ*) // (*R*[*Q*]*R*) // (*T*) // (*QR*[*Q*]*RQ*) // (*TQ*[*T*]*QT*) // (*Q*[*R*]*Q*)

<u>Formal within-year expression structure</u>

    A = whole-year or "whole-year(s)" expressions
    B = commencement expressions
    C = latter-end expressions

        (*ABABAB*)(*C*)(*ABAB*[*C*]*BABA*)(*C*)(*BABABA*) // (*BABA*[*C*]*ABAB*) // (*ABABA*[*C*]***ABABA***)

The lack of change in the proposed letter patterns again means that such patterns, by themselves, do not indicate whether a *Q* expression is to be finally determined to be an *A* or *B* expression. This lack of change in the patterns also does not prohibit a change in classification. Table 1.B of this Division summarizes the foregoing analysis of stated-time-relation or *Q* expressions which use the narrative-link *of*. Whether the two potential alternatives discussed above have implications for the symbolism of temporal-expressions in the plates of Mormon is analyzed in later Parts of this Division.

1.6   Temporal-expressions with the narrative-links *for*, *from*, and *to*

A single stated-time-relation or *Q* expression uses the preposition *for* as its narrative-link. This preposition apparently means "[d]uring" or "throughout".[111] The *Q* expression introduces a year-related narrative: "for three years did the people of Nephi have continual peace in all the land".[112] This interval of peace reportedly began in the 11th Judges calendar year when the Lamanites were "driven out of the land" and the interval continued into the 15th Judges calendar year when the Lamanites again attacked a Nephite land.[113] Hence, while peace extended from a point in the 11th year to a point in the 15th year, the only complete calendar years of peace at this time were the 12th, 13th, and 14th. If the difference in prepositions (*for* vs. *in*) is deemed not to be a material difference, then the *for* temporal-expression might be categorized as a formal "whole-year(s)" or "inclusive" *A* expression somewhat like "in the fifty and eighth and ninth years";[114] e.g., "for the twelfth, thirteenth, and fourteenth years". However, this hypothetical phrase is much longer than the actual phrase *for three years* (a fact that may be a record keeping consideration). Also, the use of distinctive prepositions may suggest the likelihood of separate structural categories. Reclassifying this *Q* expression as an "inclusive" *A* expression has no effect on the proposed letter patterns described in the two previous Sections. In the detailed analysis of potential symbolism later in this Division, the temporal-expression "for three years" is analyzed as both a *Q* expression and a potential multi-year *A* expression.

Another *Q* expression uses the narrative-link *from* in coordination with an immediately following *Q* expression that uses the narrative-link *to*. These *from … to* temporal-expressions occur in a summary narrative about "wars and contentions among the Nephites, and also the wars

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[111] *The Compact Edition of the Oxford English Dictionary*, I: 1047-48 (for).

[112] Alma 16:12.

[113] Alma 16:9; 28:1-9.

[114] Helaman 4:8.

between the Nephites and the Lamanites" during the first 15 years of the reign of the judges. The summary notes that "from the first year to the fifteenth has brought to pass the destruction of many thousand lives".[115] The narrative-link *from* indicates "a starting point in time, or the beginning of a period. (The date *from* which one reckons may be either inclusive or exclusive)." Similarly, the narrative-link *to* indicates "a final limit in time, or the end of a period".[116] The narrative-links could specify an interval from a point in the first year to a point in the 15th year or they could indicate a period of 15 complete Judges calendar years. The limits of the interval seem likely to be calendrical, but the alternative word definitions create uncertainty. A period of complete calendar years also could be described with a potential "whole-year(s)" expression somewhat like "in the fifty and eighth and ninth years". However, the use of distinct prepositions, the necessity of coordinating two *Q* temporal-expressions to define an interval, and the implied year-term of the coordinated *Q* expression all appear to be material differences with a formal "within-year(s)" or "inclusive" *A* expression. Despite the unlikelihood that these coordinated expressions are to be understood as equivalent to a single "inclusive" *A* expression, for the analysis of potential symbolism later in this Division, these *from* and *to* temporal-expressions are analyzed as both *Q* and *A* expressions. From a structural standpoint, reclassifying these two *Q* expressions as *A* expressions has no effect on the proposed letter patterns described in the previous Sections. Table 1.B of this Division summarizes the foregoing analysis of temporal-expressions with the narrative-links *for*, *from*, and *to*. Whether any potential alternative discussed in this Section has symbolic implications for temporal-expressions in the plates of Mormon is analyzed later in this Division.

1.7   Temporal-expressions with the narrative-link *until*

The last four stated-time-relation or *Q* expressions have the preposition *until* as their narrative-links. Webster's 1828 dictionary notes that "[t]he sense [of *until*] is in all cases *to*; and *till* may be used as its substitute". That dictionary also defines the preposition or adverb *till* as "[t]o the time or time of".[117] The *Oxford English Dictionary* similarly defines the preposition *until*, with respect to time, as "[o]nward till (a time specified or indicated)", "[b]efore (a specified time)", or "up to the time of (an action, occurrence, etc.)". Similarly, that dictionary defines *till*, with respect to time, to mean "[o]nward to (a specified time); up to the time of (an event)" and "during the whole time before [or] until. (Denoting continuance up to a particular time, and usually implying cessation or change at that time...)".[118]

Despite such uniformity in the definitions, the *Oxford English Dictionary* also notes several examples of an early, obsolete, and rare use of *until*, which it defines as "[u]p to (a given number)".[119] One of the examples (dated 1539 CE) is an English translation of Matthew 18:22, in which Peter asks, "Lorde howe oft shall I forgeue my brother ..: Tyll seuen tymes? Iesus sayeth vnto him: I say not vnto the vntill seuen tymes: but seuenty times seuen tymes." This use necessarily means "up to *and including* a given number" of times and it continues even in recent

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[115]   Alma 28:9-14.

[116]   *The Compact Edition of the Oxford English Dictionary*, I: 1084-85 (from), italics in the original; II: 3336-38 (to).

[117]   Webster, *An American Dictionary of the English Language*, II: [769] (till); [859] (until), italics in the original.

[118]   *The Compact Edition of the Oxford English Dictionary*, II: 3322 (till); 3549-50 (until).

[119]   Ibid., II: 3549 n.4 (until).

translations of the Gospel of Saint Matthew.[120] The other scriptural example (dated 1582 CE) is an English translation of Luke 2:37: "And she was a widow vntil eightie and foure yeres". As a statement of age, this use apparently means "up to *and including* a given number" of years. This rare meaning of *until* seems to be the one used in the four temporal-expressions using the preposition *until* as their narrative-links in the plates of Mormon.

1.7.1   *Until* expressions apparently requiring immediate limitation

With the first *until* temporal-expression in the plates of Mormon, the narrative notes that "there was much peace among the people of Nephi until the fifth year of the reign of the judges".[121] Apparently, this interval of peace began in the second Judges calendar year and continued onward till or up to the time of the fifth Judges calendar year. However, the next verse states that "in the commencement of the fifth year of their reign there began to be a contention among the people". If one assumes the usual definition of *until*, the immediately following commencement expression becomes redundant; however, with the rare definition of *until*, the redundancy disappears. The following commencement expression serves to limit the meaning of the *until* expression and to explain the exact chronological sequence.

Similarly, the fourth *until* temporal-expression is part of another couple of sequential narratives related to peace and war. "[T]he Lamanites did not come again against the Nephites until the three hundred and seventy and fifth year".[122] This statement seems as clear as the first *until* expression. The peace continued onward till or up to the time when the 375th year began. However, that seemingly clear statement is immediately followed by a limitation: "And in this year they did come down against the Nephites with all their powers". As with the first *until* expression, the immediate chronological limitation is redundant unless the preposition *until* means up to and including the numbered year.

1.7.2   *Until* expressions without immediate limitation

The second of the four *until* temporal-expressions in the plates of Mormon also involves the peace of the Nephite people. "[T]he Lamanites did not come again to war against the Nephites until the fourteenth year of the reign of the judges over the people of Nephi. And thus for three years did the people of Nephi have continual peace in all the land."[123] This interval of peace began in the 11th Judges calendar year when the Lamanites were "driven out of the land"; so, an interval of about three years could have ended in the 14th Judges calendar year. However, later narratives state that the interval of peace continued through the time when "the fourteenth year of the reign of the judges over the people of Nephi" ended[124] and that war did not recommence until a point in the 15th Judges calendar year.[125] That peaceful interval is more than three years and could be days, even months, more than four years. Is the phrase "until the fourteenth year" an error? No. Is the immediately clarifying temporal-expression "for three years" an error? No.

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120   See, e.g., biblegateway.com/verse/en/Matthew%2018:22.
121   Alma 1:33.
122   Mormon 4:16.
123   Alma 16:12.
124   Alma 16:9, 12-21.
125   Alma 28:1-9.

If the preposition *until* is interpreted with the rare definition mentioned above, then the interval meant by "until the fourteenth year" extends through the end of that specified year. This statement does not contradict the later statement about war recommencing in the 15th year. If the interval of "continued peace" extends from before the beginning of the 12th year through the end of the 14th year, then it occurs within the entire limits of the 12th, 13th, and 14th Judges calendar years, i.e., "for three years". The summary clarification does not limit the previous expression, rather it identifies the complete calendar years of "continued peace".

The third of the four *until* temporal-expression occurs in 4 Nephi 1:48. This verse initially states that "when three hundred and twenty years had passed away, Ammaron being constrained by the Holy Ghost did hide up the records which were sacred". The pass-away expression is formal and complete. The sequence of events is clear-cut: the 320th NC calendar year ended and then Ammaron hid the records. In the rest of the verse, the hidden records are described with the use of the third *until* temporal-expression: "even all the sacred records which had been handed down from generation to generation, which were sacred, even until the three hundred and twentieth year from the coming of Christ". Since record keeping appears to have been a sacred task, and since Ammaron was the then-current guardian and record keeper[126] and he did not hide the records until the 320th year had passed away, the phrase "until the three hundred and twentieth year from the coming of Christ" most likely does not mean that Ammaron stopped recording events at the end of the 319th year. Would he let an entire calendar year go by without performing his sacred duties? That seems unlikely. What seems more likely is that he performed his duties up to and through the end of the year numbered in the *until* expression. That interpretation is consistent with the early, obsolete, and rare definition of *until* listed in the *Oxford English Dictionary*. Since no limiting temporal-expression follows this verse, it would seem reasonable to conclude that Ammaron performed his duties through the end of the 320th NC calendar year. Only when his personal contribution to the record was complete,[127] did he hide the records and choose a successor guardian (in the 321st NC calendar year).[128]

1.7.3 Structural pattern alternatives

The rare meaning of *until* (up to and including the specified number) seems to overlap somewhat with the temporal meaning of the preposition *in*. As discussed in Division 2, the preposition *in* may connote "within the limits" of a period of time or "at the expiration" of a limit of time.[129] An interval of time may be described with a temporal-expression that uses either preposition as its narrative-link. For example, the year-related narrative of Alma 1:33 states that "there was much peace among the people of Nephi until the fifth year of the reign of the judges". A similar narrative could be composed as the hypothetical statement: "there was much peace among the people of Nephi in the second, third, fourth, and fifth years of the reign of the judges". Hence, these statements suggest the possibility that *until* expressions could be sorted alternatively with the provisionally named "whole-year(s)" or "inclusive" *A* structural category mentioned in Sections 1.4.4 and 1.4.5 above.

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[126]   4 Nephi 1:47.

[127]   4 Nephi 1:49.

[128]   Mormon 1:2-4; 2:1-2.

[129]   See Division 2, Part 2, Section 2.5.2.

Nevertheless, three considerations argue against a sorting process that creates a "whole-year(s)" textual category that includes both *until* and *in* temporal-expressions. The first of these considerations is the textual fact that the writer chose the preposition *in* as the narrative-link in some year-related narratives and he chose the preposition *until* in other year-related narratives. The same consideration applies to his choice of the preposition *for*, and the coordinated prepositions *from* and *to*, in other year-related narratives. To focus the sorting process on the possibility that temporal overlap in the various temporal-expressions hypothetically could occur with alternative expressions is to ignore or at least subordinate the writer's choices. This study focuses on the writer's choice of diction; so, the sorting process must not ignore or subordinate differences in diction.

The second consideration is the improbability that the use of *until* as a narrative-link is a way to compact the text in narratives where a "whole-year(s)" expression also could be used. This consideration may have some applicability to the *for* temporal-expression in Alma 16:12 discussed above. However, in the example of Alma 1:33 noted above, the *until* temporal-expression does not compact the text much at all. In addition, assuming the rare definition of *until* discussed above, the use of an immediately limiting temporal-expression becomes necessary. Thus, this use of an *until* expression and its textual limitation actually seems to expand rather than contract the text. The other pertinent example is the *until* expression in Mormon 4:16-17: "the Lamanites did not come again against the Nephites until the three hundred and seventy and fifth year. And in this year they did come down". In that narrative context, the use of a "whole-year(s)" type of temporal-expression would have been excessively wordy. The Lamanites had been driven from the Nephite lands in the 367th NC calendar year;[130] so, a "whole-year(s)" hypothetical expression might have stated "in the 368th, 369th, 370th, 371st, 372nd, 373rd, and 374th years" or, perhaps, just "in the three hundred and sixty and eighth through seventy and fourth years". Even with this latter hypothetical, the compaction of the *until* expression and its textual limitation would have been minimal, if any at all. Thus, textual compaction does not appear to have been a governing issue for *until* temporal-expressions.

Finally, a textual category that includes the occasional *for*, *from … to*, and *until* temporal-expressions with formal whole-year expressions appears to be unnecessarily speculative. Ninety-one formal whole-year expressions have been identified by their four consistent textual facts, which include the use of an *in* narrative-link with an express singular year-term. Perhaps as many as 41 ordinal-time-relation and cardinal-time-relation expressions have been identified by the differences of their textual facts from those of formal within-year expressions. The use of a prepositional narrative-link in these 41 expressions does not appear to be a sufficient reason to disregard their other textual facts. Why not disregard the differences between prepositional and verbal narrative-links as well? Where does the sorting process end if it is based on ignoring differences in diction? Are all temporal-expressions merely identical cogs on a single chronological wheel? No. When the sorting process focuses on textual differences, formal whole-year expressions and informal stated-time-relation expressions appear to be the textually sustainable structural categories.

In the following examinations of chronological structure and symbolism, the four *until* temporal-expressions are initially identified as informal stated-time-relation or *Q* expressions,

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[130] Mormon 4:15.

just like the *for* and *from ... to* temporal-expressions. Nonetheless, to investigate the unlikely possibility that these expressions may be included in a provisionally named "whole-year(s)" category of expressions, their sorting as "inclusive" *A* expressions is considered. A final sorting of the four *until* expressions also must take into account the related structure and symbolism.

In that regard, the initial structural implications of the alternative expression classifications proposed in this Section 1.7 are complex with regard to the informal expressions. The four unlikely alternatives each would change a *Q* expression to a "whole-year(s)" or "inclusive" *A* expression. In this iteration of the structural analysis, *B*, *C*, *R*, and *T* expressions are not modified. This analysis also considers both of the potential letter patterns that might change: the informal stated-quantity expression structure and the formal within-year expression structure. Each of the letter-sets depicted below that may lose a *Q* expression or that may gain an *A* expression is indicated by bold font. The final (*Q*) letter-set loses its only expression; so, the loss of that letter-set is indicated by a following right arrowhead.

Informal stated-quantity expression structure

Q = stated-time-relation expressions
R = ordinal-year-event expressions
T = cardinal-years-event expressions

(*QT*[***Q***]*TQ*) // (*RQR*[*T*]*QRQ*) // (*RQTQ*[*T*]*QTQR*)(***Q***>)

Formal within-year expression structure

A = whole-year or "whole-year(s)" expressions
B = commencement expressions
C = latter-end expressions

(***A****BABAB*)(*C*)(*ABAB*[*C*]*BABA*)(*C*)(*BABABA*) // (*BABA*[*C*]*ABAB*) // (*ABABA*[*C*]*ABAB****A***)

The proposed letter pattern of informal stated-quantity expressions varies materially from the pattern depicted in Sections 1.4.5 and 1.5.4 above. The new pattern consists of two balanced and reversible letter-groups with a central letter-group that is balanced, but non-reversible. In contrast, the proposed chronological structure of formal within-year expressions is identical to the structure depicted in Sections 1.4.5 and 1.5.4. If the classification of all four *until* expressions is changed from *Q* to *A*, then two (*Q*) letter-sets will represent fewer *Q* expressions, the final (*Q*) letter-set will disappear, and three (*A*) letter-sets will represent more *A* expressions. Table 1.B of this Division summarizes the foregoing analysis of temporal-expressions with the narrative-link *until*. Whether any "inclusive" *A* alternative discussed above has symbolic implications for temporal-expressions in the plates of Mormon is analyzed later in this Division.

1.8   Temporal-expressions using the base verbs *be* and *pass* as narrative-links

Table 1.B also identifies two proposed structural categories of stated-quantity expressions that use verbal narrative-links. The five ordinal-year-event or *R* expressions use express singular year-terms with stated ordinal number-terms. Time-terms all are omitted. The nine cardinal-years-event or *T* expressions use express plural year-terms with stated cardinal number-terms. Five of their nine time-terms are omitted and four are personalized. The four narrative-links in the *R* and *T* expressions that use the base verbs *begin*, *come*, *keep*, and *live* all employ narrative-link diction that differs significantly from formal expressions that use the base verbs *be*, *end*, and *pass* for their verbal narrative-links. However, the ten narrative-links in the *R* and *T* expressions that use the base verbs *be* and *pass* for their narrative-links must be examined for material differences with formal temporal-expressions that use the same base verbs.

1.8.1   Narrative-links using the base verb *be*

A single ordinal-year-event or *R* expression uses the base verb *be* to form its narrative-link. In Alma 58:38, the narrative states that "this is the twenty and ninth year, in the latter end, and we are in the possession of our lands". Clearly, the textual facts of a formal latter-end expression have been significantly altered. The preceding phrase of a latter-end expression (*in the latter end*) has been placed after the year-term and the narrative-link has been changed from *of* to *is*. The verb *is* represents the present tense of the base verb *be*, whereas, in formal it-was expressions, the narrative-link is the past tense verb *was*. Taken together, these alterations make this *R* expression materially different from formal latter-end and it-was expressions.

The base verb *be* also is used to form narrative-links in three cardinal-years-event or *T* expressions. The narrative-links in 3 Nephi 28:3 and Mormon 1:3 each is a present tense verb (*are*) that plainly differs from formal it-was expressions. In addition, these *are* temporal-expressions both use a personalized time-term (*old*). They measure age, a personalized time, rather than a Nephite era time; so, they differ in this regard from all formal expressions. These are distinctly informal expressions rather than formal ones.

In Alma 43:17, the narrative states, "he [Moroni$_1$] was only twenty and five years old". The past tense verb *was* has been used for the narrative-link. Since formal it-was expressions use the same verb tense for their narrative-links, one might question whether this temporal-expression should be categorized with the it-was expressions. The answer is no for two reasons. First, the time-term (*old*) indicates that the years are measured from Moroni$_1$'s birth; so, they do not represent calendar years measured from an event that began a Nephite era. This difference distinguishes Alma 43:17 from all formal expressions. Second, as noted in Part 6 of Division 1, formal it-was expressions use the word *it* as a nominative of the verb *was*. Hence, the subject of each it-was expression is its year-related expression. Each it-was expression asserts that a certain number of consecutive Nephite calendar years had existed in fact and were in the past.[131] In Alma 43:17, the subject of the expression is "he", meaning Moroni$_1$. For these two reasons, this expression is unlike any formal expression.

1.8.2   Narrative-links using the base verb *pass*

The base verb *pass* is used to form narrative-links in six stated-quantity expressions. Three of these are cardinal-years-event or *T* expressions. Each of these expressions negates the verb tense of *pass* that appears in the text: "four hundred years passeth not"; "four hundred years shall not pass"; and "six years had not passed … since the more part of the people had turned from their righteousness".[132] The first two expressions referring to 400 years appear in quotations of prophecy attributed to Samuel$_2$ the Lamanite regarding Nephite destruction by the Lamanites. Apparently, this lengthy interval was to be measured from the time the prophecy was uttered. The calendar for measuring the interval was not specified by Samuel$_2$; so, it may have been a Lamanite calendar rather than a Nephite era calendar. Since pass-away expressions always describe specific past intervals of Nephite calendar years, neither of Samuel$_2$'s *T* expressions fits the definition of a formal pass-away or *D* expression.

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[131]   See Division 1, Part 6, Section 6.3.4.

[132]   Helaman 13:5, 9; 3 Nephi 7:8.

The third *T* expression that uses the base verb *pass* to form its narrative-link describes a past interval. The interval length is less than "six years" and the comment about such years is placed with narratives about the 30th NC calendar year.[133] The event when the interval began is described as "the more part of the people had turned from their righteousness". Five complete calendar years before a time in the 30th NC calendar year presumably is a time in the 25th NC calendar year. At that time, the Nephite victory over the robbers of Gaddianton was complete. Then, with the robbers either converted to a peaceful coexistence or destroyed, the unified "people of the Nephites did all return to their own lands in the twenty and sixth year, every man with his family, his flocks and his herds, his horses and his cattle, and all things whatsoever did belong unto them".[134] Is this the time when "the more part of the people had turned from their righteousness"? This question is chronological and the answer appears to be yes. Is the gathering up of personal property and the return to previously-owned land reasonably considered a "turn from righteousness"? That question is religious and beyond the scope of this study. The issues of verb negation and temporal uncertainty regarding the precise length of the interval make this expression different from all pass-away or *D* expressions. Hence, this *T* expression also appears to be reasonably categorized as an informal cardinal-years-event expression.

The other three stated-quantity expressions that use the base verb *pass* to form narrative-links are ordinal-year-event or *R* expressions. All three involve past intervals and their diction is identical to formal pass-away expressions, except that the determiner *the* in each of their ordinal number-terms has been deleted and replaced with the determiner *this*: "this thirteenth"; "this nineteenth", and "this tenth".[135] These changes specify the 13th and 19th NC calendar years and the last year of a ten-year interval of NC calendar years. Each of these intervals was mentioned a few verses earlier in the text.[136] Because of the previous mention of each interval, the determiner *this* is linguistically and semantically appropriate. Is the change in determiner (from *the* to *this*) material to the structural classification of each of these expressions? Probably not. Each of these *R* expressions has the four textual facts required to qualify as a pass-away expression.

If the determiner change in these three expressions were immaterial to their categorization, then the expressions should be deleted from the informal ordinal-year-event or *R* category and added to the formal pass-away or *D* category. In the following examination of structure and symbolism, these three temporal-expressions are initially identified as informal ordinal-year-event or *R* expressions, but their potential inclusion in a formal pass-away or *D* category of expressions also is considered. A final sorting of these three expressions is not possible without considering the related chronological structure and potential symbolism.

1.8.3   Structural pattern alternatives

The initial structural implications of the alternative classifications proposed in Section 1.8.2 are significant for the informal stated-quantity expression structure, but not for the formal year-end expression structure. The three potential alternatives each change an informal *R* expression to a formal *D* expression. In this iteration of the structural pattern analysis, *E, F, G, Q,* and *T*

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[133]   3 Nephi 6:14, 16-17, 19; 7:1, 13.

[134]   3 Nephi 6:1.

[135]   3 Nephi 2:13; 4:15; Mormon 3:4.

[136]   3 Nephi 2:11; 4:5-6; Mormon 3:1.

expressions are not modified. Each letter-set that may lose an *R* expression or gain a *D* expression is indicated by bold font. Three (*R*) letter-sets lose their only expressions; so, the loss of these three letter-sets is indicated by the following right arrowheads.

<u>Informal stated-quantity expression structure</u>

Q = stated-time-relation expressions
R = ordinal-year-event expressions
T = cardinal-years-event expressions

(*QT*[*Q*]*TQ*) // (*R*[*Q*]*R*) // (*TQ*(***R***>)*Q*(***R***>)*QTQTQTQ*(***R***>)*Q*)

<u>Formal year-end expression structure</u>

D = pass-away expressions
E = thus-ended expressions
F = making-in-the-whole expressions
G = it-was expressions

(*FE*) // (*D*[*E*]*D*) // (*G*) // (***D****E*[***D***]*ED*) // (*G*) // (***D***[*F*]*D*).

If the classification of any of the three *R* expressions that might be sorted alternatively as a *D* expression is in fact changed, then the other two *R* expressions ought to change as well because they have identical modifications. The elimination of the three (*R*) letter-sets substantially changes the letter pattern of the informal expressions, while that of the formal expressions does not change at all. The third (*T*) letter-set, which is associated with the 400-year prophecy of Nephite destruction proclaimed by Samuel₂ the Lamanite, may be viewed as merging into an alternating (*TQTQTQTQ*) letter-group that proceeds until the 375th NC calendar year, the last stated-time-relation or *Q* expression in the plates of Mormon. In that year, the Lamanites "did come down against the Nephites with all their powers, and they were not numbered because of the greatness of their number. And from this time forth did the Nephites gain no power over the Lamanites, but began to be swept off by them even as a dew before the sun."[137] Samuel₂'s prophecy of destruction was about to be fulfilled. This alternating structure repeats four (*TQ*) letter-groups that seem to run out the nearly 400 remaining years of the people of Nephi.

In what may be a more likely structure, Samuel₂'s 400-year prophecy of Nephite destruction and his five-year prophecy of the signs of the Messiah's birth also may be viewed as a stand-alone (*T*) letter-set. The following seven part, balanced and reversible (*QTQ*[*T*]*QTQ*) letter-group begins with a (*Q*) letter-set that reports with the fulfillment of Samuel₂'s five-year prophecy of signs at the birth of the Messiah and ends with the (*Q*) letter-set reporting the impending end of the Nephites. The central [*T*] letter-set encompasses the time from the risen Lord's blessing of his 12 New World leaders to the death of the Nephites' third-generation record keeper following the Savior's appearance. At that point, the Nephites' fourth generation descent into disunion, contention, abuse, and destruction apparently began, as prophesied hundreds of years earlier by Nephi₁, Alma₂, and Samuel₂.[138] This potential symbolism of the structure may indicate that it is the more likely of these two possible structures.

In both of these possible structures, three (*R*) letter-sets disappear from the informal letter list, but the positions of the three related (*D*) letter-sets in the formal letter list remain the same.

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[137] Mormon 4:16-18.

[138] 1 Nephi 12:11-23; see also Division 10, "Nephi Prophesies the Destruction of His People."

Nonetheless, the composition of the three related (*D*) letter-sets changes because each includes one more *D* expression. The lack of change in the proposed formal letter patterns means that such patterns, by themselves, do not suggest whether any *R* expression is to be finally determined to be a *D* expression. This lack of change in the pattern also does not prohibit a change in classification. Table 1.B of this Division summarizes the foregoing analysis of temporal-expressions with narrative-links formed from the base verbs *be* and *pass*. The potential structural symbolism suggested above and related symbolism involving the three possible *D* alternatives in the plates of Mormon are analyzed later in this Division.

1.9   The structure of referred-quantity expressions

Section 1.3.5 of this Part summarizes two similar, but distinctive letter patterns for the 56 temporal-expressions in the plates of Mormon that may be identified by their referenced number-terms. Their diction and textual references are set forth in Table 1.C of this Division. A 57th expression is included in the table; however, it has been categorized previously as an informal stated-quantity or *Q* expression because its number-term appears to be augmented by an emphatic predeterminer or duplicate determiner *this*. The unique placement of the word *this* in the second temporal-expression of 3 Nephi 6:17 suggests that it is to be interpreted like a referenced number-term that points to the stated number-term in the first temporal-expression of this verse. Thus, while this informal stated-quantity expression is not counted as a referred-quantity expression, the word *this* may be analyzed as the equivalent of a possible referred-quantity expression.

As described above and in Part 6 of Division 1, the two suggested letter patterns for the referred-quantity expressions are derived from different combinations of the four analytical types of such expressions. These analytical types include:

1.   referred-year-relation expressions (original *M*) sorted by their express singular year-terms and prepositional narrative-links;

2.   referred-year-event expressions (original *N*) sorted by their express singular year-terms and verbal narrative-links;

3.   referred-years-relation expressions (original *O*) sorted by their express plural year-terms and prepositional narrative-links; and

4.   referred-years-event expressions (original *P*) sorted by their express plural year-terms and verbal narrative-links.

The placement of these four analytical types of referred-quantity expressions is depicted in Table 1.A of this Division.

The first of the two letter patterns that suggest consistent structures of balanced and reversible letter-groups occurs when all referred-quantity expressions with express singular year-terms (original *M* and original *N*) are combined into a single structural category (referred-year expressions or *M*). The other two structural categories remain the same as the analytical types (referred-years-relation or *O* and referred-years-event or *P*). The letter pattern resulting from this sorting suggests four balanced and reversible letter-groups in the plates of Mormon.

(*O*[*P*]*O*) // (*MOM*[*O*]*MOM*) // (*OP*[*M*]*PO*) // (*MOM*[*O*]*MOM*)

This sorting of these 22 (*M*), (*O*), and (*P*) structural category letter-sets is the shorter of the two suggested letter patterns. In the following analysis, this letter pattern, which is based on the

fundamental distinction between singular year-terms (analytical types A and C) and plural year-terms (analytical type B), is sometimes referred to as the "four-group" letter pattern.

The second of the two potential letter patterns that suggest consistent structures of balanced and reversible letter-groups occurs when all referred-quantity expressions with verbal narrative-links (original *N* and original *P*) are combined into a single structural category (referred-time-event expressions or *P*). The other two structural categories remain the same as the analytical types (referred-year-relation or *M* and referred-years-relation or *O*). The letter pattern resulting from this sorting suggests four balanced and reversible letter-groups followed by a non-balanced and non-reversible fifth letter-group. However, when the unique placement of the word *this* in 3 Nephi 6:17 is deemed to represent another (*M*) letter-set, the fifth letter-group becomes balanced and reversible. The potential (*M*) letter-set in 3 Nephi 6:17 is underlined in the following list.

(*O*[*P*]*O*) // (*MO*[*M*]*OM*) // (*PMPO*[*M*]*OPMP*) // (*OM*[*P*]*MO*) // (*MO*<u>*M*</u>[*P*]*MOM*)

This sorting of these 29 (*M*), (*O*), and (*P*) structural category letter-sets is the longer of the two suggested letter patterns. In the following analysis, this letter pattern, which is based on the fundamental distinction between prepositional narrative-links (analytical type Q) and verbal narrative-links (analytical type R), is sometimes referred to as the "five-group" letter pattern.

In this Section 1.9, these alternative four- and five-group letter patterns are analyzed in terms of their associated narratives. This narrative examination focuses primarily on the letter-sets where the two patterns differ. The assumption is that identical letter-sets, associated narratives, and letter patterns do not provide indications of the more likely organization of referred-quantity expressions. However, where the two patterns of letter-sets differ, the associated narratives may provide such evidence.

In the following analysis, it must be remembered that the *M* letter label in the four-group letter pattern represents a combined *M* (original *M* and original *N*) structural category, whereas the *M* letter label in the five-group letter pattern represents an original *M* structural category. Similarly, the *P* letter label in the four-group letter pattern represents an original *P* structural category, whereas the *P* letter label in the five-group letter pattern represents a combined *P* (original *N* and original *P*) structural category.

This analysis of structure begins by identifying the five temporal-expressions that separate the alternative letter patterns when an *M* expression in the four-group letter pattern is reclassified as a *P* expression in the five-group letter pattern. These reclassifications change the compositions of letter-sets. A sixth change in the composition of letter-sets occurs when the unique placement of the word *this* in 3 Nephi 6:17 is deemed to be a key structural number-term instead of just a non-structural word in the number-term of a stated-quantity expression. In the four-group letter pattern, the word *this* in 3 Nephi 6:17 may be interpreted as identifying the first *M* expression in an (*M*) letter-set consisting of six consecutive *M* expressions. In the five-group letter pattern, this potential *M* expression immediately precedes the only (*P*) letter-set in Third Nephi and, thus, the word *this* may constitute a separate (*M*) letter-set in this major division.

Identical referred-quantity expression letter-sets and their associated narratives occur in the first two major divisions of the extant plates of Mormon. In both letter patterns, the letter-sets of Mosiah and Alma may be depicted with an *OPOMOMOM* letter list. Similarly, an identical referred-quantity expression letter-set and its associated narratives occur in the last two major divisions of these plates. In both letter patterns, a single (*M*) letter-set composed of eight temporal-expressions occurs in Fourth Nephi and Mormon. Hence, the six reclassifications of

temporal-expressions in the four- and five-group letter patterns occur only in the major divisions known as Helaman and Third Nephi.

1.9.1 The first letter pattern separation in Helaman

The proposed alternate letter patterns start to separate with the unique, referred-quantity expression in Helaman 1:13 (the pronoun *it*). This expression and the other five expressions where pattern separation occurs all are emphasized in Table 1.C by their top and bottom borders.

> In the four-group letter pattern, the word *it* refers to the express singular year-term that appears earlier in the same verse. Hence, the word *it* represents an *M* expression that begins the first (*M*) letter-set in the Book of Helaman and is part of the third (*M*) letter-set in the plates of Mormon. The *M* expressions that conclude Alma and begin Helaman merge into a single (*M*) letter-set. The following two referred-quantity expressions both have *M* letter labels; so, they are also part of the first (*M*) letter-set that begins Helaman.[139]

> In the five-group letter pattern, the word *it* is categorized by its verbal narrative-link (*had*), which means it is labeled a *P* expression. This temporal-expression constitutes the second (*P*) letter-set in these plates and the first of five (*P*) letter-sets in Helaman. Again, the following two referred-quantity expressions both have *M* letter labels; so, they constitute a fourth (*M*) letter-set in this alternative letter pattern.

The first three referred-quantity expressions in Helaman may be depicted as a single (*M*) letter-set in the four-group letter pattern, but as a (*PM*) letter-group in the five-group letter pattern.

1.9.2 The second letter pattern separation in Helaman

The referred-quantity expression in Helaman 4:4 (*were all that year*) also separates the proposed alternative letter patterns.

> In the four-group letter pattern, this temporal-expression is categorized by its express singular year-term; hence, it is also assigned to the *M* structural category. This expression completes the first (*M*) letter-set in Helaman and the third (*M*) letter-set in these plates.

> In the five-group letter pattern, this expression is categorized by its verbal narrative-link (*were*), which means it is assigned to the *P* structural category. This expression constitutes the third (*P*) letter-set in these plates and the second (*P*) letter-set in Helaman.

Two of the four combined *M* expressions that begin Helaman in the four-group letter pattern are reclassified by the alternative sorting of the five-group letter pattern. These reclassifications create a three part, balanced and reversible (*PMP*) letter-group at the beginning of Helaman.

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[139] Helaman 3:24, 31.

1.9.3   The third letter pattern separation in Helaman

Following the four referred-quantity expressions that begin Helaman, six more referred-quantity expressions create an *OMOP* letter list in both proposed letter patterns.[140] Then, in Helaman 11:2, the proposed alternative letter patterns separate for a third time in this major division. The referred-quantity expression in this verse is *did last all that year*.

> In the four-group letter pattern, this expression is categorized by its express singular year-term; hence, it is also assigned to the *M* structural category. This expression begins the fifth (*M*) letter-set in these plates and the third (*M*) letter-set in Helaman. The following two referred-quantity expressions both have *M* letter labels; so, they are also part of this (*M*) letter-set in Helaman.[141] This (*M*) letter-set is followed by three more referred-quantity expressions that have the same *POM* letter labels in both proposed letter patterns.[142]

> In the five-group letter pattern, the temporal-expression in this verse is categorized by its verbal narrative-link (*did last*); so, it is assigned to the *P* structural category. This *P* expression completes the fourth (*P*) letter-set in these plates and the third (*P*) letter-set in Helaman. Again, the following two referred-quantity expressions both have *M* letter labels; so, they constitute a sixth (*M*) letter-set in these plates and a third (*M*) letter-set in Helaman. This letter-set also is followed by the three *POM* letter-sets noted above.

The first 16 referred-quantity expressions in Helaman may be depicted with nine letter-sets in the four-group letter pattern (*MOMOPMPOM*) and with 11 letter-sets in the five-group letter pattern (*PMPOMOPMPOM*).

1.9.4   The fourth letter pattern separation in Helaman

The 17th referred-quantity expression in Helaman (*ended this year*) separates the alternative letter patterns for a fourth time.[143]

> In the four-group letter pattern, this temporal-expression is categorized by its express singular year-term; so, it is assigned to the *M* structural category. The expression is part of the sixth (*M*) letter-set in this letter pattern. Within Helaman, this expression is part of the fourth (*M*) letter-set.

> In the five-group letter pattern, this expression is categorized by its verbal narrative-link (*ended*), which means it is assigned to the *P* structural category. This expression constitutes the sixth (*P*) letter-set in these plates and the fifth (*P*) letter-set in Helaman.

Both four- and five-group letter patterns end the Book of Helaman with an (*M*) letter-set. Thus, in this major division, the four-group letter pattern consists of nine letter-sets (*MOMOPMPOM*) and the alternate five-group letter pattern consists of 13 letter-sets (*PMPOMOPMPOMPM*). In

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[140]   Helaman 4:26 (*O*); 5:1 (*M*); 6:15 (*M*), 32 (*O*); 7:6 (*O*); 8:18 (*P*).

[141]   Helaman 11:3, 23.

[142]   Helaman 11:24 (*P*), 26 (*O*), 29 (*M*).

[143]   Helaman 11:32.

these letter lists, each of the five letter-sets that is identical in composition to a letter-set in the other letter list is underlined.

1.9.5   The certain letter pattern separation in Third Nephi

The referred-quantity expression in 3 Nephi 6:19 (*did govern … that year*) separates the alternative letter patterns in the same way as did the four separations in Helaman. Based on the analysis thus far, this temporal-expression creates the only certain separation in Third Nephi.

> In the four-group letter pattern, this temporal-expression is categorized by its express singular year-term; so, it is assigned to the *M* structural category. The expression is part of the eighth (*M*) letter-set in these plates. Within Third Nephi, this expression is part of the third (*M*) letter-set.

> In the five-group letter pattern, this expression is categorized by its verbal narrative-link (*did govern*), which means it is assigned to the *P* structural category. This expression constitutes the seventh and final (*P*) letter-set in these plates and the only (*P*) letter-set in Third Nephi.

1.9.6   A potential letter pattern separation in Third Nephi[144]

The latter temporal-expression in 3 Nephi 6:17 (*of this the thirtieth year*) has been described earlier in this study as possibly being a formal commencement or *B* expression because the four textual facts that categorize such an expression are present. In this view, the unique placement of the word *this* is interpreted as a non-quantitative and structurally immaterial predeterminer that apparently emphasizes the following phrase, *the thirtieth year*. Alternatively, this temporal-expression was provisionally categorized as an informal stated-time-relation or *Q* expression because, even though it qualifies the preceding phrase *in the commencement*, the word *this* in its number-term is an unusual addition and possibly even a quantitative and structurally material predeterminer. These alternative interpretations were based on the unique diction of the temporal-expression itself. In light of that seemingly ambiguous diction, the suggestion also was made that this temporal-expression may have been intended by the writer to be a purposefully equivocal *B* and *Q* expression. Later in this study, the four- and five-group letter patterns seemed to indicate that this temporal-expression could be considered an informal referred-year or referred-year-relation or *M* expression, respectively, in such patterns. In this view, the unique placement of the word *this* in the number-term augments the stated ordinal number with a quantitative and structurally material referenced number. Moreover, the latter temporal-expression in 3 Nephi 6:17 may have been intended by the writer to be a purposefully equivocal *B* and *M* expression. In this Section, this interpretative confusion about the diction and placement of this unique expression is examined with respect to the diction of related temporal-expressions and textual patterns. In the following Section 1.9.7, the examination of this expression extends to the narratives associated with the two potential letter patterns.

This Section examines eight textual issues. The first issue arises from the addition of a predeterminer to a stated number-term in Alma 30:4 (*in all the sixteenth year of the reign of the judges over the people of Nephi*). In this temporal-expression, the predeterminer *all* appears to be

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[144]   See Division 1, Part 4, Section 4.5.2; Part 6, Section 6.6.3; and Division 3, Part 1, Sections 1.3.5 and 1.5.1.

both emphatic and quantitative. The full amount of the 16th Judges calendar year is specified for the associated narrative. In Section 1.4.3 above, this expression was provisionally categorized as a formal whole-year or *A* expression, as an informal stated-time-relation or *Q* expression, or as a purposefully ambiguous *A* and *Q* expression. Whichever alternative is chosen, the letter patterns associated with the placement of this expression do not change; so, the final categorization requires a detailed examination of the potential symbolism.

If the word *this* in the latter temporal-expression of 3 Nephi 6:17 were interpreted as a similar insertion in the number-term, then *this* probably would need to be considered a non-quantitative predeterminer. Unlike the word *all* in Alma 30:4, the word *this* does not further quantify the stated ordinal number. In this view, the limited purpose of *this* is to emphasize the following description of the year. While this interpretation may seem clear and simple, it does not explain why an emphatic predeterminer makes sense in 3 Nephi 6:17. Indeed, an emphatic predeterminer seems incompatible with the narrative context of this verse.

The second textual issue begins to focus on the narrative context by considering two temporal-expressions in 3 Nephi 7:1 (*in this same year—yea, the thirtieth year*). The initial number-term in 3 Nephi 7:1 (*this same*) refers back to the number-term (*that*) in the previous temporal-expression in 3 Nephi 6:19, which refers back to the phrase *this the thirtieth* in the latter temporal-expression in 3 Nephi 6:17, which, at least by its first word *this*, seems to refer back to the number-term (*the thirtieth*) in the initial temporal-expression in 3 Nephi 6:17. Nevertheless, this series of references and repetitions actually starts in 3 Nephi 6:14.

In the 30 verses extending from 3 Nephi 6:14 through 7:13, nine temporal-expressions specify or refer to the 30th NC calendar year or to an interval ending in the 30th NC calendar year. From a record keeping standpoint, only the first of these nine expressions is necessary. The eight repetitive temporal-expressions that follow 3 Nephi 6:14 and relate to the 30th NC calendar year are balanced on either side of the naming of the last Nephite chief judge in 3 Nephi 6:19.

Textual position	Reference	Temporal-expression
(a)	3 Nephi 6:14	in the thirtieth year
(b)	3 Nephi 6:16	but a few years
(c)	3 Nephi 6:17	of the thirtieth year
(d)	3 Nephi 6:17	of this the thirtieth year
(e)	3 Nephi 6:19	did govern … that year
(d)	3 Nephi 7:1	in this same year
(c)	3 Nephi 7:1	yea, the thirtieth year
(b)	3 Nephi 7:8	six years had … passed … since the more part of the people had turned from their righteousness
(a)	3 Nephi 7:13	ended the thirtieth year

The lower case letters in parentheses represent the singular position of the identification of the chief judge (e) and the repetitive and reversed positions of the balanced temporal-expressions (a, b, c, d) and (d, c, b, a). Both (b) expressions mention intervals of *years* related to the 30th year and both (d) expressions use the word *this* to begin their number-terms. Neither this diction nor its structure appears to be unplanned.

For comparison, in the 58 verses from Alma 54:1 through 55:34, only the first verse includes a temporal-expression identifying the 29th Judges calendar year. That lengthy narrative does not require any other temporal-expression. A formal year-end expression has been appended to the

narrative in Alma 55:35, but from a record keeping standpoint, the temporal-expression in Alma 56:1 makes it clear that the 29th Judges calendar year had ended. Similarly, from a record keeping point of view, the lengthy narrative from 3 Nephi 6:14 through 7:13 does not need eight repetitive temporal-expressions. Indeed, if the entire compound phrase *in the commencement of this the thirtieth year* were deleted from 3 Nephi 6:17, the associated narrative and its position in the 30th NC calendar year still would be complete. Of course, the balanced structure of the other temporal-expressions listed above would be disrupted.

One implication of the eight seemingly unnecessary temporal-expressions in the narrative from 3 Nephi 6:14 through 7:13 appears to be that they have a purpose or purposes in addition to the basic record keeping purpose achieved by the temporal-expression in 3 Nephi 6:14. Moreover, such additional purpose or purposes perhaps influenced the diction chosen for each repetitive temporal-expression. Whatever else may be discovered about such purposes in the following analysis in this Division, all this repetition makes it clear that the latter temporal-expression of 3 Nephi 6:17 does not require a predeterminer to draw attention to the 30th NC calendar year. Three previous expressions and five following expressions perform that function. The purpose or purposes of the word *this* in these expressions seems to be something entirely different from emphasis.

The third textual issue relates to this impression of something else, something planned, going on in the plates of Mormon with respect to the 30th NC calendar year. This idea appears to be amplified by the two temporal-expressions in 3 Nephi 7:1 (*in this same year—yea, the thirtieth year*). These phrases may suggest that the phrase *of this the thirtieth year* in 3 Nephi 6:17 need not be viewed as a formal expression modified by the insertion of a predeterminer. Rather, the phrase may be viewed as a modified and ellipted version of the two temporal-expressions in 3 Nephi 7:1: *of this same year—yea, the thirtieth year*. (In this version, the replacement narrative-link and the words and punctuation deleted by ellipsis are underlined.) Alternatively, the two temporal-expressions in 3 Nephi 7:1 may be viewed as a modified and expanded version of the expression in 3 Nephi 6:17: *of this same year—yea, the thirtieth year*. (In this version, the replacement narrative-link is underlined and the added words and punctuation are dotted underlined.)

For comparison, the processes of textual ellipsis, addition, and replacement occur with the temporal-expression in Helaman 4:8. However, in that expression, a second consecutive Judges calendar year is added and the year-term is replaced: *in the fifty and eighth and the fifty and ninth years*. (In this version, the replacement year-term and ellipted words are dotted underlined, and the remaining added words are underlined.) In a related way, these processes may suggest that in 3 Nephi 6:17, two temporal-expressions (*of this year* and *of the thirtieth year*) have been compacted into a single temporal-expression: *of this year of the thirtieth year*. (The ellipted words *year of* are underlined and there is no need for the processes of addition and replacement.) The balancing of the nine temporal-expressions listed above requires a single temporal-expression in each (d) position. Hence, the diction of the two temporal-expressions in 3 Nephi 7:1 may suggest that some use of the processes of ellipsis, addition, and replacement may have occurred with regard to the number-term diction in the latter temporal-expression in 3 Nephi 6:17. In this view of the process of composition, the insertion of an unnecessary predeterminer in the number-term seems unlikely.

A fourth textual issue concerns the repetitive use of the word *this* in the number-terms of the two expressions holding the (d) positions in the foregoing list. The referenced number-term in 3 Nephi 7:1 (*this same*) obtains some of its meaning from the preceding referenced number-term in

3 Nephi 6:19 (*that*), which obtains some of its meaning from the last word in what may be a compound number-term in 3 Nephi 6:17. The two-step reference process (from *this year* to *that year* to *thirtieth year*) invites questions. Which *thirtieth year* is meant? The determiner *the*, in the phrase *the thirtieth year*, points to the chronological system identified in other texts.[145] Does *this year* refer to the same period as *that year*? The adjective *same* inserted in the phrase *this same year* answers that question. In 3 Nephi 7:1, the writer could have clearly repeated the preceding number-term: *in that year* following *did govern ... that year*, but he chose not to do so. Instead, he created a number-term that uses the specifying predeterminer *this* with the determiner *same* in the latter (d) position of the foregoing list and, by doing so, he created not only clarity, but a comparison with the word *this* in the number-term in the initial (d) position of that list. However, if the word *this* in the number-term in the initial (d) position is not an apparently superfluous predeterminer, what is it? The answer suggested thus far is that *this* may be an independent pronoun in 3 Nephi 6:17 that adds the quantification of the previous number-term to the stated quantification (*the thirtieth*). In other words, the quantification is repeated in a single expression.

Fifth, the suggestion of repetitive quantification also arises when the related diction of the five definite referred-quantity expressions that modify a preceding noun phrase is considered. Three of these definite expressions use the determiner *the* as the only word in their number-terms: *some seasons of the year*; *the latter end of the year*; and *the more part of the year*.[146] In the first instance, the referenced quantification provided by the determiner *the* apparently means a single seasonal year. In the other two instances, the determiner *the* is a complete reference to the quantification of an NC calendar year specified in a previous temporal-expression.[147] The other two definite referred-quantity expressions that modify preceding noun phrases use only the determiner *this* as their number-terms: *the second month of this year* and *the commencement of this year*.[148] In both of these instances, the determiner *this* is a complete reference to the quantification specified in a previous temporal-expression.[149]

The initial compound phrase with a temporal-expression in 3 Nephi 7:26 (*in the commencement of this year*) is unquestionably an informal referred-quantity expression. Likewise, the initial compound phrase with a temporal-expression in 3 Nephi 6:17 (*in the commencement of the thirtieth year*) is clearly a formal commencement expression. These two phrases maintain the same diction structure: *in the commencement of* [number-term] *year*, but the informal one has a referenced number-term and the formal one has a stated ordinal number-term. Between these two, clearly categorized, compound phrases, the writer placed a third compound phrase that maintains the same diction structure. This third compound phrase is the one with the unique number-term in 3 Nephi 6:17 (*this the thirtieth*). This number-term includes the diction of both of the other number-terms within a single temporal-expression. One implication of this diction and its apparent place in the structure of these three compound phrases may be that the temporal-expression in 3 Nephi 6:17 is to be considered something other than, and more than, a formal commencement expression or an informal referred-quantity expression. A further implication may be that the number-term is to be considered both a formal quantification and an

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145   E.g., 3 Nephi 2:8; 3:1; 4 Nephi 1:21.

146   Alma 46:40; 3 Nephi 3:22; 7:26.

147   3 Nephi 3:22; 7:26.

148   Alma 56:27; 3 Nephi 7:26.

149   Alma 56:20; 3 Nephi 7:23.

informal one, presumably with symbolic meaning(s) to be determined through the analysis in subsequent Parts of this Division.

Sixth, when the compositor of the 1830 edition of the *Book of Mormon* punctuated the latter temporal-expression in 3 Nephi 6:17, he placed a comma between *this* and *the*.[150] By so doing, he expressly separated the pronoun *this* from the determiner *the*.[151] (The Yale text does not include this comma.) The compositor's decision to add a comma in this expression may suggest that the word *this* was considered a crucial emphatic requiring a pause; however, that conclusion does not appear to be supported by the eight other temporal-expressions about the 30th NC calendar year. Nonetheless, the comma in the 1830 edition does visually separate the number-term into two repetitive quantifiers in a single temporal-expression. Whether expanded by insertion or compacted by ellipsis, the resulting diction is the same. The pronoun *this*, when separated by a comma from the determiner *the*, may be viewed as an independent pronoun that refers to the number-term in the immediately preceding commencement expression. Thus, the comma, while not required for this interpretation, is consistent with a repetition of the quantification in the number-term: *of this* [implying the previous number-term quantification], *the thirtieth* [stating the present quantification] *year*.

Seventh, the interpretation of *this* in 3 Nephi 6:17 as an independent pronoun that refers to the number-term in the preceding year-related expression in the same verse may, at first glance, suggest similarity with the pronoun *it* in Helaman 1:13. That independent pronoun also refers to the preceding year-related expression in the same verse. However, the stated similarity does not cover all the relevant textual facts. The pronoun *it* clearly stands in the place of a complete year-related expression, while the word *this* seems to be just one part of a number-term. Hence, the example of *it* in Helaman 1:13 may not be determinative when it comes to the interpretation of the word *this* in 3 Nephi 6:17.

The eighth textual consideration involves the potential letter patterns in the plates of Mormon. Based on the foregoing textual considerations, the words that appear in the position of a number-term in the latter temporal-expression of 3 Nephi 6:17 may be understood as a complete referenced quantity (*this*) that is normal in a referred-quantity expression[152] and as a complete stated ordinal quantity (*the thirtieth*) that is normal in a commencement expression.[153] In terms of letter patterns, the previous discussion suggests that it is not pure speculation for this study to propose that the unique placement of *this* may be categorized provisionally as an (*M*) letter-set in the proposed alternative letter patterns.

> In the four-group letter pattern, this expression in 3 Nephi 6:17 creates the eighth (*M*) letter-set in the plates of Mormon. Within Third Nephi, this expression begins the third of three (*M*) letter-sets.

> In the five-group letter pattern, this temporal-expression is the tenth of 12 (*M*) letter-sets in these plates and the third of four (*M*) letter-sets in Third Nephi.

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[150] Smith, *The Book of Mormon* (1830), 466.

[151] The earliest extant manuscript evidence for this expression does not indicate that any punctuation was contemplated or is necessary. Skousen, ed., *The Printer's Manuscript of the Book of Mormon, Part Two*, 797.

[152] E.g., Alma 63:9; Helaman 3:31; 3 Nephi 4:6; 4 Nephi 1:35; Mormon 2:20.

[153] E.g., Alma 2:1; 4:11; Helaman 1:1; 11:30; 3 Nephi 1:4; 2:17.

Within the five-group letter pattern, the creation of this (*M*) letter set turns a fifth, variable sequence, non-balanced, non-reversible letter-group (*MOPMOM*) into a balanced and reversible letter group (*MOM*[*P*]*MOM*) like the other four proposed letter-groups in this pattern. This change creates consistency throughout the five-group letter pattern. Nevertheless, at this point in the analysis, this potential separation of letter-sets in Third Nephi cannot be considered certain. The possible structural use of letter pattern separations and their related symbolism have not yet been examined. Furthermore, despite these eight textual considerations having been noted, this study also must note that the word *this* in 3 Nephi 6:17 may not have any purpose other than to change a formal expression into an informal one. The final categorization of this temporal-expression is not possible without evaluating the impact of the associated narratives in the following Section and then considering the potential symbolism examined in subsequent Parts of this Division.

1.9.7 Narratives associated with referred-quantity expressions

Table 1.C includes quotations of secondary language from the year-related narratives associated with referred-quantity expressions. This examination of those narratives begins with the expressions and narratives where the proposed separations of the four- and five-group letter patterns occur. In Helaman 1:3 and 4:4, the patterns separate when the categorizations of these referred-year or *M* expressions in the four-group letter pattern are changed to referred-time-event or *P* expressions in the five-group letter pattern. These changes create a (*PMP*) letter-group in the five-group letter pattern at the beginning of Helaman. This letter-group anticipates the (*PMP*) letter-group that appears in both letter patterns later in Helaman. The first (*P*) letter-set in the initial (*PMP*) letter-group is related to a narrative about Nephite murderers and robbers. The last (*P*) letter-set in the initial (*PMP*) letter-group is related to a narrative about Nephite dissenters joining with Lamanites and seeking to foment war.

The second (*PMP*) letter-group is a bit more complex with respect to its composition and its associated narratives. As to its composition, the first and last (*P*) letter-sets are created in both letter patterns, but in the five-group letter pattern, Helaman 11:2 is changed from an *M* to a *P* expression and, thus, a *P* expression is added to the first of these (*P*) letter-sets. As to its narratives, the narrative associated with first *P* expression at Helaman 8:18 initially may seem unrelated to the Nephite murderers and robbers associated with the first proposed (P) letter-set at the beginning of Helaman. However, the temporal-expression in Helaman 8:18 is part of a speech given by Nephi$_2$ to a group of Nephites, some of whom "belonged to the secret band of Gaddianton" and wanted to murder him.[154] The last (*P*) letter-set in the second (*PMP*) letter-group is related to a narrative about Nephite dissenters joining with Lamanites and going to war against the Nephites. As a first evaluation the proposed letter patterns, it seems unlikely that the two (*PMP*) letter-groups in the five-group pattern both would begin with narratives about Nephite murderers and robbers, and end with narratives about Nephite dissenters and Lamanites preparing for, and then engaging in, war with the Nephites.

The two (*PMP*) letter-groups in the five-group letter pattern are separated by a central (*OMO*) letter-group. However, the three distinct letter-groups (*PMP*)(*OMO*)(*PMP*) also may be viewed as balanced and reversible components of a complete, nine part, balanced and reversible

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[154] Helaman 8:1-10.

letter-group (*PMPO*[*M*]*OPMP*). This proposed letter-group does not appear in the four-group letter pattern. In that pattern, some of these expressions appear in an (*MOM*[*O*]*MOM*) letter-group that extends from Alma 24:4 through Helaman 6:15 and the only (*PMP*) letter-group is part of a larger (*OP*[*M*]*PO*) letter-group that extends from Helaman 6:32 through 11:26. The narratives related to each letter-set in the proposed (*PMPO*[*M*]*OPMP*) letter-group in the five-group letter pattern may be summarized as follows.

<div>

P creation of a Nephite secret society for murder and robbery

M prosperity and joy among the Nephites

P anger and preparation for war by Nephite dissenters and Lamanites

O Nephites are weakened when they turn from righteousness

[*M*] more Nephites choose evil than good; successive chief judges are murdered

O great iniquities come upon Nephites

P some Nephites wanted to murder Nephi$_2$, but he preached repentance and redemption to all his listeners

M the Lord and his servants work together to bring about humility and peace

P anger of Nephite dissenters and Lamanites leads to war with Nephites

</div>

The proposed letter pattern separation that begins with the *P* expression in Helaman 1:13 also affects the pattern of the preceding referred-quantity expressions. In the five-group letter pattern, a complete letter-group (*MO*[*M*]*OM*) extends from Alma 24:4 through 63:15. In the four-group letter pattern, the expressions in these verses are part of the longer letter-group (*MOM*[*O*]*MOM*) that extends through Helaman 6:15. The narratives associated with each letter-set in the shorter letter-group (*MO*[*M*]*OM*) also may be summarized.

<div>

M political power is transferred peacefully apparently in spite of the ravages of fevers

O wars between Nephites and Lamanites are constant

[*M*] Nephites choose defensive warfare, transfer political power peacefully, prosper, and care for each other

O Nephites are not spared wars, bloodsheds, famine, and affliction

M some Nephites emigrate northward; others defect to the Lamanites and stir up war; Nephite records are transferred peacefully

</div>

The first five referred-quantity expressions listed in Table 1.C, which appear to be organized as an (*OPO*) letter-group in both proposed letter patterns, may be associated with narrative themes similar to those listed above. These expressions begin at Mosiah 10:3 and continue through Alma 19:16. Their themes may be summarized as follows.

<div>

O Nephites require constant guarding, even from supposedly friendly Lamanites

P Lamanites deceive and seek to destroy Nephites living within Lamanite lands

O a preacher called Nehor murders a righteous Nephite in a Nephite land; Nephites at Ammonihah adopt the religion of Nehor, but nevertheless are slaughtered by Lamanites; a servant of a Lamanite king fears that her belief in the Nephite God will be exposed

</div>

The fourth letter pattern separation occurs in Helaman 11:32. This temporal-expression is a referred-year or *M* expression in the four-group letter pattern and a referred-time-event or *P*

expression in the five-group letter pattern. The separation deletes an *M* expression from the first (*M*) letter-set in the final letter-group (*MOM*[*O*]*MOM*) of the four-group letter pattern and places a (*P*) letter-set at the center of the fourth letter-group (*OM*[*P*]*MO*) in the five-group letter pattern. The central [*P*] letter-set in the five-group letter pattern is associated with narratives about the secret society establishing itself in the wilderness, increasing in strength, defying armies of Nephites and Lamanites, and causing "great destruction" to Nephites. The narratives associated with each letter-set in the proposed letter-group (*OM*[*P*]*MO*) may be summarized as follows.

O   Gaddianton murderers and robbers increase in strength in the wilderness

M   Nephite armies fail in their offensive wars against Gaddianton lands and are driven back into the own lands

[*P*]   Gaddianton armies increase in number and inflict great destruction on Nephites

M   Nephites hear and record the prophecies of Samuel the Lamanite; angels appear to righteous Nephites; Nephite records are transferred peacefully

O   the long prophesied sign of the Messiah's birth is at hand

The only certain letter pattern separation in Third Nephi occurs in 6:19. As in the previous letter-group, the separation deletes an *M* expression, this time from the third (*M*) letter-set in the lengthy final letter-group (*MOM*[*O*]*MOM*) of the four-group letter pattern, and creates a *P* expression, this time as the third letter-set in the fifth letter-group (*MOPMOM*) of the five-group letter pattern. However, if the unique placement of the word *this* in 3 Nephi 6:17 is deemed to represent an (*M*) letter-set, the (*P*) letter-set appears at the center of the fifth letter-group (*MOM*[*P*]*MOM*) in the five-group letter pattern and this letter-group becomes balanced and reversible. If the word *this* in 3 Nephi 6:17 is deemed to represent an *M* expression in the four-group letter pattern, it becomes the first such expression in the third (*M*) letter-set of this pattern. The narratives associated with each letter-set in the letter-group (*MOM*[*P*]*MOM*) also may be summarized.

M   Nephite religious and physical unity is established; Gaddianton armies attack and are driven back into the wilderness

O   Nephites enjoy peace for a few years, but then return to their iniquities

M   Nephites are in a state of awful wickedness

[*P*]   Nephite political power is transferred peacefully to the last chief judge

M   righteous Nephite preachers and the chief judge are murdered by rebellious Nephites who create another Nephite secret society; Nephites separate into tribes; Nephi$_3$ and others preach boldly to the divided Nephites and many are converted

O   the risen Lord teaches his New World believers that in a future day the offering made by Judah and Jerusalem will be pleasant to him

M   Nephites and Lamanites again separate into tribes; they repeatedly war with each other and Nephites occasionally win; finally the Nephite people are swept away by the Lamanites

In the five-group letter pattern, (*M*) letter-sets consistently relate to conditions and events involving the Nephites: on the one hand, bold preaching, efforts to bring about humility and peace, conversions, fulfillment of prophecy about redemption, prosperity, care for each other, joy, peaceful transfer of political power and records, success in defensive warfare; and on the other hand, contention, choice of evil, wickedness, emigration, defection, rebellion, murder of

chief judges, failure at offensive warfare, separation into tribes, utter destruction. The (*O*) letter-sets appear to maintain other contrasts experienced by Nephites: on the one hand, defensive preparation for warfare, bloodshed, famine, affliction, weakness, religious persecution, murder, robbery, the imposition of other iniquities; and on the other hand, occasional peace for a few years, prophets testifying of repentance and redemption, signs of the Messiah's birth, a visit from the risen Lord. The (*P*) letter-sets seem to relate exclusively to deception and the accumulation and use of abusive power: destroying Nephites through deceit and patient stealth, secret societies for robbery and murder, plotting rebellion, fomenting anger and war, inflicting war and destruction.

1.9.8   Proposed placement pattern of referred-quantity expressions

The ten (*O*) letter-sets in the four-group letter pattern are identical to the ten (*O*) letter-sets in the five-group letter pattern; so, they provide no distinguishing information. Two of the three *P* expressions in the four-group letter pattern are identical to two of the eight *P* expressions in the five-group letter pattern. Each of these expressions constitutes a single (*P*) letter-set in both letter patterns. The third *P* expression and letter-set in the four-group letter pattern becomes the first of two *P* expressions in the fourth (*P*) letter-set in the five-group letter pattern. Hence, in the simpler four-group pattern, the three (*P*) letter-sets relate to destroying Nephites through deceit and patient stealth, desiring to murder a Nephite prophet, and the initiation of war by Nephite dissenters and Lamanites. Five of the *P* expressions in the five-group letter pattern relate to secret societies and plotting war and rebellion. However, in the four-group letter pattern, these five expressions are categorized as *M* expressions; so, they are sorted together with other *M* expressions that relate to conditions and events involving the Nephites.

The five *P* expressions relating to secret societies and plotting war and rebellion in the five-group letter pattern may seem to provide a trivial differentiation between the alternative letter patterns, but these expressions need not be viewed in isolation. The Gaddianton murderers and robbers, and other secret groups fomenting rebellion, were crucial participants in the destruction of the Nephites as a separate people.[155] From the perspective of Mormon$_2$'s own time, he underscored their influence. Gaddianton gangsters "did prove the overthrow, yea, almost the entire destruction of the people of Nephi".[156] That he would emphasize the evil carried out by such opponents with the use of seven (*P*) letter-sets in the structure of referred-quantity expressions appears to be a reasonable conclusion.

Moreover, as this study noted in Section 1.3.4 above, the informal stated-quantity expressions seem to exhibit a meaningful pattern of organization based on balanced and reversible letter-groups when the temporal-expressions with verbal narrative-links are grouped as two separate structural categories and those with prepositional narrative-links are merged into a single structural category. This method of sorting contrasts directly with that of the five-group letter pattern for referred-quantity expressions. With such expressions, a distinctive letter pattern appears when the temporal-expressions with prepositional narrative-links are grouped as two separate structural categories and those with verbal narrative-links are merged into a single

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155   E.g., Helaman 6:18; 7:4, 25; 8:1, 27-28; 11:24-26; 4 Nephi 1:42-46; Mormon 2:27-28.

156   Helaman 2:13.

structural category. The proposed letter patterns of stated- and referred-quantity expressions seem unlikely to be the result of contrasting methods of sorting solely by chance.

Thus, in Table 1.B and in the following examinations of chronological structure and symbolism, the five certain letter pattern separations (*M* to *P*) are included, the unique placement of the word *this* in 3 Nephi 6:17 is deemed to create the referenced *M* portion of a compound *MB* number-term, and the five-group letter pattern is considered the initial basis for the analysis of symbolism. Nevertheless, to investigate the possibility that the four-group letter pattern is the one intended for the plates of Mormon, that shorter pattern also is examined in the analysis of symbolism. A final sorting of referred-quantity expressions must consider the potential symbolism proposed for these expressions and their structure.

1.10   The structure of mortal-time expressions

Part 6 of Division 1 suggested that 30 temporal-expressions in the plates of Mormon could be sorted into four groups based on their contrasts with the diction and meanings of formal expressions.[157] These four analytical types include:

> 1.   eight non-numbered expressions (original *H*) sorted by their lack of a number-term;
>
> 2.   six of-age expressions (original *J*) sorted by their participial narrative-links that could be related to a person's age;
>
> 3.   fifteen added-end expressions (original *K*) sorted by their uniform conjunctional narrative-links (*and*) and their lack of complete chronological meanings; and
>
> 4.   one explicit-yea expression (original *L*) sorted by its adverbial narrative-link and a year-related expression that is more explicit that the immediately preceding year-related expression.

Part 6 also suggested that the letter pattern of the analytical types might constitute the writer's intended placement pattern and that a combination of analytical types, such as the ones associated with stated-quantity and referred-quantity expressions, may not be necessary. This potential letter pattern consists of 12 letter-sets that appear to compose four letter-groups: two identical ones that alternate and two dissimilar ones that are balanced and reversible.

<p align="center">(H[J]H) // (KJ) // (HK[L]KH) // (KJ)</p>

In the following analysis, this letter pattern is sometimes referred to as the "long" pattern. The diction and textual references for the analytical types of mortal-time expressions are set forth in Table 1.A and for the potential structural categories are listed in Table 1.D of this Division.

In Part 6, the possibility that the four analytical types could be combined into structural categories, such as the ones associated with stated-quantity and referred-quantity expressions, also was examined. Section 1.3.6 of this Part summarizes two additional, distinctive letter patterns that suggest consistent structures of balanced and reversible letter-groups. The first occurs when non-numbered expressions and expressions with incomplete chronological meanings (original *H* and original *K*) are combined into a single structural category (deficient or

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H). The other two structural categories remain the same as the analytical types (of-age or *J* and explicit-yea or *L*). The letter pattern resulting from this sorting suggests two balanced and reversible letter-groups in the plates of Mormon.

$$(H[J]H) // (JH[L]HJ)$$

This sorting into eight letter-sets is the shortest of the three potential letter patterns. In the following analysis, this letter pattern is sometimes referred to as the "short" pattern. The diction and textual references for this pattern also appear in Table 1.D.

The third of the three letter patterns suggests a consistent structure of two balanced and reversible letter-groups, similar to the short pattern. This potential letter pattern occurs when expressions with unknown calendrical birth dates and expressions with incomplete chronological meanings (original *J* and original *K*) are combined into a single structural category (appended or *J*). The other two structural categories remain the same as the analytical types (non-numbered or *H* and explicit-yea or *L*). The letter pattern resulting from this sorting consists of two balanced and reversible letter-groups in the plates of Mormon.

$$(H[J]H) // (JHJ[L]JHJ)$$

This sorting of these ten letter-sets is the longer of the two suggested letter patterns that combine analytical types and it is shorter than the potential letter pattern that keeps all four analytical types separate. In the following analysis, this letter pattern is sometimes referred to as the "median" pattern. The diction and textual references for this pattern also appear in Table 1.D.

In this Section 1.10, these three potential letter patterns are analyzed in terms of their associated narratives. As in Section 1.9, the initial analysis focuses primarily on the letter-sets where the patterns differ. In the following discussions, it must be remembered that the *L* letter label in all three potential patterns always represents the single explicit-yea expression in the plates of Mormon. In the short pattern, the *H* letter label represents a combined *H* (original *H* and original *K*) structural category, whereas the *H* letter label in the long and median patterns represents an original *H* structural category. Similarly, the *J* letter label in the median pattern represents a combined *J* structural category (original *J* and original *K*), whereas the *J* letter label in the long and short patterns represents an original *J* structural category.

This analysis of structure begins by identifying the 15 temporal-expressions that separate the alternative letter patterns when a *K* expression in the long pattern is reclassified as a *J* expression in the median pattern or as an *H* expression in the short pattern. As depicted in Table 1.D, these reclassifications change the compositions of letter-sets. Two of the temporal-expressions that cause pattern separations occur in Alma and Fourth Nephi.[158] Six of such expressions occur consecutively in the patterns in Third Nephi[159] and another seven of such expressions occur consecutively in the patterns in Fourth Nephi.[160]

The other 15 temporal-expressions create identical mortal-time expression letter-sets in five of the six major divisions of the extant plates of Mormon. The Book of Helaman contains no mortal-time expression. In all three potential letter patterns, the letter-sets that conclude Mosiah

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[158] Alma 50:24; 4 Nephi 1:41.

[159] 3 Nephi 2:4; 5:7.

[160] 4 Nephi 1:1, 6, 14.

and begin Alma may be depicted with an (*HJH*) letter-group.[161] Similarly, identical mortal-time expression letter-sets occur in the books of Alma, Third Nephi, Fourth Nephi, and Mormon. In all three potential letter patterns, a single (*J*) letter-set composed of one temporal-expression occurs in Alma.[162] It is followed by a single (*H*) letter-set composed of one temporal-expression and a single (*L*) letter-set composed of one temporal-expression in Third Nephi,[163] by a single (*H*) letter-set composed of two temporal-expressions in Fourth Nephi,[164] and by a single (*J*) letter-set composed of three temporal-expressions in Mormon.[165] Table 1.D of this Division lists these eight identical letter-sets.

1.10.1 The letter pattern separation in Alma

The proposed alternate letter patterns start to separate with the expression in Alma 50:24 (*and ... the twenty and third year*). This expression and the other 14 added-end or *K* expressions that are part of the four proposed pattern separations all are emphasized in Table 1.D by the top and bottom borders that mark the beginning and end of each pattern separation.

> In the long pattern, this expression is categorized by its conjunctional narrative-link (*and*) and its incomplete temporal meaning. The complete temporal meaning is derived mainly from the narrative-link (*ended*) of the immediately preceding temporal-expression in the same verse. Hence, this phrase is labeled a *K* expression. It constitutes the only (*K*) letter-set in Alma and the first of four (*K*) letter-sets in this pattern.

> In the median pattern, this phrase is categorized by the completion of its temporal meaning in the preceding temporal-expression. It is labeled an appended or *J* expression. The following mortal-time expression also occurs in Alma and has a *J* letter label;[166] so, these two expressions constitute the only (*J*) letter-set in Alma and the second of five (*J*) letter-sets in this pattern.

> In the short pattern, this expression also is categorized by its incomplete temporal meaning. It is labeled a deficient or *H* expression and it follows three other deficient expressions in Alma.[167] Thus, these four expressions constitute the only (*H*) letter-set in Alma and the second of four (*H*) letter-sets in this pattern.

The first eight mortal-time expressions in the plates of Mormon may be depicted as four letter-sets in the long pattern (*HJHK*) and in the median pattern (*HJHJ*), but as three letter-sets in the short pattern (*HJH*).

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[161] Mosiah 19:15; 29:45-46; Alma 13:7, 9; 16:1.

[162] Alma 51:1.

[163] 3 Nephi 1:29; 7:1.

[164] 4 Nephi 1:34.

[165] Mormon 1:2, 6, 15.

[166] Alma 51:1.

[167] Alma 13:7, 9; 16:1.

1.10.2   The letter pattern separation in Third Nephi

Six consecutive mortal-time expressions occur in two separate verses of Third Nephi and constitute all or part of a single letter-set that separates the proposed alternative letter patterns. In 3 Nephi 2:4, the structure of the diction in the three expressions is *and ... the* [ordinal number name] *year*. The ordinal number names identify the 97th, 98th, and 99th Judges calendar years. In 3 Nephi 5:7, the first mortal-time expression is the phrase *and the twenty and third year*. This calendar year is in the NC era. The following two mortal-time expressions mention the 24th and 25th NC calendar years, but the year-term has been ellipted from each of these expressions; so, their express structure is a narrative-link and a number-term: *and the* [ordinal number name].

> In the long pattern, these six temporal-expressions also are categorized by their conjunctional narrative-links (*and*) and incomplete temporal meanings. The complete temporal meanings in 3 Nephi 2:4 are derived primarily from the narrative-link (*did pass*) of the temporal-expression that immediately precedes the three mortal-time expressions in the same verse. In 3 Nephi 5:7, the complete temporal meanings also derive chiefly from the narrative-link (*had ... passed*) of the temporal-expression that immediately precedes the three mortal-time expressions in the same verse. Hence, these six expressions are assigned to the added-end or *K* structural category. They constitute the only (*K*) letter-set in Third Nephi and the second of four (*K*) letter-sets in this pattern.
>
> In the median pattern, these six expressions are categorized by the completion of their temporal meanings in the preceding temporal-expressions. They are labeled appended or *J* expressions. These expressions constitute the only (*J*) letter-set in Third Nephi and the third of five (*J*) letter-sets in this pattern.
>
> In the short pattern, these six expressions also are categorized by their incomplete temporal meanings. They are labeled deficient or *H* expressions. They follow another deficient expression in Third Nephi;[168] so, these seven expressions constitute the only (*H*) letter-set in Third Nephi and the third of four (*H*) letter-sets in this pattern.

The eight mortal-time expressions in Third Nephi start with an *H* expression in all three potential letter patterns, continue with the alternative sorting of the long, median, and short letter patterns (respectively, *K*, *J*, and *H*), and then end with an *L* expression in all three potential letter patterns. The reclassifications create three different letter-groups in Third Nephi: (*HKL*) in the long pattern; (*HJL*) in the median pattern; and (*HL*) in the short pattern.

1.10.3   The first letter pattern separation in Fourth Nephi

Seven consecutive mortal-time expressions occur in three separate verses in the beginning narratives of Fourth Nephi. These expressions constitute all or part of a single letter-set that separates the proposed alternative letter patterns. In 4 Nephi 1:1, the expression is *and ... the thirty and fifth*. The singular year-term is implied by the narrative-link, stated ordinal number-term, and preceding year-related expression. This calendar year is in the NC era. In 4 Nephi 1:6, the implied singular year-terms of the five mortal-time expressions are derived from their

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168   3 Nephi 1:29.

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narrative-links, stated ordinal number-terms, and the preceding temporal-expressions. The ordinal number names in these five expressions identify the 39th, 41st, 42nd, 51st, and 52nd NC calendar years. In 4 Nephi 1:14, the seventh mortal-time expression in this major division is the phrase *and ... the seventy and second year*. This is also an NC era expression.

In the long pattern, these seven temporal-expressions are categorized by their conjunctional narrative-links (*and*) and their incomplete temporal meanings. The complete temporal meaning in 4 Nephi 1:1 is derived mainly from the narrative-link (*passed*) of the temporal-expression that immediately precedes the mortal-time expression in the same verse. In 4 Nephi 1:6, the complete temporal meanings also derive primarily from the narrative-links (*did ... pass* and *had passed*) of the first two temporal-expressions with complete temporal meanings in this verse. Hence, these seven expressions are assigned to the added-end or *K* structural category. They constitute the first of two (*K*) letter-sets in Fourth Nephi and the third of four (*K*) letter-sets in this pattern.

In the median pattern, these seven expressions are categorized by the completion of their temporal meanings in preceding temporal-expressions. They are labeled appended or *J* expressions. These expressions constitute the first of two (*J*) letter-sets in Fourth Nephi and the fourth of five (*J*) letter-sets in this pattern.

In the short pattern, these seven expressions also are categorized by their incomplete temporal meanings. They are labeled deficient or *H* expressions. They precede three more deficient expressions in Fourth Nephi.[169] Thus, these seven expressions constitute the initial part of the single (*H*) letter-set in Fourth Nephi and the last (*H*) letter-set in this pattern.

The ten mortal-time expressions in Fourth Nephi start with the alternative sorting of the long, median, and short letter patterns (respectively, *K*, *J*, and *H*), continue with two *H* expressions in all three potential letter patterns, and end with the alternative sorting of the long, median, and short letter patterns as applied to the tenth mortal-time expression in this major division. The reclassifications create three different letter patterns in Fourth Nephi: (*KHK*) in the long pattern; (*JHJ*) in the median pattern; and (*H*) in the short pattern.

1.10.4   The second letter pattern separation in Fourth Nephi

The final mortal-time expression in Fourth Nephi occurs in verse 41 (*and ... two hundred and sixty years*). This added-end expression is unique because of its stated cardinal number-term and express plural year-term.

In the long pattern, this expression is categorized by its conjunctional narrative-link (*and*) and its incomplete temporal meaning. The complete temporal meaning is derived chiefly from the narrative-link (*did ... pass*) of the immediately preceding temporal-expression in the same verse. Hence, this phrase represents an added-end or *K* expression that constitutes the second of two (*K*) letter-sets in Fourth Nephi and the last of four (*K*) letter-sets in this pattern.

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169   4 Nephi 1:34, 41.

In the median pattern, this phrase is categorized by the completion of its temporal meaning in the preceding temporal-expression. This expression is labeled an appended or *J* expression. The following three mortal-time expressions occur in the Book of Mormon and also have *J* letter labels;[170] so, these four consecutive expressions constitute the fifth of five (*J*) letter-sets in this pattern and the only (*J*) letter-set that includes mortal-time expressions in two major divisions.

In the short pattern, this expression also is categorized by its incomplete temporal meaning. It is labeled a deficient or *H* expression and it follows nine other deficient expressions in Fourth Nephi.[171] Thus, these ten expressions constitute the only (*H*) letter-set in Fourth Nephi and the last (*H*) letter-set in this pattern.

The last mortal-time expression in Fourth Nephi is categorized by the alternative sorting of the long, median, and short letter patterns (respectively, *K*, *J*, and *H*). The reclassification creates three different letter patterns in Fourth Nephi: (*KHK*) in the long pattern; (*JHJ*) in the median pattern; and (*H*) in the short pattern. The fifth and final (*J*) letter-set in the median pattern begins in Fourth Nephi and includes all three *J* expressions in Mormon.

1.10.5 Narratives associated with the first pattern separation

Table 1.D includes quotations of secondary language from the year-related narratives associated with mortal-time expressions. The examination of those narratives begins with the expressions and narratives where the proposed separations of the long, median, and short letter patterns occur. In Alma 50:24, the patterns separate for the first time when the categorization of the added-end or *K* expression in the long pattern is sorted as an appended or *J* expression in the median pattern or as a deficient or *H* expression in the short pattern. In the long pattern, the *K* expression clearly sets off the previous (*HJH*) letter-group from the following pattern. In the median pattern, the *J* expression seems to extend the previous *HJH* letter pattern by the creation of another (*J*) letter-set. In the short pattern, the *H* expression is included in and completes the second (*H*) letter-set in the previous *HJH* letter pattern.

The pattern separation at Alma 50:24 follows an (*HJH*) letter-group in all three potential letter patterns. This initial letter-group is composed of seven mortal-time expressions. The first (*H*) letter-set in this letter-group appears in Mosiah 19:15, where Nephite lives are preserved by the agreement (entered into under duress) to pay tribute to a powerful Lamanite king. The (*J*) letter-set occurs in Mosiah 29:45 and 46, where the deaths of Alma$_1$ and king Mosiah$_2$ are reported. Alma$_1$, a repentant priest and beloved religious leader, led his followers out of Lamanite bondage and into the protection of a powerful Nephite kingdom. Mosiah$_2$, as a faithful and revered political leader, supported himself, protected freedom of religion, and at the end of his reign, instituted the rule of judges chosen by the "voices" of the people.[172] As examples of righteous mortals, they lived many years before passing away.

The second (*H*) letter-set in the initial (*HJH*) letter-group includes narratives associated with the Nephite city of Ammonihah. The *H* expressions in Alma 13:7 and 9 are part of a speech

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[170] Mormon 1:2, 6, 15.

[171] 4 Nephi 1:1, 6, 14, 34.

[172] E.g., Mosiah 6:6-7; 27:1-5; 29:37-42.

primarily directed by Alma$_2$ at the religiously and politically rebellious Nephite leaders in that city. He contrasted the priesthood of the Son, which had existed from the foundation of the world, with the priesthood of popularity and payment associated with the religion of Nehor, which was practiced by those Nephite leaders. Alma$_2$ also contrasted their lives of contention, competition, and greed with the prophesied mortal life of the Only Begotten of the Father, which would be "full of grace, equity, and truth". Alma$_2$ and his companion, Amulek, were imprisoned. Believers in Christ at Ammonihah then fled from the city or were killed. Alma$_2$ and Amulek escaped miraculously from their prison and left the land of Ammonihah. Alma 16:1 provides the seventh *H* expression in the (*HJH*) letter-group. Its associated narrative reports that a Lamanite army destroyed Ammonihah and its inhabitants in a single day. Some nearby Nephites were captured and taken into the wilderness by the retreating Lamanite army; however, the captives all were saved when a Nephite army followed the directions revealed to Alma$_2$ by the Lord and dealt with the Lamanites in the wilderness.

In Alma 50:24, the *K* expression in the long pattern is the first of the mortal-time expressions to identify years that "ended in peace" for the Nephites; so, in this sense, a separate category of mortal-time expressions seems to be appropriate. The *J* expression in the median pattern also is associated with these years that "ended in peace" and "there never was a happier time among the people of Nephi since the days of Nephi than in the days of Moroni",[173] the military leader who directed their defence of lands and liberty. Thus, this expression identifies a righteous, powerful leader like Alma$_1$ and king Mosiah$_2$, who were identified in the previous (*J*) letter-set. This similarity may indicate that a *J* expression is appropriate. The *H* expression in the short pattern does not connect the happy and peaceful years with such leaders, but with the conflicts, deaths, and captivity associated with Ammonihah and the agreement to pay tribute to the Lamanite king. Hence, the short pattern classification of the expression in Alma 50:24 does not appear to fit with the previous narratives related to *H* expressions. The initial eight mortal-time expressions create an (*HJHK*) letter-group in the long pattern, an (*HJHJ*) letter-group in the median pattern, and an (*HJH*) letter-group in the short pattern.

1.10.6   Narratives associated with the second pattern separation

Following the first letter pattern separation, two mortal-time expressions establish a (*JH*) letter-group in all three potential patterns. Alma 51:1 notes that "having commenced the twenty and fifth year" in peace, the Nephites then began to contend over keeping the chief judge, Parhoron, who had refused to alter the laws of the land to permit a king to rule. As an of-age or *J* expression in the long and short patterns, this expression is unique. The time-term does not mention the word *age* or *old* nor does the expression begin with the participial narrative-link *being*, as do the other five of-age expressions. Nonetheless, like those five expressions, this temporal-expression begins with a participial narrative-link (*having commenced*) that is equally applicable to a mortal-life or a calendar year. That is, a mortal life, having commenced, may be measured with days, months, and years from the birth date. In 3 Nephi 1:29, the non-numbered or *H* expression in the long pattern describes a rising Lamanite generation that, as they began to "wax strong in years ... were led away ... to join those Gaddianton robbers". These two expressions are categorized respectively as of-age or *J* and non-numbered or *H* expressions in the

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173   Alma 50:23.

long pattern, as appended or *J* and non-numbered or *H* expressions in the median pattern, and as of-age or *J* and deficient or *H* expressions in the short pattern.

Then, the second letter pattern separation occurs with six more consecutive mortal-time expressions in Third Nephi. All six are labeled added-end or *K* expressions in the long pattern, appended or *J* expressions in the median pattern, or deficient or *H* expressions in the short pattern. Three appear in 3 Nephi 2:4, where the associated narrative deals with Satan leading the Nephites to do "great wickedness in the land". The following three appear in 3 Nephi 5:7, where the year-related narrative is about the Nephites putting an end to "all those wicked and secret and abominable combinations" in their midst.

The changes of some people from righteousness to wickedness or vice versa that are related to the six pattern separation expressions in Third Nephi are followed by a single explicit-yea or *L* expression in all three potential patterns (*yea, the thirtieth year*). The narrative associated with this expression in 3 Nephi 7:1 describes an apparently extensive, rebellious cabal of Nephite judges, lawyers, and high priests who attempt to "establish a king over the land". They fail, but in the process they "murder the chief judge of the land". Upon discovering the murder and widespread corruption in their judicial system of governance, the people "did separate one from another into tribes" and "did destroy the government of the land". From the initial (*H*) letter-set associated with tribute to the Lamanites through the crucial (*L*) letter-set dealing with murder and government destruction, the alternative letter patterns are (*HJHKJHKL*) in the long pattern, (*HJHJHJL*) in the median pattern, and (*HJHJHL*) in the short pattern.

1.10.7   Narratives associated with the third pattern separation

The third pattern separation occurs with seven consecutive mortal-time expressions in Fourth Nephi. All seven again are labeled added-end or *K* expressions in the long pattern, appended or *J* expressions in the median pattern, or deficient or *H* expressions in the short pattern. In 4 Nephi 1:1, the associated narrative notes that "the disciples of Jesus had formed a church of Christ in all the lands round about". In 4 Nephi 1:5-6, five expressions are associated with the narrative that "all manner of miracles did they work among the children of men ... in the name of Jesus". In 4 Nephi 1:13-14, the narrative related to the seventh expression notes that "there was no contention among all the people in all the land, but there were mighty miracles wrought among the disciples of Jesus". This pattern separation is followed by two more expression in 4 Nephi 1:34, each of which is labeled an *H* expression in the three potential letter patterns. Their associated narrative is that the Nephites "did dwindle in unbelief and wickedness". Hence, from the initial (*H*) letter-set associated with tribute to a Lamanite king, through the (*L*) letter-set dealing with governmental destruction, and then through the two *H* expressions in 4 Nephi 1:34, the different letter patterns are (*HJHKJHKLKH*) in the long pattern, (*HJHJHJLJH*) in the median pattern, and (*HJHJHLH*) in the short pattern.

In both the long and median patterns, the expressions relating to the formation of the church of Christ, the miracles wrought by faith in his name, and the lack of contention among the believers are distinguished from the previous *L* expression dealing with governmental destruction and from the following *H* expressions related to later Nephite generations dwindling in unbelief and wickedness. In contrast, the *H* expressions *from year to year* in the short pattern place the dwindling in unbelief and wickedness in the same structural category with the time of faith, miracles, and lack of contention. Thus, the potential *H* classification of the pattern

separation in the short pattern seems to create a mix of narratives ranging from faithfulness and miracles to unbelief and wickedness.

1.10.8   Narratives associated with the final pattern separation

The final pattern separation occurs with the last mortal-time expression in Fourth Nephi. The expression in 4 Nephi 1:41 is the 15th added-end or *K* expression in the long pattern, the 18th appended or *J* expression in the median pattern, or the 23rd deficient or *H* expression in the short pattern. The associated narrative details the growth in strength of "the more wicked part" of the Nephite people and their persistence in building richly adorned "churches unto themselves". In the long pattern, this (*K*) letter-set seems to contrast the building of exclusive church buildings for the wealthy with the previous (*K*) letter-set about the unification of lands and people through a single church organization based on faith in Christ. In the median pattern, this (*J*) letter-set seems to create the same contrast with the previous (*J*) letter-set. In the short pattern, this *H* expression adds to the mix of contrasting narratives in the previous (*H*) letter-set. The short pattern combines all mortal-time expressions in Fourth Nephi into a single (*H*) letter-set.

The last pattern separation is followed by the remaining three mortal-time expressions in the plates of Mormon, the expressions in Mormon$_2$'s personal book. Each of these expressions is categorized as an of-age or *J* expression in the long and short patterns or as an appended or *J* expression in the median pattern. These expressions describe the ages of Mormon$_2$ when he was visited by Ammaron, then taken by his father into "the land of Zarahemla" which was "covered with buildings", and then visited "of the Lord" but forbidden (he does not explicitly state by whom) to preach. In the long and short patterns, this (*J*) letter-set is categorized differently from the preceding (*K*) letter-set of the long pattern and (*H*) letter-set of the short pattern. However, in the median pattern, these *J* expressions in the Book of Mormon are added to the (*J*) letter-set that ends Fourth Nephi. Thus, from the initial (*H*) letter-set associated with tribute to a Lamanite king, through the (*L*) letter-set dealing with governmental destruction, and then through the final three *J* expressions in Mormon, the three potential letter patterns may be described as follows.

Long pattern: a single letter-group (*HJHKJHKLKHKJ*) or
                 four letter-groups (*H[J]H*)(*KJ*)(*HK[L]KH*)(*KJ*)

Median pattern: a single letter-group (*HJHJHJLJHJ*) or
                 two letter-groups (*H[J]H*)(*JHJ[L]JHJ*)

Short pattern: a single letter-group (*HJHJHLHJ*) or
                 two letter-groups (*H[J]H*)(*JH[L]HJ*)

1.10.9   Proposed placement pattern of mortal-time expressions

The examination of the proposed placement pattern of mortal-time expressions concludes with three placement considerations that appear to be important. First, the proposed structural categories of stated-quantity and referred-quantity expressions are sorted in a consistent manner. Each letter pattern is composed of three structural categories derived by the combination of two of the four analytical types of such expressions. And each pattern appears to have been intended to consist only of balanced and reversible letter-groups. If that consistency is applied to sorting the four analytical types of mortal-time expressions, then the median and short patterns discussed in this Section 1.10 would appear to be the more likely patterns. Both median and short patterns consist just of balanced and reversible letter-groups, and their structural categories are derived

from combining two of the four analytical types. In contrast, the long pattern includes two non-balanced and non-reversible letter-groups, and all four analytical types are treated as structural categories. Thus, consistency in the process of sorting the structural categories of informal expressions suggests that there should be three proposed structural categories of mortal-time expressions, one of which is derived by combining two analytical types, and that the three categories should produce only balanced and reversible letter-groups.

Second, a single, identically defined, explicit-yea or L expression creates a central [L] letter-set in the longer, variously composed, balanced and reversible letter-groups of the three potential letter patterns. The narratives related to this central [L] letter-set describe the disintegration of the Nephite people into tribes and the murder of their last chief judge (apparently, Lachoneus$_2$, the son of Lachoneus$_1$).[174] These narratives contrast with those related to the central [J] letter-set in the shorter, balanced and reversible letter-groups of the three potential letter patterns. There, a popular unification of the Nephite people under a system of locally chosen judges is described, with a first chief judge (Alma$_2$, the son of Alma$_1$) ruling in place of a king. In the same Lehi calendar year when the rule of judges and the Judges era calendar were established, both Alma$_1$ and king Mosiah$_2$ died.

The third placement consideration focuses on the narratives related to the first and last pattern separations. These narratives appear to suggest more consistent categorization if they are assigned to the appended or J structural category in the median letter pattern. In this pattern, Alma 50:24 and 51:1, which deal with "peace" among the Nephites, compose a (J) letter-set. Similarly, 4 Nephi 1:41 and Mormon 1:2, 6, and 15 alternate comments about Nephite buildings and wickedness with reports about Mormon$_2$'s visits with Ammaron and the Lord. These four expressions compose the final appended or (J) letter-set in the median pattern.

In light of these considerations, narratives related to each letter-set in the proposed (H[J]H) letter-group in the long and median letter patterns may be summarized as follows.

> H preserving mortal life through the payment of tribute, even though under duress
>
> [J]   Alma$_1$ and king Mosiah$_2$ die after establishing the church of Christ, promoting the end of monarchy, and instituting the rule of judges among the Nephites
>
> H the gospel of Christ is proclaimed to, but rejected by, the murderous leaders of Ammonihah; some believers escape and others are murdered; a Lamanite army destroys the city and its remaining inhabitants

In addition, narratives associated with letter-sets in the proposed (JHJ[L]JHJ) letter-group in the median letter pattern may be summarized as follows.

> J peace and joy for the Nephites under a strong, defensive military leader; contention is provoked by those who desire a king
>
> H Lamanite youths led away to join the Gaddianton robbers
>
> J Satan leads many Nephites to do great wickedness; Nephites put an end to secret combinations

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[174]   3 Nephi 6:19.

[*L*]   rebellious Nephite judges, lawyers, and high priests form a secret society to establish a king; they murder the last chief judge; Nephites separate into tribes to protect themselves from the elites who have proclaimed a king

J   disciples of Jesus form a church of Christ in all the lands round about; miracles are wrought by the disciples; no contention exists among the believers

H   later generations of Nephites dwindle in unbelief and wickedness

J   the strength of wicked Nephites increases; they build and adorn churches to themselves; Mormon$_2$ is visited by Ammaron, but then taken by his father to the land of Zarahemla, which is covered by buildings; the Lord visits Mormon$_2$ and he endeavors to preach to the Nephites, but he is forbidden to do so

In Table 1.B and the following examinations of chronological structure and symbolism, the median letter pattern is considered the initial basis for the analysis of symbolism and the four letter pattern separations (each *K* to *J*) of that pattern are included. Again, the possibility still exists that the long or short letter pattern may have been intended for the plates of Mormon. Such patterns must be examined further in the analysis of symbolism. A final sorting of the 30 mortal-time expressions in the plates of Mormon cannot be concluded without a close examination of the symbolism suggested for these expressions.

1.11   Conclusion

The plates of Mormon include 363 temporal-expressions, more than 12 times the 29 temporal-expressions in the small plates of Nephi. Apparently due to the lost texts of the plates of Mormon, the existing part of the Book of Mosiah has only 19 temporal-expressions. The Book of Alma, however, has almost four times the number of temporal-expressions in the small plates. The Book of Helaman has more than three times the number and Third Nephi has more than two times the number. Fourth Nephi and Mormon each has a few more expressions than exist in the small plates of Nephi.

Despite the large number of temporal-expressions in the plates of Mormon, certain structural similarities with the small plates of Nephi are readily apparent, such as the use of many of the same analytical types of narrative-links and year-, time-, and number-terms and the creation of alternating placement patterns for such types. When capital letters are used to label the analytical types, alternating letter patterns, letter-sets, letter-groups, central letter-sets, and balanced and non-balanced, reversible and non-reversible letter-groups also appear. These textual facts suggest the complex organization of temporal-expressions in both sets of plates. The structures in these two sets of plates seem to have been thoroughly planned with regard to year-related diction, temporal-expression composition, and expression placement.

1.11.1   Structural categories of year-related expressions

Two interconnected sorting systems have been used in this Part to identify the proposed chronological organization within of the plates of Mormon. The simpler system focuses primarily on the linguistic features of year-related expressions. Three descriptive terms are suggested by the text. Year-terms are nouns and time- and number-terms are adjectives that qualify those nouns. These three descriptive terms were subdivided by their diction and meanings into 15 basic analytical types in the plates of Mormon. In addition, the analysis of year-, time-, and number-terms suggested nine structural categories that appear to have been

used to organize the placement of year-related expressions. These nine proposed categories include: express singular, express plural, and implied singular year-terms; official, altered, and personalized time-terms; and stated ordinal, stated cardinal, and common number-terms.

These three component terms and nine structural categories were introduced in Parts 1 through 4 of Division 1 of this source book. Those that appear in the small plates of Nephi were applied in Division 2 to the 29 temporal-expressions in those plates. The application of the nine structural categories to the 363 temporal-expressions in the extant text of the plates of Mormon is depicted in Table 1.B of this Division 3. The sequential placement of the nine structural categories in these plates may be summarized by letter-sets and letter-groups represented by regular capital letters as follows.

Year-terms: A = express singular; B = express plural; C = implied singular

(ABABABAB) // (ABABABABABABABA)(C)(ABABAB[A]BABABA)(C)(ABABABABABABABA) // (ABABABAB)(ACB)(ABABABAB)(ACACBCB)(ABABABAB) // (ABABABABABABABAB)

Time-terms: D = official; F = altered; G = personalized

(GDG) // (FDGD[F]DGDF) // (DGDG[D]GDGD) // (FDF) // (GDGD[G]DGDG) // (FDG[D]GDF)

Number-terms: K = stated ordinal; L = stated cardinal; M = common

(KLK)(M[L]M)(LKL) // (KMK[L]KMK) // (LKL)(K[M]K)(LKL) // (KL[M]KL) // (KMKMKMKMKMKMKMKMKMKMKMKMKMKMKMKMKMKMKMKM) // (LKM[K]LMK) // (MKL)(K[M]K)(LKM) // (KLK)(MK<u>MK</u>M)(KLK) // (MK[M]KM)(LKLK[L]KLKL)(M[K]M) // (LKL)(MLM)(KLKLK[M]KLKLK)(MKM)(LKL)

1.11.2   Structural categories of temporal-expressions

The more complex sorting system suggested by the temporal-expressions in the plates of Mormon focuses primarily on the meanings of these expressions within their narrative contexts. Narrative-links in the small plates appear to be categorized and placed primarily by their analytical (linguistic) types. However, a narrative-link in the plates of Mormon appears to be categorized not as an element separate from its associated element (a year-related expression), but as one that is unified with its associated element. As thus created, a temporal-expression may be sorted by the meaning it provides to a year-related narrative in addition to the basic analytical types of its diction.

Five descriptive terms for temporal-expressions are suggested by the text. Within-year expressions appear to have been designed to identify a time within a whole Nephite calendar year or within one of two consecutive parts of a calendar year (a commencement or a latter end). The three analytical types of within-year expressions are labeled whole-year, commencement, and latter-end expressions. Year-end expressions appear to have been designed to identify a time when a whole Nephite calendar year had expired or when an interval of two or more of such years had reached an end. The four analytical types of year-end expressions are labeled pass-away, thus-ended, making-in-the-whole, and it-was expressions. The seven analytical types of within-year and year-end expressions are identical to their proposed structural categories. In addition, as a general classification, these temporal-expressions all are labeled "formal" expressions because each expression exhibits four specific textual facts.

The other three descriptive terms for temporal-expressions suggest an organization for the expressions that are labeled "informal" expressions. This label does not mean these expressions are less formulaic or are recorded in a less official way than formal expressions. Rather, it means

that one or more of the four textual facts associated with a formal expression is not present in, or implied by, the text. The three descriptive terms for informal expressions include stated-quantity, referred-quantity, and mortal-time expressions.

Stated-quantity expressions provide specific ordinal or cardinal quantification in their number-terms, but they lack one or more of the four textual facts that define a formal expression. The four analytical types of stated-quantity expressions are labeled ordinal-time-relation and cardinal-time-relation (because of their prepositional narrative-links and separate ordinal or cardinal numbers), and ordinal-year-event and cardinal-years-event (because of their verbal narrative-links and separate ordinal or cardinal numbers). The three proposed structural categories of stated-quantity expressions are subdivided into stated-time-relation expressions (a combined category of expressions using prepositional narrative-links) and two categories identical to their analytical types for expressions using verbal narrative-links either with singular or plural year-terms.

A referred-quantity expression has a referenced number-term that either states a general or unknown quantification or implies a specific numerical quantification to be found in another text. All these expressions lack the stated cardinal or stated ordinal number-term required for a formal expression. The four analytical types of referred-quantity expressions are labeled referred-year-relation and referred-years-relation (because of their prepositional narrative-links and singular or plural year-terms), and referred-year-event and referred-years-event (because of their verbal narrative-links and singular or plural year-terms). In contrast with stated-quantity expressions, the three proposed structural categories of referred-quantity expressions appear to be subdivided into referred-time-event expressions (a combined category for expressions using verbal narrative-links) and two categories identical to their analytical types for expressions using prepositional narrative-link either with singular or plural year-terms.

Mortal-time expressions also lack one or more of the four textual facts that define a formal expression, but their meanings seem particularly focused on the experiences of mortality: birth, childhood, youth, maturity, old age, and death. The four analytical types of mortal-time expressions are labeled non-numbered (because of their absent number-terms), of-age (because their participial narrative-links may be used to describe age), added-end (because of their *and* narrative-links and incomplete temporal meanings), and explicit-yea (because of the adverbial narrative-link that conjoins a year-related expression that is more explicit than the immediately preceding chronological statement). The three proposed structural categories of mortal-time expressions appear to be subdivided into appended expressions (a combined category for expressions with unknown calendrical birth dates or incomplete temporal meanings) and two categories identical to their analytical types for expressions with no number-terms at all or with an adverbial narrative-link that is unique within the plates of Mormon.

These five descriptive terms for formal and informal expressions, and their 16 proposed structural categories, were introduced in Part 6 of Division 1, but they did not appear to be applicable to the temporal-expressions in the small plates of Nephi. The application of the 16 structural categories of this second system to the temporal-expressions in the plates of Mormon also is depicted in Table 1.B of this Division 3. The sequential placement of the 16 structural categories in these plates may be summarized by letter-sets and letter-groups represented by italic capital letters as follows.

Formal within-year: *A* = whole-year; *B* = commencement; *C* = latter-end

(*ABABAB*)(*C*)(*ABAB*[*C*]*BABA*)(*C*)(*BABABA*) // (*BABA*[*C*]*ABAB*) // (*ABABA*[*C*]*ABABA*)

<div align="center">Formal year-end: D = pass-away; E = thus-ended; F = making-in-the-whole; G = it-was</div>

(*FE*) // (*D*[*E*]*D*) // (*G*) // (*DE*[*D*]*ED*) // (*G*) // (*D*[*F*]*D*)

<div align="center">Informal mortal-time: H = non-numbered; J = appended; L = explicit-yea</div>

(*H*[*J*]*H*) // (*JHJ*[*L*]*JHJ*)

Informal referred-quantity: M = referred-year-relation; O = referred-years-event; P = referred-time-event

(*O*[*P*]*O*) // (*MO*[*M*]*OM*) // (*PMPO*[*M*]*OPMP*) // (*OM*[*P*]*MO*) // (*MOM*[*P*]*MOM*)

Informal stated-quantity: Q = stated-time-relation; R = ordinal-year-event; T = cardinal-years-event

(*QT*[*Q*]*TQ*) // (*R*[*Q*]*R*) // (*T*) // (*QR*[*Q*]*RQ*) // (*TQ*[*T*]*QT*) // (*Q*[*R*]*Q*)

1.11.3 The complex use of "reformed Egyptian"

The use of compositional formality and informality, complete temporal-expressions, and many differing temporal meanings to create the 16 structural categories of the complex sorting system apparently reflected in the structure of the plates of Mormon is quite different from the simple linguistic sorting suggested for narrative-links in the small plates of Nephi. Still, the more complicated use of temporal-expressions in the plates of Mormon is consistent with a lengthy Nephite use of "the language of the Egyptians" (as it was called by Nephi$_1$ and king Benjamin) or "the characters which are called among us the reformed Egyptian", as it apparently was known by the time of Mormon$_2$.[175] More than 900 tropical years elapsed between Lehi$_1$'s escape from Jerusalem and the last narratives recorded on the plates of Mormon. Over that extended interval of dedicated record keeping, more complex traditions for recording temporal information seem likely to have developed. Thus, the plates of Mormon could be expected to exhibit a chronological structure that differs in its diction and complexity from that of the small plates of Nephi. Moreover, those structural differences could be expected to influence the chronological symbolism of the plates of Mormon.

1.11.4 Uncertain sorting in the plates of Mormon

Table 1.B of this Division displays the proposed structural categories that seem to have been used to organize the diction and placement of temporal-expressions in the plates of Mormon. Nonetheless, for some of Mormon$_2$'s temporal-expressions, the classifications are still uncertain because a detailed analysis of their chronological symbolism has not yet been discussed. Hence, some expressions in Table 1.B are listed as informal expressions and/or, perhaps less likely, as formal expressions. Uncertainties related to classifying some referred-quantity and mortal-time expressions also have been discussed above. The proposed structural categories are listed in Table 1.B; however, alternative categories for these expressions also appear in Tables 1.C and 1.D of this Division. In the following Parts of this Division, where symbolism in the plates of Mormon is analyzed in detail, reference is made to the analytical types described in Table 1.A of this Division and to the alternative classifications and structural categories listed in Tables 1.B, 1.C, and 1.D. Part 2 of this Division examines the structure and symbolism of temporal-expressions in the Book of Mormon, which is not only the personal record of Mormon$_2$ but the complete major division with the fewest temporal-expressions in the plates of Mormon.

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[175]   1 Nephi 1:2; Mosiah 1:3-7; Mormon 9:32-33.