The Vital Day

Randall P. Spackman

The day is the basic calendric period mentioned in the Book of Mormon. The word *day* (with its combined forms, such as *mid-day, daily* or *to-day*) and the word *days* occur 605 times in the text. In the following examination, I cite each instance where these words are used. Nephite record keepers remembered certain past days,[1] emphasized the probationary nature of the present day[2] and anticipated particular prophesied days,[3] typically within the context of their religion.[4] While Book of Mormon authors also wrote "a 'lineage history' of [their] ancestral line, with a short version of a lineage history of the earlier Jaredites,"[5] many (perhaps most) of the references to *day* and *days* appear in contexts linked to prophecy, religion or both.[6]

The Passage of Time. The word *time* and its plural *times* collectively occur more than 450 times in the Book of Mormon, in phrases such as: this present time, from that time forth, at any time, this time, many times, times of old and times to come.[7] The writers of the Book of Mormon also expressed temporal differences with the words *now* and *then*. *Now* appears more than 1240 times in the text, most often as a type of complex conjunction.[8] However, *now* is sometimes used as a distinctly chronological term.[9] The word *then*, apparently describing a time other than *now*,[10] occurs more than 230 times in the Book of Mormon. The preposition *before* (some 440 occurrences) is used both as a spatial term and as a temporal term.[11] The preposition *after* (more than 500 occurrences) appears to be primarily a temporal term, although it may involve spatial relationships as well.[12]

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[1] E.g., 2 Nephi 3:1, 5; Mosiah 17:4; Alma 13:14, 18; 30:2; 50:23; Helaman 7:7-8; 3 Nephi 26:13.

[2] E.g., 1 Nephi 10:21; 15:31-32; 2 Nephi 2:30; 9:27; Helaman 13:38; Mormon 9:28.

[3] E.g., 1 Nephi 15:13, 18-19; 22:6; 2 Nephi 3:12; Mosiah 15:11; 17:18; Alma 45:13-14; Helaman 13:37; 3 Nephi 1:8; Mormon 8:31-34; Ether 13:4.

[4] I use the term "religion" broadly to refer to such things as sacred doctrines, beliefs, commandments, rites, observances, practices and worship, as well as organizations devoted to such things.

[5] John L. Sorenson, "How Could Joseph Smith Write So Accurately About Ancient American Civilization?" in Donald W. Parry, Daniel C. Peterson and John W. Welch, eds., *Echoes and Evidences of the Book of Mormon* (Provo, Utah: Foundation for Ancient Research and Mormon Studies ["FARMS"], Brigham Young University, 2002), 261-306, at 270.

[6] The overarching messages of the Book of Mormon are religious and prophetic. The book speaks not only of the prophesied Messiah's mortal life and work, but of his pre-mortal and post-mortal (indeed, continuing) engagement with humanity. These matters are beyond the scope of this source book.

[7] E.g., 1 Nephi 3:20; 4:27, 35; 6:1; 10:17, 19; 12:18; 2 Nephi 26:22; Mosiah 1:3-4; 2:12; Alma 10:6; 12:30; 3 Nephi 16:2; 4 Nephi 1:25; Mormon 3:12; 9:27; Ether 12:18; Moroni 7:2-3.

[8] E.g., "And now," 1 Nephi 1:16; Alma 33:12, 17; Ether 8:20; and "Now behold," 1 Nephi 4:3; Alma 33:14; 3 Nephi 7:1, 4.

[9] E.g., 1 Nephi 5:8; 20:7; Alma 30:32; 36:24; 3 Nephi 9:13; Mormon 6:21; Ether 3:16.

[10] E.g., 1 Nephi 1:17; 13:42; Alma 29:10; 32:17; Ether 4:15-16; 13:10-11.

[11] E.g., compare 1 Nephi 1:11; 4:28; Mosiah 12:9; 26:7; Ether 1:42; 13:22, with 1 Nephi 8:11; 11:1; Alma 16:3; 17:18; Ether 3:26; 12:16.

[12] E.g., compare 1 Nephi 1:18; 3:23; Alma 16:20; 17:18, 26; Moroni 8:7; 10:2, with 1 Nephi 4:29; Alma 47:29-30; Ether 14:17.

Day and Days. In addition to general perceptions of time passing from periods that were then/before/times of old, to now/this present time, to then/after/times to come, the Book of Mormon also refers to general blocks of time[13] and to natural time divisions. Two of the more frequently mentioned natural divisions of time are each called a *day*. The day resulting from one revolution of the earth on its axis is composed of periods of sunlight and darkness.[14] This type of day seems to be intended roughly 510 times in the text of the Book of Mormon. In the following discussion, I will sometimes use the phrase *complete day* to refer to this type of day. The other type of day includes only the period of sunlight.[15] This term appears in the text about 60 times. To distinguish this type of day, I will sometimes use the phrase *bright day*. The statistics for these two types of days are not precise because, in some instances, the context is not clear whether a complete day or a bright day is intended.

The words *day* and *days* do appear collectively 570 times in the 1830 text of the Book of Mormon. The singular *day* occurs 360 times in the text and the plural *days* appears 210 times. The word *day* also appears 35 times in combined or modified forms: *to-day* (11 times),[16] *daily* (11 times), *yesterday* (7 times), *mid-day* (twice), *daytime* (twice), *noon-day* and *daylight*.

The Day. The article *the* combines with the noun *day,* in both simple and more complex phrases, 163 times in the text. The simple phrase *the day*, meaning either a complete day or a bright day (as defined by its context), appears 84 times (37 in the Small Plates,[17] 43 in Mormon's writings[18] and 4 in Moroni's writings[19]). These 84 cases may be organized into five general categories, which overlap somewhat as indicated below.

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[13]   E.g., "this period of time," Mosiah 2:28; Alma 9:11; 53:19; "some period of time," Alma 9:17.

[14]   Noah Webster's 1828 dictionary referred to this type of day as "the *natural* day." Noah Webster, LL.D., *American Dictionary of the English Language*, two vols. (New York: S. Converse, 1828), I: [525] ("day") (italics in the original), accessed at www.archive.org/details/americandictiona01websrich. See also Noah Webster, LL.D., *Dictionary of the English Language: Abridged from the American Dictionary* (New York: White, Gallaher, & White, 1831), 113; Samuel Johnson, LL.D, and John Walker, *A Dictionary of the English Language,* 2nd ed. (London: William Pickering, 1828), 181; and *The Compact Edition of the Oxford English Dictionary*, two vols. (Oxford: Oxford University Press, 1971), I: 650. (Both 19th century abridged dictionaries may be accessed through Google Books.)

[15]   "That part of the time of the earth's revolution on its axis, in which its surface is presented to the sun; the part of the twenty four hours when it is light; or the space of time between the rising and setting of the sun; called the *artificial* day." Webster, *American Dictionary of the English Language*, I: [525] (italics in the original). "The time between the rising and setting of the sun…; the interval of light between successive periods of darkness or *night*; in ordinary usage including the lighter part of morning and evening twilight, but, when strictly used, limited to the time when the sun is above the horizon." *The Compact Edition of the Oxford English Dictionary*, I: 650 (italics in the original).

[16]   The hyphenated spelling *to-day* appears all 11 times in the 1830 edition of the Book of Mormon; however, in the 1981 edition this spelling occurs only once in the middle of a line (1 Nephi 10:18) and once split between two lines (Moroni 10:19). See Joseph Smith, Jr., author and proprietor, *The Book of Mormon* (Palmyra, New York: E.B. Grandin, 1830; Independence, Missouri: Herald Heritage Reprint, 1970), 23, 63, 111, 113, 116, 139, 311, 483, 536, 586; or Wilford C. Wood, *Joseph Smith Begins His Work: Book of Mormon 1830 First Edition Reproduced from Uncut Sheets* (Salt Lake City, Utah: Publisher's Press, 1958), 23, 63, 111, 113, 116, 139, 311, 483, 536, 586.

[17]   1 Nephi 14:17; 15:32; 17:43; 18:16; 20:7; 22:15; 2 Nephi 1:10; 6:10; 9:46; 10:7; 12:12-13; 17:17; 20:3; 21:16; 23:6, 9, 13; 25:12, 16; 26:4, 6; 27:8, 11; 28:16, 32; 33:9; Jacob 5:47; 6:2, 4-5, 7; Enos 1:4, 27; Omni 1:9.

[18]   Mosiah 7:29; 12:4; 18:32; 21:14; Alma 9:15; 11:41; 13:21, 27; 17:23; 24:15; 26:5; 31:12; 34:31-33, 35; 41:5; 47:14; 51:33; Helaman 8:25; 9:18; 12:14; 13:20, 33, 36, 38; 15:2, 16; 3 Nephi 1:19; 4:7; 13:34; 23:9;

First, in 28 of the 84 cases, *the day* is linked with some form of the verb *to come* (19 in the Small Plates,[20] 8 in Mormon's writings[21] and 1 in Moroni's writings[22]). These phrases include: the day cometh (9), the day shall come (3), the day that cometh (3), the day soon cometh (2), the day of the Lord of Hosts soon cometh, the day of the Lord shall come, the day of the Lord cometh, the day of the Lord … shall come, the day that the word of the Lord came, the day will come, the day should come, the day must surely come, the day that they did come, the day of his coming and the day that he came.

Second, in 29 instances (including 5 also associated with the verb *to come*), *the day* is further identified by a prepositional phrase (9 in the Small Plates,[23] 19 in Mormon's writings[24] and 1 in Moroni's writings[25]): the day of judgment (4), the day of the Lord (4), the day of your repentance (3), the day of your salvation (2), the day of the Lord of Hosts, the day of this life, the day for men to perform their labors, the day of probation, the day of my wisdom, the day of his fierce anger, the day of the wickedness and abominations of the people, the day of their transgression, the day of salvation, the day of visitation, the day of your visitation, the day of the burial, the day of their transfiguration, the day of his coming, the day of grace and the day of miracles.

Third, in another 12 instances, *the day* appears in the complex phrase *all the day long* (6 in the Small Plates,[26] 5 in Mormon's writings[27] and 1 in Moroni's writings[28]). In 9 of these texts, *all the day long* appears to mean continuously or consistently for some undefined period: Mormon praying to God; the Lord's hand stretched out to people; and people nourished by the good word of God, praising God, howling because of afflictions and laboring for the Lord. However, in 3 cases (Enos crying to God, the wicked desiring to do evil and the Jaredites giving thanks and praise to God), the phrase *all the day long* occurs with an associated night. These 3 cases indicate that *all the day long* could refer (actually or symbolically, and perhaps most often) just to the bright day.

Fourth, in another 19 instances (6 of which also occur with some form of the verb *to come*), *the day* is modified by an immediately following adverbial or adjectival clause beginning with *when*

24:2; 25:1, 3; 28:17; Mormon 2:15; 3:12; 6:21; 7:10; Moroni 7:35. For the text now identified as Alma 47:14, the "original manuscript clearly reads *the day*." This reading also appears in the printer's manuscript and in the 1830 edition of the Book of Mormon. In the1879 edition of the Book of Mormon, the article *the* was dropped, so that the phrase read as *the dawn of day* and this reading has continued through the 1981 edition. Royal Skousen, *Analysis of Textual Variants of the Book of Mormon, Part Four* (Provo, Utah: FARMS, 2007), 2579; See also Smith, *The Book of Mormon* (1830), 355.

[19]   Mormon 9:2; Ether 4:6; 6:9; Moroni 10:24.

[20]   1 Nephi 14:17; 15:32; 17:43; 22:15; 2 Nephi 1:10; 6:10; 10:7; 12:12-13; 21:16; 23:6, 9; 25:12, 16; 26:4, 6; 27:11; 28:16.

[21]   Alma 11:41; Helaman 13:20, 36; 3 Nephi 4:7; 24:2; 25:1; Mormon 6:21.

[22]   Moroni 10:24.

[23]   2 Nephi 9:46; 12:12-13; 20:3; 23:6, 9, 13; 27:8; 33:9.

[24]   Mosiah 7:29; Alma 9:15; 13:21, 27; 31:12; 34:31-33, 35; Helaman 8:25; 9:18; 13:38; 15:16; 3 Nephi 24:2; 28:17; Mormon 2:15; 7:10; Moroni 7:35.

[25]   Mormon 9:2.

[26]   1 Nephi 18:16; 2 Nephi 28:32; Jacob 5:47; 6:4, 7; Enos 1:4.

[27]   Mosiah 12:4; 21:14; Alma 26:5; 41:5; Mormon 3:12.

[28]   Ether 6:9.

or *that (when,* twice and only in the Small Plates;[29] *that,* 6 in the Small Plates,[30] 10 in Mormon's writings[31] and 1 in Moroni's writings[32]): the day when thou heardest them not, the day when my mortal shall put on immortality, the day that cometh shall burn them up (2), the day that Ephraim departed from Judah, the day that he came up, the day that cometh shall consume them, the day that he shall set his hand, the day that he delivered them, the day that they were assembling, the day that we shall be brought, the day that he gave us our riches, the day that the word of the Lord came, the day that they shall give suck, the day that the Lord should be born, the day that they did come, the day that the Father should glorify his name, the day that I shall do this and the day that they shall repent.

Fifth, the last 7 remaining references to *the day* (2 in the Small Plates[33] and 5 in Mormon's writings[34]) only use the term as a prepositional or verbal object: of the day (3), is the day (2), until the day and lengthen out the day.

In addition to the 84 phrases reviewed above, the words *the* and *day* also occur together in 79 more complex phrases in which the two words are separated by another modifying word or phrase (15 in the Small Plates,[35] 59 in Mormon's writings[36] and 5 in Moroni's writings[37]). Most (50) of the 79 cases use the phrase *the last day,* which refers to "the day that we shall be brought to stand before him to be judged" (Alma 24:15), "raised from the dead" (Alma 22:18), "cast off" (Alma 22:15) or "saved" and "lifted up" (Alma 22:18; 36:3).[38] In addition, the Book of Mormon includes the phrases: the sabbath day (4), the great and last day (3), the judgment day (3), the great and judgment day, the great and dreadful day, the great and coming day, the last and judgment day, the latter day, the present day, the same day and the very day.[39] In 11 more cases, the more

[29] 1 Nephi 20:7; Enos 1:27.

[30] 2 Nephi 17:17; 21:16; 26:4, 6; Jacob 6:2; Omni 1:9.

[31] Mosiah 18:32; Alma 24:15; Helaman 13:33, 36; 15:2; 3 Nephi 1:19; 4:7; 23:9; 25:1, 3.

[32] Ether 4:6.

[33] Jacob 6:2, 5.

[34] Alma 17:23; 47:14; 51:33; Helaman 12:14; 3 Nephi 13:34. See footnote 18 above regarding the inclusion of Alma 47:14 in this group of phrases.

[35] 1 Nephi 13:37; 16:2; 18:14; 22:31; 2 Nephi 2:26; 9:22, 33, 44; 17:20; 25:18; 33:11, 14; Jacob 1:19; 3:10; Jarom 1:5.

[36] Words of Mormon 1:11; Mosiah 3:10, 24; 13:16, 18-19; 17:10; 18:23; 23:22; 26:28; 27:31; Alma 1:4; 7:21; 10:6; 13:29; 14:11, 23; 16:1; 22:6, 15, 18; 24:15-16; 26:6-7; 30:60; 33:22; 34:39; 36:3, 28-29; 37:37; 38:5, 15; 39:8; 41:3; 42:27; 49:1; 56:1, 42; Helaman 7:20; 3 Nephi 8:5; 15:1; 16:7; 25:5; 26:4; 27:5-6, 20, 22; 28:31, 34, 39-40; Mormon 2:19; 7:7; Moroni 7:35, 47. In Helaman 12:25, "the 1905 LDS edition replaced the demonstrative determiner *that* with the definite article *the.*" This change, which may have originally been accidental, continued through the 1981 edition. Royal Skousen, *Analysis of Textual Variants of the Book of Mormon, Part Five* (Provo, Utah: FARMS, 2008), 3074-75. In this analysis, the change is assumed not to have occurred.

[37] Mormon 8:31; Ether 4:10, 19; 5:4, 6.

[38] 1 Nephi 13:37; 16:2; 22:31; 2 Nephi 9:33, 44; 25:18; 33:11, 14; Jacob 1:19; 3:10; Mosiah 17:10; 23:22; 26:28; 27:31; Alma 1:4; 7:21; 13:29; 14:11; 22:6, 15, 18; 24:15-16; 26:6-7; 30:60; 34:39; 36:3, 28; 37:37; 38:5, 15; 39:8; 41:3; 42:27; 3 Nephi 15:1; 27:5-6, 20, 22; 28:34, 39; Mormon 2:19; 8:31; Ether 4:10, 19; 5:4, 6; Moroni 7:35, 47.

[39] 2 Nephi 2:26; 9:22; 17:20; Jarom 1:5; Words of Mormon 1:11; Mosiah 3:24; 13:16, 19; 18:23; Alma 33:22; 36:29; Helaman 7:20; 3 Nephi 16:7; 25:5; 26:4; 28:31, 40; Mormon 7:7. See footnote 36 above regarding the exclusion of Helaman 12:25 from this group of phrases.

complex phrases refer to days arranged by ordinal numbers: the fourth day (3), the third day (2), the fifth day (2), the second day, the seventh day, the tenth day and the twelfth day.[40]

That Day. Phrases using the pronoun *that* followed by the word *day* occur 97 times in the Book of Mormon. The most often used form is the simple phrase *that day*, which appears 86 times (43 in the Small Plates,[41] 36 in Mormon's writings[42] and 7 in Moroni's writings[43]). Also, the words *that* and *day* occur together in 11 more complex phrases: that great day (5), that great and last day (3), that glorious day, that judgment day and that great and dreadful day.[44]

The phrase *that day* apparently means a particular time or day that is some temporal distance away, either in the past or future as indicated by the context. For example, with respect to a specific past bright day, Mormon wrote, "they did not come to battle in that day" (Alma 62:19; verse 20 refers to the following night). With respect to a future day, Mormon recorded the prophecy of Samuel the Lamanite to unrepentant Nephites at Zarahemla, "Yea, in that day ye shall say: O that we had remembered the Lord our God" (Helaman 13:33). As illustrated by these two examples, a noun phrase using *that* and *day* is almost always the object of a prepositional or adverbial phrase beginning with *in, at, all, when, to, from, for, before, on* or *until*. Perhaps because *that day* is so often the object of a prepositional phrase indicating a future day, only 7 instances occur where some form of the verb *to come* is directly associated with the phrase: that day cometh (2 in the Small Plates[45]), that great day cometh (1 in Mormon's writings[46]), that day shall come (2 in the Small Plates[47] and 1 in Mormon's writings[48]) and that great day shall come (1 in the Small Plates[49]).

In 23 instances, phrases using *that* and *day* are modified by an immediately following adverbial or adjectival clause beginning with *when* or *that* (*when*, 4 in the Small Plates,[50] 4 in Mormon's writings[51] and 4 in Moroni's writings;[52] *that*, 9 in the Small Plates,[53] 1 in Mormon's

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40   1 Nephi 18:14; Mosiah 3:10; 13:18; Alma 10:6; 14:23; 16:1; 49:1; 56:1, 42; 3 Nephi 8:5.

41   1 Nephi 2:23; 13:34, 37; 14:1, 17; 15:14-15; 19:11, 15; 2 Nephi 3:13; 6:14; 12:11, 17, 20; 13:7, 18; 14:1-2; 15:30; 17:18, 21, 23; 20:20, 27, 32; 21:10-11; 22:1, 4; 24:3-4; 25:8, 16; 26:3; 27:2, 12, 29; 28:3, 16, 20; 29:1; 30:18.

42   Mosiah 15:11; 17:18; Alma 2:19; 4:14; 5:16-17, 19, 21; 24:26; 45:12; 52:1; 56:40; 62:19; Helaman 13:20, 32-33; 14:20; 3 Nephi 1:8, 12; 14:22; 16:10; 20:20, 39; 21:8-9, 14, 20, 26; 24:17; 27:16, 32; 28:40; 29:4, 7.

43   Mormon 8:33-34; Ether 4:7; 15:15, 17, 20, 24.

44   2 Nephi 9:46; 33:12-13 in the Small Plates; Alma 20:9; 45:13-14; Helaman 12:25; 3 Nephi 28:32 in Mormon's writings; Mormon 9:2, 6 in Moroni's writings. See footnote 36 above regarding the inclusion of Helaman 12:25 in this group of phrases.

45   1 Nephi 19:15; 2 Nephi 6:14.

46   Alma 45:13.

47   2 Nephi 25:16; 27:2.

48   3 Nephi 21:8.

49   2 Nephi 33:13.

50   2 Nephi 3:13; 9:46; 27:12; 29:1.

51   Alma 20:9; 3 Nephi 16:10; 24:17; 27:16.

52   Mormon 8:33-34; 9:2.

53   1 Nephi 2:23; 14:1; 2 Nephi 17:18; 20:27; 21:11; 24:3-4; 28:3, 16.

writings[54] and 1 in Moroni's writings[55]): that day when my work shall commence, that glorious day when justice shall be administered unto the righteous, that day when the book shall be delivered, that day when I shall proceed to do a marvelous work, that great day when I made a feast, that day when the Gentiles shall sin against my gospel, that day when I make up my jewels, that day when I shall stand to judge the world, that day when all these things must be fulfilled, that day when these things shall come forth, that great day when the earth shall be rolled together, that great day when ye shall be brought to stand before the Lamb of God, that day that they shall rebel against me, that day that he shall manifest himself unto them, that day that the Lord shall hiss, that day that his burden shall be taken away, that day that the Lord shall set his hand, that day that the Lord shall give thee rest, that day that thou shalt take up this proverb, that day that the churches which are built up, that day that they are fully ripe in iniquity and that day that he shall suffer death.

The more complex phrase *all that day* appears in contexts that indicate the bright day (3 in Mormon's writings[56] and 3 in Moroni's writings[57]): they fought all that day (2), the Nephites did pursue the Amlicites all that day, we did flee all that day into the wilderness, he cried mightily unto the Lord all that day, and they contended in their might with their swords and with their shields, all that day. In each context, the word *dark* or *night* also appears.

This Day. The simple phrase *this day* occurs 18 times in the text, apparently meaning the current day (5 in the Small Plates[58] and 13 in Mormon's writings;[59]) e.g., they are at this day about to be destroyed, for this day he is not a God of miracles, I come up into the temple this day, but I this day am weighed down, filthy this day before God, down to this day, beyond this day, this day he hath spiritually begotten you, I am very thankful before God this day, after this day of life and choose ye this day. In addition, the more complex phrase *this great and terrible day*, referring to the initial day of immense devastation that accompanied the Messiah's crucifixion, occurs twice in Mormon's quotation of words uttered on that day by those who experienced the destruction.[60]

Like the phrases *this day* and *the present day*, the combined word *to-day* also appears to mean the current day described in the associated text. *To-day* occurs 6 times in the Small Plates,[61] twice in Mormon's writings[62] and 3 times in Moroni's writings.[63] Seven of these 11 instances (4 in the Small Plates, 1 in Mormon's writings and 2 in Moroni's writings) also involve the combined word *yesterday*, in the complex phrase *yesterday, to-day, and forever*, which refers to God's eternal consistency.[64] Other combined words include: *noon-day* (1 in the Small Plates[65]),

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[54] Helaman 14:20. In Alma 5:21, the word *that* which follows *that day* modifies the verb *will know* rather than modifying the phrase *that day*.

[55] Ether 4:7.

[56] Alma 2:19; 56:40; 3 Nephi 1:12.

[57] Ether 15:15, 20, 24.

[58] 1 Nephi 17:43; 2 Nephi 28:6; Jacob 2:2-3; 3:3.

[59] Words of Mormon 1:4; Mosiah 2:9, 14-15, 30; 5:7; 7:12, 21; Alma 7:15; 25:9; 30:8; 34:33.

[60] 3 Nephi 8:24-25.

[61] 1 Nephi 10:18; 2 Nephi 2:4; 27:23; 28:5; 29:9; Jacob 6:6.

[62] Alma 31:17; 3 Nephi 13:30.

[63] Mormon 9:9; Moroni 10:7, 19.

[64] Moroni 10:7 includes a similar phrase referring to God's work: *today and tomorrow, and forever*.

[65] 1 Nephi 1:9.

mid-day (2 in Mormon's writings[66]), *daytime* (1 in the Small Plates[67] and 1 in Mormon's writings[68]), and *daylight* (1 in Mormon's writings[69]).

    Sundry Uses of Day. The word *day* appears 13 times in the phrase *by day* (6 in the Small Plates,[70] 5 in Mormon's writings[71] and 2 in Moroni's writings[72]). The phrase *by day* usually refers to the bright day because the phrase *in the nighttime* (once) or *by night* (10 times) also may appear in context.[73] In Alma 37:40, the complete phrase is *day by day*, which appears to mean on each successive day or daily. The adverb *daily* occurs 11 times in Mormon's writings.[74]

    Another complex phrase using 2 iterations of the word *day* is *from day to day*, which occurs 10 times in the text (1 in the Small Plates[75] and 9 in Mormon's writings[76]), apparently meaning continuously or without interruption. The phrase *day and night* appears twice in Mormon's writings with reference to a complete day;[77] whereas, the phrase *all day* occurs once in his writings, apparently referring to a bright day.[78]

    In 8 more cases, the word *day* occurs with an immediately preceding personal pronoun. *Our day* and *her day* each occur once in the Small Plates;[79] *my day* appears twice in Mormon's writings;[80] and *his day* occurs 4 times, once in the Small Plates, twice in Mormon's writings and once in Moroni's writings.[81]

    The phrase *which day* begins an adjectival clause modifying the phrase *one day,* each of which appears in the same verse in Mormon's writings.[82] This phrase *one day,* with the probable

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[66]   Alma 34:21; 3 Nephi 1:19.

[67]   2 Nephi 14:6.

[68]   Mosiah 18:5.

[69]   Moroni 7:15.

[70]   1 Nephi 17:30; 2 Nephi 4:23-24; 9:52; 14:5; 33:3.

[71]   Alma 37:40; 56:16, 22; 3 Nephi 4:21-22.

[72]   Ether 13:13; 14:23.

[73]   1 Nephi 17:30; 2 Nephi 4:23; 9:52; 14:5; 33:3; Alma 56:16, 22; 3 Nephi 4:21-22; Ether 13:13; 14:23.

[74]   Mosiah 4:11; Alma 21:23; 31:10; 34:38; 50:12; 56:29; 61:6; Helaman 11:23, 25; 15:6; 3 Nephi 7:18.

[75]   2 Nephi 28:32.

[76]   Mosiah 2:21; 4:24, 26; 13:30; 21:10; Alma 58:5, 40; 59:7; Helaman 3:36.

[77]   3 Nephi 3:14; 5:3.

[78]   Mosiah 24:20.

[79]   2 Nephi 3:5; 23:22.

[80]   Alma 13:25; 3 Nephi 5:16.

[81]   2 Nephi 25:13; Helaman 8:16, 22; Ether 9:22. The phrase *his day* in Helaman 8:16, which appears in the printer's manuscript and 1830 edition, was changed in the 1837 edition (perhaps accidentally) to *his days* and the change has been continued through the 1981 edition. The original manuscript for Helaman 8:16 is no longer extant and the scribes who prepared the printer's manuscript erroneously transcribed *days* as *day* on at least seven occasions; so, it is possible that the original manuscript referred to *his days*. The other three verses referring to *his day* all relate to the mortal lifetime of the Messiah. Skousen, *Analysis of Textual Variants of the Book of Mormon, Part Five*, 3017-19.

[82]   Alma 31:12.

meaning of all or part of a single (bright or complete) day, also occurs 11 more times in the text (2 in the Small Plates[83] and 9 in Mormon's writings[84]). In addition, the term *one day* may also mean the time of an indefinite future or past day. This meaning occurs once in the Small Plates[85] and once in Mormon's writings.[86]

The phrase *a day,* which often could be substituted for *one day* and vice versa, occurs 12 times (1 in the Small Plates,[87] 4 in Mormon's writings[88] and 7 in Moroni's writings[89]). The possessive genitive phrase *a day's journey* occurs once in Mormon's writings.[90] The complex phrase *a sorrowful day* also appears once in Mormon's writings.[91]

The phrase *some future day* occurs once in the Small Plates and once in Moroni's writings,[92] while the simpler and apparently synonymous phrase *some day* appears once in Mormon's writings.[93] The *day* list is completed with two iterations of the phrase *every day* (1 in the Small Plates[94] and 1 in Mormon's writings[95]) and the singular clause *it was day* in Mormon's writings.[96]

The Days. As with the singular *day*, the plural *days* is widely employed in the Book of Mormon. Phrases using the article *the* with the noun *days* occur 64 times in the text. The simple phrase *the days* accounts for 53 of these instances (15 in the Small Plates,[97] 24 in Mormon's writings[98] and 14 in Moroni's writings[99]). In 49 of the 53 instances (12 in the Small Plates,[100] 23 in Mormon's writings[101] and 14 in Moroni's writings[102]), the word *days* is followed by a phrase that

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[83]   2 Nephi 19:14; 20:17.

[84]   Mosiah 9:18; 18:25; 20:2; Alma 9:4; 16:10; 40:8; Helaman 14:4; 3 Nephi 1:8.

[85]   Jacob 3:6.

[86]   Alma 34:41.

[87]   1 Nephi 21:8.

[88]   Alma 11:3; 22:32; Helaman 14:4; 3 Nephi 1:9.

[89]   Mormon 8:26-29, 31-32.

[90]   Helaman 4:7.

[91]   Alma 28:6.

[92]   Enos 1:13; Moroni 1:4.

[93]   Words of Mormon 1:2.

[94]   2 Nephi 8:13.

[95]   Mosiah 18:23.

[96]   Helaman 14:3.

[97]   1 Nephi 10:21; 15:31; 22:6; 2 Nephi 2:1, 21; 3:1; 9:27; 17:1; 25:7; 26:14; 27:1; Jacob 1:7; Omni 1:20, 23-24.

[98]   Words of Mormon 1:10; Mosiah 29:47; Alma 10:22; 13:14; 30:2; 40:18; 50:23; 51:37; Helaman 1:21; 7:7; 8:16, 18-19;13:25, 31-32, 38; 15:3; 16:21; 3 Nephi 2:5; 6:19; 24:4, 7.

[99]   Mormon 9:28; Ether 1:4; 7:27; 8:4; 10:19, 33; 11:1, 7, 12, 20; 12:1-2;13:4. The modern addition, *the days of king Mosiah*, which appears in the 1981 heading to the Book of Ether, is not included in the statistics.

[100]   1 Nephi 10:21; 15:31; 2 Nephi 2:1, 21; 3:1; 9:27; 17:1; 27:1; Jacob 1:7; Omni 1:20, 23-24.

[101]   Words of Mormon 1:10; Mosiah 29:47; Alma 10:22; 13:14; 30:2; 40:18; 50:23; 51:37; Helaman 1:21; 8:16, 18-19;13:25, 31-32, 38; 15:3; 16:21; 3 Nephi 2:5; 6:19; 24:4, 7.

begins with the preposition *of*; hence, the text refers to *the days of:* Abraham (3); Mosiah (3); Adam (2); Com (2); Coriantumr (2); king Benjamin (2); your probation (2); your poverty (2); old; probation; his probation; my tribulation; my greatest sorrow; our lives; your lives; temptation; their iniquities; fasting, and mourning, and prayer; the children of men; your fathers; our fathers of old; the Gentiles; the reign of Omer; Ahaz; Alma; Amalickiah; Christ; Coriantor; Ethem; Ether; Lachoneus; Lib; Melchizedek; Moroni; Nephi; Noah; Pacumeni; Shiblom; and Shule. The words *the* and *days* also occur with a separating adjective 11 times (all in the Small Plates[103]) in the phrases: the last days (5), the latter days (5) and the ancient days.

     Personal Days. Phrases in which the word *days* is modified by a personal pronoun also occur 63 times in the Book of Mormon text (14 in the Small Plates,[104] 27 in Mormon's writings[105] and 22 in Moroni's writings[106]). Thirty-four times, Book of Mormon writers used the phrase *his days*, apparently meaning the lifetime of a male individual other than the writer. This phrase appears twice in the Small Plates,[107] 10 times in Mormon's writings[108] and 22 times in Moroni's writings.[109] Fourteen times, the writers of the Book of Mormon used the phrase *my days* to refer to their own lifetimes. This phrase occurs 7 times in the Small Plates[110] and 7 times in Mormon's writings.[111] The phrase *our days* appears 3 times (1 in the Small Plates[112] and 2 in Mormon's writings[113]) referring to an unspecified period of time experienced by a group to which a writer or speaker belonged. The phrase *their days* occurs 6 times (1 in the Small Plates[114] and 5 in Mormon's writings[115]). The phrase *your days*, apparently meaning the lifetimes of the wicked at Ammonihah and Zarahemla, to whom the speaker directed his warnings, also shows up twice in Mormon's writings.[116] A similar phrase, *thy days*, appears 3 times in the Small Plates[117] and once in Mormon's writings.[118]

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102   Mormon 9:28; Ether 1:4; 7:27; 8:4; 10:19, 33; 11:1, 7, 12, 20; 12:1-2;13:4.

103   1 Nephi 15:13, 18-19; 2 Nephi 2:30; 3:5, 12; 8:9; 12:2; 25:8; 26:14; 27:1.

104   1 Nephi 1:1, 4, 17; 15:32; 17:55; 2 Nephi 2:3; 4:11; Jacob 1:10; 7:26; Enos 1:24, 26; Omni 1:2.

105   Mosiah 1:1; 2:12, 16, 19; 5:5; 13:20; 14:10; 29:11; Alma 9:18; 13:18; 24:18; 41:6; 42:28; 50:39; 62:43; Helaman 5:4; 7:7-9, 24; 13:25, 38; 15:4, 10-11; Mormon 2:19.

106   Ether 7:1, 27; 8:4; 9:21, 23; 10:14, 17, 30-31; 11:3, 9-11, 14, 18-19, 23.

107   1 Nephi 1:4; Jacob 1:10.

108   Mosiah 1:1; 2:19; 14:10; Alma 13:18; 41:6; 42:28; 50:39; 62:43; Helaman 5:4. See footnote 81 above regarding the possibility that Helaman 8:16 should be included in this group of phrases.

109   Ether 7:1, 27; 8:4; 9:21, 23; 10:14, 17, 30-31; 11:3, 9-11, 14, 18-19, 23.

110   1 Nephi 1:1, 17; Enos 1:24, 26; Omni 1:2.

111   Mosiah 2:12, 16; 29:11; Helaman 7:7-9; Mormon 2:19.

112   Jacob 7:26.

113   Mosiah 5:5; Helaman 13:25.

114   1 Nephi 15:32.

115   Alma 24:18; Helaman 7:24; 15:4, 10-11.

116   Alma 9:18; Helaman 13:38.

117   1 Nephi 17:55; 2 Nephi 2:3; 4:11.

118   Mosiah 13:20.

Numbered Days. The 14 instances in which the word *day* was modified by the word *one* have been cited above. The following discussion lists the 36 additional instances where the plural word *days* has been modified by a number larger than one. Once the steady passage of *time* becomes linked with numerical concepts, then multiple *days* may be identified through a counting process. This linking is indicated by the following numbered days.

The phrase *two days*, likely meaning all or part of two complete days, appears twice in Mormon's writings.[119] Five more times in Mormon's writings, the phrase *two days* appears to mean just bright days because *nights* or *night* also are mentioned.[120] The phrases *three days* and *three days'*, probably referring to all or part of the first and third complete days and all of the second complete day, show up 5 times in the Small Plates,[121] 10 times in Mormon's writings[122] and twice in Moroni's writings.[123] In 3 more instances in Mormon's writings,[124] the phrase *three days* appears in a context that refers only to bright days (because the phrase *three nights* also is present).

The phrase *four days* appears twice in the Small Plates,[125] evidently meaning all or part of the first and fourth complete days and all of the second and third complete days. Similarly, the phrase *six days* occurs twice in Mormon's writings,[126] apparently meaning all or part of the first and sixth complete days and all of the second through fifth complete days. The phrase *eight days'* occurs once in Mormon's writings,[127] probably meaning all or part of the first and eighth complete days and all of the second through seventh complete days. The phrase *twelve days*, apparently meaning all or part of the first and twelfth complete days and all of the second through eleventh complete days, also shows up once in Mormon's writings.[128]

The phrase *forty days*, probably meaning all or part of the first and fortieth complete days and all of the second through thirty-ninth complete days, occurs twice in Mormon's writings.[129] The phrase *three hundred and forty and four days* appears once in Moroni's writings,[130] likely meaning all or part of the first and 344th complete days and all of the second through 343rd complete days.

Certain days, counted within the context of a single week or month, also appear in Mormon's writings.[131] These instances have been cited above in connection with the phrase *the day*, but they are also mentioned here because they make it clear that days could be counted within some sort of a weekly or monthly context: the second day, the third day, the fourth day, the

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[119]   Mosiah 7:8; 22:16.

[120]   Mosiah 27:23; Alma 18:43; 19:1, 5; Helaman 14:4.

[121]   1 Nephi 1 Heading; 1 Nephi 2:6; 18:13; 19:10; 2 Nephi 25:13.

[122]   Mosiah 17:6; Alma 8:6; 14:18; 17:26; Helaman 14:20, 27; 3 Nephi 8:3, 23; 10:9; 26:13.

[123]   Ether 13:28; 14:26.

[124]   Alma 36:10, 16; 38:8.

[125]   1 Nephi 16:13; 18:15.

[126]   Mosiah 13:17, 19.

[127]   Mosiah 23:3.

[128]   Mosiah 24:25.

[129]   Mosiah 7:4-5.

[130]   Ether 6:11.

[131]   Mosiah 13:18; Alma 10:6; 14:23; 16:1; 49:1; 56:1, 42; 3 Nephi 8:5.

fifth day, the seventh day, the tenth day and the twelfth day. In addition, the phrases *the third day* (once in Mormon's writings[132]) and *the fourth day* (once in the Small Plates[133]) are apparently unconnected to weekly or monthly day-counts, but still indicate the counting of days with respect to the described events.

Estimated Days. In 40 cases, the number of days seems to be estimated, rather than counted. The phrase *a few more days*, probably referring to a small number of days, appears once in the Small Plates.[134] The phrase *the space of many days*, most likely meaning a time period made up of numerous days, occurs 10 times in the Small Plates[135] and once in Mormon's writings.[136] The simple phrase *many days*, also apparently meaning a time period made up of numerous days, appears only once in the Small Plates,[137] but 19 times in Mormon's writings[138] and 3 times in Moroni's writings.[139] In one of these instances (Mosiah 9:4), the phrase occurs in the possessive genitive case, with reference to *many days' wandering*. The phrase *not many days*, apparently estimating just a few days, appears once in the Small Plates[140] and 4 times in Mormon's writings.[141] However, in Alma 9:26, the phrase *not many days* was used by Alma as an understatement referring to the nearness of the prophesied appearance of the risen Lord to the Nephites (which occurred more than 110 years after Alma was speaking).

Sundry Uses of Days. The phrase *them days* (as rendered in the printer's manuscript and 1830 edition of the Book of Mormon) appears twice in Mormon's writings as a plural form of *that day*. This non-standard phrase has since been emended to *those days*.[142] The phrase *whose days* occurs once in Mormon's writings, where it refers to the time of the Lamanites,[143] and once in Moroni's writings, where it refers to the lifetime of the Jaredite king Orihah.[144] Finally, the word *days* occurs in three phrases that appear to be either quoted from the Hebrew scriptures (days that have not come[145]) or paraphrased in relation to the Messiah and his priesthood (without beginning of days).[146]

The Calendric Day. The tasks of identifying the limits of each day and counting multiple days might appear to be obvious. Today, a 24-hour day that begins in the middle of the night

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[132]   Mosiah 3:10.

[133]   1 Nephi 18:14.

[134]   2 Nephi 1:14.

[135]   1 Nephi 16:15, 17, 33; 17:7, 52; 18:9, 23; 2 Nephi 5:7; Jacob 7:15.

[136]   Mosiah 8:8.

[137]   Jacob 5:6.

[138]   Mosiah 7:4; 9:4; 17:4; 18:7; 21:2; 22:13; 23:30; 28:5; Alma 5:46; 8:26-27; 10:7; 14:22-23; 16:11; 17:9; 20:30; Helaman 5:22; 13:2.

[139]   Ether 9:3, 15; 10:17.

[140]   2 Nephi 4:13.

[141]   Mosiah 21:26; Alma 3:20; 9:26; 57:12.

[142]   Helaman 7:8; 13:37. Skousen, *Analysis of Textual Variants of the Book of Mormon, Part Five*, 2992-93.

[143]   Alma 26:24.

[144]   Ether 7:1.

[145]   2 Nephi 17:17; compare Isaiah 7:17.

[146]   Alma 13:7, 9; compare Hebrews 7:3.

might seem to be one of nature's basic periods. However, to understand Nephite calendar keeping, it is vital to question when each new day began. Was it a natural and observable time, such as the rising of the sun or its setting, mid-day or mid-night, or was there some other culturally defined signal? The Book of Mormon contains dozens of references to how the Nephites began and measured each calendric day and these references must be examined.

More problematic than the issue of when the day began is the issue of how the Nephites counted their days. Joseph Smith understood a specific type of counting sequence, with integers and ordinal numbers named in English. He understood an arithmetic grouping system that was based on the number ten (a decimal or base-10 system). The principle of uncertain cultural understanding suggests that Joseph's cultural screen might have affected his translation of the Nephite text. If the Nephite grouping system was not decimal-based, then the Nephite system for counting and grouping numbers might not have been at all similar to the system Joseph relied on.

Then there are broader cultural issues. The Book of Mormon covers a wide historical period associated with Lehi and his descendants (more than 1000 "years" of one sort or another) and an extensive geographic scope (the land of Jerusalem, the Arabian Peninsula, the ocean journey to America and several closely-related settings within the American continent). The Book of Ether covers another lengthy historical period and far-reaching geographic scope. Within these two lineage histories, the cultures are not described as being unified. Lamanites battle Nephites. Jaredites battle each other. Righteous Nephites escape into a land populated by, and come to rule over, the people of Zarahemla. There are "holy" and "false" prophets in the land of Zarahemla. Did all of these competing groups use the same calendar?

The existence of competing cultures and groups suggests that the calendric features associated with any day or period of days described in the text of the Book of Mormon must be thoroughly considered. I cannot merely speculate that there were unified practices for calendar keeping and a single calendar. I cannot speculate that the various Book of Mormon cultures maintained the same calendar as that used in Joseph Smith's day. Thus, as with the foregoing introduction to the meanings and uses of the words *day* and *days* within the Book of Mormon, my next purpose is to be thorough in setting forth descriptions of the day as they might have affected calendar keeping. To understand the bright day more fully, I will begin with its contrast, the night.

The Night. The nouns *night* and *nights*, and the combined noun *night-time*,[147] collectively occur 93 times in the Book of Mormon.[148] Each word refers to a time of darkness[149] that is part of

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[147]   The hyphenated spelling *night-time* appears twice in the 1830 edition of the Book of Mormon; however, in the other seven instances, the words are separated by a space: *night time*. Smith, *The Book of Mormon* (1830), 70, 206, 355, 380, 392, 403, 462. In the 1981 edition of the Book of Mormon, the hyphenated spelling occurs in all nine instances: 2 Nephi 4:23, where it is split at the end of a line; and Mosiah 24:18; Alma 47:13; 55:22; 58:27; 62:35; 3 Nephi 4:24-25.

[148]   1 Nephi 4:5, 22; 16:9; 17:30; 2 Nephi 4:23; 9:52; 10:3; 14:5; 15:11; 27:3; 33:3; Enos 1:4; Mosiah 9:18; 21:21; 22:6, 11, 15; 24:18; 27:23; Alma 2:20; 18:43; 19:1, 5; 34:33; 36:10, 16; 37:37; 38:8; 41:5, 7; 47:10, 13; 51:33; 52:22; 55:22, 29; 56:16, 22, 38; 57:8-10; 58:25-27; 62:20, 23, 35; Helaman 2:6; 14:3-4; 3 Nephi 1:8, 13-15, 19; 3:14; 4:21-22, 24-25; 5:3; 19:3; 27:33; Ether 6:9; 7:18; 8:5; 13:13-14; 14:5, 23; 15:16-17, 20-25; Moroni 7:15.

[149]   "The sense may be dark, black, or it may be the decline of the day.... That part of the natural day when the sun is beneath the horizon, or the time from sunset to sunrise." Noah Webster, LL.D., *American Dictionary of the English Language*, two vols. (New York: S. Converse, 1828), II: [180] ("night"), accessed at www.archive.org/details/americandictiona02websrich. See also Webster, *Dictionary of the English Language*, 285: "the time when the sun is beneath the horizon;" and Johnson and Walker, *A Dictionary of the English Language*, 491: "The time of darkness; the time from sun-set to sun-rise."

a complete day (e.g., night of darkness, Alma 34:33; 41:7; the darkness of night, Alma 62:20; the dark night, Moroni 7:15) and is to be distinguished from the bright day (the daytime, 2 Nephi 14:6; Mosiah 18:5; the daylight, Moroni 7:15). The singular word *night* appears 11 times in the Small Plates,[150] 49 times in Mormon's writings[151] and 16 times in Moroni's writings.[152] The plural word *nights* occurs 8 times in Mormon's writings.[153] The combined word *night-time* is used once in the Small Plates[154] and 8 times in Mormon's writings.[155]

Seventeen references to *night* and *nights*[156] occur without being expressly contrasted with a word or phrase suggesting the bright day. All of the other references to the period of darkness are clearly contrasted with the period of sunlight. The basic phrase *day and night* occurs twice in Mormon's writings.[157] The more complex phrase *by day and by night* and related instances where *by day* appears shortly before *by night* occur 4 times in the Small Plates,[158] twice in Mormon's writings[159] and twice in Moroni's writings.[160] For example, Moroni recorded that Ether "hid himself in the cavity of a rock *by day, and by night* he went forth viewing the things which should come upon the people" (Ether 13:13, italics added), thereby contrasting Ether's two activities and linking them with the cycles made up of bright day and dark night.

Similarly, in 7 texts within Mormon's writings, the passage of time is described as occurring on *two days and two nights*,[161] on *three days and three nights* or *for three days and for three nights*.[162] Following the same pattern, *all the day* occurs before the following *night* in 3 verses (once each in the Small Plates, Mormon's writings and Moroni's writings[163]). The phrase *one day* is followed by the word *night* 4 times in Mormon's writings.[164] Likewise, there are references to *this day* or *that day* followed by the word *night* in Mormon's and Moroni's writings.[165] This word order, *day* followed by *night*, suggests that throughout the history of Lehi's lineage and at least by the end of Jaredite lineage history, the complete day was perceived to begin with the bright day and to continue throughout the following night. For purposes of interpreting Book of Mormon calendar

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150   1 Nephi 4:5, 22; 16:9; 17:30; 2 Nephi 9:52; 10:3; 14:5; 15:11; 27:3; 33:3; Enos 1:4.

151   Mosiah 9:18; 21:21; 22:6, 11, 15; Alma 2:20; 34:33; 37:37; 41:5, 7; 47:10; 51:33; 52:22; 55:29; 56:16, 22, 38; 57:8-10; 58:25-26; 62:20, 23, 35; Helaman 2:6; 14:3-4; 3 Nephi 1:8, 13-15, 19; 3:14; 4:21-22; 5:3; 19:3; 27:33.

152   Ether 6:9; 7:18; 8:5; 13:13-14; 14:5, 23; 15:16-17, 20-25; Moroni 7:15.

153   Mosiah 27:23; Alma 18:43; 19:1, 5; 36:10, 16; 38:8; 57:9.

154   2 Nephi 4:23.

155   Mosiah 24:18; Alma 47:13; 55:22; 58:27; 62:35; 3 Nephi 4:24-25.

156   1 Nephi 4:5, 22; 2 Nephi 27:3; Mosiah 21:21; 22:6, 11; Alma 55:29; 57:8-10; Helaman 2:6; 3 Nephi 27:33; Ether 7:18; 8:5; 14:5.

157   3 Nephi 3:14; 5:3.

158   1 Nephi 17:30; 2 Nephi 9:52; 14:5; 33:3.

159   Alma 56:16; 3 Nephi 4:21.

160   Ether 13:13; 14:23.

161   Mosiah 27:23; Alma 18:43; 19:1, 5.

162   Alma 36:10, 16; 38:8.

163   Enos 1:4; Alma 41:5; Ether 6:9.

164   Mosiah 9:18; Helaman 14:4; 3 Nephi 1:8.

165   Alma 34:33; 62:19-20; 3 Nephi 1:8; Ether 15:17, 20, 24-25.

keeping, I will initially assume that this literary word order (day-night) carried over to the calendric day; that is, each new calendric day began with the bright day.

The principles of thoroughness and consistency require me to examine the two instances in Mormon's writings where the typical word order is reversed (night-day). The first instance occurs in Helaman's letter (quoted at least in part by Mormon) that describes the military operations of Helaman's young army (Alma 56-58). When his stripling warriors arrived at the Nephite city of Judea, Helaman "found Antipus and his men toiling with their might to fortify the city. Yea, and they were depressed in body as well as in spirit, for they had fought valiantly *by day* and toiled *by night* to maintain their cities; and thus they had suffered great afflictions of every kind" (Alma 56:15-16, italics added). Hence, at the beginning of this part of his letter, Helaman used the typical pattern (day-night) that I identified above. He also wrote that after the arrival of his reinforcements at Judea, the Lamanites ceased their attacks on the city and the Nephites completed their defensive preparations (Alma 56:18-20). Then Helaman wrote the following (Alma 56:21-22, italics and proposed conceptual structure added):

A_1 Now *we were desirous* that the Lamanites should come upon us;
A_2 for *we were not desirous* to make an attack upon them in their strong holds.
B_1 And it came to pass that *we kept spies out* round about,
B_2 *to watch* the movements of the Lamanites,
C_1 that *they might not pass us* by night, nor by day,
C_2 to *make an attack* upon our other cities, which were on the northward;[166]

As I indicated in part one of the chapter on Chronological Structure, I will present and discuss the earliest manuscript evidence for the principal texts of this part. The purpose of my detailed textual examination is to provide additional context for, and understanding of, identifiable issues related to the translation, dictation and transmission of the 1830 Book of Mormon text. The earliest form of the text for Alma 56:21-22 appears as a series of words, symbols and hyphens in the original manuscript dictated by Joseph Smith and written by Oliver Cowdery.[167]

now we were desireous(-) t[h] -at the Lamanites [s|S]houl{d} come upon u{s} for we wer{e} not desireous to mak{e} an {a}ttackt upo(n) the{m} in their strong hold[s] & it came t{o} pass that(+†) {w(-)e|w}|e| kept spies <%r%> out rou[n|r](d) {a}bout to wat{h(-)|c}h the mo{u|v}eme{r|n}ts of th{e}<%i(-)%> Lamanites that(-†) the{y} mi[g] {-|-}ht not pa(ss) us by night {o}r by day t{o} make an attack{c<%t(-)%>|t} up on ou^|r <r>{o| o}t{h}e[r] (C_1ties) wh(i)ch were on the Northw{a}rd[168]

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[166]   Capitalization, punctuation and spelling are as set forth in Smith, *The Book of Mormon* (1830), 383.

[167]   Royal Skousen, ed., *The Original Manuscript of the Book of Mormon: Typographical Facsimile of the Extant Text* (Provo, Utah: FARMS, 2001), 443-44.

[168]   This segment of the original manuscript has 45 legibility issues and emendations indicated in the typographical facsimile: (1) the final letter *s* in the word *desireous* is missing a stroke; (2) the letter *h* in the hyphenated word *that* is partially legible; (3) the text may be a lower case letter *s* or an upper case letter *S* in the word *should,* with the lower case preferred or intended; (4) the letter *d* in the word *should* has been partially overwritten by the letter *d*; (5) the letter *s* in the word *us* has been partially overwritten by the letter *s*; (6) the second letter *e* in the word *were* has been partially overwritten by the letter *e*; (7) the letter *e* in the word *make* has been partially overwritten by the letter *e*; (8) the initial letter *a* in the word *attackt* has been partially overwritten by the letter *a*; (9) the letter *n* in the word *upon* is partially missing due to a lacuna; (10) the letter *m* in the word *them* has been partially overwritten by the letter *m*; (11) the letter *s* in the word *holds* is partially legible; (12) the letter *o* in the word *to* has been partially overwritten by the letter *o*; (13) the second letter *t* in the word *that* has an extra crossing; (14) the letter *w* in the word *we* is missing a stroke;

The text of this passage also is extant in the printer's manuscript. The only difference in diction between the two manuscript texts is the use of *nor* in the printer's manuscript, rather than *or*, between *by night* and *by day*. The diction of the printer's manuscript is the same as the 1830 edition.[169] Despite Oliver Cowdery's miscopying of *or* as *nor*, either usage is acceptable English grammar. There are no material interpretive issues related to the textual transmission of these verses.[170]

In this part of Helaman's letter, the "A" lines refer to the Nephite desires, the "B" lines deal with spies watching the Lamanite movements and the "C" lines explain the Lamanites' goals: to pass by the combined forces of Helaman and Antipus, and to attack the lightly defended cities further north. In line C_1, Helaman reversed the word order from the typical pattern (day-night) with which he began his report about his army's reinforcement of the city of Judea (Alma 56:16). The change seems to have been made to emphasize the importance of night maneuvers. Nephite spies, perhaps including some of his youthful warriors, were active night and day. In the remainder of Helaman's letter, the words *night* and *nights* occur 8 times and the word *night-time* occurs once,[171] while the bright day is only mentioned twice.[172]

When the Lamanites' "strongest army" was duped into leaving the city of Antiparah to destroy Helaman's little army, a great chase occurred with Helaman's young troops trying to avoid being overtaken by the Lamanites and the Nephite army of Antipus pursuing the Lamanites. When night came, each army encamped (Alma 56:30-38). However, it appears that spies were sent out to monitor Lamanite activities (compare Alma 56:35) because Helaman's army was aware that "before the dawn of the morning, behold, the Lamanites were pursuing us" (Alma 56:39).

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(15) the word *we* has been overwritten by the letter *w*; (16) a letter *e* has been inserted in line between the overwritten *we* and the word *kept*; (17) the letter *r* has been deleted by erasure or blotting; (18) the text may be the letter *n* or *r* near the end of the word *round*, with the letter *n* preferred or intended; (19) the letter *d* in the word *round* is partially missing due to a lacuna; (20) the initial letter *a* in the word *about* has been partially overwritten by the letter *a*; (21) the initial letter *h* in the word *wathch* is missing a stroke; (22) the initial letter *h* in the word *wathch* has been overwritten by the letter *c*; (23) the letter *u* in the word *movements* has been overwritten by the letter *v*; (24) the letter *r* in the word *movements* has been overwritten by the letter *n*; (25) the letter *e* in the word *the* has been partially overwritten by the letter *e*; (26) the letter *i* is missing a stroke; (27) the letter *i* has been deleted by erasure or blotting; (28) the second letter *t* in the word *that* has an extra crossing; (29) the letter *y* in the word *they* has been partially overwritten by the letter *y*; (30) the letter *g* in the hyphenated word *might* is partially legible; (31) the hyphen in the hyphenated word *might* has been partially overwritten by another hyphen; (32) the letters *ss* in the word *pass* are partially missing due to a lacuna; (33) the letter *o* in the word *or* has been partially overwritten by the letter *o*; (34) the letter *o* in the word *to* has been partially overwritten by the letter *o*; (35) the final letter *t* in the second word *attackct* is missing a stroke; (36) the final letter *t* in the second word *attackct* has been deleted by erasure or blotting; (37) the final letter *c* in the second word *attackct* has been overwritten by the letter *t*; (38) the letter *r* in the word *our* has been deleted by crossing out; (39) another letter *r* in the word *our* has been inserted above along with an insert mark; (40) the letter *o* in the word *other* has been overwritten by another letter *o*; (41) the letter *h* in the word *other* has been partially overwritten by the letter *h*; (42) the letter *r* in the word *other* is partially legible; (43) the word *CIties* is partially missing due to a lacuna; (44) the letter *i* in the word *which* is partially missing due to a lacuna; and (45) the letter *a* in the word *Northward* has been partially overwritten by the letter *a.*

169   Royal Skousen, ed., *The Printer's Manuscript of the Book of Mormon: Typographical Facsimile of the Entire Text in Two Parts, Part Two* (Provo, Utah: FARMS, 2001), 671.

170   Skousen, *Analysis of Textual Variants of the Book of Mormon, Part Five*, 2734.

171   Alma 56:38; 57:8-10; 58:25-27.

172   Alma 56:40, 42. The phrases *many days* and *from day to day* also occur with respect to complete days (Alma 57:12; 58:5, 40), but unlike the bright day, those references are not directly comparable to the *night*.

On another occasion, the Nephite forces surrounded the Lamanite-occupied city of Cumeni "by night," laid siege to the city for "many nights," established guards so "the Lamanites could not come upon us by night and slay us, which they attempted many times" and captured provisions for the city that the Lamanites attempted to deliver "by night." Largely because of the Nephites' effectual night operations, the besieged city eventually capitulated to the Nephites (Alma 57:7-12).

A similar strategy seems to have been attempted against a vastly superior Lamanite force occupying the city of Manti. Before the city could be surrounded, Lamanite spies discovered the approaching Nephites. To avoid a siege, the Lamanite army left the city in the hands of guards and set out to meet the Nephites in battle. Small groups of Nephite warriors were hidden, so they could slay the Lamanite spies and guards and retake the city, which they later did. The remainder of the Nephite army retreated into the wilderness, drawing the larger Lamanite army far from the city. That night, the Lamanites pitched their tents, apparently on the assumption that the entire Nephite army had done so, too. Thus, the Lamanites "took no thought concerning the city of Manti" and, during that night, Helaman ordered his men to "march forward by another way towards the land of Manti." As a result, "on the morrow [they] were beyond the Lamanites, insomuch that [they] did arrive before [the Lamanites] at the city of Manti" (Alma 58:13-28).

Thus, in connection with reinforcing the city of Judea and retaking the cities of Antiparah, Cumeni and Manti, Helaman's army was often engaged in military operations at night. Helaman seems to have emphasized this difficult time of night warfare by referring to night so often and by reversing the word pattern from day-night to night-day in Alma 56:16 and 22.

Third Nephi 4:21-22 provides further evidence that the reversal of the word pattern in Alma 56 may have been for literary emphasis, rather than to report a calendric practice. The Nephites had been besieged by "armies" of Gadianton robbers under the leadership of Zemnarihah; however, the robbers did not have sufficient wild game and other provisions available to maintain their strength. The Nephites were prepared for the siege "because of their much provision which they had laid up in store" (3 Nephi 4:16-20). Thus, the Nephites went on the offensive (3 Nephi 4:21-22, italics and structure added):

A_1 And the Nephites *were continually marching out*
B_1 *by day and by night*,
C_{1A} and *falling upon* their armies,
C_{1B} and *cutting them* off
D *by thousands and by tens of thousands*.
C_{2A} And thus it became the *desire* of the people of Zemnarihah,
C_{2B} to withdraw from their *design,*
A_2 because of *the great destruction* which come upon them
B_2 *by night and by day*.[173]

The original manuscript text for this passage no longer exists because only "about 25 percent of the current text" has survived. The remainder was destroyed by water and mold, between 1841 and 1882, while the manuscript was held in the cornerstone of the Nauvoo House, a hotel in Nauvoo, Illinois.[174] According to Royal Skousen, the "individuals responsible for producing the printer's manuscript and overseeing the printing—Oliver Cowdery, Martin Harris, and Hyrum Smith—probably fell behind in their copywork and allowed the original manuscript to be used by the printer until they caught up with their copying." This change in the production process occurred

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[173]   Capitalization, punctuation and spelling are as set forth in Smith, *The Book of Mormon* (1830), 462.

[174]   Skousen, *The Original Manuscript of the Book of Mormon*, 6-7.

"somewhere between verses 7 and 18 in Helaman 13 to the end of Mormon."[175] Hence, for 3 Nephi 4:21-22, it would appear that the wording typeset by John Gilbert from the original manuscript and printed in the 1830 Book of Mormon is the earliest extant form.

Since the printer's manuscript later was copied from the original manuscript, the printer's manuscript and 1830 Book of Mormon can be compared to determine the wording of the original manuscript. The facsimile text of the printer's manuscript for 3 Nephi 4:21-22 is a series of words and symbols without punctuation.[176]

> & the Nephit{e}s were continually marching out by day & by night & fallin{g} upon th{e}ir armies & cutting them off by thousands & by t{e}ns of thousands & thus it became the de[s-] -ire {o}f the people of Zemnarihah to withdraw from their design b{e}cause of the great destruction which come upon them by night & by day[177]

As can be seen, the diction of the 1830 edition of the Book of Mormon and the printer's manuscript are the same. However, based on Skousen's analysis of Oliver Cowdery's transcription errors, the present-tense form *come* in what is now verse 22 appears to be an error made by Oliver in the original manuscript, which then was reproduced in the 1830 Book of Mormon and printer's manuscript.[178] This verb-tense issue is not material to the book's chronology and no other material issues relating to the transmission of this passage of text appear in its earliest extant versions.

This passage is organized in a much more complex conceptual form than the two sentences in Helaman's letter. Third Nephi 4:21-22 is composed of close couplets of parallel ideas ("C" lines): the physical activities of "falling upon" and "cutting…off" in the first couplet; and the mental activities of "desire" and "design" in the second couplet. Two more widely spaced couplets ("A" lines and "B" lines), with a central "D" line that copies the form of the "B" lines, but refers to numerical matters instead of temporal matters, bracket the close couplets. The strength of the Nephites (who had listened to their prophetic leaders and prepared for the siege, 3 Nephi 3) and the weakness of the Gadianton robbers during this siege permitted the Nephites to march out from their fortifications at any time—day or night, night or day—and cause great destruction to the robbers, "by thousands and by tens of thousands." Thus, it appears that the reversal of the word pattern from day-night to night-day in this second passage is based on a literary form used to emphasize Nephite strength rather than an alternative calendric practice.

The Morrow. The tentative conclusion that the night-day word pattern was used for literary emphasis rather than to describe a calendric pattern is further supported by the way Book of Mormon writers used the word *morrow*. The noun *morrow* and the combined noun *tomorrow*

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[175] Royal Skousen, ed., *The Printer's Manuscript of the Book of Mormon: Typographical Facsimile of the Entire Text in Two Parts, Part One* (Provo, Utah: FARMS, 2001), 4.

[176] Skousen, *The Printer's Manuscript of the Book of Mormon, Part Two*, 791.

[177] This segment of the printer's manuscript has seven legibility issues and emendations indicated in the typographical facsimile: (1) the letter *e* in the word *Nephites* has been partially overwritten by the letter *e*; (2) the letter *g* in the word *falling* has been partially overwritten by the letter *g*; (3) the letter *e* in the word *their* has been partially overwritten by the letter *e*; (4) the letter *e* in the word *tens* has been partially overwritten by the letter *e*; (5) the letter *s* and the initial hyphen in the hyphenated word *desire* are partially legible; (6) the letter *o* in the word *of* has been partially overwritten by the letter *o*; and (7) the first letter *e* in the word *because* has been partially overwritten by the letter *e*.

[178] Skousen, *Analysis of Textual Variants of the Book of Mormon, Part Five*, 3252-3254.

collectively occur 46 times in the Book of Mormon (8 in the Small Plates,[179] 29 in Mormon's writings[180] and 9 in Moroni's writings[181]). As a singular noun, *morrow* occurs only in the phrases *on the morrow* (38 times[182]), *for the morrow* (3 times[183]) and *upon the morrow*.[184] The combined word *tomorrow* appears 4 times, twice immediately following and contrasting with the word *today*.[185] In 14 passages, the Book of Mormon makes it clear that *the morrow* followed the previous *night* and, in 2 additional texts, this evidence is supported by references to *the morning*:

On the Morrow	Preceded by Night	Began with Morning
1 Nephi 16:9		1 Nephi 16:10
2 Nephi 9:54	2 Nephi 10:3	
Mosiah 24:16	Mosiah 24:18	Mosiah 24:19
Alma 2:23	Alma 2:20	
Alma 52:22	Alma 52:22	
Alma 58:27	Alma 58:27	
Alma 62:38	Alma 62:35	
3 Nephi 1:13	3 Nephi 1:13	
3 Nephi 4:25	3 Nephi 4:25	
3 Nephi 19:2-4	3 Nephi 19:2-3	
Ether 15:17	Ether 15:16	
Ether 15:21	Ether 15:20	
Ether 15:23	Ether 15:22	
Ether 15:24	Ether 15:24	
Ether 15:26	Ether 15:25	

At the time of Joseph Smith, the word *morrow* usually meant "[t]he day next after the present" and "*To morrow* [was] equivalent to *on the morrow*."[186] Hence, since the morrow was preceded by night and began with the morning, the "day next" and each succeeding "day next" may be assumed to have begun with morning. In addition, *morrow* can mean "[t]he time immediately following a particular event."[187] This secondary meaning appears in 3 Nephi 3:8, where a Gadianton leader's letter threatens the Nephites with war "on the morrow month" if they do not accede to his demands. In that verse, the meaning seems to be "the month immediately

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179   1 Nephi 16:9; 18:6; 2 Nephi 9:54; 28:7-8; Jacob 2:11; 7:16-17.

180   Mosiah 1:10; 7:3, 14, 17; 24:16; Alma 2:23; 14:20; 19:8, 11; 47:31; 52:22; 57:17; 58:14, 27; 62:38; Helaman 9:10; 13:34; 3 Nephi 1:13; 3:8; 4:25; 13:30, 34; 17:3; 19:2-4; 26:16; Mormon 6:11.

181   Ether 14:1; 15:8, 17, 21, 23-24, 26, 29; Moroni 10:7.

182   1 Nephi 16:9; 18:6; 2 Nephi 9:54; Jacob 2:11; 7:16-17; Mosiah 1:10; 7:3, 14, 17; 24:16; Alma 2:23; 14:20; 19:8, 11; 47:31; 52:22; 57:17; 58:14, 27; 62:38; Helaman 9:10; 13:34; 3 Nephi 1:13; 3:8; 4:25; 19:2-4; 26:16; Mormon 6:11; Ether 15:8, 17, 21, 23-24, 26, 29.

183   3 Nephi 13:34; 17:3.

184   Ether 14:1.

185   2 Nephi 28:7-8; 3 Nephi 13:30; Moroni 10:7.

186   Webster, *American Dictionary of the English Language*, II: [150-51] ("morrow") (italics in the original). See also Webster, *Dictionary of the English Language: Abridged*, 277; Johnson and Walker, *A Dictionary of the English Language,* 477; *The Compact Edition of the Oxford English Dictionary*, I: 1853.

187   *The Compact Edition of the Oxford English Dictionary*, I: 1853 ("morrow"). Compare Webster, *American Dictionary of the English Language*, II: [151].

following the delivery of the letter." Thus, the dictionary definitions of the word *morrow* are entirely consistent with the use of the word in the Book of Mormon. Moreover, the calendric pattern expressed in the Book of Mormon (day-night, as I have proposed above) places the start of each new day after the previous night and, thus, on the morning of the morrow.

Morning. Book of Mormon people awoke and arose in the morning (1 Nephi 16:10; 2 Nephi 15:11; Alma 37:37; 52:1; 55:22). Their day began with "the dawn of the day" (Alma 47:14),[188] "the dawn of the morning" (Alma 56:39) or "the light of the morning" (Alma 56:41). At the time the Book of Mormon was dictated, the noun *dawn* could be defined as "[t]he break of day; the first appearance of light, in the morning.… The word may express the whole time from the first appearance of light to sunrise."[189]

Samuel the Lamanite seems to have identified the beginning of a day with "the rising of the sun" on that day (Helaman 14:4). According to Samuel's contemporary named Nephi, when the sun "did rise in the morning again, according to its proper order," the people "knew that it was the day that the Lord should be born" (3 Nephi 1:19). Similarly, Moroni used the phrase "from the morning, even until the going down of the sun" (Ether 12:3) to refer to the bright day and to function as the equivalent of the word *day* in Moroni's temporal word patterns in the Book of Ether.[190] The implication of Moroni's statement seems to be that, as the bright day ended with "the going down of the sun," it began with "the rising of the sun." Finally, during a time of war, the Lamanites "awoke on the first morning of the first month" and realized that the Nephites were "ready to give them battle on that day" (Alma 52:1). Each of these examples is consistent with the day-night word order and calendric information associated with the word *morrow* discussed above. Hence, the calendric day appears to be described as commencing with a morning that began or was anticipated perhaps with the earliest light or dawn of the day. The new day certainly started no later than sunrise. This calendric pattern does not appear to be contradicted anywhere in the Book of Mormon, with the exceptions of the day-night/night-day literary patterns of Alma 56:16, 22 and 3 Nephi 4:21-22, which I have examined above. The new-day-at-morning calendric pattern also was linked with solar observation at least by the time of the contemporary prophets Samuel and Nephi.

Mid-Day and Evening. Amulek exhorted non-believing Zoramites to pray "over all your household, both morning, mid-day, and evening" (Alma 34:21). The three terms, *morning, mid-day* and *evening*, might seem to subdivide the complete day into four parts: three associated with sunlight and activity (such as prayer), and an unmentioned fourth part, the *night*, associated with darkness and sleep. I have examined the terms *night* and *morning* above. The other two day-part terms, *mid-day* and *evening*, appear only in a couple of other contexts in the Book of Mormon.

The combined word *mid-day* also is used in 3 Nephi 1:19, where Mormon described the night before the Messiah's birth: "there was no darkness in all that night, but it was as light as though it was mid-day." At the time of Joseph Smith, the word *mid-day* referred specifically to

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[188]   See footnote 18 above regarding the diction of this phrase.

[189]   Webster, *American Dictionary of the English Language*, I: [525] ("dawn"). See also Webster, *Dictionary of the English Language: Abridged*, 113; Johnson and Walker, *A Dictionary of the English Language,* 181; *The Compact Edition of the Oxford English Dictionary*, I: 649.

[190]   See Randall P. Spackman, "Interpreting *Forty and Two Years* in the Book of Mormon," 13, in the Occasional Papers appendix of this source book.

"[t]he middle of the day; noon" or "when the sun is in the meridian."[191] The term *mid-day* only appears in Mormon's writings; however, a similar term, *noon-day,*[192] occurs once in Nephi's writings in the Small Plates (1 Nephi 1:9) where he describes part of Lehi's vision: "And it came to pass that he saw One descending out of the midst of heaven, and he beheld that his luster was above that of the sun at noon-day." These texts suggest that *mid-day* and its synonym *noon-day* referred to the central part of the bright day, when the sun was at its brightest and, in terms of solar observation, when the sun reached its zenith.

The noun *evening,* the third part of day mentioned by Amulek, like *morning,* also might cover an indefinite range of time. In customary usage at the time of Joseph Smith, *evening* was thought to be the "latter part and close of the day," which commenced in the afternoon and continued "to bed-time, whatever that time may be."[193] The term is also used in Alma 55:4-24, where an indefinite range of time seems to be described in connection with a military operation. The Lamanites held the Nephite city of Gid and its imprisoned Nephite inhabitants. Moroni sought to take the city without bloodshed. Hence, he chose a warrior named Laman (a Lamanite who had joined the Nephites) to lead a small group of Nephites to meet with the Lamanite guards in charge of the city. The purpose of the encounter was to get the guards drunk. "And when it was evening, Laman went to the guards who were over the Nephites, and behold, they saw him coming and they hailed him; but he saith unto them: Fear not; behold, I am a Lamanite. Behold, we have escaped from the Nephites, and they sleep; and behold we have taken of their wine and brought with us" (Alma 55:8).

This event occurred when it was evening. Was it still light enough for the Lamanite guards to see Laman and his small group approaching? Or was Laman's group noisily moving through the darkness or carrying torches? Somehow they made their presence known to the guards who hailed them. Certainly, it was dark enough for the Lamanites not to be surprised that the Nephites were asleep and that Laman's group could steal the Nephites' wine and escape. This suggests that the *evening* was an indefinite period extending beyond the setting of the sun.

Still, when Samuel the Lamanite described the division between day and night, he emphasized the setting of the sun as a way to "know of a surety" that one day had ended and a night without darkness had begun (Helaman 14:4). In fulfillment of Samuel's prophecy, Nephi noted that "at the going down of the sun there was no darkness; and the people began to be astonished because there was no darkness when the night came" (3 Nephi 1:15). The parallel conceptual structure of this verse seems to equate "the going down of the sun" with "when the night came."[194] Hence, evening seems to have been considered an indefinite period during which the night began, rather than just the latter part or close of the bright day.

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[191] Webster, *American Dictionary of the English Language*, II: [126] ("mid-day"); Webster, *Dictionary of the English Language: Abridged*, 267. See also Johnson and Walker, *A Dictionary of the English Language,* 463; *The Compact Edition of the Oxford English Dictionary*, I: 1789.

[192] "Mid-day; twelve o'clock in the day." Webster, *American Dictionary of the English Language*, II: [186] ("noonday"). See also Webster, *Dictionary of the English Language: Abridged*, 287; Johnson and Walker, *A Dictionary of the English Language,* 494; *The Compact Edition of the Oxford English Dictionary*, I: 1941.

[193] Webster, *American Dictionary of the English Language*, I: [691] ("evening"). See also Webster, *Dictionary of the English Language: Abridged*, 154; Johnson and Walker, *A Dictionary of the English Language,* 257; *The Compact Edition of the Oxford English Dictionary*, I: 906-07.

[194] At the time of Joseph Smith, the noun *night* could be defined as "[t]hat part of the natural day when the sun is beneath the horizon, or the time from sunset to sunrise." Webster, *American Dictionary of the English Language*, II: [180] ("night"). See also Webster, *Dictionary of the English Language: Abridged*, 285; Johnson

The Nephite Day. In this first part of the chapter on Calendars, I have focused on the day as the most basic part of Book of Mormon calendaring. Throughout the lineage history of the Nephites and by at least the end of the lineage history of the Jaredites, the calendric day appears to have had the following features:

- The *day* began with a somewhat indefinite period called *morning* that may have begun with the *dawn,* but certainly began not later than the sun's rising above the horizon.

- *Mid-day* followed the *morning* as a second indefinite period of *daylight* associated with, and including, *noon-day,* when the sun was seen to have reached its zenith.

- *Evening* followed *mid-day,* as a third indefinite period that concluded the *day* and commenced the *night. Evening* included the setting of the sun below the horizon.

- The *night of darkness, dark night, night-time* or simply *night* followed the *daytime* or *day* and immediately preceded *the morrow* or next day.

- *Daylight* and *dark night* seem to have been most precisely distinguished by *the rising of the sun* (which started the *day*) and by *its setting* or *the going down of the sun* (which started the *night*).

- As thus described, the calendric day seems to have been defined most precisely by solar observation at sunrise, mid-day and sunset.

The Counting of Days. The Book of Mormon does not state that Lehi, Nephi and later Nephite calendar keepers counted days from the first day of Lehi's escape through all of Nephite history (up to a huge number of more than 360,000 days). They might have done so (I can also find no evidence to the contrary), but the words *week*, *moons*, *month* and *year* are mentioned in the Book of Mormon. The periods represented by these terms likely had calendric meaning and might have been easier to count and record over long periods of time. These terms must be understood as well as the day. I will begin developing that information in the next part of this chapter, where Book of Mormon references to the *week* will be examined. However, before leaving the day, I think a thorough study requires me to examine how Joseph Smith presented the counting of days.

The Book of Mormon presents evidence about methods for sequencing and grouping numbers with respect to time and other things. This evidence is scattered throughout the book in more than a thousand verses. When gathered together, all of the various English words that explicitly reflect arithmetic values may be organized into the lists set forth below. A single citation for each word is included as an example; however, many numerical words appear dozens of times.

<u>Natural Numbers</u>

one (1 Nephi 4:13)
two (1 Nephi 7:6)
three (1 Nephi 2:6)
four (1 Nephi 16:13)
five (1 Nephi 5:11)
six (1 Nephi 10:4)
seven (2 Nephi 14:1)
eight (1 Nephi 17:4)
nine (Enos 1:25)

<u>Ordinal Numbers</u>

first (1 Nephi 1:4)
second (2 Nephi 4:9)
third (Jacob 1:11)
fourth (1 Nephi 12:12)
fifth (Alma1:33)
sixth (Alma 4:1)
seventh (Mosiah 13:18)
eighth (Alma 4:6)
ninth (Alma 4:11)

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and Walker, *A Dictionary of the English Language,* 491; *The Compact Edition of the Oxford English Dictionary*, I: 1925-26.

Natural Numbers (Continued)	Ordinal Numbers Continued)
ten (2 Nephi 15:10)	tenth (Alma 8:3)
eleven (Mormon 1:6)	eleventh (Alma 16:1)
twelve (1 Nephi 1:10)	twelfth (Alma 14:23)
-----	thirteenth (Mosiah 9:14)
fourteen (Alma 17:4)	fourteenth (Alma 16:12)
fifteen (Mormon 1:15)	fifteenth (Alma 28:7)
sixteen (Mosiah 7:2)	sixteenth (Alma 30:2)
-----	seventeenth (Alma 30:5)
-----	eighteenth (Alma 35:13)
-----	nineteenth (Alma 45:2)
twenty (Omni 1:5)	twentieth (Alma 50:1)
thirty (2 Nephi 5:28)	thirtieth (Mosiah 6:4)
forty (2 Nephi 5:34)	fortieth (Helaman 1:1)
fifty (1 Nephi 3:31)	fiftieth (Helaman 3:32)
sixty (Mosiah 29:46)	sixtieth (Helaman 4:9)
seventy (Enos 1:25)	-----
eighty (Omni 1:3)	eightieth (Helaman 11:24)
ninety (3 Nephi 1:1)	ninetieth (Helaman 16:13)
hundred (1 Nephi 10:4)	hundredth (Jacob 3:13)
thousand (2 Nephi 17:23)	-----
thousands (1 Nephi 4:1)	-----
millions (Ether 15:2)	-----

At the larger end of the numerical scale, Nephi referred to Laban's "tens of thousands," as perhaps some sort of a military term, during one of Nephi's arguments with his brothers (1 Nephi 4:1). While this might appear to be an exaggeration consistent with the context of an argument, Mormon later referred to people in wartime contexts "by thousands and by tens of thousands" (3 Nephi 3:22; 4:21) and called armies led by himself and his subordinates as their respective "ten thousand" (e.g., "my ten thousand" and "the ten thousand of Gidgiddonah," Mormon 6:10, 13). Whether all of such terms were considered actual numbers of people rather than military organizational names is not clear from the contexts.

At the smaller end of the numerical scale, Joseph presents the Nephites as expressly understanding the numerical ordering of kings in connection with the name of Nephi: "whoso should reign in his stead were called by the people, second Nephi, third Nephi, and so forth" (Jacob 1:11). Apparently, they also could refer to the whole of something being "divided" into parts: "the first part," "one fifth part," "a fifth part," "one-tenth part," and a "hundredth part" (Jacob 3:13; Words of Mormon 1:5; Mosiah 11:3; Alma 13:15; Ether 1:3; 14:20).

Does the Book of Mormon include the concept of *cipher* or *zero*? When the Book of Mormon was published, the noun *cipher* was understood to mean an arithmetic character (0) "which, standing by itself, expresses nothing, but increases or diminishes the value of the other figures, according to its position."[195] Webster's 1828 unabridged American dictionary and 1831

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[195] Webster, *American Dictionary of the English Language*, I: [383] ("cipher"). See also Webster, *Dictionary of the English Language: Abridged*, 81; Johnson and Walker, *A Dictionary of the English Language,* 116; *The Compact Edition of the Oxford English Dictionary*, I: 416.

abridged dictionary both included *zero*, meaning "Cipher; nothing."[196]   Hence, it seems likely that Joseph could have understood and used either of the words, if required in the translation; however, neither *cipher* nor *zero* appears in the Book of Mormon.

The noun *nothing*, apparently meaning not any thing, not any being or existence, non-entity, no quantity or degree, or no importance,[197] occurs more than 60 times in the Book of Mormon (e.g., "took nothing with him," 1 Nephi 2:4; "many of them did eat nothing," Enos 1:20). Similarly, the word *none* occurs more than 90 times as an archaic substitute for the word *no* (e.g., "I have none other object," 2 Nephi 2:30; "there is none other nation on earth," 2 Nephi 10:3) or as a simple synonym for the phrases *no person, not one* or *not any* (e.g., "none of us knoweth," 1 Nephi 22:4; "none to molest them," 2 Nephi 1:9).[198]   Moroni's statement, written in the fifth century A.D., is consistent with these definitions: "And wo be unto the children of men if [the gifts and power of God disappear because of unbelief] for there shall be *none* that doeth good among you, *no not one*" (Moroni 10:24-25, italics added).   Hence, while *nothing* and *none* (and even *no not one*) state the absence of something, they do not necessarily have arithmetic meanings like *cipher* or *zero* nor do they appear as part of a counting sequence.

The word *naught* (consistently spelled "nought" in the 1830 edition of the Book of Mormon[199]) occurs 18 times in a variety of contexts.[200]   The Book of Mormon refers to things being set at naught or esteemed as naught, apparently meaning to be judged as nothing, disregarded, disdained or defied (1 Nephi 19:7; 2 Nephi 33:2; Helaman 4:21; 12:6; Ether 13:13; Moroni 8:20); to spend or sell for naught, meaning to be exchanged, delivered or parted with for nothing in return (1 Nephi 21:4; 2 Nephi 26:10; 3 Nephi 20:38); a thing of naught, meaning something created, judged or esteemed to be worthless (1 Nephi 19:9; 2 Nephi 2:12; 27:32; 28:16); to be as naught, perhaps meaning to be nothing, lost or ruined or to fail (1 Nephi 17:48) or to be brought or come to naught, apparently meaning to lose or fail (2 Nephi 18:10; 27:31).   In the fourth century A.D., Mormon referred to something being *counted as naught* (Mormon 5:9).   The verb *count* may mean "[t]o

[196]   Webster, *American Dictionary of the English Language*, II: [950] ("zero"); Webster, *Dictionary of the English Language: Abridged*, 511. The 1828 abridged English dictionary published under the names of Samuel Johnson and John Walker did not even include *zero* as an English word. Johnson and Walker, *A Dictionary of the English Language,* 831.

[197]   Webster, *American Dictionary of the English Language*, II: [187-88] ("nothing"). See also Webster, *Dictionary of the English Language: Abridged*, 288; Johnson and Walker, *A Dictionary of the English Language,* 495; *The Compact Edition of the Oxford English Dictionary*, I: 1947.

[198]   Webster, *American Dictionary of the English Language*, II: [184-85] ("none"); *The Compact Edition of the Oxford English Dictionary*, I: 1938. See also Webster, *Dictionary of the English Language: Abridged*, 287; Johnson and Walker, *A Dictionary of the English Language,* 493.

[199]   Smith, *Book of Mormon* (1830), 46, 50-51, 54, 64, 94, 107, 112-13, 121, 417, 440, 498, 527, 567, 582.

[200]   Webster, *American Dictionary of the English Language*, II: [170], defines the noun *naught* as meaning "Nothing" and the adjective *naught* as meaning "Bad; worthless; of no value or account." See also Webster, *Dictionary of the English Language: Abridged*, 282. Johnson and Walker noted that *naught* was "commonly, though improperly, written *nought*." Johnson and Walker, *A Dictionary of the English Language,* 487 (italics in the original). However, Webster's dictionaries treat *nought* as though it was an alternate, but perhaps less used, spelling. The word *naught* seems to have been defined at that time without any arithmetic meaning. According to the *Oxford English Dictionary*, both *naught* and *nought* appear to have ancient roots and to be alternative spellings for the same concepts, including the arithmetic concept of *cipher*. *The Compact Edition of the Oxford English Dictionary*, I: 1901 ("naught"), 1949 ("nought").

esteem … to think, judge or consider"[201] and, thus, Mormon's phrase might just mean something being esteemed or considered to be worthless.

Some might argue that there are hints about the concept of *cipher* or *zero* in Moroni's and Mormon's statements because they could have been made without any indication of arithmetic meaning at all. However, Joseph's emphatic *no not one*, to translate Moroni's statement, expressly placed the possibly arithmetic term *one* into the definitional mix. Did Moroni understand an arithmetic term that was *not one*, indeed less than *the hundredth part*, the equivalent of *cipher* or *zero*? In translating Mormon's statement, Joseph might have used another verb (*set* or *esteem*), but he did not. By his use of the verb *count*, Joseph may have indicated that in the Nephite counting sequence, the term translatable as *naught* could be an arithmetic identity like *cipher* or *zero*. The basic meanings of the verb *count* also include "[t]o number; to tell or name one by one, or by small numbers, for ascertaining the whole number of units in a collection."[202] Such a number might be *cipher* or *zero*.

For me, these arguments are not persuasive. While Joseph's use of the verb *count* and the phrase *no not one* might suggest arithmetic meanings, this is speculation and, thus, inadequate for purposes of interpretation. Moreover, I suggest that *cipher* or *zero* would have been inappropriate under the circumstances. The contexts of Moroni's and Mormon's statements were not at all arithmetic. When Mormon and Moroni wanted to use numbers, they certainly knew how to do so.[203] Hence, I do not think that Mormon 5:9 and Moroni 10:25 provide any information about the counting sequence. Based on the unequivocal evidence, I suggest that the Nephite sequence of numbers consisted of positive integers equal to or greater than 1 and that the sequence increased in value, with each succeeding point in the sequence being the next largest integer.

The Grouping of Numbers. Not only is the sequence of numbers important to understand, but the method used for grouping numbers also should be noted. The largest recorded precise number connected with the counting of days appears in the Book of Ether. The Jaredite voyage across "that great sea which divideth the lands" (Ether 2:13) apparently was measured day by day: "And thus they were driven forth, *three hundred and forty and four days* upon the water" (Ether 6:11, italics added). This grouping may be compared with the largest recorded exact count of people: "twelve thousand five hundred thirty and two souls" (Alma 2:19). These two specific measurements suggest that arithmetic groupings expressed by Joseph Smith were made by 1000s, 100s, 10s and units (1-9); that is, on the basis of a grouping system that was a decimal or base-10 system. From these two measurements and other numbers, it should also be noted that the groupings were not always separated by the conjunction *and*; e.g., compare seventy-six (Mosiah 6:4), seventy-nine (Mosiah 9:19) and forty-three (Mosiah 9:18) with seventy and six (Omni 1:3), seventy and nine (Enos 1:25; Mormon 5:5) and forty and three (Mosiah 8:7). Whether such differences were translation, dictation or transcription issues is not known.

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201 Webster, *American Dictionary of the English Language*, I: [484] ("count"). See also Webster, *Dictionary of the English Language: Abridged*, 103; Johnson and Walker, *A Dictionary of the English Language,* 163; *The Compact Edition of the Oxford English Dictionary*, I: 574.

202 Webster, *American Dictionary of the English Language*, I: [484] ("count"). See also Webster, *Dictionary of the English Language: Abridged*, 103; Johnson and Walker, *A Dictionary of the English Language,* 163; *The Compact Edition of the Oxford English Dictionary*, I: 574.

203 As to Mormon, see my analysis of his exact and complex use of numbers in connection with the words *month*, *year* and *years*, presented in subsequent parts of this chapter on Calendars. As to Moroni, see Randall P. Spackman, "Interpreting *Forty and Two Years* in the Book of Mormon" (2010), which appears in the Occasional Papers appendix of this source book.

As introduced above, rational principles suggest two additional issues with this grouping system that should be made clear. First, the counting sequence displayed above lists English words for the ordinal numbers first through nineteenth. Most of the natural numbers for the same counting sequence also are listed. These numbers should not be viewed as evidence of a departure from a decimal or base-10 grouping system. The English words *eleven* and *twelve* appear to be derived from an Old English type *ainlifun* and from the Old English *twelf*, respectively meaning "one left" or "two left" when the first ten have been counted.[204] Hence, the words *eleven* and *twelve* are consistent with a base-10 system. Similarly, English words for numbers 13 through 19 (or 13th through 19th) clearly follow the sequence three and ten (13) through nine and ten (19). In English, the suffix –*teen* is derived from *ten* and *thirteen* and *fifteen* further contract *three* and *five*.[205] These words also indicate a decimal base for the English words used to translate the counting sequence of the Book of Mormon.

Lastly, the grouping system described above (which Joseph used to describe large numbers in English) may not constitute evidence about the Nephite grouping system. The principle of uncertain cultural understanding requires me to view Joseph's choice of words as being affected by his cultural screen. He knew English words for the counting sequence and he knew a base-10 grouping system common to Anglo-American culture. He may have had no knowledge of, or experience with, any other counting sequence or grouping system. This all suggests that the Book of Mormon grouping system likely was translated in accordance with his knowledge of, and experience with, basic mathematics communicated through English diction. What the Nephites might have used for their grouping system may not be the same as the grouping system presented in the English translation of the Book of Mormon.

With those cautions, the analysis will now proceed to examine calendric periods composed of multiple days. I will begin with what appears to have been the shortest of these periods (the week), and then consider moons, months and years.

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[204] *The Compact Edition of the Oxford English Dictionary*, I: 844 ("eleven"); II: 3446 ("twelve"); Webster, *American Dictionary of the English Language*, I: [648]; II: [815].

[205] *The Compact Edition of the Oxford English Dictionary*, I: 994 ("fifteen"); II: 3294 ("thirteen").