

Part 6: Temporal-expressions in the *Book of Mormon*

6.1 Ink on paper

In Parts 1 through 5 of this Division, 416 designs of ink on paper were interpreted as symbols of the English nouns *year* and *years*. These ink shapes, whether penned initially onto the extant pages of the original manuscript, or duplicated by pen onto the pages of the printer's manuscript, or printed onto the pages of an 1830 edition of the *Book of Mormon*, were viewed as fit subjects for an investigation that has combined them into an analytical concept called an express year-term.¹ Nearby ink designs were interpreted as symbols of various kinds of English adjectives. Some of such designs appeared to be adjectival words or phrases symbolizing times associated with 154 express year-terms. Each of these ink shapes was called an express time-term.² For thorough analytical purposes, year-terms that were not modified by an express time-term were categorized as having an omitted time-term. With one crucial exception,³ the express time-terms followed their associated year-terms in the English text. Another 417 ink patterns placed near express year-terms were interpreted as adjectival words or phrases that stated or implied a quantity or quantitative position. Each of these ink designs was called an express number-term.⁴ Nine of the 417 express number-terms were found close to express year-terms, but in contexts where their most closely related year-terms appeared to have been ellipted. The inference of ellipted year-terms was required for the quantitative language to make sense. In each of these nine instances, the number-term was understood as modifying an implied year-term. In a tenth instance, the word *year* was omitted and replaced by the pronoun *it*. Nearby text again indicated that the meaning of the word *year* should be inferred. This is a unique instance of an implied year-term.⁵ Nine express year-terms were found to have no express number-terms.⁶ For analytical purposes, each of these nine express year-terms was categorized as having an absent number-term. Express number-terms precede express year-terms in the *Book of Mormon* text, except in two instances where the number-term ink designs appear both before and after the express year-terms.⁷ Express and implied year-terms, express and omitted time-terms, and express and absent number-terms, respectively, were also labeled just year-terms, time-terms and number-terms. Each of these carefully defined concepts provides a key part of the analytical foundation of this study.

When the ink devices interpreted as year-, time- and number-terms were viewed as unified designs, they were categorized as representing a total of 426 expressions stating something about a *year* or *years*. Each of these expressions, whether consisting of one word⁸ or as many as 24 words,⁹ was called a year-related expression. More nearby ink designs, some quite small and others very extensive, were interpreted as the year-related narrative that incorporated the year-

¹ See Section 1.5, Part 1; and Part 2 of this Division.

² See Section 1.5 and Part 3 of this Division.

³ 3 Nephi 2:8.

⁴ See Section 1.5 and Part 4 of this Division.

⁵ See Section 2.2 in Part 2 of this Division.

⁶ See Section 4.2 in Part 4 of this Division.

⁷ Helaman 14:2; Mormon 3:1.

⁸ E.g., 1 Nephi 18:17.

⁹ 3 Nephi 2:7.

related expression. Each year-related narrative also was found to have been connected to its year-related expression by some type of basic narrative language that was labeled a narrative-link.¹⁰ Thus, all 426 year-terms, whether express or implied, singular or plural, modified or not, were viewed as being connected to their year-related narratives by 426 express narrative-links. The combination of a narrative-link and its year-related expression was named a temporal-expression.¹¹ In Part 5 of this Division, narrative-links and temporal-expressions were examined from the standpoint of the linguistic functions of the narrative-links. In this Part 6, the meanings of temporal-expressions and their functions within year-related narratives are considered together.

6.2 Within-year expressions

When a comprehension of the meanings of temporal-expressions within their year-related narratives is added to the analytical process, a different set of expression categories becomes identifiable. In this analytical process, neither the various linguistic functions of the diction nor the meanings associated with the diction are disregarded. To begin to introduce these new categories for sorting temporal-expressions, the narrative-link statistics identified in Part 5 are instructive.¹² Prepositions form the largest linguistic category of narrative-links. They connect 253 (59.4%) of the 426 year-related expressions to the secondary language of their year-related narratives. Of the nine prepositions that appear to have been used as narrative-links, two (*in* and *of*) are used in 232 temporal-expressions (91.7% of the prepositional narrative-links or 54.5% of all narrative-links). Temporal-expressions beginning with *in* and *of* unquestionably help to create the largest part of the chronological structure of the *Book of Mormon*.

To introduce this part of the structure, the analysis begins with the 148 temporal-expressions that use the prepositional narrative-link *in* to show the relation between their associated year-terms and other words or phrases that are integral to the year-related narratives' secondary language. As depicted in Table 6.A, 91 (61.5%) of these 148 temporal-expressions maintain an identical form of diction for their narrative-links, number-terms and year-terms. Each of these 91 temporal-expressions begins with the preposition *in* as its narrative-link and follows with a stated ordinal number-term and then with an express singular year-term. Following that identical diction, the time-terms are official, altered or omitted era names. Official or altered names conclude the diction in 43 (47.3%) of the 91 temporal-expressions. The other 48 (52.7%) expressions are categorized as having omitted time-terms; however, in every instance, nearby texts place the temporal-expression in a Nephite era context. The fundamental meanings of these 91 temporal-expressions are identical. They specify a numbered Nephite calendar year within which the narrated event or events occurred. These 91 temporal-expressions constitute 21.4% of all temporal-expressions in the *Book of Mormon*. Based on their standardized diction and calendrical meanings, these 91 temporal-expressions are labeled “within-year” expressions.

The introduction of within-year expressions continues with the identification of another 84 (19.7%) of the 426 temporal-expressions that use the prepositional narrative-link *of*. Within this large group, 31 (36.9%) are temporal-expressions that also use standardized diction to describe events occurring within a specifically numbered Nephite calendar year. Hence, while these 31 temporal-expressions also are categorized as within-year expressions, their diction differs from

¹⁰ See Section 1.5.

¹¹ Ibid.

¹² See Tables 5.B and 5.C in Part 5 of this Division.

that of the 91 within-year expressions discussed above. Twenty-five (80.6%) of the 31 expressions are subordinate phrases in compound prepositional phrases that all begin with the initial phrase *in the commencement*. Twelve of these 25 phrases have official names and two have altered names as their time-terms. The other six (19.4%) of the 31 temporal-expressions are subordinate phrases in compound prepositional phrases that begin with the initial phrase *in the latter end*. Half of these six phrases have official names as their time-terms.

When the initial preposition of these 31 compound prepositional phrases is considered, a total of 122 (28.6%) of the 426 temporal-expressions in the *Book of Mormon* may be categorized as constituting, or being a constituent part of, prepositional phrases that begin with the preposition *in*. The measurement of time in these phrases is definite. Every within-year expression includes a stated ordinal number-term and an express singular year-term. The function of this standardized diction appears to be the specification of a numbered Nephite calendar year within which the narrated event or events occurred. The three forms of standardized diction, the definite time measurement, and the certain calendrical meaning of these expressions results in all 122 expressions being categorized as within-year expressions, but these factors also separate them into three types, which in this source book are often called “whole-year”, “commencement” and “latter-end” expressions. Their introduction continues with a closer look at whole-year expressions.

6.2.1 Whole-year expressions

Ninety-one (74.6%) of the 122 within-year expressions begin with the preposition *in* as the narrative-link to their associated narratives. These 91 within-year expressions are called “whole-year” expressions because the associated narrative events are described as occurring sometime within the measured limits of a whole Nephite calendar year. References and texts for all these expressions are listed in Table 6.A. When the *Book of Mormon* was first published, the preposition *in* meant “present or inclosed, surrounded by limits” and “present in time; as *in* that hour or day.”¹³ A simple example of a whole-year expression is the prepositional phrase “in the twenty and sixth year”,¹⁴ which begins with the narrative-link (*in*), follows with a definite number-term (the determiner *the* and the multipart ordinal number *twenty and sixth*) and ends with an express singular year-term (*year*). The year-related narrative clearly places the reported events within the 26th calendar year of the Judges era context.¹⁵ Whole-year expressions strictly maintain this textual form: the preposition *in* is the narrative-link and it is followed immediately by a stated number-term consisting of the determiner *the* and a simple or multipart ordinal number, which is then followed by an express singular year-term. After this standardized diction, time-terms occur in 47.3% of the 91 whole-year expressions: 42 times with a Judges era name; and once with an NC era name.¹⁶ A specific Nephite era context may be inferred for each of the 48 whole-year expressions categorized as having omitted time-terms. Whole-year expressions appear only in the plates of Mormon.

¹³ Webster, *An American Dictionary of the English Language*, I: [946] (*in*), italics and spelling in the original.

¹⁴ Alma 56:7.

¹⁵ Alma 56:1-20.

¹⁶ See Table 6.A in this Part 6.

6.2.2 Commencement expressions

The preposition *in* also begins 25 compound chronological phrases in which a temporal-expression is a subordinate prepositional phrase that complements the preceding prepositional phrase *in the commencement*. An example of such a compound chronological phrase is “in the commencement of the ninth year of the reign of the judges over the people of Nephi”. The year-related narrative that includes this precise and official chronological phrase identifies the time of the formal separation of priesthood and civil authority during the Judges era, when Alma₂ “confined himself wholly to the high priesthood of the holy order of God” and “delivered up the judgment seat” to Nephihah₁.¹⁷ The initial phrase *in the commencement*, which in this study is considered secondary language of the year-related narrative, places the narrated events within something known as “the commencement”, but this placement by itself is incomplete and potentially ambiguous. What sort of a commencement is meant? The definite and complete meaning of the temporal-expression answers that question: “of the ninth year of the reign of the judges over the people of Nephi”. The preposition *of* is the narrative-link for the year-related expression. In this study, when the narrative-link *of* connects a Nephite era year-related expression to an interval known as a “commencement”, this type of standardized within-year expression is called a “commencement” expression. All 25 commencement expressions (5.9% of all temporal-expressions) are listed in Table 6.A.

This second type of within-year expression, one equally as standardized and definite as a whole-year expression, relates to events occurring sometime within the limits of the commencement of a specific Nephite calendar year. When the *Book of Mormon* was first published, the noun *commencement* meant “[b]eginning; rise; origin; first existence”.¹⁸ Thus, this part of a year appears to have begun with the first morning¹⁹ that began a new calendar year. The conclusion of this part of a calendar year is not expressly noted in any text, but it is implied in many texts that will be discussed in the examination of each set of plates. Commencement expressions begin with the narrative-link *of*, followed by a stated number-term using the determiner *the* and a simple or multipart ordinal number, and then by an express singular year-term. Following this standardized diction, a Judges era time-term occurs in 14 (56.0%) of these 25 temporal-expressions.²⁰ Time-terms are omitted from the other 11 (44.0%) commencement expressions, but in each case the implied Nephite era context is certain. In all 25 instances, the temporal-expression follows and modifies the noun *commencement* in the standard prepositional phrase *in the commencement*. Like whole-year expressions, commencement expressions occur only in the plates of Mormon.

In 1 Nephi 1:4, the first temporal-expression in the small plates of Nephi appears. The preposition *in* begins a compound chronological phrase in which a temporal-expression is a subordinate prepositional phrase that modifies the preceding noun phrase *the commencement*. For this temporal-expression, the narrative-link also is the preposition *of* and it is followed immediately by a stated number-term using the determiner *the* and the simple ordinal number *first*. This temporal-expression initially might seem to be a commencement expression in the small plates of Nephi, but it is not categorized as one because the express time-term uses the personalized name “of the reign of Zedekiah, king of Judah”. This is not a personalized name for

¹⁷ Alma 4:20.

¹⁸ Webster, *An American Dictionary of the English Language*, I: [418] (*commencement*).

¹⁹ See Sections 1.9.1 and 1.9.2 in Part 1 of this Division.

²⁰ See Table 6.A in this Part 6.

a Nephite era. The calendar used appears to be that of the kingdom of Judah, in which the numbering of regnal years apparently began in accordance with a Jewish chronological system. The year-related narrative informs the reader that at that time, Lehi₁ had dwelt at Jerusalem for his entire life. Since he had not yet permanently departed from Jerusalem, the first day of the Lehi era had not yet occurred. The other temporal-expression in the same verse, “in that same year”, identifies the time when “there came many prophets prophesying unto the people that they must repent or the great city Jerusalem must be destroyed”. Then the calling of Lehi₁ to be a prophet is described as beginning with his prayer and vision “as he went forth” from Jerusalem and as continuing with another vision that occurred after “he returned to his own house at Jerusalem” and “cast himself upon his bed”. A reasonable implication of the two year-related narratives seems to be that Lehi₁’s calling occurred sometime in the first year of Judah’s king Zedekiah. Neither of the temporal-expressions uses a Nephite era name. No temporal-expression in the small plates of Nephi expressly states the length of the interval between the time of Lehi₁’s prophetic calling and the time of his escape from Jerusalem with his family. The first Nephite era began only when Lehi₁ left Jerusalem never again to return. Thus, the initial temporal-expression in the small plates of Nephi is not categorized as a Nephite commencement expression. This is an important distinction that is examined further in Divisions 2, 3 and 5 of this source book.

6.2.3 Latter-end expressions

The third type of within-year expression relates to events occurring sometime within the limits of the “latter end” of a numbered Nephite calendar year. The beginning of this “latter end” part of a year is not stated, but a “latter end” appears to have concluded when the last moment of the year passed away. According to Webster’s 1828 dictionary, the adjective *latter* meant “[c]oming or happening after something else; opposed to *former*”.²¹ The adjective *former* appears three times in the *Book of Mormon*, including with the word *years*,²² but no part of a year is clearly identified as the “former” portion of a single calendar year. The noun *commencement* is the one apparently used to describe the initial part of a year. One might question, of course, whether there could have been another part or other parts of the year between the commencement and latter-end, but the answer cannot be determined in this brief introduction. When the *Book of Mormon* was first published, the noun *end* meant “[t]he extremity or last part, in general; the close or conclusion, applied to time.”²³ Hence, the phrase *latter end* suggests a part of a Nephite calendar year that follows some sort of a former part of the year and reaches the final limit or last moment of the year.

Six compound prepositional phrases in the *Book of Mormon* (1.4% of the 426 temporal-expressions) start with the preposition *in*, follow with the noun phrase *the latter end* and then follow with the narrative-link *of*, which has a year-related expression as its object. The preposition *of* is the basic language that connects the year-related expression to the secondary language of the narrative (above all, to the noun phrase *the latter end*). In this study, this standardized type of temporal-expression is sometimes called a “latter-end” expression. The six latter-end expressions are listed in Table 6.A and, like whole-year and commencement expressions, they all occur in the plates of Mormon.

²¹ Webster, *An American Dictionary of the English Language*, II: [34] (*latter*), italics in original.

²² 1 Nephi 20:3; Alma 31:6; 3 Nephi 24:4.

²³ Webster, *An American Dictionary of the English Language*, I: [664] (*end*).

One *Book of Mormon* text briefly contrasts a commencement expression narrative with a latter-end expression narrative: “And it came to pass in the commencement of the seventeenth year of the reign of the judges, there was continual peace. But it came to pass in the latter end of the seventeenth year there came a man into the land of Zarahemla”.²⁴ The interactions between this man and the Nephites, his eventual murder in Zoramite lands, and then the report of a mission to the Zoramites by Alma₂ and other missionaries all fill more than five chapters of text before Alma 35:12 reports: “And thus ended the seventeenth year of the reign of the judges over the people of Nephi.” The uniformity of the commencement and latter-end expressions, the clear contrast of a commencement expression narrative with a latter-end expression narrative, and the extensive report of events occurring in the latter end of a single Judges calendar year, all suggest that this 17th year could be divided into just two lengthy, although not necessarily equal, parts.

Another group of *Book of Mormon* texts also contrasts the commencement of a year with the latter end of a year. The narratives involve events occurring in the 19th Judges calendar year, events spread across another five chapters from Alma 45 through 49. In the “commencement” of the 19th Judges calendar year,²⁵ a rebellion of “lower judges” and their followers began under the leadership of “a large and a strong man” named Amalickiah, who sought to become the Nephites’ king.²⁶ Because he fomented an armed rebellion, he may have been a Nephite judge who became prominent militarily during the previous (18th) Judges calendar year, when the Nephites successfully defended against an invasion of allied Zoramite and Lamanite troops.²⁷ However, when Amalickiah and his insurgents were faced with the overwhelming size of the Nephite armies led by Moroni₁, the rebels attempted to escape and join the Lamanites in the land of Nephi.²⁸ Moroni₁’s armies intercepted the troops of Amalickiah and, after “Amalickiah fled with a small number of his men”, a truce was reached in which most of the rebels entered into “a covenant to support the cause of freedom” rather than that of a rebel king. Then Moroni₁’s forces prepared for another war with the Lamanites, whom they expected would attack after being incited by Amalickiah and his men.²⁹

By the latter end of the 19th Judges calendar year, Amalickiah had not only accomplished his plan to “stir up the Lamanites to anger against the people of Nephi”, but he had maneuvered himself into the leadership of the Lamanite armies, reorganized them with chief captains faithful to him, murdered the Lamanite king, courted and married the queen, and become “acknowledged king ... among all the people of the Lamanites”. Only then did he send his armies against the Nephites.³⁰

The date when the Lamanites attacked the Nephites is given in three different chronological expressions. First, the attack is placed “in the latter end” of the 19th Judges calendar year.³¹ Second, the attack is placed at “nearly the end of the nineteenth year”.³² And finally, Lamanite armies “were seen approaching” the Nephite city of Ammonihah “in the eleventh month of the

²⁴ Alma 30:5-6.

²⁵ Alma 45:20.

²⁶ Alma 46:1-7.

²⁷ Alma 35:1-13; 43:3-44:24.

²⁸ Alma 46:11-29.

²⁹ Alma 46:30-35; 48:7-21.

³⁰ Alma 47:1-48:6.

³¹ Alma 48:2, 21.

³² Alma 46:37.

nineteenth year, on the tenth day of the month”.³³ The Lamanites bypassed Ammonihah and attacked the Nephite city of Noah. These chronological expressions appear to place the 10th day of the 11th month of a Judges calendar year in the latter end of the year and at nearly the end of the year. Thus, the latter end of such a year may be understood to include an 11th month and, perhaps, other months both before and after the 11th month.

The other three texts that create latter-end expressions use the phrase *latter end* as a chronological term that precedes the following full year³⁴ or the commencement part of the following year.³⁵ All six latter-end expressions are consistent with a proposal that a Nephite calendar year could be divided into at least two parts, a commencement measured from the year’s beginning, followed at some point by a latter end that included the close of the year. No other formal part of a year that consisted of multiple months and existed between the commencement and latter end appears to be mentioned in the text of the *Book of Mormon*. In three instances, the time-terms of latter-end expressions are Judges era names.³⁶ In the other three instances, time-terms are omitted, but the Nephite era context is certain. Like whole-year and commencement expressions, latter-end expressions appear only in the plates of Mormon.

6.2.4 The placement of within-year expressions

The placement of each type of within-year expression may be analyzed like year-, time- and number-terms were analyzed in the plates and major divisions of the *Book of Mormon* (Parts 2 through 4 of this Division) and like the five linguistic types of narrative-links were analyzed in Part 5 of this Division. A within-year expression appears to be formulaic diction used to identify the time during which a reported event occurred within a specific Nephite calendar year or within a distinct part of such a calendar year. These expressions are divided into three types: whole-year expressions (91 instances); commencement expressions (25 instances); and latter-end expressions (six instances). When the textual locations of these 122 within-year expressions are charted, another organized structure (based on balanced and reversible letter patterns) is suggested for the plates of Mormon.

Table 6.B presents the placement of the three types of within-year expressions throughout the *Book of Mormon*. The texts are sorted by the major divisions appearing in the plates of Mormon. The three types of within-year expressions in Table 6.B have been labeled with italic capital letters: *A* = whole-year expressions; *B* = commencement expressions; and *C* = latter-end expressions. The meanings of these italicized capital letters must not be confused with those of the regular capital letters A, B and C that were used with the three types of year-terms in Part 2 of this Division.³⁷ The italicized letters *A*, *B* and *C* symbolize within-year expressions and permit a concise depiction of the placement pattern of these temporal-expressions.

No within-year expressions appear in the extant text of the Book of Mosiah, but they do appear in each complete book in the plates of Mormon. The letter patterns for within-year letter-sets and letter-groups in these books may be displayed as follows: Alma (*ABABABCABABC BABACBABABABA*), Helaman (*BACABABA*), Third Nephi (*BABACABABA*), Fourth Nephi (*A*) and Mormon (*A*). When the major divisions are disregarded, the letter pattern in the plates of

³³ Alma 49:1.

³⁴ Helaman 3:22-23; 3 Nephi 4:1, 4-5.

³⁵ Alma 52:18-19.

³⁶ See Table 6.A in this Part 6.

³⁷ See Section 2.5 in Part 2 of this Division.

Mormon may be shown as a single letter-group (ABABABCABABCABABCABABABABACABA BABABACABABA). When the apparent structural importance of latter-end C expressions is taken into account, the within-year placements appear to form three balanced and reversible letter-groups: (ABABABCABAB[C]BABACBABABA)(BABA[C]ABAB)(ABABA[C]ABABA). The letter pattern in each letter-group reverses at the central [C] letter-set that is indicated with brackets. Each letter-group is balanced because the same number of letter-sets occurs on either side of the central [C] letter-set. Each letter-group is reversible because the letter pattern is identical, whether it is read forward or backward.

In the first proposed letter-group, the pattern reversal occurs with the latter end of the 19th Judges calendar year, which is marked by consecutive latter-end expressions in Alma 48:2 and 21. In the second proposed letter-group, the pattern reversal occurs with the latter end of the 48th Judges calendar year, which is marked by a single latter-end expression in Helaman 3:22. The third proposed letter-group exhibits pattern reversal with the latter-end [C] letter-set that refers to the 18th NC calendar year in 3 Nephi 4:1. Thus, with latter-end or C expressions apparently placed with care in the distribution of within-year expressions, another view of temporal-expressions is provided that is consistent with two earlier suggestions about chronological structure. First, several organizing protocols appear to have been used by writers of the *Book of Mormon* to manage the form and content of the book's chronological structure. Second, a whole calendar year appears to have been formally divided into two, not necessarily equal, parts: a commencement followed by a latter end. The large numbers of commencement expressions (25) appear to emphasize the importance of the commencement part of a Nephite calendar year. The key placement and structural function of the six latter-end expressions appear to emphasize the importance of the latter end part of a Nephite calendar year. Textual evidence for a central part or for central parts of a Nephite calendar year does not appear to exist in the *Book of Mormon*.

6.3 Year-end expressions

Part 5 also noted that verbs form the second largest linguistic category of narrative-links, expressly connecting 145 (34.0%) of the 426 year-related expressions to the secondary language of their year-related narratives.³⁸ When these 145 temporal-expressions that use verbs as their narrative-links are analyzed for consistent meanings, 107 (73.8%) of the expressions appear to use standardized diction to record the completion of a specific Nephite calendar year or a specific number of consecutive Nephite calendar years. Forty of these expressions have official era names, four have altered era names and four have personalized era names as their time-terms. The phrasing and meanings of these 107 temporal-expressions suggest their division into three types, which have been given the hyphenated names “pass-away”, “thus-ended” and “it-was” expressions. These are temporal-expressions using some form of the base verbs *pass*, *end* and *be* as their narrative-links. Of the 15 base verbs identified in Part 5 that appear to have been used as narrative-links, *pass*, *end* and *be* were noted as being used in 125 temporal-expressions (86.2% of the verbal narrative-links or 29.3% of all narrative-links).³⁹ These three base verbs surely assist in forming the next largest part of the chronological structure of the *Book of Mormon*. In this source book, the 107 standardized temporal-expressions are grouped together and called “year-end” expressions.

³⁸ See Table 5.B in Part 5 of this Division.

³⁹ See Sections 5.4.3 and 5.4.4 and Table 5.J in Part 5 of this Division.

In addition to the 107 year-end expressions with verbal narrative-links, three more temporal-expressions also may be understood as using standardized diction to record the completion of a specific number of consecutive Nephite calendar years. These three temporal-expressions use the participle *making* as their narrative-link. While these complex participial phrases mark the ends of consecutive years in two Nephite eras, their diction necessarily differs from that of the 107 year-end expressions that use verbs as their narrative-links. Two of the time-terms of these complex participial phrases use official names and one uses an altered name. All three phrases are categorized as “making-in-the-whole” expressions and as “year-end” expressions.

Like all within-year expressions, every year-end expression includes a stated number-term. And somewhat like the three types of within-year expressions that only appear in the plates of Mormon, three of the four types of year-end expressions also appear only in the plates of Mormon. The more widely placed or fourth type of year-end expressions, the pass-away type, also occurs in the small plates of Nephi and the plates of Moroni. This fact is consistent with narratives that mention the completion of intervals measured with years in all three sets of plates. Nonetheless, the meanings and placement of year-end expressions appear to have significant structural implications primarily within the plates of Mormon. Table 6.C lists the year-end expressions.

6.3.1 Pass-away expressions

The most common form of year-end expression in the *Book of Mormon* (57 instances or 13.4% of the 426 temporal-expressions) has a narrative-link that uses some form of the intransitive verb *pass*. These 57 narrative-links appear in seven textual forms: the single word *passed* and the six phrases *did pass*, *did ... pass*, *had passed*, *had ... passed*, *has passed* and *have passed*. With each textual form, the verb is accompanied by the adverb *away*, which is secondary narrative language that describes the type of passing. As to time, the figure of speech *pass away* currently means “[t]o elapse [or] come to an end”;⁴⁰ however, when the *Book of Mormon* was first published, Webster’s dictionary defined the phrase *pass away* to mean “to move from sight [or] to vanish”.⁴¹ A single year or a group of consecutive years naturally would move from sight or vanish when the last moment of the last day had elapsed or come to an end. The phrase *pass away* thus suggests that Nephite years were delimited by observable, definite, first and last days.

For each of the 24 express singular year-terms that has a form of the base verb *pass* as its narrative-link, the determiner *the* and a simple or multipart ordinal number constitute the number-term. None of these 24 temporal-expressions has a time-term, but in every case, the Nephite era context and calendar used for measuring the year may be determined from nearby texts. Thus, the definite quantification of the year provides a complete meaning to the assertion made by the temporal-expression. For 32 of the 33 express plural year-terms that have a form of the base verb *pass* as their narrative-links, the number-terms are stated cardinal numbers. The exception occurs in a temporal-expression where an interval of two coordinated calendar years is specified: “the twenty and sixth and seventh years passed”.⁴² Nine of the 33 temporal-expressions with plural year-terms include time-terms that specify one of the three Nephite eras. For the other 24 of these temporal-expressions, the Nephite era contexts are made certain by the nearby texts. In this study, the temporal-expressions that describe the precise conclusion of a

⁴⁰ *The Compact Edition of the Oxford English Dictionary*, II: 2091 (pass away).

⁴¹ Webster, *An American Dictionary of the English Language*, II: [250] (pass away).

⁴² 3 Nephi 6:4.

Nephrate calendar year or period of consecutive Nephrate calendar years by using some form of the intransitive verb *pass* as the narrative-link sometimes are called “pass-away” expressions, even though the adverb *away* is secondary language of the year-related narratives. The hyphenated name “pass-away” avoids confusion with other uses of the words *pass* and *away*. A pass-away expression, which always includes a number-term with a definite stated number, is a clause and its narrative-link is the verb of that clause.

All 57 pass-away expressions are listed with their references in Table 6.C. Nine of these expressions occur in the small plates of Nephi, three of which include time-terms referring to the Lehi era. In the plates of Mormon, pass-away expressions occur 47 times to record the ends of specific annual or consecutive annual periods: once with a time-term for the Lehi era, once with a time-term for the Judges era, and twice with a time-term for the NC era. The final pass-away expression in the *Book of Mormon* occurs near the end of the plates of Moroni and it includes a time-term for the NC era.

6.3.2 Thus-ended expressions

Forty-eight (11.3%) of the 426 temporal-expressions have verbal narrative-links that use the base verb *end* to mark the completion of an expressly numbered Nephrate calendar year. These narrative-links almost all rely on a definition of the verb *end* that, with respect to duration, was common in 1828 and is still customary: “[t]o finish; to close; to conclude [or] to terminate”.⁴³ Most of these narrative-links are modified by the secondary adverb *thus*, which explains how the year ended. This adverb is not part of the narrative-link, but for clarity in differentiating types of temporal-expressions, the combined narrative-link and its year-related expression (which always includes a stated number-term) are called a “thus-ended” expression. Because a thus-ended expression is a clause, its narrative-link is the verb of that clause. Thus-ended links take the following verb forms: *did end* (one instance); *ended* (45 instances); *had ended* (one instance); and *is ended* (one instance). Thus-ended expressions only appear in the plates of Mormon. In 34 instances, they occur with a time-term for the Judges era. Table 6.C also lists all 48 thus-ended expressions.

6.3.3 Making-in-the-whole expressions

Three participial phrases in the plates of Mormon begin with the participle *making* followed immediately by the adverbial phrase *in the whole*.⁴⁴ These *making in the whole* phrases also appear to mark the precise ends of numbered periods of consecutive Nephrate calendar years. As discussed in Part 5,⁴⁵ the figure of speech *making in the whole* expresses the fact that some sort of making, forming or constituting is full or complete. The adverbial phrase *in the whole* is not considered to be part of the narrative-link because the participle *making* creates the basic connection; however, just as a related adverb was included for clarity in the labels for pass-away and thus-ended expressions, the combined “making” narrative-link and year-related expression (which always includes a stated number-term and an express time-term) is sometimes given the hyphenated label “making-in-the-whole”. These participial phrases or making-in-the-whole expressions also are listed in Table 6.C.

⁴³ Webster, *An American Dictionary of the English Language*, I: [664] (end); *The Compact Edition of the Oxford English Dictionary*, I: 861.

⁴⁴ Mosiah 6:4; 29:46; Mormon 3:4.

⁴⁵ See Section 5.2.4 in Part 5 of this Division.

The sense of a full or complete *making* in these phrases is consistent with an expression that seems intended to record the end of a specified number of years. Hence, in Mosiah 29:46, the participial phrase “making in the whole five hundred and nine years from the time Lehi left Jerusalem” states the precise end of 509 Lehi calendar years. Likewise, in Mormon 3:4, the participial phrase “making in the whole three hundred and sixty years from the coming of Christ” signifies the completion of 360 NC calendar years. Each of these intervals appears to have moved from sight or vanished just like the periods that were said to have passed away or ended. In Mosiah 6:4, the making-in-the-whole expression begins exactly like the other two, but then the word *about* has been placed before the definite number of counted calendar years: “making in the whole *about* four hundred and seventy six years from the time that Lehi left Jerusalem” (italics added). This problematic *about* was discussed briefly in Part 4 of this Division,⁴⁶ where *about* was provisionally interpreted as being part of the number-term (as it has been traditionally interpreted) because narrative-links had not yet been introduced. The issue introduced further in this Part 6 is whether the word *about* also ought to be provisionally interpreted as being an adverb that modifies the narrative-link *making*; i.e., as secondary narrative language like the adverbial phrase *in the whole*.

To understand this issue a bit further, one may notice that the Yale text of the three making-in-the-whole expressions (quoted in the previous paragraph) includes no punctuation. One may also contrast the considered analysis of the Yale text with the way that John Gilbert, the typesetter of the 1830 edition of the *Book of Mormon*,⁴⁷ parsed and punctuated these expressions. In that first edition, the participial phrases now found in Mosiah 6:4 and 29:46 were given commas after the word *whole*: “making in the whole, about four hundred seventy six years from the time that Lehi left Jerusalem” and “making in the whole, five hundred and nine years from the time Lehi left Jerusalem”. The participial phrase in what is now Mormon 3:4 was given two commas: “making, in the whole, three hundred and sixty years from the coming of Christ”.⁴⁸

When Gilbert set a comma before the adverb *about* in the participial phrase of Mosiah 6:4, he was dealing with the first of this kind of temporal-expression in the *Book of Mormon*. He indicated his assumption that *about* referred to the position of time (i.e., *approximately* or *nearly* 476 years), instead of the motion of time (i.e., *rotating* or *turning* at the precise end of 476 years).⁴⁹ The meanings of the word *about* refer to some type of position or motion.⁵⁰ Gilbert’s assumption is not consistent with the textual formality and numerical specificity in the other two making-in-the-whole expressions that he would subsequently typeset or, even more importantly, in all the other language of this temporal-expression in Mosiah 6:4. The phrase *making in the whole* expresses the sense of a full or complete *making*, rather than an approximate *making*. The stated number name “four hundred and seventy six” is definite and the time-term is the longer of the official Lehi era names: “from the time that Lehi left Jerusalem”. Thus, nothing in the language of this temporal-expression other than the word *about* suggests any sort of calendrical guesswork.

⁴⁶ See Section 4.5.4 in Part 4 of this Division.

⁴⁷ Skousen, ed., *The Printer’s Manuscript of the Book of Mormon, Part One*, 3.

⁴⁸ Smith, *The Book of Mormon* (1830), 168, 221, 523; see also Skousen, ed., *The Printer’s Manuscript of the Book of Mormon, Part One*, 306, 389; and *Part Two*, 884.

⁴⁹ 1 Nephi 10:19 and Alma 37:12 appear to refer to the “round” or cyclical movement of time.

⁵⁰ Webster, *An American Dictionary of the English Language*, I: [95] (about); *The Compact Edition of the Oxford English Dictionary*, I: 8.

Typical readers of the *Book of Mormon*, perhaps like Gilbert, may suppose that they can understand a text “literally” and that such a reading is definitive. As a typesetter, Gilbert had to be definitive; he either had to insert a comma after the word *whole* or he had to leave a comma out. Sometimes, however, a word has multiple (even quite different) meanings and an inapplicable meaning may be chosen based on a cultural assumption.⁵¹ Gilbert’s placement of a comma after the word *whole* in Mosiah 6:4 may have involved just such an assumption. He could not have based his comma placement on a detailed study of the text of the *Book of Mormon* because that was impossible at the time. The typesetting of the book was far from complete. If Gilbert had referred to Webster’s 1828 dictionary, he could have thought himself justified in his comma placement because the dictionary stated an Anglo-American cultural assumption that *about* may mean “[n]ear to in *time*”.⁵² Thus, Gilbert’s choice of punctuation is understandable, even though it now appears—in a much later and different cultural milieu—to have been unnecessary and even mistaken.

Furthermore, Gilbert’s apparent assumption that *about* in Mosiah 6:4 means “[n]ear to in *time*” appears to contrast with the formality of the narratives that lead up to this expression, narratives that communicate forethought, dignity, precision and completion. At the time Mosiah₂ was enthroned by his father, king Benjamin testified that the official plates of Nephi contained “the records and the sayings of our fathers from the time they left Jerusalem until now, and they are true; and we can know of their surety because we have them before our eyes”.⁵³ One clear implication of this king’s eye-witness testimony is that he had no reason to believe the Lehi calendar year of his son’s enthronement was any sort of an approximation. Moreover, the text in Mosiah 6:4 is part of an epilogue to the extensive and detailed report of Mosiah₂’s enthronement.⁵⁴ In the immediately preceding verses, the ceremony is concluded by describing an inscription of the names of every person who had entered into the covenant described in the ceremony, by king Benjamin’s consecration of his son “to be a ruler and a king over his people [with] all the charges concerning the kingdom” and by king Benjamin’s appointment of “priests to teach the people” during the initial part of his son’s reign.⁵⁵ The peaceful transition of political power from one king to his chosen successor had just concluded. Then the time of that ceremony was placed in the official record. Within the context of these narratives, every part of the record seems intended to convey solemnity, specificity and finality. The age of the new king (perhaps as an indication of his maturity) is even mentioned. Thus, to assume that the adverb *about* requires the narrative-link and its year-related expression to be interpreted as a royal approximation, a monarch’s guess or his priests’ speculation, clearly contradicts the narrative setting of which the temporal-expression is a part.

A rational examination of the meaning of *about* in terms of the motion of time is outside the scope of this Division, but discussions of related issues will be continued in Divisions 3 and 4 of this study. Dozens of *Book of Mormon* verses are relevant to the examination. To finish this introduction of making-in-the-whole expressions, several tentative conclusions may be noted for further examination. First, like the adverbial phrase *in the whole*, the word *about* in Mosiah 6:4 is not a required part of the narrative-link, but may be secondary adverbial language of the year-related narrative. Second, the context of king Mosiah₂’s enthronement contrasts with an

⁵¹ John L. Sorenson, *Mormon’s Map* (Provo, Utah: FARMS, 2000), 13-14.

⁵² Webster, *An American Dictionary of the English Language*, I: [95] (*about*), italics in the original.

⁵³ Mosiah 1:6.

⁵⁴ Mosiah 1:18-6:5.

⁵⁵ Mosiah 6:1-3.

interpretation requiring the word *about* to mean Nephite kings and calendar priests had lost track of time in the Lehi era and had to guess the time of the event. Third, while the phrase *making ... about* might seem to be unusual English diction in the prevailing cultural conception of time as linear, the meaning of the phrase regarding motion is specific.⁵⁶ Fourth, the complex participial phrase in Mosiah 6:4 may be deemed provisionally to be a precise making-in-the-whole expression, just like its companion phrases in Mosiah 29:46 and Mormon 3:4.

6.3.4 It-was expressions

The final type of year-end expression also occurs only in the plates of Mormon, once with a Lehi era long name and once with an NC era short name. In 3 Nephi 1:1, the clause is “it was six hundred years from the time that Lehi left Jerusalem”. In 4 Nephi 1:21, the clause is “it was an hundred and ninety and four years from the coming of Christ”. The narrative-link in each clause is the verb *was*, which makes an assertion about the precise end of a numbered period of consecutive Nephite calendar years. Webster’s dictionary defined *was* as “the past tense of the substantive verb ... to be, to exist, whence Eng[lish] *is*, in the present tense, and *was* in the past”.⁵⁷ Webster also defined the verb *be* to mean “[t]o be fixed; to exist; to have a real state or existence, for a longer or shorter time”.⁵⁸ According to the *Oxford English Dictionary*, the irregular verb *be* means such things as “to exist, occur, happen [or to] be the case or the fact”.⁵⁹

One may certainly question what narrative subject *was* the fact of that number of years. For each of these two chronological expressions, “*it was*”. Again, according to Webster’s dictionary, the word *it* may be defined as a “substitute or pronoun of the neuter gender, sometimes called demonstrative, and standing for any thing except males and females.... Very often, *it* is used to introduce a sentence, preceding a verb as a nominative, but referring to a clause or distinct member of the sentence”.⁶⁰ Similarly, the *Oxford English Dictionary* states that “[a]s nominative of the verb *to be*, *it* refers to the subject of thought, attention, or inquiry”.⁶¹ Thus, even though the year-related expression follows the verb *was*, the actual subject of each of these two clauses is its year-related expression. Each clause asserts that a certain number of consecutive Nephite calendar years had existed in fact, had occurred or happened and were in the past. The nominative *it* is not part of the narrative-link, but is secondary language in the year-related narrative. However, as with the previous year-end expressions, the temporal-expression is labeled with a hyphenated term that combines the narrative-link and a secondary word: “it-was”. Both it-was expressions are listed in Table 6.C.

One may note that in the plates of Mormon, the clause *it was* occurs more than 180 times. As might be expected with that large a number, many dozens of non-temporal subjects are represented by the nominative *it*. For example, *it was*: the Lord, the Great Spirit, the power of God, a great evil, a just man, the people of Limhi, that same being, the cause, the practice, the custom, the object, or one complete revolution; *it was*: he, they, this same man, or these my sons; *it was*: hard [words], strong [wine], dry [earth], great [work], pleasant [wine], possible [to keep

⁵⁶ “*To come about*, to change or turn; to come to the desired point”. Webster, *An American Dictionary of the English Language*, I: [95] (about), italics in the original; *The Compact Edition of the Oxford English Dictionary*, I: 8.

⁵⁷ Webster, *An American Dictionary of the English Language*, II: 905 (was), italics in the original.

⁵⁸ *Ibid.*, I: [237] (be).

⁵⁹ *The Compact Edition of the Oxford English Dictionary*, I: 180 (be).

⁶⁰ Webster, *An American Dictionary of the English Language*, I: [1004-5] (it), spelling and italics in the original.

⁶¹ *The Compact Edition of the Oxford English Dictionary*, I: 1492 (it), italics in the original.

together], impossible [to contend with them] or expedient [to take the names]; and *it was*: in vain to seek their destruction, in the law [that every judge should receive wages], in their power to assemble themselves together, on the south [of the city Moroni], for our fathers to give heed to this compass, or unto the king. The clause *it was* also was employed to create the passive past tense of a variety of verbs; for example, *it was*: done, forbidden, prepared, delivered, appointed, called, made, wrought, founded, granted, given, noised or written.⁶² In addition, the clause *it was* occurs with 25 chronological statements. Twelve of these statements involve phrases beginning with the prepositions *in, on, at, for* or *about*.⁶³ For example, *it was*: in the sixteenth year, on the twelfth day, at the same time, for the space of three days and three nights, or about to divide. Four times, the text states that it was night;⁶⁴ twice the text states that it was dark;⁶⁵ and once each, the text states that it was evening, yet dark, midday, day or the day.⁶⁶

The remaining two instances of an *it was* clause with a chronological subject both describe long periods of time, composed in the form of year-related expressions: “it was six hundred years from the time that Lehi left Jerusalem”⁶⁷ and “it was an hundred and ninety and four years from the coming of Christ”.⁶⁸ These two clauses appear to hold key positions in the chronological structure of Mormon₂'s seven original books. To understand that structure, one must examine the placement of all 110 year-end expressions (25.8% of the 426 temporal-expressions) in the *Book of Mormon*.

6.3.5 The placement of year-end expressions

Year-end expressions mark the ends of definite Nephite calendar years or periods of consecutive calendar years. These expressions have been categorized as four types: pass-away (57 instances); thus-ended (48 instances); making-in-the-whole (three instances); and it-was (two instances). As part of this introduction to these four types of temporal-expressions, Table 6.C has provided references to all their locations within the *Book of Mormon*. These placements are listed in their ordered sequence in Table 6.D, where, to make that order easier to examine, each type of year-end expression has been labeled with an italic capital letter: *D* = pass-away expressions; *E* = thus-ended expressions; *F* = making-in-the-whole expressions; and *G* = it-was expressions. The meanings of these capital letters should not be confused with the regular capital letters D, E, F and G that were used with the types of time-terms in Part 3 of this Division.⁶⁹ The italic letters *D, E, F* and *G* symbolize the consistent forms and meanings of the four types of year-end expressions.

In the small plates of Nephi and the plates of Moroni, only pass-away *D* expressions occur. Each writer could have used pass-away expressions merely because they were customary and/or appropriate for his narratives. In the plates of Mormon, however, all four types of year-end

⁶² Mosiah 25:16; Alma 19:27; Mosiah 27:20; Alma 19:19; 3 Nephi 8:1; Mosiah 20:6; Helaman 6:28; Alma 31:2; 18:7; 3 Nephi 3:19; Helaman 2:8; Mormon 2:8; Mosiah 24:9; Alma 19:15; 10:8; 57:22; Helaman 14:10; Alma 55:13; Helaman 11:6; Alma 17:14; 55:13; Mosiah 21:18; 22:2; 6:1; Alma 27:1; 11:1; Mosiah 18:25; Alma 50:13; 37:44; 18:37; 37:40; 3 Nephi 28:14; Alma 37:39; Mosiah 25:21; Alma 12:27; 16:11; 3 Nephi 1:25; 2:2; 14:25; Alma 62:28; 3 Nephi 19:24; 19:2; 23:13.

⁶³ Alma 14:23; 30:2; 36:10; 51:12; 56:42; 3 Nephi 1:1; 4:7; 6:19; 8:6; 10:9; 4 Nephi 1:39.

⁶⁴ Alma 47:10; 56:38; 58:25, 26.

⁶⁵ Alma 51:32; 56:40.

⁶⁶ Alma 55:8; 3 Nephi 19:2; Helaman 14:3; 3 Nephi 1:19.

⁶⁷ 3 Nephi 1:1.

⁶⁸ 4 Nephi 1:21.

⁶⁹ See Section 3.8.3 in Part 3.

expressions appear and their placement represents a systematic order with key religious meanings for structuring Mormon₂'s record. For the extant books in the plates of Mormon, the pattern of letter-sets and letter-groups is Mosiah (*F*), Alma (*E*), Helaman (*EDE*), Third Nephi (*DGDEDED*), Fourth Nephi (*DGD*) and Mormon (*DFD*). The letter-group patterns in the books of Helaman, Fourth Nephi and Mormon are balanced and reversible, although they are also so simple that the pattern for each book may seem to have been based only on the writers' narrative requirements. When the text is assumed to be divided just by year-end expressions, the major divisions are disregarded and the letter pattern in the plates of Mormon may be viewed as a single letter-group (*FEDEDGDEDEDGDFD*) or, perhaps more likely, as four letter-groups and two letter-sets (*FE*)(*DED*)(*G*)(*DEDED*)(*G*)(*DFD*).

Each of the two middle letter-groups is followed by a single it-was (*G*) letter-set. These (*G*) letter-sets mark the passing of definite numbers of years related to Nephite prophecy. When 600 years of the Lehi era were ended, Lehi₁'s prophesied time of the Messiah's birth was imminent.⁷⁰ When 194 years of the NC era were ended, the official record keeper named Amos₁ had recently passed away. He was the third generation of Nephite record keepers from the time of the sign of the Messiah's birth. His death occurred after "a small part of the people ... revolted from the church and took upon them the name of Lamanites; therefore there began to be Lamanites again in the land".⁷¹ The seeds of division and enmity had then been formally created and would grow into persecution against the church during the Nephites' fourth generation.⁷² This division and enmity in the fourth generation would lead to extinction of the Nephite people in subsequent generations,⁷³ as Nephi₁ had prophesied.⁷⁴ Thus, it-was or *G* expressions appear to have been used and positioned for the purpose of drawing attention to the precise times when two of the Nephites' most ancient and important temporal prophecies were about to be fulfilled.

As with the suggested placement patterns of the three components of year-related expressions, the five linguistic types of narrative-links, and the three types of within-year expressions, this suggested pattern for the placement of the four types of year-end expressions in the plates of Mormon is hardly apparent to most readers of the *Book of Mormon* because it requires year-end expressions to be identified and categorized and their locations with respect to each other to be plotted in the text. Nevertheless, the chronological structure of year-end expressions based on the diction and meanings of their narrative-links and year-related expressions in the extant text is exactly symbolized and, at least initially, appears to have been organized by the letter-groups and letter-sets (*FE*)(*DED*)(*G*)(*DEDED*)(*G*)(*DFD*).

An interesting issue about this part of the proposed chronological structure in the plates of Mormon arises from the external narratives about the lost texts of Mormon₂'s first two books, the Book of Lehi and the initial part of the Book of Mosiah.⁷⁵ Presumably, the first extant letter-group (*FE*) is missing temporal-expressions from the lost texts. From a strictly textual standpoint, the assumption of thus-ended *E* expressions in the lost texts may be inferred from known textual facts: the alternating (*D*) and (*E*) letter-sets in the middle two letter-groups, the alternating (*E*) and (*D*) letter-sets that end the first (*FE*) and fourth (*DFD*) letter-groups, the making-in-the-whole (*F*) letter-sets in the first and fourth letter-groups, and the balanced and

⁷⁰ 1 Nephi 10:2-4; 19:7-9; 2 Nephi 25:17-19; 3 Nephi 1:1.

⁷¹ 4 Nephi title; preface; 1:19-22.

⁷² 4 Nephi 1: 24-39.

⁷³ Mormon 6:1-15.

⁷⁴ 1 Nephi 12:11-20; 2 Nephi 26:3-11.

⁷⁵ See Section 1.7.1 in Part 1 of this Division.

reversible placement patterns of the second (*DED*), third (*DEDED*) and fourth (*DFD*) letter-groups. These textual facts cannot be overlooked or ignored in a thorough examination of the text. They suggest that the first letter-group was a balanced and reversible one, and perhaps composed of just (*E*) and (*F*) letter-sets. The simplest one would be an (*EFE*) letter-group, in which case, each of the four letter-groups would be balanced and reversible; i.e., (*EFE*)(*DED*)(*G*)(*DEDED*)(*G*)(*DFD*). A more complex initial letter-group might have been (*EFEFE*); that is, one similar to the third existing (*DEDED*) letter-group. In that case, each of the four letter-groups in the plates of Mormon also would be balanced and reversible; i.e., (*EFEFE*)(*DED*)(*G*)(*DEDED*)(*G*)(*DFD*). Of course, other possibilities may be considered as well. For example, the first (*FE*) and second (*DED*) extant letter-groups might have been parts of a single initial letter-group (*DEDE[F]EDED*), which, like the simpler (*EFE*) letter-group, would also have been balanced and reversible—but would have emphasized the crucial turning point in Nephite narratives that occurred with the enthronement and reign of king Mosiah₂.⁷⁶ While none of these possibilities can be ruled out, none can be considered proven either. The lost texts leave the analysis of this issue with uncertain assumptions based on the related texts.

6.4 Formality and informality in temporal-expressions

In the combined semantic and linguistic analysis of temporal-expressions thus far, two large categories of narrative-links and their stated number expressions have been identified: within-year expressions and year-end expressions. The function of a within-year expression within the plates of Mormon seems to be the specification of the numbered Nephite calendar year within which the narrated event or events occurred. Based on the widespread and consistent use of the prepositions *in* and *of*, and their stated number-terms and calendar focused time-terms, within-year expressions may be separated into three types of expressions: a whole-year or *A* type (91 instances); a commencement or *B* type (25 instances); and a latter-end or *C* type (six instances). No within-year expressions appear in the small plates of Nephi or the plates of Moroni. In the extant text of the plates of Mormon, three balanced and reversible letter-groups (*ABABABCABAB*[*C*]*BABACBABABA*)(*BABA*[*C*]*ABAB*)(*ABABA*[*C*]*ABABA*) seem to be created around three central [*C*] letter-sets that are indicated with brackets. The three proposed types of within-year expressions appear to have been organized in the plates of Mormon to be precise in their placement of events within a numbered Nephite calendar year or within one of two named parts of such a year.

The function of a year-end expression appears to be to identify a numbered Nephite calendar year or a definite number of consecutive Nephite calendar years that had ended. The consistent use of three base verbs and a participle as the narrative-links separates year-end expressions into four types of expressions in the plates of Mormon: a pass-away or *D* type (57 instances), a thus-ended or *E* type (48 instances), a making-in-the-whole or *F* type (three instances) and an it-was or *G* type (two instances). Pass-away *D* expressions also occur in the small plates of Nephi and the plates of Moroni. Within the extant text of the plates of Mormon, four letter-groups and two letter-sets appear (*FE*)(*DED*)(*G*)(*DEDED*)(*G*)(*DFD*). The four types of year-end expressions appear to have been organized in the plates of Mormon to be precise in their report about the ends of two lengthy intervals, represented by (*G*) letter-sets, when two of the Nephites' most ancient and important temporal prophecies were about to be fulfilled.

⁷⁶ The (*F*) letter-set in the extant text of the Book of Mosiah is composed of two consecutive making-in-the-whole expressions that mark the beginning and end of king Mosiah₂'s reign: Mosiah 6:4; 29:46.

In each of the three types of within-year expressions and each of the four types of year-end expressions, four facts of the text are standardized. First, the narrative-link (a preposition, participle or base verb) is identical for each type of temporal-expression. Second, the number-term is always a stated number-term (a definite ordinal or cardinal number). Third, the three components of the year-related expression, taken by themselves or with other nearby year-related expressions, always identify a calendrical interval within an expressly stated Nephite era or an implied Nephite era context. Fourth, the chronological meaning of each of these temporal-expressions is complete within its diction. It identifies a specific Nephite calendar year within which a narrative event occurs or it marks the end of a specific Nephite calendar year or a specific number of Nephite calendar years. These four facts occur in 232 (54.5%) of the 426 temporal-expressions in the extant text of the *Book of Mormon*. In the remainder of this Part 6 and in the following analysis of the three principal sets of plates, these 232 expressions are often grouped into a single category that has been labeled “formal” expressions.

The remaining 194 (45.5%) of the 426 temporal-expressions also are sometimes grouped into a single category that is labeled “informal” expressions. These expressions sometimes perform the same narrative functions as within-year or year-end expressions; i.e., they identify a specific Nephite calendar year within which a narrative event occurs or they mark the end of a specific Nephite calendar year or a specific number of Nephite calendar years. However, informal expressions differ from one or more of the four facts of the text that identify formal expressions. Some temporal-expressions ellipt part of, or otherwise expressly modify, the diction of a formal expression. Some informal expressions use narrative-links other than the formal prepositions, participles and verbs. Some expressions expressly state or otherwise indicate uncertainty in the measurement of time. Some measure time from events other than the beginning day of a Nephite era or with a calendar other than a Nephite era calendar. With other informal expressions, their meanings are incomplete and depend on the meanings of nearby formal expressions. Thus, each informal expression differs from a formal expression in its form of diction, precision in the measurement of Nephite time, measurement of non-Nephite time and/or realization of a complete chronological meaning within the diction of the temporal-expression.

6.5 Mortal-time expressions

Thirty-four (17.5%) of the 194 informal temporal-expressions contrast markedly with formal expressions in their diction and proposed meanings. Three of these expressions appear in the small plates of Nephi, 30 occur in the plates of Mormon and one occurs in the plates of Moroni. These 34 expressions are sometimes labeled “mortal-time” expressions because they suggest aspects of the Nephite understanding of time having to do with mortal life, rather than with historical points of reference. Table 6.E lists these expressions, but separates them into four types based on both linguistic and semantic factors. In Table 6.F, the four types are compared with formal expressions. Because these 34 expressions initially might seem to be some of the least standardized ones in the *Book of Mormon*, one might also think that they may be skipped over in the analysis of chronological structure and symbolism. However, the four types of mortal-time expressions seem to exhibit their own placement patterns and meanings, as depicted in the following Sections 6.5.1 through 6.5.5 and in Table 6.G.

6.5.1 Non-numbered expressions

The greatest contrast with formal expressions occurs with nine (2.1%) of the 426 temporal-expressions. Unlike formal expressions that always include stated number-terms, none of these nine expressions has a number-term. Nor do they have any time-terms. Thus, they neither state a definite number nor identify the chronological system in which their years are observed or measured. In Part 4 of this Division where number-terms were introduced, these nine year-related expressions were categorized as absent number expressions.⁷⁷ When analyzed in combination with their narrative-links, these expressions often are called “non-numbered” expressions. All nine non-numbered expressions are listed in Table 6.E.

The diction and meanings of eight non-numbered expressions seem to be presented in pairs. Two take the form “in years”. This expression appears in Webster’s 1828 definitions of the noun *year*: “*Years*, in the plural, is sometimes equivalent to age or old age; as a man in *years*.”⁷⁸ Nevertheless, these two expressions occur in separate sets of plates. The first appears in 1 Nephi 18:17 in the small plates of Nephi. In the year-related narrative, Nephi₁ states that his “parents being stricken in years ... were brought down, yea, even upon their sick beds”. The noun *years* relates to the lives of Nephi₁’s elderly parents and the meaning could be either “age or old age”. The second of these non-numbered expressions occurs in 3 Nephi 1:29 in the plates of Mormon. In the year-related narrative, Mormon₂ notes that Lamanite children in the land of Zarahemla “began to wax strong in years”. In this narrative context, the noun *years* means just “age”. Thus, even though these non-numbered expressions appear in separate sets of plates, their identical diction and similar meanings suggest that Mormon₂ planned his expression to be understood as one of a pair with Nephi₁’s expression. Indeed, because Mormon₂ had read the small plates of Nephi prior to completing his composition of the Book of Mosiah,⁷⁹ because the first two of Mormon₂’s eight non-numbered expressions in the extant text of the *Book of Mormon* occur in Mosiah,⁸⁰ and because the more likely organized placement patterns of number-terms in the plates of Mormon (as identified in Part 4 of this Division⁸¹) were ones that ignored absent number-terms, it may be that Mormon₂’s use of all eight non-numbered expressions in his plates was planned as an adjunct to his original organizational structure for temporal-expressions.

Evidence for such planning also may be indicated by six of Mormon₂’s seven other non-numbered expressions. They occur in three distinct pairs with related temporal meanings. In the texts of Mosiah 19:15 and 4 Nephi 1:34, Mormon₂ placed the coordinated temporal-expressions “from year to year”. Since these expressions include no number-terms for measuring the passage of time, they suggest temporal meanings like constantly, continuously or indefinitely. Between the two locations of his coordinated expressions, Mormon₂ placed his remaining paired non-numbered expressions. Close together in Alma 13:7 and 9, the temporal-expression “of years” appears twice, in each instance modifying the noun *end* in the chronological figure of speech “beginning of days or end of years”. From a structural standpoint, these six paired temporal-expressions may be viewed as presenting a balanced, but non-reversible letter pattern ABCAB, where A represents a “from year” letter-set, B represents a “to year” letter-set and C represents an “of years” letter-set. This pattern suggests the idea that the temporal limits of existence for all

⁷⁷ See Section 4.7 in Part 4 of this Division.

⁷⁸ Webster, II: [948] (*year*), italics in the original.

⁷⁹ Words of Mormon 1:3-7.

⁸⁰ Mosiah 19:15.

⁸¹ See Section 4.8.4 in Part 4 of this Division.

living beings (“beginning of days or end of years”) occur within the continuous and non-reversible passing of time (“from year to year”).

Following Mormon₂’s description of such temporal limits of existence in Alma 13:7 and 9 (“beginning of days or end of years”), two more non-numbered expressions were placed at Alma 16:1 (“of years”) and 3 Nephi 1:29 (“in years”). In Alma 16:1, the phrase *of years* does not modify the noun *end*, but the noun phrase *a certain number*. In 3 Nephi 1:29, the phrase *in years* does not modify the past participle *stricken*, with respect to the aged, but the phrase *wax strong*, with respect to the maturation of children. Thus, when the meanings of all nine non-numbered expressions are examined as independent concepts, a fundamental Nephite understanding of mortal life and the non-reversible movement of time appear to be presented:

Time, perceived as occurring “from year to year”, both precedes and follows everyone’s “beginning of days” and “end of years”.⁸²

Individual experience of mortal life and time begins with a person’s birth during a first natural day, a “beginning of days” that may be contrasted with an “end of years”.⁸³

Mortal life continues through each succeeding day, and “from year to year”, as the individual matures “in years”.⁸⁴

Mortal life goes on through each succeeding day, and again “from year to year”, until the individual weakens and fails “in years”.⁸⁵

Everyone’s experience of mortal life and time ceases at death, during a last natural day, an “end of years” that terminates “a certain number of years”.⁸⁶

Another line of evidence regarding Mormon₂’s proposed organization of non-numbered expressions focuses more attentively on the phrase “a certain number of years” within the vast passage of time “from year to year”. Clearly, the length of mortality for each person becomes certain when his or her “end of years” occurs. However, as to the mortal life of the Messiah anticipated by the Nephites, the phrase “a certain number of years” appears to contrast the typically uncertain length of a person’s mortal time with the certain times prophesied hundreds of years earlier for the birth and resurrection of the Messiah and the specific time prophesied 38 years earlier for his mortal death. The formal expressions in the *Book of Mormon*, whether within-year expressions dealing with all or part of a single Nephite calendar year or year-end expressions that mark the passing of one or many Nephite calendar years, all find their ultimate meaning in the ancient religion and prophecies preserved and promulgated by the Nephites’ ancestors. The non-numbered expressions—when viewed as independent concepts and not restricted to their immediate narrative contexts (the tribute to be paid to a Lamanite king, a discourse on priesthood, a temporary cessation of wars and contentions, the weakened old age of Lehi₁ and Sariah, the maturation of Lamanite children or the Nephites’ dwindling in unbelief and wickedness)—present what appears to have been a carefully designed expression of a basic understanding of this singular, prophetic, Messianic aspect of the Nephite understanding of all mortal time.

⁸² Mosiah 19:15; Alma 13:7, 9; 4 Nephi 1:34.

⁸³ Alma 13:7, 9.

⁸⁴ Mosiah 19:15; 3 Nephi 1:29; 4 Nephi 1:34.

⁸⁵ 1 Nephi 18:17; Mosiah 19:15; 4 Nephi 1:34.

⁸⁶ Alma 13:7, 9; 16:1.

Three related issues about non-numbered expressions may be introduced here. The first relates to the creation of Mormon₂'s proposed chronological structure. Section 4.8.4 in Part 4 of this Division reported that the analysis of 240 alternative letter lists for number-terms had resulted in three lists that seemed to provide organized letter patterns (based on letter pattern reversal and balancing) throughout the plates of Mormon. One of the assumptions underlying these three letter lists was that the eight expressions characterized by absent number-terms in these plates, were disregarded as having a separate type of number-term. This assumption was noted to be consistent with the assumption that omitted time-terms were disregarded as a separate type of time-term in Mormon₂'s apparent organization of time-terms in the plates of Mormon. At this point in the analysis and now taking into account Mormon₂'s note that he discovered and read the small plates of Nephi at about the time he was preparing to write the extant portion of his Book of Mosiah,⁸⁷ the placement of the first coordinated non-numbered expressions in Mosiah 19:15 appears to be consistent in time with Mormon₂'s decision to place eight non-numbered expressions within his previously planned chronological structure. These eight expressions would have fulfilled an intention to modify his structure and symbolism with the then-ancient structure and symbolism he found in the small plates of Nephi in the text of 1 Nephi 18:17. In other words, Nephi₁'s ancient use of a unique non-numbered expression in his writings (and his apparent disregard for the absent number-term in his organization of number-terms) might have suggested to Mormon₂ that he could do something similar by adding a separate non-numbered expression structure with its own chronological symbolism or meanings. Such an addition would be consistent with the timing of his reading of the small plates, but would not modify his earlier design of an express number-term structure. Lastly, Mormon₂'s attachment of the small plates of Nephi to the end of the plates of Mormon would have placed Mormon₂'s "in years" phrase, referring to the maturation of children, ahead of Nephi₁'s "in years" phrase, which referred to the decline of his parents in old age. Thus, the natural order of mortal life, maturation to adulthood followed by decline in old age, would be expressed.

The second issue to be introduced here is that while Mormon₂'s placement of eight non-numbered expressions in the books of Mosiah, Alma, Third Nephi and Fourth Nephi appears to have related meanings, he seems to have skipped over the Book of Helaman. But did he? Or is there a thematically-related expression in Helaman, the central book of the seven books planned by Mormon₂ for the plates of Mormon? In fact, one of Mormon₂'s referenced-general expressions in that book is unique in all the *Book of Mormon*, but also closely linked with other temporal-expressions in the small plates of Nephi that Mormon₂ had read. These referenced number expressions have to do with the mortal life of the Nephites' prophesied Messiah. In Helaman 8:18, the year-related expression that Mormon₂ used is "a great many thousand years before his coming". The time-term "before his coming" repeats Jacob₂'s time-term in the small plates of Nephi, where the number-term is "many hundred".⁸⁸ Mormon₂ also adopted the "many hundred" time-term for the chronological and Messianic testimony he inserted at the very end of Nephi₁'s small plates.⁸⁹ In Helaman 8:18, Mormon₂'s number-term is not "many hundred", but "a great many thousand". Both number-terms include a definite cardinal number (*hundred* in the small plates and *thousand* in the plates of Mormon). Both cardinal numbers are qualified (*many*—apparently meaning *five* in the Book of Jacob and *three* in the Words of Mormon—and *a great many* in the plates of Mormon). In terms of their meanings with respect to the mortal life

⁸⁷ Words of Mormon 1:3-7.

⁸⁸ Jacob 4:4; compare Jacob 7:7.

⁸⁹ Words of Mormon 1:1-2.

of the Messiah, it seems likely that Mormon₂'s connection of time perceived and measured by human means "from year to year" preceding the Messiah's "beginning of days" was understood to be immense, at least from the perspective of any individual life. How long is "a great many thousand years" of expectation for the promised Savior? Ten thousand? Thirty thousand? Fifty thousand? Indeed, Helaman 8:18 also may be viewed in the light of Nephi₁'s careful placement of referenced-general number-terms in the year-related expressions in 1 Nephi 15:13 and 22:26. This issue is barely introduced here, but deserves much more development in other Divisions of this source book.

The third issue carries the discussion regarding the Messiah's mortal life a bit further. It must be noted that Mormon₂'s six paired non-numbered expressions are accompanied by two other expressions that may seem to be unpaired, at least within the plates of Mormon. The one in 3 Nephi 1:29, which occurs after the signs of the birth of the Messiah have been described,⁹⁰ deals with the maturation of children. The suggestion may be that the Messiah, like other growing children, was understood to have begun "to wax strong *in years*" (italics added). In other words, he first appeared in mortality and to his fellow mortals as a newborn mortal himself, one who grew into his Messianic role in much the same way as other children mature into their adult roles. The other non-numbered expression seemingly unpaired in the plates of Mormon occurs in Alma 16:1. In this verse, the central temporal-expression appears in a statement that "there [had] been no wars nor contentions for a certain number *of years*" (italics added). If there is any theme associated with the placement of year-end expressions in Mormon₂'s writing,⁹¹ it seems to be the fulfillment of Messianic temporal prophecies regarding "a certain number of years". As prophesied by Lehi₁, Nephi₁ and the followers of their Messianic form of Judaism, the signs of the Messiah's birth were to occur when "even six hundred" Lehi calendar years had passed away.⁹² As prophesied by Samuel₂ the converted Lamanite, the signs of the Messiah's birth were to occur when "five more" (Lamanite?) years were to pass away and the signs of his death were to occur when "thirty and three" NC calendar years had passed away following the signs of his birth.⁹³ According to Nephi₁, the destruction of the believers in Christ, as a people distinct from the non-converted Lamanites, was to begin in the fourth generation following the appearance of the risen Messiah and, according to Alma₂, they were to be "extinct" as a people before "four hundred" measured years had passed away after the risen Christ's appearance to them.⁹⁴ Indeed, in one of the risen Christ's meetings with his 12 leading disciples in the New World, he granted nine of them their individual requests that after having "lived unto the age of man" (which he prophesied to them would be "after that ye are seventy and two years old"), they would "come unto [him] in [his] kingdom, and with [him] ... find rest".⁹⁵

Such thematic and chronological matters deserve much more attention than can be given in this introduction of temporal-expressions. These brief notes about symbolism or meaning are enough for now. More remains to be said in later Divisions of this source book about the Nephite doctrine of Christ, philosophy of time, temporal prophecies and non-numbered expressions. For now, it is enough to suggest that unique and paired temporal-expressions with absent number-terms, as well as other stated number and referenced number expressions, seem to exhibit a

⁹⁰ 3 Nephi 1:4-21.

⁹¹ See Section 6.3.5 above.

⁹² 1 Nephi 10:4.

⁹³ Helaman 14:1-2; 3 Nephi 8:1-3.

⁹⁴ 1 Nephi 11:34-12:20; Alma 45:1-14.

⁹⁵ 3 Nephi 28:1-3.

distinctive chronological structure and symbolism that is integral to the Messianic messages of Mormon₂. The number and placement of the non-numbered expressions also seem to suggest that they were woven into his work after he found and pondered the temporal-expression “in years” as a unique aspect of the small plates of Nephi.

6.5.2 Of-age expressions

Table 6.E includes seven more mortal-time expressions that begin with a participial narrative-link. The diction of these participial phrases differs from all formal expressions that have participial, prepositional or verbal narrative-links. Six of these participial phrases use the same participle (*being*) to introduce an interval of time measured by years. The meanings of these six phrases are like, but also differ from, the meanings of year-end and non-numbered expressions. Their intervals are measured from the birth of a Jaredite or Nephite individual, rather than from the beginning of a Nephite era; so, they are not year-end expressions. They each have a stated number-term and a personalized time-term; so, they are not non-numbered expressions.

In Mormon 1:2, Mormon₂ identifies his approximate age with the participial phrase: “being about ten years of age”. The number-term is expressly uncertain, “about ten years”, but the definite cardinal number *ten* provides a quantitative base for the meaning. The diction of the other five participial phrases that expressly deal with age is either “being [stated number-term] years of age” or “being [stated number-term] years old”. Each of these stated number-terms is definite, rather than approximate. The meaning of these six temporal-expressions is identical. They express a temporal measurement of an individual’s life from the time of his birth. Five of these temporal-expressions occur in the plates of Mormon and the sixth occurs in the plates of Moroni. In this study, these six informal expressions are sometimes called “of-age” expressions.

The seventh of these temporal-expressions begins with the participial narrative-link *having commenced*.⁹⁶ This temporal-expression occurs in a narrative having to do with a year that began in peace, but continued into a time of civil war that resulted in many deaths and weakened the Nephite people. In that dire time of civil disturbance, a Lamanite army invaded the Nephite lands, overwhelmed the defenders and seized many of their cities.⁹⁷ These are narratives about mortals who, having commenced conflicts, caused immense loss and thousands of untimely deaths. Nevertheless, the narrative-link *having commenced*, when viewed as an independent concept, not restricted to its narrative context, may be related to birth as well as death. Birth, at least in the apparent Nephite view, begins the interval of a mortal life and that interval, *having commenced*, may be expressed in terms of age. Thus, this seventh and last participial phrase is classified as another of-age expression and included in Table 6.E.

6.5.3 Added-end expressions

Another 15 temporal-expressions employ the same conjunctive narrative-link (*and*) to report that a certain Nephite calendar year had reached its end or that a specific number of Nephite calendar years had reached an end. Each of these expressions is listed in Table 6.E. Like formal expressions, the narrative-link always is followed by a stated number-term and a year-term. None of these expressions includes a time-term, but their Nephite era contexts may be

⁹⁶ Alma 51:1.

⁹⁷ Alma 51.

inferred from nearby temporal-expressions. Despite these similarities to year-end expressions, however, these 15 expressions have not been categorized as a fifth type of year-end expression because their chronological meanings are incomplete and may be inferred only by referring to prior temporal-expressions. By themselves, these temporal-expressions do not state the end of a particular year or period of years. Hence, these expressions are categorized as informal expressions and they are sometimes called “added-end” expressions.

When the diction of these informal expressions is examined more closely, the number-term in the first 14 instances is found to be the determiner *the* followed by a stated ordinal name, which together imply a specific Nephite calendar year. An express singular year-term occurs in six of these 14 temporal-expressions, but in the other eight, a singular year-term is to be inferred. The last instance, in 4 Nephi 1:41, includes the year-related expression “two hundred and sixty years”, which uses a stated cardinal name and an express plural year-term. The narrative-link of this last instance is also the conjunction *and*; so, this temporal-expression is considered an added-end expression that is unique in the *Book of Mormon*.

A formal year-end expression always precedes each added-end expression in the text. If this preceding language is not considered, the added-end expression has an uncertain chronological meaning. Unlike the preceding formal expression, the added-end expression does not express a complete chronological meaning within its own diction. For example, a three-year period of joy and peace among the Nephites is emphasized by Mormon₂ in Alma 50:17-24. He notes that “there never was a happier time among the people of Nephi since the days of Nephi than in the days of Moroni, yea, even at this time, in the twenty and first year of the reign of the judges. And it came to pass that the twenty and second year of the reign of the judges also ended in peace, yea, and also the twenty and third year.”⁹⁸ Three temporal-expressions occur in the quoted text. The first is a formal within-year expression that includes an official time-term of the Judges era. The meaning is certain and complete. The second is a formal year-end expression that includes an identical time-term. Again, the meaning is certain and complete. The third temporal-expression is an informal added-end expression, “and ... the twenty and third year”. What is the chronological meaning of “and ... the twenty and third year” by itself? The meaning is uncertain and must be completed by taking other words into account.

Some of the meaning certainly may be derived from the adverbs *yea* and *also*, which are the secondary language of the last brief narrative in Alma 50:24, but the meanings of those emphatic and additive words still leave the temporal significance of this narrative uncertain. The added-end expression in Alma 50:24 derives its complete meaning primarily from the year-related narrative that includes the previous temporal-expression. The chronological meaning of the added-end expression may be depicted as follows: “*yea, and also the twenty and third year ended*”. In this depiction, the added-end expression and its secondary language appear in regular font, while the crucial narrative-link of the previous year-related narrative appears in italicized font. The last temporal-expression only obtains its year-end chronological meaning when the previous narrative language and particularly the narrative-link “ended” are considered.

The analysis of the symbolic meanings of the added-end expressions will occur in Division 3 of this source book, where year-related expressions in the plates of Mormon are examined in detail. For the purposes of this introduction of temporal-expressions, however, the conclusion suggested at the end of Part 4 is worth revisiting—the assumption that a Set-sum may represent a

⁹⁸ Alma 50:23-24.

definite number of natural days with chronological meaning is worth testing.⁹⁹ For an example that seems to support that conclusion, the Set and Set-sum of all added-end expressions in the Book of Third Nephi may be depicted with the equation $97+98+99+23+24+25 = 366$. The Set-context or chronological symbolism associated with the Set-sum 366 may suggest both a chronological tool (a sun-oriented calendar) and an astronomical observation (a tropical year of 365.2422 days measured day by day for four years).

Furthermore, the Set and Set-sum of all added-end expressions with implied year-terms in Fourth Nephi may be depicted with the equation $35+39+41+42+51+52 = 260$. This Set-sum may be compared with the Set-sum of the unique added-end expression in 4 Nephi 1:41, which again is the Set-sum 260. This repetition of Set-sum 260 in two separate Sets of Fourth Nephi—if it is assumed to represent a definite number of natural days with chronological meaning—may suggest a chronological tool that appears to have existed only in a Mesoamerican context. A period of 260 natural days suggests the Mesoamerican “sacred day count.... There is nothing like the 260-day divinatory cycle anywhere else in the world. This calendar ... is *the* centerpiece of the Maya calendar system, the single most important block of time they ever kept, and still do keep in areas remote from modern influence.”¹⁰⁰ One may question, of course, why Mormon₂ would place two representations of a 260-day period almost back to back in Fourth Nephi by his use of added-end expressions. Indeed, one may question his placement of three added-end expressions in 3 Nephi 5:7 and their Set and Set Sum: $23+24+25 = 72$ and the distinctive Set and Set Sum 72 of the added-end expression in 4 Nephi 1:14. Why would Mormon₂ twice place the added-end Set Sum 72 immediately before the added-end Set Sum 260? Do these Sets and their Set-contexts also relate to birth, death and the interval of a mortal life? These questions are addressed in Division 3 of this source book. For now, however, it is enough to include these added-end expressions with the other mortal-time expressions, largely based for the present on the apparent placement of mortal-time expressions discussed below in Section 6.5.5. The assumptions underlying the definition of a Set-context must be tested thoroughly in Divisions 2, 3 and 4 of this source book.

6.5.4 Explicit-yea expressions

Table 6.E presents the word *yea* as an adverbial narrative-link connected to three year-related expressions in the *Book of Mormon*. In each instance, the adverb introduces a year-related expression that is more explicit than the immediately preceding chronological statement. In this study, these three clarifying and defining expressions are sometimes called “explicit-yea” expressions. Two of these mortal-time expressions appear in the small plates of Nephi and the third is placed in the plates of Mormon.

The adverbial narrative-link in 1 Nephi 10:3-4 was mentioned as an example in Part 4 of this Division.¹⁰¹ The initial chronological statement is a general one: “after [the Jews] are brought back out of captivity, to possess again their land of inheritance”. This expansive statement describes the time when “a prophet would the Lord God raise up among the Jews”. Immediately following the general chronological statement, the text provides a specific temporal-expression: “yea, even six hundred years from the time that my father left Jerusalem”. The year-term is plural, the time-term is a personalized description of the day when the Lehi era began, and the

⁹⁹ See Section 4.10 in Part 4 of this Division.

¹⁰⁰ Anthony F. Aveni, *Empires of Time: Calendars, Clocks, and Cultures* (New York: Basic Books, 1989), 197, italics in original.

¹⁰¹ See Section 4.5.4 in Part 4.

number-term is an emphatic and definite “even six hundred”. The adverb *yea* is the narrative-link that connects the definite year-related expression to the general chronological statement.

In 1 Nephi 17:4, the initial chronological expression is “for the space of many years”, which contains the general or common year-related expression “many years”. This is followed by an emphatic and specific temporal-expression “yea, even eight years”. These two expressions describe how long the followers of Lehi₁ “did sojourn ... in the wilderness”; so, a Lehi era context is clearly implied. The narrative-link for the specific year-related expression is the introductory adverb *yea*.

The third adverbial narrative-link occurs in 3 Nephi 7:1, where two temporal-expressions appear in the Yale text as follows: “in this same year—yea, the thirtieth year”. From related texts, an NC era context may be inferred.¹⁰² These informal temporal-expressions describe a year in which the last Nephite chief judge was murdered during an attempt by certain elite Nephites to re-establish a monarchy. Then, the reign of the judges devolved into tribal divisions and the church was broken up except among the converted Lamanites. The referenced or common number expression “this same year” directly precedes the narrative-link *yea* and the stated ordinal number expression “the thirtieth year”. This explicit-yea expression is unique within the plates of Mormon and appears to have a distinctive position within the structure of all 30 mortal-time expressions in that set of plates.¹⁰³ The suggested connections to mortal life seem to be twofold. Some years of mortal life may pass almost without notice. Little change is perceived or remembered, except perhaps for births and deaths. The monotony of such years may drift into a general category of “many years”. However, occasionally, there is immense change that follows an individual’s birth, a change of location or an untimely death, particularly a murder. Thus, explicit-yea expressions have been categorized as mortal-time expressions.

6.5.5 The placement of mortal-time expressions in the *Book of Mormon*

The placement of each type of mortal-time expression also may be analyzed like within-year and year-end expressions. A mortal-time expression appears to be a temporal-expression with diction and/or meanings that contrast greatly with the diction and/or meanings of formal historical expressions. Mortal-time expressions have been divided into four types: non-numbered expressions (nine instances); of-age expressions (seven instances); added-end expressions (15 instances); and explicit-yea expressions (three instances). As part of this introduction of these four types of temporal-expressions, Table 6.E has provided references to all their locations within the *Book of Mormon*. These placements are listed in their ordered sequence in Table 6.G, where, to make that order easier to examine, each type of mortal-time expression has been labeled with an italic capital letter: *H* = non-numbered expressions; *J* = of-age expressions; *K* = added-end expressions; and *L* = explicit-yea expressions. These letters have been chosen to avoid condensing and thereby mistakenly viewing the capital letter I as part of some of the other the capital letters. The meanings of these italic capital letters should not be confused with the regular capital letters H, J, K and L that were used with types of time- and number-terms in Parts 3 and 4 of this Division.¹⁰⁴ The italic letters *H*, *J*, *K* and *L* symbolize the various forms and meanings of the four types of mortal-time expressions.

¹⁰² 3 Nephi 3:1; 6:17; 7:13; 4 Nephi 1:21.

¹⁰³ The pattern of a general quantitative description of some kind followed by the adverb *even* and a specific quantitative description does occur in narrative contexts unrelated to year-related expressions; see, e.g., Mosiah 7:2-5; 18:18; Alma 58:39; Helaman 4:9-10.

¹⁰⁴ See Section 3.8.3 in Part 3 and Section 4.8.3 in Part 4.

Only three mortal-time expressions occur in the small plates of Nephi, two explicit-yea expressions in 1 Nephi 10:4 and 17:4, followed by one non-numbered expression at 1 Nephi 18:17. These placements, by themselves, do not necessarily indicate an organizational structure. Likewise, the single of-age expression in Ether 9:24, by itself, does not evidence an organizational structure in the plates of Moroni. However, the 30 mortal-time expressions placed in the extant text of the plates of Mormon do indicate that Mormon₂ may have used a distinctive system (symbolized by balanced and reversible letter patterns) to guide the placement of all four types of these expressions.

For the extant books in the plates of Mormon, the patterns of letter-groups and a single letter-set are Mosiah (*HJ*), Alma (*HKJ*), Helaman (no expressions), Third Nephi (*HKL*), Fourth Nephi (*KHK*) and Mormon (*J*). The letter-group pattern in Fourth Nephi is balanced and reversible, although it is so simple that the pattern might seem to have been based only on Mormon₂'s narrative requirements. When the extant text of the plates of Mormon is assumed to be divided just by mortal-time expressions, the major divisions are disregarded and the letter pattern may be viewed as a single letter-group (*HJHKJHKLKHKJ*) or as four letter-groups (*HJH*)(*KJ*)(*HKLKH*)(*KJ*). Perhaps the first extant letter-group (*HJH*) was preceded by temporal-expressions in the lost texts of Mormon₂'s first two books, the Book of Lehi and the initial part of the Book of Mosiah.¹⁰⁵ The first and third letter-groups are balanced and reversible, while the second and fourth letter-groups are identical, but neither balanced nor reversible.

The four analytical types also were combined with each other into six different letter lists that had three categories each. Combinations with one or two categories were disregarded because the letter lists were non-structural or merely alternating. Based on balanced and reversible letter-groups, two more potential letter patterns were identified. When the non-numbered expressions and those with uncertain meanings (*H* and *K*) were combined into a single category (*new H*), they contrasted with the certain quantification of the of-age (*J*) and explicit-yea (*L*) expressions and resulted in two balanced and reversible letter-groups in the plates of Mormon: (*H[J]H*)(*JH[L]HJ*). When the expressions with unknown calendrical birth dates or uncertain meanings (*J* and *K*) were combined into a single category (*new J*), they contrasted with the non-numbered (*H*) and explicit-yea (*L*) expressions and resulted in two more balanced and reversible letter-groups in the plates of Mormon: (*H[J]H*)(*JHJ[L]JHJ*). All three of these potential placement patterns are analyzed further in Division 3 of this source book.

6.6 Referred-quantity expressions

Each of the 232 formal expressions includes a stated number-term. This number-term standardizes part of the diction and precisely quantifies the identified Nephite calendar year or years. Each of the 194 informal expressions differs from a formal expression in its form of diction, precision in the measurement of Nephite time, measurement of non-Nephite time and/or realization of a complete chronological meaning within the diction of the temporal-expression. Thirty-four informal expressions have been introduced as mortal-time expressions. Twenty-five mortal-time expressions have stated number-terms and nine have no number-terms. Thus, 160 informal temporal-expressions remain to be categorized, 81 with stated number-terms and 79 with referenced number-terms. Like non-numbered expressions, informal expressions with referenced number-terms may be differentiated from formal expressions solely by their number-

¹⁰⁵ See Section 1.7.1 in Part 1 of this Division.

terms. In this study, these 79 expressions are sometimes called “referred-quantity” expressions. As a single large category of expressions, they represent 18.5% of the 426 temporal-expressions and 40.7% of the 194 informal expressions in the *Book of Mormon*. The remaining 81 expressions with stated number-terms are sometimes called “stated-quantity” expressions. This Section 6.6 introduces the referred-quantity expressions. In Section 6.7, the stated-quantity expressions are discussed.

The year-related expressions of the 79 referred-quantity expressions were called referenced number expressions in Part 4 of this Division. Their number-terms do not state definite numbers; however, some of these expressions clearly refer to a definite number stated in a separate year-related expression. Some of these expressions just as clearly do not refer to a definite number stated elsewhere, and others perhaps may suggest a number that can be computed from other chronological statements. Part 4 suggested that three categories of express referenced number-terms seemed to exist: 43 referenced ordinal number-terms, perhaps as many as 12 referenced cardinal number-terms and possibly as few as 24 referenced general number-terms.¹⁰⁶ Thus, before the diction and meanings of the narrative-links for these 79 year-related expressions were examined, the expressions were divided into three categories, one of which was somewhat clear in its definition (referenced ordinal expressions) and two of which were much less clear in their separation within the text (referenced cardinal and referenced general expressions). One may question, for example, how to determine when the phrase *many years* might be understood as a referenced cardinal expression or a referenced general expression. As another example, one may question how to determine when the phrase *the year* might be understood as a referenced ordinal expression or a referenced general expression. With the diction and meanings of the 79 associated narrative-links also considered, this Section 6.6 proposes less subjective groupings of referred-quantity expressions.

Table 6.H lists all 79 referred-quantity expressions. Sixty-eight (86.1%) of these expressions are characterized by omitted time-terms. Six (46.2%) of the 13 referred-quantity expressions in the small plates of Nephi have express time-terms. Four (7.1%) of the 56 referred-quantity expressions in the plates of Mormon have express time-terms. One (10.0%) of the ten referred-quantity expressions in the plates of Moroni has an express time-term. These 11 express time-terms all are personalized and six of them relate to the prophesied coming of Nephites’ Messiah. Of the likely chronological systems referenced by the express time-terms, one relates to the ancient Jaredite period and another perhaps to more than one ancient system. Two relate to the system in the kingdom of Judah, one may have to do with a Lamanite system, three relate to the Lehi era, two have to do with the Judges era, and one involves the NC era. The diversity in the meanings of the express time-terms and the large number of expressions with omitted time-terms suggest that referred-quantity expressions likely were not organized based on their time-terms.

In contrast with time-terms, number-terms occur in every referred-quantity expression. Each number-term is a word or phrase that implies a quantity may be determined from another source. In some cases, the source precedes the referred-quantity expression in the text of the *Book of Mormon*. For example, the initial year-related narrative in Helaman 4:4 includes a whole-year expression, “in the fifty and sixth year of the reign of the judges”, but this verse ends with a separate year-related narrative, “they were all that year preparing for war”. The narrative-link is the verb *were*. The source of meaning for the year-related expression “all that year” is the immediately preceding year-related expression. In other cases, the source of meaning for a

¹⁰⁶ See Section 4.8 in Part 4.

referred-quantity expression may be in a separate set of plates. For example, in the Words of Mormon 1:1-2 in the small plates of Nephi, Mormon₂ testifies that he is writing “many hundred years after the coming of Christ”. The number-term includes a definite cardinal number, but the adjective *many* indicates that more than one “hundred years” are to be considered. In the plates of Mormon, it is implied both that Mormon₂ was born after 300 NC calendar years had passed away and that his death occurred before 400 of such years had ended.¹⁰⁷ In still other cases, the source of meaning is so removed from the text of the referred-quantity expression that the implied quantity is merely general or as yet unspecified elsewhere in writing. Nevertheless, the uniformity in meaning (some sort of implied quantity) for all referred-quantity expressions also suggests that they may not have been organized based on their number-terms. Indeed, in Part 4 of this Division, number-terms in the plates of Mormon seemed to have been placed in an organized manner when referenced number-terms were considered to be a single category; i.e., “common” number-terms that were distinctly different from stated cardinal and ordinal number-terms.¹⁰⁸

If it is assumed that referred-quantity expressions may be categorized most simply by the form and meaning of their narrative-links and year-terms, the 79 expressions listed in Table 6.H may be sorted precisely into the four types shown in Table 6.I. The largest type consists of 39 expressions composed of express singular year-terms with prepositional narrative-links. As noted in Part 5 of this Division, prepositional narrative-links show the relation between a year-term and another word or phrase.¹⁰⁹ In this study, this type of referred-quantity expressions sometimes is called a “referred-year-relation” expression. Another five expressions include both express and implied singular year-terms with verbal narrative-links. Such narrative-links indicate an action, state or event. In this study, these five expressions are sometimes called “referred-year-event” expressions.

The remaining 35 referred-quantity expressions similarly divide into two types: express plural year-terms with either prepositional or verbal narrative-links. Twenty-three of these expressions have prepositional narrative-links; so, they are sometimes called “referred-years-relation” expressions. They show the relation of the mentioned plural years with some other word or phrase in the text. The last 12 referred-quantity expressions have verbal narrative-links and they are sometimes called “referred-years-event” expressions. They indicate an action, state or event associated with the mentioned plural years.

Table 6.J presents the placement of these four types of referred-quantity expressions throughout the *Book of Mormon*. The texts are sorted by the major divisions in the three principal sets of plates. The four types of referred-quantity expressions identified above have been labeled with italic capital letters: *M* = referred-year-relation expressions; *N* = referred-year-event expressions; *O* = referred-years-relation expressions; and *P* = referred-years-event expressions. The meanings of these italicized capital letters should not be confused with those of the regular capital letters M, N, O and P that were used with the types of number-terms identified in Part 4 of this Division.¹¹⁰ The italicized letters *M*, *N*, *O* and *P* symbolize referred-quantity expressions and permit a simple description of the placement pattern of these temporal-expressions.

¹⁰⁷ 4 Nephi 1:48; Mormon 1:1-2; 6:5-10; 8:1-8.

¹⁰⁸ See Section 4.8 in Part 4.

¹⁰⁹ See Section 5.2.1 in Part 5.

¹¹⁰ See Section 4.8.3 in Part 4.

6.6.1 The placement of referred-quantity expressions in the small plates of Nephi

As Tables 6.H and 6.J depict, eight (61.5%) of the 13 referred-quantity expressions in the small plates of Nephi occur in the books known as First and Second Nephi. Seven of these eight expressions have prepositions as narrative-links. The expression with a verbal narrative-link in these two books occurs in 1 Nephi 17:21, where the narrative-link is the verb *have suffered* because the preposition *for* apparently has been ellipped from the complaint of Nephi₁'s brothers: "Behold, [*for*] these many years we have suffered in the wilderness". The brackets and italicized word are placed where the ellipped preposition *for* would otherwise have appeared. If the word *for* had not been ellipped, two identical referred-quantity expressions ("for these many years") would have appeared in the fourth and fifth positions in First Nephi. Nevertheless, the text of 1 Nephi 17:20-21 is preserved in the extant pages of the original and printer's manuscripts; so, there can be no doubt that the diction of the fourth and fifth referred-quantity expressions in First Nephi are "for these many years" and "these many years ... have suffered".¹¹¹

The other single and paired positions of the referred-quantity expression in the books of First and Second Nephi are obvious. First Nephi starts with a single *M* expression having the preposition *in* as the narrative-link and Second Nephi ends with paired *M* expressions having the preposition *in* as their narrative-links. The time-term for each of these three expressions is personalized to a king of Judah and the chronological system in use appears to be that of the kingdom of Judah. Paired *O* expressions with the preposition *of* as their narrative-links ("of many years") immediately follow the single *M* expression that begins First Nephi. With identical diction but contrasting placement, the single *O* expression "of many years" immediately precedes the paired *M* expressions that end Second Nephi. The number-term "many" in these three expressions appears to be expressly general because the second instance immediately precedes a stated-number specification, "yea, even eight years". Thus, in the writings of Nephi₁, the letter pattern of the eight referred-quantity expressions may be depicted as the letter-group (*MOPO*) in First Nephi and as the letter-set (*M*) in Second Nephi. If Nephi₁'s major divisions are disregarded, but his writings are considered separately from those of Jacob₂, his descendants and Mormon₂, then the letter pattern in Nephi₁'s writings becomes the letter-group (*MOPOM*), which is balanced and reversible.

When the major divisions are disregarded in the books of Jacob and Enos, and in the Words of Mormon, the remaining five referred-quantity expressions may be depicted as a single letter-set (*P*). This is consistent with, and may further evidence, Nephi₁'s creation of a balanced and reversible pattern for his referred-quantity expressions and his apparent instruction that subsequent writers use just verbal narrative-links with plural year-terms in their temporal-expressions.¹¹² This pattern or structure for the writers' decision-making seems accurate, as far as it goes, but the identification of other parallel diction in the five referred-quantity expressions of the major divisions following Second Nephi suggests additional distinctions in the structure. Three of these five expressions use identical number- and year-terms ("many hundred years"), but their narrative-links use unique base verbs: *have*, *come* and *be*, respectively. The two referred-quantity expressions that separate the "many hundred years" expressions use simple number-terms ("some" and "many"), but their narrative-links both use the base verb *pass*. In other words, the three expressions with identical number-terms use verbal narrative-links that are

¹¹¹ Skousen, ed., *The Original Manuscript of the Book of Mormon*, 140; Skousen, ed., *The Printer's Manuscript of the Book of Mormon, Part One*, 116.

¹¹² See Section 1.6.1 in Part 1, Section 2.5.1 in Part 2, Section 5.3.3 in Part 5 of this Division.

unique within these plates, while the two expressions with different number-terms use the same base verb for their narrative-links. If the analysis looks at the separate authors, the three referred-quantity expressions created by Jacob₂ alternate the forms of the number-terms and his son Enos₂ further alternated the base forms of his and his father's narrative-links. Finally, Mormon₂ appears to have completed the alternating pattern with his own use of Jacob₂'s "many hundred" number-term and a unique verbal narrative-link. The alternating forms of referred-quantity expressions in the small plates of Nephi hardly appear to have been constructed and placed by accident. Division 2 analyzes the structure and symbolism of these expressions in detail.

6.6.2 The placement of referred-quantity expressions in the plates of Moroni

Tables 6.H and 6.J also show that seven (70.0%) of the ten referred-quantity expressions in the plates of Moroni use the prepositions *in*, *of* and *for* as narrative-links and one (10.0%) uses the base verb *pass* as a narrative-link. Moroni₂ had been given the small plates by his father; so, these similarities in the use of referred-quantity expressions in the two sets of plates may suggest that Moroni₂ had studied the small plates before commencing his abridgment of the Jaredite writings of Ether. Still, the diction, meanings and placement of Moroni₂'s referred-quantity expressions may be contrasted with Nephi₁'s.

The first referred-quantity expression in First Nephi is the phrase "in that same year" and the time-term is omitted, but in the Book of Ether, the last referred-quantity expression begins with the identical phrase "in that same year" and then includes the personalized time-term "which he was cast out from among the people". Next, Nephi₁'s initial referred-quantity expression has a number-term ("that same") that is unique in the small plates. Moroni₂ also begins his referred-quantity expressions with one that has a number-term ("this many") that is unique in the plates of Moroni. The use of the determiner *this* by Moroni₂ also recalls the use of the determiner *these* by Nephi₁ in the central referred-quantity expressions in Nephi₁'s writings. In addition, immediately following the first unique referred-quantity expression in Ether are three identical referred-quantity expressions ("for many years") and immediately preceding the last unique expression are two similar expressions ("of many years" and "for many years"). The expression "for many years" does not occur in the small plates of Nephi, but the expression "of many years" does occur. In both sets of plates, the expression "of many years" modifies the preceding prepositional phrase *for the space*.

Nephi₁ separated his seven referred-quantity expressions that use prepositional narrative-links with an expression using a verbal narrative-link. Similarly, Moroni₂ separated his seven prepositional expressions, but with two consecutive referred-quantity expressions that use verbal narrative-links. Their number-, year- and time-terms ("many years" and omitted time-terms) are identical to the other five central expressions in the plates of Moroni, but their narrative-links are dissimilar verbs: *did live* and *served*. Additionally, forms of the base verb *pass* are used twice as narrative-links in referred-quantity expressions in the small plates of Nephi. After Moroni₂ completed his abridgment of the Book of Ether, he noted that he "had supposed not to have written more, but [he had] not as yet perished"; so, he wrote "a few more things" in a Book of Moroni.¹¹³ One of the things he included in his personal book was a letter from his father that used a referred-quantity expression "only a few years have passed".¹¹⁴ Thus, while the small

¹¹³ Moroni 1:1-4.

¹¹⁴ Moroni 9:12.

plates of Nephi include two referred-quantity expressions that use the base verb *pass*, the plates of Moroni include a single referred-quantity expression that uses the same base verb.

The letter pattern depicted in Table 6.J for the Book of Ether is the letter-group (*OPOM*) and for the Book of Moroni is the letter-set (*P*). If the major divisions are disregarded, the pattern is the letter-group (*OPOMP*). This is a similar letter-group as the one for the combined major divisions in the small plates of Nephi (*MOPOMP*), except for the missing (*M*) letter-set at the beginning of Moroni₂'s letter-group. If the five unique referred-quantity expressions are considered, the Book of Ether begins with one *O* expression and ends with an *O* and an *M* expression. Immediately following the first unique expression are three *O* expressions (“of many years”). Immediately preceding the final unique expressions in Ether is another *O* expression (“of many years”). The two central unique expressions use verbal narrative-links rather than prepositions: “did live many years” and “served many years”. These are the central *P* expressions. The structure and symbolism of all the referred-quantity expressions in the plates of Moroni are detailed in Division 4 of this study.

6.6.3 Placement of referred-quantity expressions in the plates of Mormon

The apparent organization of 56 referred-quantity expressions in the plates of Mormon is much more complex than that of the 23 referred-quantity expressions in the other two sets of plates. As Table 6.H shows, the extant text of the Book of Mosiah includes two referred-quantity expressions, one of which uses the verb *have suffered* as its narrative-link. This narrative-link in Mosiah 10:18 occurs in a complaint by king Zeniff, who had led his Nephite followers back into the Lamanite controlled land of Nephi: “we have suffered [*for*] this many years in the land”. In this depiction of the quote, the brackets and italicized word again are placed where the preposition *for* would have appeared if it had not been ellipited. This text does not appear in the extant pages or fragments of the original manuscript, but the printer’s manuscript includes the statement, “we have suffered this many years in the land”.¹¹⁵ Zeniff’s complaint is like that of Nephi₁’s brothers, but they mentioned “these many years” rather than “this many years”, and “wilderness” rather than “land”. Nephi₁’s use of a referred-quantity expression with a verbal narrative-link seems to hold a key position in his placement of referred-quantity expressions and the same appears to hold true for Mormon₂’s use of Zeniff’s expression. Furthermore, these placements of referred-years-event or *P* expressions suggest that the apparent ellipsis of the preposition *for* in both 1 Nephi 17:20 and Mosiah 10:18 was not scribal error but an intentional choice of diction by the writers.

Referred-quantity expressions are listed in Table 6.J and appear in all the major divisions of the plates of Mormon. The letter patterns for referred-quantity letter-sets and letter-groups in these books may be displayed as follows: Mosiah (*OP*); Alma (*OMOMOM*), Helaman (*NMNOMOPNMPOMNM*), Third Nephi (*MOMONMO*), Fourth Nephi (*M*) and Mormon (*M*). When the major divisions are disregarded, the letter pattern in the plates of Mormon may be shown as a single letter-group (*OPOMOMOMNMNOMOPNMPOMNMOMONMOM*). The (*M*) letter-sets at the end of Helaman and beginning of Third Nephi and in Fourth Nephi and Mormon combine into single (*M*) letter-sets. This single letter-group also may be divided based on balanced and reversible letter patterns: (*OPO*)(*MOMOM*)(*NMN*)(*OMO*)*PNMPOMN*(*MOM*)*ON*

¹¹⁵ Skousen, ed., *The Original Manuscript of the Book of Mormon*, 37; Skousen, ed., *The Printer’s Manuscript of the Book of Mormon*, Part One, 319.

(*MOM*). While six balanced and reversible letter-groups occur, each is a simple fluctuation of two letters and seemingly disorganized lists of letters also occur.

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

In the first potential letter pattern, the expressions with verbal narrative-links and singular and plural year-terms were merged into a single type and the expressions with prepositional narrative-links were kept as separate types. The unified category of referred-quantity expressions with verbal narrative-links is sometimes called “referred-time-event” expressions. The placement of referred-quantity expressions in this modified pattern is presented in Table 6.K. Again, the texts are sorted by the major divisions in the three principal sets of plates. The three types of referred-quantity expressions have been labeled with italic capital letters: *M* = referred-year-relation expressions; *O* = referred-years-relation expressions; and *P* = referred-time-event expressions. In the small plates of Nephi and the plates of Moroni, the letter patterns do not change when referred-year-event and referred-years-event expressions are merged into a single referred-time-event or *P* type of expressions. However, in the plates of Mormon, the referred-time-event or *P* expressions do modify the letter pattern.

When the apparent structural use of referred-time-event expressions is considered and the major divisions are disregarded, the referred-quantity expressions appear to form four balanced and reversible letter-groups, followed by a non-balanced and non-reversible letter-group: (*O[P]O*)(*MO[M]OM*)(*PMPO[M]OPMP*)(*OM[P]MO*)(*MOPMOM*). The letter patterns in each of the balanced and reversible letter-groups reverse at the central [*P*] or [*M*] letter-sets that are indicated with brackets. Each of these letter-groups is balanced because the same number of letter-sets occurs on either side of the central [*P*] or [*M*] letter-set. Each of these letter-groups is reversible because the letter pattern is identical, whether it is read forward or backward.

In the final letter-group (*MOPMOM*), the letter-sets (*P*) and (*M*) occupy the central positions; so, this letter-group is neither reversible nor balanced around a central letter-set. The (*P*) letter-set represents a single referred-time-event expression that appears at 3 Nephi 6:19, “did govern ... that year”. The event mentioned in the year-related narrative is the accession of Lachoneus₂ to the chief judgeship and his governance in the indicated year. The year referred to in 3 Nephi 6:19 is the 30th NC calendar year, which is mentioned expressly in the previous two temporal-expressions. The first of these earlier expressions occurs at the beginning of 3 Nephi 6:17: “in the commencement of the thirtieth year”. This is a formal, within-year, commencement expression introduced in Section 6.2 above. The second earlier temporal-expression immediately preceding 3 Nephi 6:19 is unique in all the *Book of Mormon*. This expression occurs near the end of 3 Nephi 6:17 and, initially, it seems like a repetition of the earlier expression in this verse. However, it is not a formal expression, but an informal one because the predeterminer *this* has been inserted into or added to the number-term: “in the commencement of *this* the thirtieth year” (italics added). In Section 4.5.2 of Part 4 of this Division, the number-term “this the thirtieth” was identified as an atypical stated number-term. In the following Section 6.7, this expression is listed with the other informal stated-quantity expressions. Still, the predeterminer *this* may have

been intended to be treated as a referred-quantity expression (“of this ... year”) that had been merged with the stated-quantity expression “of the thirtieth year”, but nonetheless signified another (*M*) letter-set immediately preceding the (*P*) letter-set at 3 Nephi 6:19. If that interpretation of the informal expression in 3 Nephi 6:17 is correct, then the final letter-group (*MOM[P]MOM*) becomes balanced and reversible just like the previous four letter-groups. The symbolism associated with this issue is treated in greater detail in Division 3 of this study.

The second potential letter pattern appeared when the referenced-quantity expressions with singular year-terms were merged into a single type and the expressions with plural year-terms were kept as separate types. The unified category of referred-quantity expressions with singular year-terms is sometimes called “referred-year” expressions. The placement of referred-quantity expressions in this second modified pattern is presented in Table 6.L. The texts are sorted by the major divisions in the three principal sets of plates. The three types of referred-quantity expressions have been labeled with italic capital letters: *M* = referred-year expressions; *O* = referred-years-relation expressions; and *P* = referred-years-event expressions. In the small plates of Nephi and the plates of Moroni, the letter patterns do not change when referred-year-relation and referred-year-event expressions are merged into a single referred-year or *M* type of expressions. In the plates of Mormon, however, the referred-year or *M* expressions modify the letter pattern. When the apparent structural use of referred-year expressions in the plates of Mormon is considered and the major divisions are disregarded, the referred-quantity expressions appear to form four balanced and reversible letter-groups: (*O[P]O*)(*MOM[O]MOM*)(*OP[M]PO*)(*MOM[O]MOM*). The patterns in each letter-group reverse at the central [*M*], [*O*] or [*P*] letter-set that is indicated with brackets. Each of these letter-groups is balanced because the same number of letter-sets occurs on either side of the central letter-set. Each of these letter-groups is reversible because the letter pattern is identical, whether it is read forward or backward.

Unlike the first proposed letter pattern for referred-quantity expressions that seemed to indicate an organized structure, there is no final non-balanced and non-reversible letter-group when referred-year expressions are used. Moreover, the assumption of a referred-quantity expression (“of this ... year”) being merged with the stated-quantity expression “of the thirtieth year” in 3 Nephi 6:17 does not affect the letter pattern of the final letter-group (*MOM[O]MOM*). An additional *M* expression following the [*O*] letter-set in 3 Nephi 6:16 merely becomes part of the [*M*] letter-set that begins in 3 Nephi 6:19. But again, the symbolism associated with this letter pattern and the issue of 3 Nephi 6:17 must be treated thoroughly in Division 3 of this study.

6.7 Stated-quantity expressions

The 81 remaining informal expressions constitute the fifth and last large category of temporal-expressions. These 81 expressions are sometimes referred to as “stated-quantity” expressions because they are composed with stated number-terms, rather than referenced or absent number-terms. They represent 19.0% of the 426 temporal-expressions and 41.8% of the 194 informal expressions. All 81 stated-quantity expressions are listed in Table 6.M, where they have been grouped by the three principal sets of plates. Fifty-four (66.7%) of these expressions are characterized by omitted time-terms. Three (75.0%) of the four stated-quantity expressions in the small plates of Nephi have express time-terms. Twenty (36.4%) of the 55 stated-quantity expressions in the plates of Mormon have express time-terms. Four (18.2%) of the 22 stated-quantity expressions in the plates of Moroni have express time-terms. Nineteen (70.4%) of the 27 express time-terms are personalized. Of the likely chronological systems referenced by the

express time-terms, four relate to the ancient Jaredite period, two relate to the system in the kingdom of Judah, five relate to the Lehi era, 12 have to do with the Judges era, and four involve the NC era. The variety in the meanings of the express time-terms and the large number of expressions with omitted time-terms again suggest that stated-quantity expressions likely were not systematized by their time-terms.

As with six of the formal types of expressions, the simplest grouping of stated-quantity expressions may be based on whether their stated number-terms specify definite ordinal or cardinal numbers and on whether their year-terms are expressly singular or plural. As shown in Table 6.N, 36 (44.4%) of the 81 stated-quantity expressions use definite ordinal numbers as their number-terms. One of these expressions occurs in the small plates of Nephi, five appear in the plates of Moroni and the other 30 occur throughout the major divisions of the plates of Mormon. These 36 stated-quantity expressions may be divided into two types: ordinal number-terms with either prepositional or verbal narrative-links. All three types of year-terms occur with the 31 expressions that have ordinal number-terms and prepositional narrative-links; so, they are sometimes called “ordinal-time-relation” expressions. They show the relation of the mentioned year or years with some other word or phrase in the text. The other five stated-quantity expressions with ordinal number-terms occur with verbal narrative-links. Like most other ordinal-time-relation expressions, these five expressions occur just with express singular year-terms. Because of this, these stated-quantity expressions are sometimes called “ordinal-year-event” expressions. They indicate an action, state or event associated with the year quantified with ordinal numbers.

Table 6.N also lists the reason or reasons why each ordinal-time-relation expression and each ordinal-year-event expression has been distinguished from formal expressions. Nine expressions have personalized time-terms that distinguish them from formal expressions. Another eleven expressions provide uncertain descriptions of the beginning and/or ending points of the intervals. Ten expressions alter the diction of formal expressions, six of them with replacement words, two with added words, one with misplaced words and one with an ellipted year-term. Five expressions describe time in terms of the Jaredite period and a Jaredite calendar, while two more expressions describe time in terms of the pre-exilic Jewish period and a Jewish calendar. Seven expressions modify the preceding prepositional phrases just like commencement and latter-end expressions do, but in these seven instances, the preceding phrases are “in the ending” (three times), “in the end”, “in the eleventh month” “in the remainder” and “until nearly the end”. One expression uses coordinated ordinal numbers to describe a period of two Nephite calendar years and another expression requires its complete meaning to be derived from another expression because the year-term has been ellipted. Two ordinal-year-event expressions use the present tense of the base verb *be* and the past tense of the base verb *begin*. As Table 6.N indicates, some of these 36 expressions differ from formal expressions for more than one reason.

The other 45 (55.6%) of the 81 stated-quantity expressions use definite cardinal numbers as their number-terms. Three appear in the small plates of Nephi, 17 occur in the plates of Moroni and 25 appear throughout the major divisions of the plates of Mormon. Sixteen of the narrative-links are verbs that occur in the plates of Mormon and Moroni. Since these verbal narrative-links only occur with plural year-terms, these stated quantity expressions are sometimes called “cardinal-years-event” expressions. They indicate an action, state or event associated with the years quantified by cardinal numbers. Twenty-nine of the narrative-links are prepositions that occur in all three sets of plates. They occur with express singular and plural year-terms; so, these

stated-quantity expressions are sometimes called “cardinal-time-relation” expressions. They show the relation of the mentioned year or years with some other word or phrase in the text.

The reasons these expressions differ from formal ones also are displayed in Table 6.N. They include uncertainty in the description of an interval in 26 expressions, personalized time-terms in six expressions, 17 expressions that describe time in terms of the Jaredite period and a Jaredite calendar, and another expression that describes time in terms of the pre-exilic Jewish period and a Jewish calendar. In two instances, the diction of formal expressions has been altered by the addition of an extra word. In another instance, part of the number-term has been placed after the year-term. In seven expressions, the narrative-link is either the past tense of the base verbs *keep*, *live* or *reign*, or the future tense of the base verb *come*. Where the base verb *pass* is used to form a narrative-link in these expressions, it is always negated: “passeth not”, “shall not pass” and “had not passed”.

The base verb *be* is used to form narrative-links in five cardinal-years-event expressions. As a present tense verb, *are* clearly differs from formal it-was expressions that use the past tense of the base verb *be*. However, three expressions use the past tense verb *was* as their narrative-links. The formal it-was expressions use the same past tense for their narrative-links; so, one might question whether the three expressions with *was* as their narrative-links might be formal expressions. The answer is no because all five expressions that use the base verb *be* to form their narrative-links also include personalized time-terms. Thus, because they measure personalized time rather than Nephite era time, these expressions differ from all types of formal expressions.

6.7.1 The placement of four types of stated-quantity expressions in the *Book of Mormon*

Table 6.O presents the placement of these four types of informal expressions throughout the *Book of Mormon*. The texts are sorted by the major divisions in the three principal sets of plates. The four analytical types of stated-quantity expressions have been labeled with the italic capital letters: *Q* = ordinal-time-relation expressions; *R* = ordinal-year-event expressions; *S* = cardinal-time-relation expressions; and *T* = cardinal-years-event expressions. The meanings of these italicized capital letters must not be confused with those of the regular capital letters Q, R, S and T that were used with number-terms and narrative-links in Parts 4 and 5 of this Division.¹¹⁶ The italicized letters *Q*, *R*, *S* and *T* symbolize stated-quantity expressions and permit a simple description of the placement pattern of these temporal-expressions.

The small plates of Nephi include four stated-quantity expressions. The letter-group (*QS*) symbolizes the two expressions in First Nephi and the letter-set (*S*) represents the two in Second Nephi. None of the other major divisions of the small plates includes a stated-quantity expression. If the major divisions are disregarded, the letter pattern is still the simple letter-group (*QS*). In contrast, the plates of Moroni include 22 stated-quantity expressions in the Book of Ether and none in the Book of Moroni. The letter pattern in Ether appears to be two letter-groups (*STSTSTST*)(*QSQS*). Despite the many letter-sets, the structures again are simple and may just reflect the writers’ narrative requirements rather than any unified systemization. In the plates of Mormon, however, the letter patterns of the 55 stated-quantity expressions in the major divisions are unique and seem to suggest the presence of an intricate structure: Mosiah (*QTSQSQ*); Alma (*QSQSQTSQSQR*); Helaman (*QRT*); Third Nephi (*QRSRSQTQT*); Fourth Nephi (*TQ*); and Mormon (*TSQRQ*). When the major divisions are disregarded, the letter pattern of these

¹¹⁶ See Section 4.8.3 in Part 4 and Section 5.3.3 in Part 5.

expressions may be depicted as the single letter-group (*QTSQSQSQSQTSQSQRQRTQRSRSQTQTQTSQRQ*). The (*Q*) letter-sets at the end of Mosiah and beginning of Alma merge into a single (*Q*) letter-set and the (*T*) letter-sets at the end of Third Nephi and beginning of Fourth Nephi merge into a single (*T*) letter-set. The only clearly distinguishable balanced and reversible letter-group (*QRQ*) within the entire letter-group consists of the final three letter-sets.

As with referred-quantity expressions, the search for organized letter patterns in the stated-quantity expressions created potential letter lists by combining the four separate types in six different ways. Each letter list that was considered had three categories because combinations resulting in just one or two categories could not display any meaningful pattern. The six potential letter lists were created merely because they could be, not because prepositions and verbs, or cardinal and ordinal numbers, belong together. A few simplistic three-part patterns occurred. However, the lists seemed to display a meaningful pattern of organization based on balanced and reversible letter-groups when the expressions with verbal narrative-links were kept separate and those with prepositional narrative-links were merged. This contrasts with one of the proposed patterns for the referred-quantity expressions. With those expressions, the organized pattern appeared when the expressions with prepositional narrative-links were kept separate and those with verbal narrative-links were merged. The merged or unified category of stated-quantity expressions with prepositional narrative-links is sometimes called “stated-time-relation” expressions because they all include stated number-terms and express singular or plural year-terms.

6.7.2 The placement of three types of stated-quantity expressions in the *Book of Mormon*

Table 6.P presents the placement of stated-quantity expressions, as identified in the previous paragraph. The three types of stated-quantity expressions have been labeled with italic capital letters: *Q* = stated-time-relation expressions; *R* = ordinal-year-event expressions; and *T* = cardinal-years-event expressions. The texts are sorted by the major divisions in the three principal sets of plates. In the small plates of Nephi, the letter pattern does not change when ordinal-time-relation expressions and cardinal-time-relation expressions are merged into a single stated-time-relation or *Q* type. However, in the plates of Moroni, the stated-time-relation or *Q* expressions do modify the letter pattern in the Book of Ether. The new pattern merely alternates the letter-sets (*Q*) and (*T*) in the resulting balanced and reversible letter-group (*QTQT[Q]TQTQ*). This is another simple structure that might reflect just the narrative requirements of the writers.

When the proposed structural use of stated-time-relation expressions is considered and the major divisions in the plates of Mormon are disregarded, the stated-quantity expressions appear to form five balanced and reversible letter-groups, plus a unique [*T*] letter-set for the prophecies of Samuel₂ the Lamanite: (*QT[Q]TQ*)(*R[Q]R*)(*T*)(*QR[Q]RQ*)(*TQ[T]QT*)(*Q[R]Q*). The letter patterns in each letter-group reverse at the central [*Q*], [*R*] or [*T*] letter-set that is indicated with brackets. Each of these letter-groups is balanced because the same number of letter-sets occurs on either side of the central letter-set. Each of these letter-groups is reversible because the letter pattern is identical, whether it is read forward or backward. In Divisions 2 through 4 of this source book, these placement patterns in the three sets of plates and their associated symbolism are examined further.

6.8 Categories of temporal-expressions based on their elements

In Part 5 of this Division, temporal-expressions were analyzed and categorized in terms of the linguistic types of their narrative-links and the diction and apparent meanings of their year-, time- and number-terms.¹¹⁷ In this Part, temporal-expressions have been analyzed and categorized in terms of the diction and apparent meanings of their narrative-links and other three elements. Based on this categorization, each element type may be represented by 20 regular capital letters (year-term: A, B, C; time-term: D, E, F, G, H, J; number-term: K, L, M, N, O, P; and narrative-link: Q, R, S, T, U); and each temporal-expression type may be represented by 19 italic capital letters (within-year: *A, B, C*; year-end: *D, E, F, G*; mortal-time: *H, J, K, L*; referred-quantity: *M, N, O, P*; and stated-quantity: *Q, R, S, T*). All these analytical types were based on the extant *Book of Mormon* text, but not all appear in each of the three principal sets of plates. At least within the plates of Mormon, organized patterns seemed to suggest that time-terms were to be understood as three express types: D+E = D or official time-terms; F+J = F or altered time-terms; G or personalized time-terms remained the same; omitted or H time-terms were disregarded. Similarly, number-terms were to be understood as three express types: stated ordinal or K and stated cardinal or L number-terms remained the same; M+N+O = M or referenced number-terms; and absent or P number-terms were disregarded. As to temporal-expressions in the plates of Mormon, referred-quantity expressions seemed to have been organized as three types formed in one or both of two different ways: $M+N = M$ or referred-year expressions with *O* and *P* expressions remaining the same; or $P+N = P$ or referred-time-event expressions with *M* and *O* expressions remaining the same. In addition, stated-quantity expressions in the plates of Mormon seemed to have been organized as three types apparently formed to contrast with the second form of the referred-quantity expressions: $Q+S = Q$ or stated-time-relation expressions with *R* and *T* expressions remaining the same.

Table 6.Q lists each analytical type of temporal-expression (within-year: *A, B, C*; year-end: *D, E, F, G*; mortal-time: *H, J, K, L*; referred-quantity: *M, N, O, P*; and stated-quantity: *Q, R, S, T*) with its four elements and their analytical types (year-term: A, B, C; time-term: D, E, F, G, H, J; number-term: K, L, M, N, O, P; and narrative-link: Q, R, S, T, U). Each expression label begins with the italic capital letter representing its temporal-expression analytical type, followed by a period, and then followed by the regular capital letters that describe the type of narrative-link, year-term, time-term and number-term. The largest category of temporal-expressions is labeled A.QAHK. Forty-eight of these expressions occur, but only in the plates of Mormon. The first of these expressions in the extant text of the *Book of Mormon* occurs as the third temporal-expression in Alma 16:1 and the last occurs in Mormon 5:6. These are formal, within-year, whole-year or *A* expressions, each of which may be described as having been composed of four elements: a prepositional or Q narrative-link, an express singular or A year-term, an omitted or H time-term, and a stated ordinal or K number-term. The second largest category of temporal-expressions is labeled *M*.QAHM. Thirty-one of these expressions occur in the extant text of the plates of Mormon and one occurs in the small plates of Nephi. The second temporal-expression in 1 Nephi 1:4 is categorized as an informal, referred-quantity, referred-year-relation or *M* expression and it was composed of four elements: a prepositional or Q narrative-link, an express singular or A year-term, an omitted or H time-term, and a referenced ordinal or M number-term. Based solely on the various analytical types of temporal-expressions and their four elements, 62

¹¹⁷ See Section 5.4 in Part 5.

different labels were created to categorize all 426 temporal-expressions in the extant text of the *Book of Mormon*. As Table 6.Q also shows, 23 of the 62 labels only apply to a single temporal-expression. All 62 labels and the numbers of temporal-expressions they represent summarize the complexity of the chronological structure of the extant text of the *Book of Mormon*.

Another way to summarize this structural complexity is through an examination of the placement of these 62 categories of temporal-expressions. For this purpose, a numerical system was adopted for representing the categories. In Table 6.Q, each category is associated with a category number (1 through 62). The smaller category numbers are related to the more abundant temporal-expressions; e.g., category 1 includes 48 A.QAHK temporal-expressions and category 2 includes 32 M.QAHM temporal expressions, while categories 40 through 62 each includes a unique temporal-expression. These category numbers simplify and clarify the data analyzed in the examination of the placement of the 62 temporal-expression categories.

Table 6.R identifies the placement of each temporal-expression in the major divisions engraved on the three sets of plates. To simplify this table, category numbers that appear in Table 6.Q have been chosen to represent the separate categories of temporal-expressions. Category numbers are presented in parentheses to make their placement patterns easier to analyze when they are placed together in horizontal written form. Viewing an expression category as (3) or (12) is simpler than viewing it as (A.QAEK) or (A.QADK), particularly when the distribution is viewed as a long string of letters and parentheses in a major division or set of plates. In addition, if category numbers were to be presented without parentheses, the categories would become indistinguishable. For example, the numbers 61759 could represent categories (6)(17)(59), (6)(1)(7)(59), (61)(7)(5)(9), and so forth. When the temporal-expression categories are placed into the paragraphs of this study, the parentheses are crucial both for maintaining category separation and for developing an understanding of the placement patterns of temporal-expressions.

When the distribution of the 62 temporal-expression categories depicted in Table 6.R is examined, seemingly ordered patterns rarely occur. Examples include patterns like the balanced and reversible ones in Alma (23)(12)(7)(12)(23), Helaman (2)(1)(9)(24)(9)(1)(2), Fourth Nephi (4)(6)(20)(6)(4) and Ether (5)(8)(22)(8)(5). More than two dozen simple three-part patterns may be identified in the extant text; e.g., Second Nephi (21)(1)(21); Jacob (29)(30)(29); Mosiah (5)(39)(5); Alma (14)(8)(14); Helaman (1)(10)(1); Third Nephi (9)(1)(9); Fourth Nephi (4)(11)(4); Mormon (1)(6)(1); and Ether (5)(14)(5). However, it seems entirely possible that these various three-, five- and seven-part lists of numbers may not evidence an overriding arrangement because before and after these seemingly organized lists, the lists of category numbers seem to be completely disorganized. Nevertheless, the chronological structure depicted by the expression labels and category numbers in Tables 6.Q and 6.R provides the foundation required to commence the detailed analysis year-related expressions and temporal-expressions that occurs in Divisions 2 through 4 of this source book.

6.9 Conclusion

In this Division 1, hundreds of widely scattered ink designs representing part of the text found on the 222 extant pages of the original manuscript,¹¹⁸ the 463 pages of the printer's

¹¹⁸ Skousen, ed., *The Original Manuscript of the Book of Mormon*, 37.

manuscript,¹¹⁹ and the 584 pages of the first printed edition of the *Book of Mormon*¹²⁰ have been interpreted as 426 English expressions that appear to have been precisely formed and carefully placed amid thousands of other ink designs. These 426 year-related expressions originate with year-terms that in 417 instances have been qualified by express number-terms and in 154 instances have been qualified by express time-terms. The basic meanings of these 426 ink designs are ones that most readers of the *Book of Mormon* can quickly comprehend. Clauses like “thirty years had passed ... from the time we left Jerusalem” and phrases like “in the first year of the reign of the judges” and “making ... three hundred and sixty years from the coming of Christ” seem to have simple chronological meanings.¹²¹ More detailed study of the expressions is rarely required to follow the motion of time through most of the *Book of Mormon* narratives. Nevertheless, a close analysis of these ink designs, an examination focused directly on the three components of year-related expressions, suggests simple and complex, balanced and non-balanced, reversible and non-reversible patterns in the placement of such components. When the separation of components into three textual groupings called sets of plates is considered, the components seem to have been organized in distinctive patterns within each set of plates. For simplicity and clarity, these patterns have been introduced primarily in the form of regular capital letter patterns in Parts 2 through 4 of this Division. Furthermore, when temporal-expressions were examined in terms of their diction and meanings, a process that began in Part 5 of this Division and continued in this Part 6, additional organizational groupings appear to have been identified. This examination of temporal-expressions suggested the existence of two very large categories of expressions: formal and informal ones.

Formal expressions also appeared to be separable into two large categories (within-year and year-end expressions), each of which could be divided into clearly defined types. Three within-year types of expressions were identified in Sections 6.2.1 through 6.2.3 of this Part. The placement patterns of within-year expressions were introduced in Section 6.2.4 in the form of italic capital letter patterns. Four year-end types of expressions were described in Sections 6.3.1 through 6.3.4 and their placement patterns also were presented in the form of italic capital letter patterns in Section 6.3.5. In the small plates of Nephi and the plates of Moroni, the only formal expressions are pass-away expressions. Presumably, they must be analyzed in combination with their associated informal expressions. Although much more detailed analysis of the placement patterns of formal expressions in the plates of Mormon seems to be required, specific Nephite calendrical meanings appear to be related to within-year expressions and definite cultural meanings related to Lehi₁'s and Nephi₁'s temporal prophecies appear to be connected with the year-end expressions. Thus, the year-related narratives that were placed in the plates of Mormon appear to have been uniquely designed to be divided into seven major divisions or books, and simultaneously into seven types of formal temporal-expressions with calendrical and prophetic symbolism. Are there other unique designs and symbolic meanings to be found in the more plentiful, but informal expressions of the small plates of Nephi and the plates of Moroni?

Informal expressions appeared to be divided into three large categories (mortal-time, referred-quantity and stated-quantity expressions), each of which could also be divided into distinctly defined types. Four mortal-time types of expressions were identified in Sections 6.5.1 through 6.5.4 of this Part. Their placement patterns also were introduced in the form of italic

¹¹⁹ Skousen, ed., *The Printer's Manuscript of the Book of Mormon, Part One, 52-53; Part Two, 976-77.*

¹²⁰ Smith, *The Book of Mormon* (1830), [5]-588.

¹²¹ 2 Nephi 5:28; Alma 17:6; Mormon 3:4.

capital letter patterns in Section 6.5.5. Three mortal-time expressions occur in the small plates of Nephi and 30 occur in the plates of Mormon. The symbolism of these expressions, as apparently created by Mormon₂, seemed to relate to the Nephite understanding of mortal time in general and to the 33-year mortality prophesied by Samuel₂ the Lamanite for the expected Messiah. Moroni₂ included a single or 34th mortal-time expression in his plates, perhaps as a symbolic placement intended, at least in part, to draw attention to the signs of the Messiah's death at the beginning of the 34th NC calendar year and to the resurrected Christ's appearances to thousands of Nephite and Lamanite believers "in the ending" of the 34th NC calendar year.¹²² Are there other related or unique meanings associated with the placement of mortal-time expressions in the separate sets of plates?

In addition to the 34 mortal-time expressions, four referred-quantity types of informal expressions were identified in Section 6.6 of this Part and their placement patterns were described in Sections 6.6.1 through 6.6.3. Moreover, four stated-quantity types of informal expressions were then identified in Section 6.7 and their placement patterns were presented in Sections 6.7.1 and 6.7.2. Organized structures did not appear to occur in the letter patterns of referred- and stated-quantity expressions until each category was grouped into three separate types. Is there chronological, calendrical or prophetic symbolism that might be associated with the 160 temporal-expressions that make up the referred- and stated-quantity groups of informal expressions?

Positive answers to these concluding questions are proposed in the following Divisions of this source book. However, a much more thorough analysis of temporal-expressions and their elements is required to answer the questions. Division 2 begins that analysis with a detailed examination of the small plates of Nephi, as guided initially by the meanings, diction, sorting and placement of temporal-expressions depicted in Tables 6.Q and 6.R.

¹²² 3 Nephi 8:1-11:17; 17:25; 19:1-18.