

Part 4: Chronological symbolism in the plates of Mormon: The Gaddianton conflict intensifies

4.1 The second narrative group of Third Nephi

This Part extends the analysis of chronological symbolism into the nine temporal-expressions¹ that immediately follow the initial narrative group of Third Nephi. These nine expressions and their associated narratives constitute the second narrative group of this book. They describe a period between the inauguration of the Nephite Christian (“NC”) era in the tenth NC calendar year² and the immense Nephite social upheaval that began in the 16th year.³ During these six years, conflict with the Gaddianton robbers intensified “throughout all the land”.⁴

4.1.1 A unified and bracketed narrative group

Table 4.A of this Division shows that each of the nine expressions is composed with an express singular or A year-term, an omitted or H time-term, and a stated ordinal or K number-term. This unity is complete, however, only with regard to the time-terms. Both (K) and (A) letter-sets continue into the following temporal-expressions of the third narrative group, which begins in 3 Nephi 3:1.⁵ As discussed in Section 4.1.5 below, the second narrative group appears to present a level of symbolism that is different from, but overlaps, small parts of longer, usually multi-book, placement patterns of year-, time-, and number-terms, and formal within-year or year-end expressions in the plates of Mormon. Like the initial narrative groups of Third Nephi and the Book of Mormon, which were examined in Part 3 of this Division, the second narrative group of Third Nephi suggests distinctive kinds of symbolism linked to its nine expressions.

The nine omitted or H time-terms in this proposed narrative group constitute a complete (H) letter-set. This letter-set also may be described as being bracketed by immediately preceding and following express time-terms that include the standard short name of the NC era: “from the coming of Christ”.⁶ One implication of this use of the NC era short name is that, despite the battles and destruction of this six-year interval, the new, solar based, spring era, NC calendar years continued to be observed, measured, and recorded. A second implication of the bracketing, of course, is that the nine expressions between the brackets are to be understood as a distinct narrative group.

4.1.2 A unified calendrical narrative group

Table 4.A also indicates that the prepositional or Q and verbal or R narrative-links in these nine expressions form a seven-part, balanced, and reversible (RQR[Q]RQR) letter-group. The first (R) letter-set begins in the initial narrative group of Third Nephi, but, as noted above and discussed in Section 4.1.5 below, the narrative group symbolism is different from that of the longer placement patterns of year-, time-, and number-terms, and formal within-year or year-end

¹ 3 Nephi 2:10-11, 13, 16-19.

² 3 Nephi 2:8.

³ 3 Nephi 3:1-21.

⁴ 3 Nephi 2:11.

⁵ See Division 3, Part 1, Table 1.B.

⁶ 3 Nephi 2:8; 3:1.

expressions in the plates of Mormon. The central [Q] letter-set reports a time in the “commencement” of the 14th NC calendar year when the war with the Gaddianton robbers “did become exceeding sore”. Just then, the influence of the Nephite deployment of Lamanite youths into the war seems to have been felt. During the rest of the 14th year, “the people of Nephi [apparently unified Lamanite and Nephite troops] did gain some advantage of the robbers, insomuch that they did drive them back out of their lands into the mountains and into their secret places”.⁷ This (RQR[Q]RQR) letter-group appears to provide another (7 within 9) number pattern that may symbolize not only the measurement and counting of a Nephite 7-day week⁸ within the context of a Mesoamerican 9-day cycle,⁹ but also the expedient alliance of Lamanites and Nephites against the Gaddianton robbers.

4.1.3 Five narrative groups in Third Nephi

The number pattern of the temporal-expressions in the first two narrative groups of Third Nephi may be understood as a (20+9 = 29) pattern. The sum 29 suggests a close accord with the mean length of a synodic month (about 29.5306 days). This sum also duplicates the number of temporal-expressions in the small plates of Nephi and it represents another way for Mormon₂ to honor the record keeping legacy of his forefathers.

The third proposed narrative group of this book begins with the narrative and temporal-expression in 3 Nephi 3:1. The people of Nephi seemed to have a brief respite from war. Instead of ordering another invasion, the Gaddianton governor, Giddianhi, sent a letter to Lachoneus₁, the Nephite governor, requesting that the Nephites deliver control of their lands to, and become part of, the Gaddianton people. The letter also threatened a resumption of the war “on the morrow month” if the Nephites did not accept the request.¹⁰ Apparently, the threat was empty and the Nephites used the peace of the 16th and 17th NC calendar years to unify and fortify for the Gaddianton invasion that began in the “latter end” of the 18th year. The narratives and 19 additional temporal-expressions of this narrative group continue from the apparently peaceful years through what seems to have been the annihilation of the Gaddianton robbers and the establishment of a peaceful period that remained through the end of the 28th NC calendar year. The 20th and last year-related narrative and temporal-expression in this narrative group notes that “thus passed away the twenty and eighth year; and the people had continual peace.”¹¹ Thus, the third proposed narrative group begins and ends with years of peace, and duplicates the number of temporal-expressions (20) that were part of the initial narrative group of Third Nephi.

The fourth proposed narrative group of Third Nephi begins with the temporal-expression in 3 Nephi 6:10 (“in the twenty and ninth year”), when elite Nephites returned to their pride, disputes, and “great persecutions”, presumably of the believers. That temporal-expression, the following nine temporal-expressions, and their associated narratives help to detail the destruction of the reign of the judges by a murderous cabal of elite Nephites in the 29th and 30th NC calendar years. “[T]he church was broken up in all the land save it were among a few of the Lamanites which were converted unto the true faith; and they would not depart from it”.¹² Just as

⁷ 3 Nephi 2:17.

⁸ See Division 1, Part 1, Section 1.9.4.

⁹ See Division 2, Part 2, Sections 2.5-2.6; Part 3, Sections 3.2-3.3, 3.5-3.7, 3.16-3.17; Division 3, Part 2, Section 2.4.

¹⁰ 3 Nephi 3:1-10.

¹¹ 3 Nephi 3:11-6:9.

¹² 3 Nephi 6:10-7:13.

the (20+9 = 29) number pattern of the temporal-expressions in the first two narrative groups of Third Nephi suggests a close accord with the length of a synodic month, the (20+10 = 30) number pattern of the temporal-expressions in the third and fourth narrative groups may be understood as the alternative close accord with the length of a mean synodic month. The sums 29 and 30 also may be understood as symbolic references to the 29th and 30th NC calendar years in which murderous Nephites destroyed the unified rule of judges over the people of Nephi and the people fell back on the rule of family leaders and their ancient organization of the descendants of Lehi₁ into seven tribes.¹³

The first 59 temporal-expressions in Third Nephi are followed by 12 concluding temporal-expressions that constitute the fifth and final proposed narrative group of Third Nephi. This narrative group begins with 3 Nephi 7:14 and continues through 3 Nephi 30:2. During the crucial four-year period following the end of the 30th NC calendar year, Nephi₃ was “visited by angels and also by the voice of the Lord”, given power, and “went forth among them ... to testify boldly repentance and remission of sins through faith on the Lord Jesus Christ”.¹⁴ Initially, “few ... were converted unto the Lord”, perhaps because they risked being stoned to death or cast out of their tribes, but by the “commencement” of the 33rd NC calendar year and throughout that year, the work of “the prophets” who were ordained by Nephi₃ resulted in “many ... that were baptized unto repentance”.¹⁵ The 34th year began with the prophesied signs of the death of Christ and, “in the ending” of that year, the believers were visited by their resurrected Lord and 12 of his New World disciples were chosen to lead them.¹⁶ The 12 temporal-expressions of the fifth proposed narrative group of Third Nephi may suggest the following rule of the believers by these 12 disciples. Moreover, from a chronological perspective, the 12 temporal-expressions and this time of prophetic fulfillment may symbolize the lunar calendars of the Lehi and Judges eras (each with 12 synodic months) that had been used for hundreds of years to help bring the people of Nephi to the time of the NC era, its new solar calendar, and the resurrected Lord’s visitation.

Thus, Third Nephi appears to have been organized in five narrative groups composed in relation to their respective, consecutive, 20, 9, 20, 10, and 12 temporal-expressions. The first two narrative groups establish a temporal-expression number pattern that is repeated and slightly extended in the second two narrative groups. The 12 temporal-expressions of the fifth narrative group further organize the other four numbers. The lunar, calendrical, and leadership symbolism of these number patterns have been suggested, but there may be additional symbolic connections. One implication may be that the Lehi era and Judges era calendars were composed differently, the earlier with synodic months of observed “moons”¹⁷ and the latter with day-by-day counts of the “months”¹⁸ in a (20+9 or 10) format. Another implication of these 20, 9, 20, 10, and 12 temporal-expression numbers may be that Judges calendar years continued to be counted alongside the NC calendar years, at least until the Nephite reign of the judges was destroyed in the 30th NC calendar year.¹⁹ Finally, one may note that the five proposed narrative groups of Third Nephi may be separated into three smaller and differing numbers (9, 10, and 12) and two

¹³ Jacob 1:13-14.

¹⁴ 3 Nephi 7:15-16

¹⁵ 3 Nephi 7:14-26

¹⁶ 3 Nephi 8:1-12:2; compare 1 Nephi 12:1-10.

¹⁷ Omni 1:21.

¹⁸ Alma 58:7.

¹⁹ 3 Nephi 6:14-7:13.

identical numbers (20). This proposed (3 and 2) number pattern appears to have its own symbolic connections.

4.1.4 The symbolic hand

The nine expressions of the second narrative group of Third Nephi have been categorized in Table 4.A as formal expressions that occur in a variable sequence *DADEBEAE* letter pattern. However, the three within-year expressions (two whole-year or *A* expressions and one commencement or *B* expression) form a three-part within-year or (*ABA*) letter-group. The six year-end expressions (three pass-away or *D* expressions followed by three thus-ended or *E* expressions) form a two-part year-end or (*DE*) letter-group.

In Part 6 of Division 1, the pass-away or *D* expression in 3 Nephi 2:13 initially was labeled an informal, stated-quantity, ordinal-year-event or *R* expression because the determiner *the* in the ordinal number-term of a typical *D* expression had been deleted and the determiner *this* had replaced it.²⁰ This temporal-expression is the first of three potential “*R* or *D*” expressions that appear in Third Nephi and the Book of Mormon.²¹ Section 2.5 of Part 2 of this Division closely analyzed all three expressions and concluded that they should be considered *D* expressions. That conclusion fit well with the proposed symbolism of the expression in Mormon 3:4 and it appears to work well with the proposed symbolism of the expression in 3 Nephi 2:13.

One may consider the nine temporal-expressions of the second narrative group in terms related to the two hands apparently symbolized in the initial narrative group of Third Nephi and their suggested (1+4+4 = 9) count.²² As thus viewed, the within-year (*ABA*) and year-end (*DE*) letter-groups of the second narrative group may imply a (3 and 2) count or separation of the fingers of a single hand. One might imagine something like the Hawaiian “shaka” or “hang loose” gesture (a raised thumb and little finger, and three lowered middle fingers) or like the Scout salute (three raised middle fingers and the lowered touching of thumb and little finger). Both gestures use a (3 and 2) count or separation of the hand and communicate information that may be understood in modern contexts.

There are, of course, other ways to separate the thumb and fingers in (3 and 2) gestures that are understood in modern contexts. Winston Churchill’s “V for victory” gesture became famous during World War II. Anthony F. Aveni has suggested that “[w]e find the beginning of ancient Maya writing and time counting in simple hand gestures. The four hand gestures [reproduced in Figure 4.1 below] used by contemporary Maya farmers signify (*from left to right*): the moon is going down; the young moon is rising; the moon retains water (the dry season); the moon lets water escape (the rainy season).”²³ Each of these gestures appears to use a (3 and 2) separation of the fingers and thumb.

Moreover, in ancient Mesoamerican paintings of elite figures, other unique hand gestures appear often and seem to represent a form of communication that is perhaps beginning to be understood again.²⁴ Such paintings apparently do not include farmers or their hand gestures. Is it possible that similar chronological hand gestures with lunar and seasonal meanings may have

²⁰ See Division 1, Part 6, Section 6.7 and Table 6.N.

²¹ 3 Nephi 2:13; 4:15; Mormon 3:4.

²² See Division 3, Part 3, Section 3.2.

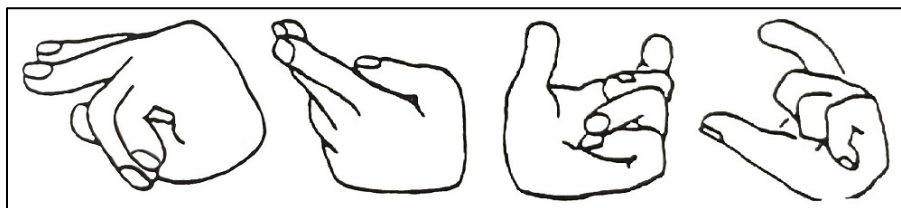
²³ Aveni, *Empires of Time*, 193 (Fig. 6.2), italics in the original.

²⁴ E.g., Anna Bishop and Erica A. Cartmill, “The Body of Hierarchy: Hand Gestures on Classic Maya Ceramics and Their Social Significance,” *Ancient Mesoamerica* 32 (2021): 269-83, accessed at [cambridge.org/core/journals/ancient-mesoamerica](https://www.cambridge.org/core/journals/ancient-mesoamerica).

been symbolized by the (3 and 2) number pattern of the within-year (*ABA*) and year-end (*DE*) letter-groups? Yes. Lunar (3 and 2) hand gestures perhaps once may have been associated with communications by farmers and/or others from and to key observation points.

Figure 4.1

Moon-related gestures of contemporary Maya farmers²⁵



This potential hand gesture symbolism in Third Nephi is, of course, speculation. No one, as yet, appears to have studied the hand gestures of ancient Mesoamerican farmers. Whatever might have been such farmers' gestures, they seem likely to have been lost to history. Nonetheless, the textual facts of the five proposed narrative groups of Third Nephi suggest a lunar calendar system and a (3 and 2) division of the narrative groups, and the five formal letter-sets of the second narrative group of Third Nephi suggest a (3 and 2) count or separation of the digits of a human hand that is entirely consistent with the (1+4+4 = 9) count suggested for the two hands apparently symbolized in the initial narrative group of Third Nephi.

4.1.5 A narrative level of symbolism

The second proposed narrative group of Third Nephi, like the initial narrative groups of Third Nephi and the Book of Mormon, appears to present a separate level of symbolism.²⁶ This narrative level of symbolism is indicated by the following textual facts.

The A year-terms in this narrative group form part of the last (A) letter-set in the first (ABABABAB) letter-group²⁷ of the third year-term letter pattern (ABABABAB)(ACB)(ABABABAB) (ACACBCB)(ABABABAB) in the plates of Mormon.²⁸

The omitted or H time-terms are disregarded, but they occur between the initial (F) and (D) letter-sets that begin the final express time-term letter-group (FDG[D]GDF) in the plates of Mormon.²⁹

The stated ordinal or K number-terms start the initial (K) letter-set in the central (K[M]K) letter-group³⁰ of the seventh number-term letter pattern (MKL) (K[M]K)(LKM) in the plates of Mormon.³¹

Similarly, the formal within-year (*ABA*) letter-group³² helps to form the latter three letter-sets in the initial (*ABABA*) letter-group of the final within-year letter

²⁵ Adapted from drawings by P. Dunham; after H. Neuenswander, Summer Institute of Linguistics, Guatemala City, Guatemala.

²⁶ See Division 3, Part 3, Sections 3.3.1-3.3.3.

²⁷ 3 Nephi 1:4-4:4.

²⁸ 3 Nephi 1:4-4 Nephi 1:48; see also Division 3, Part 1, Section 1.11.1.

²⁹ 3 Nephi 2:8-Mormon 8:6; see also Division 3, Part 1, Section 1.11.1.

³⁰ 3 Nephi 2:10-3:22.

³¹ 3 Nephi 1:18-4:6; see also Division 3, Part 1, Section 1.11.1.

³² 3 Nephi 2:11, 17-18.

pattern *(ABABA)(C)(ABABA)*.³³ The formal year-end *(DE)* letter-group³⁴ occurs as part of the initial *(D)* and *(E)* letter-sets of the unique *(DEDED)* year-end letter-group.³⁵

Hence, in these five instances, the structures of the second narrative group of Third Nephi appear to be organized at a narrative level that is separate from, but overlaps, small parts of longer, usually multi-book, placement patterns of year-, time-, and number-terms, and formal within-year or year-end expressions in the plates of Mormon.

4.1.6 An age of iniquity and war

The second narrative group of Third Nephi continues the societal theme of Nephite iniquity that prevailed during the nine years of the NC era that preceded its official inauguration.³⁶ And, with nine temporal-expressions (like the initial narrative group of the Book of Mormon), the second narrative group extends the theme of wickedness through the following six years. The nine temporal-expressions in Third Nephi and their associated narratives, in consecutive order, may be described as follows.

“passed ... the tenth year” (3 Nephi 2:10)

The first of these expressions occurs in the simple year-related narrative statement, “And thus passed away the tenth year also.” The adverb *thus* refers to previous statements in this verse: “the people did still remain in wickedness, notwithstanding the much preaching and prophesying which was sent among them”. Because the verbal narrative-link *passed* occurs before the year-related expression, this is a somewhat unusual form of a pass-away temporal-expression. Only five (8.8%) of the 57 pass-away expressions in the *Book of Mormon* use this form.³⁷ The first use in the extant text of the plates of Mormon occurs in the midst of 18 formal thus-ended or *E* expressions in the Book of Helaman; two formal pass-away or *D* expressions occur in chapter 6, verses 13 and 14.³⁸ It was a time of “great joy and peace” among the Nephites, “yea, much preaching and many prophecies concerning that which was to come”. The other four *D* expressions using this “passed ... the ___ year” form all occur in Third Nephi.³⁹ Indeed, in the midst of 22 *D* expressions in Third Nephi, only four *E* expressions occur. These are the last four *E* expressions in the extant text of the *Book of Mormon*. Three of the four occur in the second narrative group of Third Nephi and the fourth occurs in the fourth narrative group of Third Nephi. Both the third and fourth narrative groups end with an *E* expression.⁴⁰ Thus, the *D* expression in 3 Nephi 2:10 appears to have been part of the careful planning of all the *D* and *E* expressions in Helaman and Third Nephi. The number-term of this expression, “the tenth”, provides Mormon₂’s related Sets with the cardinal number 10.

³³ Helaman 11:36 - Mormon 5:6; see also Division 3, Part 1, Section 1.11.2.

³⁴ 3 Nephi 2:10, 13, 16, 18-19

³⁵ 3 Nephi 1:26 - 4 Nephi 1:18; see also Division 3, Part 1, Section 1.11.2.

³⁶ 3 Nephi 1:22-2:7.

³⁷ See Division 1, Part 6, Table 6.C.

³⁸ Two narrative-links use the verb *pass* in Helaman 13:5 and 9, but the verbs are negated. Hence, these are not year-end expressions.

³⁹ 3 Nephi 2:1, 10; 6:9; 7:23.

⁴⁰ 3 Nephi 2:19; 7:13.

“the eleventh year ... passed” (3 Nephi 2:10)

The second temporal-expression of the second narrative group of Third Nephi occurs in another simple year-related narrative statement, “the eleventh year also passed away in iniquity”. Presumably, there continued to be “much preaching and prophesying” among the people, but it seems to have had little societal effect. The number-term, “the eleventh”, supplies Mormon₂’s related Sets with the cardinal number 11.

“in the thirteenth year” (3 Nephi 2:11)

The third temporal-expression of this narrative group is a formal, within-year, whole-year or *A* expression. Its associated narrative notes that “there began to be wars and contentions throughout all the land, for the Gaddianton robbers had become so numerous and did slay so many of the people ... that it became expedient that all the people, both the Nephites and the Lamanites, should take up arms against them”. The number-term, “the thirteenth”, provides the related Sets with the cardinal number 13.

“this thirteenth year had passed” (3 Nephi 2:13)

The fourth temporal-expression of this narrative group is the first of the potential “*R* or *D*” expressions noted above. Based on the analysis in Section 2.5 of Part 2 of this Division, this fourth expression is considered a formal pass-away or *D* expression. The year-related narrative notes that “before this thirteenth year had passed away, the Nephites were threatened with utter destruction because of this war, which had become exceeding sore”. The related narratives also imply (in ancient “curse” and “skin” terms) that Lamanites who had united with Nephites helped greatly to save the day. The number-term of this verse also supplies the related Sets with the cardinal number 13.

“ended the thirteenth year” (3 Nephi 2:16)

This is the first of the four formal, year-end, thus-ended or *E* expressions in Third Nephi. It appears in a standard form, “And thus ended the thirteenth year.” The adverb *thus* refers to previous narrative statements in this verse, which imply the rescuing force of the Lamanite youths who united with the Nephites: “And their young men and their daughters became exceeding fair; and they were numbered among the Nephites and were called Nephites.” The number-term of this verse also provides Mormon₂’s related Sets with the cardinal number 13.

“of the fourteenth year” (3 Nephi 2:17)

The sixth temporal-expression of this narrative group is a formal, within-year, commencement or *B* expression. The associated narrative states that “in the commencement” of this year “the war between the robbers and the people of Nephi did continue and did become exceeding sore”. Again, the robbers appeared to be winning the war. The number-term of this verse provides the related Sets with the cardinal number 14.

“ended the fourteenth year” (3 Nephi 2:18)

The seventh temporal-expression is the second of the four thus-ended or *E* expressions in Third Nephi. It also appears in a standard form, “And thus ended

the fourteenth year.” The adverb *thus* refers to narrative statements in the preceding verse: “Nevertheless the people of Nephi [Lamanites and Nephites apparently under Nephite command] did gain some advantage of the robbers, insomuch that they did drive them back out of their lands into the mountains and into their secret places”. The number-term of this verse also provides Mormon₂’s related Sets with the cardinal number 14.

“in the fifteenth year” (3 Nephi 2:18)

The eighth temporal-expression is another whole-year or *A* expression. Its associated narrative notes that the Gaddianton robbers “did come forth again against the people of Nephi. And because of the wickedness of the people of Nephi and their many contentions and dissensions, the Gaddianton robbers did gain many advantages over them.” The number-term of this verse supplies the related Sets with the cardinal number 15.

“ended the fifteenth year” (3 Nephi 2:19)

The final temporal-expression of the second narrative group of Third Nephi is the third of the four thus-ended or *E* expressions in Third Nephi. It also appears in a standard form, “And thus ended the fifteenth year.” The adverb *thus* refers to narrative statements in the preceding text of verse 18 and in the following text of verse 19 about the success of the Gaddianton robbers over the internally contentious people of Nephi “and this because of their iniquity”. The number-term of this expression also provides the related Sets with the cardinal number 15.

4.2 Set-context symbolism in the nine temporal-expressions

The proposed second narrative group of Third Nephi includes only stated ordinal or K number-terms. These nine stated number names may be examined by themselves and by adding them into every possible combination for a total of 511 stated numbers and combination sums. For each of the foregoing combinations, the process of combination assumes that a number name stated in a specific number-term is not used twice in a single combination and that the order of the number-terms is not consequential.

However, the analysis in this Section 4.2 is based on the assumptions that the narrative group text both limits and orders the combination process. The relevant textual facts are the diction, language typology, and placement of the temporal-expressions, as they may be further qualified by the secondary language of their associated narratives. These textual facts are assumed to be consequential. They appear to limit the number-terms to the 74 potential Sets, 74 Set-sums, and 33 unique Set-sum values that are included in the following detailed analysis. These numbers include the potential Sets, Set-sums, and unique Set-sum values created by the textual facts of the nine temporal-expressions in the second narrative group of Third Nephi. The remaining hundreds of other possible combinations and their combination sums seem to be incidental to, rather than limited and directed by, the text of this narrative group.

The analytical types and structural categories related to the year-, time-, and number-terms, narrative-links, and temporal-expressions in the second narrative group of Third Nephi are listed in Table 4.A. Table 4.B of this Division lists the associated letter-sets, letter-groups, Sets of number-terms, Set-contexts, and related accords with the 47 interval lengths set forth in Table 3.A of Division 2.

4.2.1 Chronological accords related to year-, time-, and number-term letter-sets

Only express singular or A year-terms appear in the nine temporal-expressions of the second narrative group of Third Nephi. Similarly, just one of the analytical types of time-terms (omitted or H) and only one of the analytical types of number-terms (stated ordinal or K) appear in this narrative group. Thus, each of their respective letter-sets produces the same Set of number-terms and the same Set-sum, Set-contexts, and related chronological accords. This proposed Set is listed three times in the Data section of Table 4.B and is counted as three Sets; however, the associated close, near, and relaxed near accords are only listed once. The duplicates are noted with the parenthetical “(see above)”. This Set produces a single Set-sum and unique Set-sum value (118), two close accords with the interval lengths set forth in Table 3.A of Division 2, and a single relaxed near accord. Because the year-term Set-sum also is duplicated by the Sets related to narrative-links and formal structural categories, their duplicate close accords and relaxed near accords also are noted by the parenthetical “(see above)”. In the Summary section of Table 4.B (where duplicates have been eliminated), the two close accords and single relaxed near accord related to the Set-sum 118 appear as: a factor of a close accord with a 12-synodic month year; a close accord with four mean synodic months; and a longer near accord with one mean synodic period of Mercury.

4.2.2 Chronological accords related to narrative-link letter-sets

Just two of the five analytical types of narrative-links appear in the nine temporal-expressions of the second narrative group of Third Nephi: prepositional or Q; and verbal or R. The seven (Q) and (R) letter-sets form a balanced and reversible (RQR[Q]RQR) letter-group. The 30 potential Sets related to this letter-group also are listed in the Data section of Table 4.B. These narrative-link Sets produce 30 Set-sums, 27 unique Set-sum values, and 109 close, near, and relaxed near accords. If a narrative-link Set-sum duplicates a previous year-, time-, or number-term, or narrative-link Set-sum, the associated accords are noted in Table 4.B by the parenthetical “(see above)”.

One (3.3%) of the 30 Set-sums does not suggest any Set-context. Eighty-six (78.9%) of the 109 potential accords represent close accords; 15 more accords (13.8%) represent near accords and eight (7.3%) represent relaxed near accords. Fifty-five (50.5%) of the 109 potential accords involve factors of single intervals; the other 54 accords (49.5%) involve one or more multiples of intervals or half intervals. One (3.7%) of the 27 unique narrative-link Set-sum values (34) perhaps may be considered incidental to the proposed symbolism because it does not imply any close, near, or relaxed near accord.

4.2.3 Chronological accords related to formal structural category letter-sets

Four of the seven structural categories of formal expressions are represented in the nine temporal-expressions of the second narrative group of Third Nephi: whole-year or *A*; commencement or *B*; pass-away or *D*; and thus-ended or *E*. No informal temporal-expressions appear in this narrative group. Because the four formal structural categories are interwoven in the nine expressions, the letter pattern is unquestionably a variable sequence one: *DADEBEAE*. The formal expression letter patterns appear to be: within-year (*ABA*); and year-end (*DE*). The 41 potential Sets, letter-sets, and letter-groups in the second narrative group also are listed in Table 4.B. These Sets produce 41 Set-sums, five unique Set-sum values, and 146 close, near, or relaxed

near accords. When a structural category Set-sum duplicates a previous year-, time-, or number-term, narrative-link, or structural category Set-sum in Table 4.B, the associated accord or accords are noted by the parenthetical “(see above)”.

Three (7.3%) of the 41 Set-sums do not suggest any Set-context. One hundred thirteen (77.4%) of the 146 potential commensurations represent close accords; 19 more (13.0%) represent near accords; and another 14 (9.6%) represent relaxed near accords. Seventy-three (50.0%) of the 146 potential accords involve factors of single intervals; the other 73 accords (50.0%) involve one or more multiples of intervals or half intervals. None of the five unique Set-sum values is unrelated to a potential close, near, or relaxed near accord.

4.2.4 Aggregate data for all proposed Sets

The 74 potential Sets in Table 4.B result in 71 Set-sums that imply 264 close, near, and relaxed near accords and three Set-sums that do not imply any of such accords. These aggregate numbers include 41 duplicate Set-sums that imply 150 duplicate accords; they also include two duplicate Set-sums that do not imply any accord. When all duplicates are removed from the aggregate data, the 74 potential Sets result in 33 unique Set-sum values. One of these unique values (3.0%) does not imply any close, near, or relaxed near accord. The remaining 32 unique Set-sum values imply all 114 potential and non-duplicated close, near, or relaxed near accords listed in Table 4.B.

Eighty-four (73.7%) of the 114 accords represent close accords. Seventeen (14.9%) of the 114 accords represent near accords and 13 (11.4%) represent relaxed accords. Forty-eight (42.1%) of the 114 accords involve factors of single intervals. The remaining 66 accords (57.9%) involve one or more multiples of intervals or half intervals. One (3.0%) of the 33 unique Set-sum values (34) perhaps may be considered incidental to the proposed symbolism because it does not imply any close, near, or relaxed near accord. Table 4.C of this Division lists all 114 of the potential commensurations, together with their various interval lengths and the single Set-sum that does not imply any accord.

4.2.5 Chronological symbolism in the second narrative group of Third Nephi

Nine (18.8%) of the 48 non-duplicated factors of close accords listed in Table 4.B involve close accords with draconic, sidereal, or synodic month intervals. Twenty (55.6%) of the 36 potential close accords with intervals involve draconic, sidereal, or synodic month intervals. All seventeen of the near accords listed in Table 4.B involve draconic, sidereal, or synodic month intervals and 12 of the 13 relaxed near accords (92.3%) involve such intervals. All these lunar accords suggest that during the NC era Nephite priest-astronomers continued to pay close attention to lunar observations and measurements within the context of a precisely measured backdrop of the stars along the ecliptic. The adoption of the solar based NC calendar also seems not to have ended lunar observation, measurement, and record keeping.

Twenty-eight (58.3%) of the 48 non-duplicated factors of close accords that are listed in Table 4.B involve close accords with all ten sidereal or synodic periods of the five planets visible to naked eye observation. In addition, one of the 36 close accords with intervals and one of the 13 relaxed near accords (16.7%) involve, respectively, the sidereal or synodic period of Mercury. All these planetary accords also suggest that during the NC era Nephite priest-astronomers continued to pay close attention to planetary observations and measurements within the context of a precisely measured backdrop of the stars along the ecliptic. The inauguration of a solar

based calendar for the NC era apparently did not end planetary observation, measurement, and record keeping.

This concludes the analysis of the nine temporal-expressions in the second narrative group of Third Nephi. However, as noted above, this narrative group is just one of the five proposed narrative groups created by Mormon₂ for this book. Part 5 of this Division continues the analysis of Third Nephi by examining the 20 temporal-expressions that appear in the much longer and more complex third narrative group, and the following ten expressions of the fourth narrative group. Part 5 also compares and analyzes the first 29 temporal-expressions of Third Nephi (as a composite narrative group reporting the first 15 years of the NC era) and the next 30 temporal-expressions (as a composite narrative group reporting the second 15 years of this era).