An Analysis of Style Variations in the Book of Mormon

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AN ANALYSIS OF STYLE VARIATIONS IN THE BOOK OF MORMON

A Thesis

Presented to the

Faculty of the Department of Religion

BRIGHAM YOUNG UNIVERSITY

In Partial Fulfillment

of the Requirements for the Degree

MASTER OF ARTS

by

GLADE L. BURGON

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CHAPTER I

INTRODUCTION

The problem.—In the year 1901, at a meeting of The Ministerial Association in Salt Lake City, a Reverend Richard Wake delivered a paper to his colleagues indicating that the Book of Mormon was of one uniform style throughout. He maintained that in the Bible, though the language and subject matter were the same, each writer had some distinctive characteristics which would be identified by persons familiar with Bible literature. He reasoned that this should have been the case in the Book of Mormon but that it definitely was not. His words were:

... there is much monotonity and sameness of the style and expression of the writers that there can be no other conclusion than that the Book of Mormon was written by one writer—and that he was of rather mediocre ability. Such expressions as 'I Nephi,' and 'And it came to pass,' occurred hundreds of times in the Book of Mormon, although the first and the last writers were separated by many centuries of time ... Considering these and other points, it is impossible to accept the Book of Mormon as anything other than the product of one man of mediocre ability.¹

Reverend M. T. Lamb has produced a book containing many pages of reasons why the Book of Mormon should be classed as a "modern fabrication." Mr. Lamb stated that the scriptures bear the style of deity, but the Book of Mormon bears the style of Joseph Smith.

... the book is altogether, and in every part of it, except so much as is borrowed from the Bible, a modern fabrication, without any help whatever from God or from an angel of God. ... ¹

¹Deseret News, May 13, 1901, Editorial.
It has no trace of God's hand upon it. No divine stamp. Everything about it is human, very, very human.

The ground taken is this: God stamps himself, his own infinite perfections upon everything he undertakes. You, gentle reader, stamp your own individuality upon everything you do and everything you say. . . . Your peculiar way of expressing your thoughts, your style of writing, the degree of your skill or culture in the art of composition, whether an experienced hand or a raw recruit, is revealed in the very sentences you compose.  

Criticisms by other writers were found to be similar. Fawn M. Brodie, for example, claimed that the Book of Mormon completely "lacked" subtlety, wit, and style. She observed, on the other hand, that there was an "unfortunate style of Joseph Smith" present which improved as the book progressed because the sermons grew fewer and the adventures grew more numerous.

Alexander Campbell also claimed that the Book of Mormon was written in the style of Joseph Smith but his evidence consisted of only one example. He quoted the clause "the plates of which hath been spoken" which, he claimed, appeared in the "preface." He was probably referring to the preface of the 1830 edition and comparing this clause to "the plates of which hath been spoken" which appeared in the body of the record.

Other critical charges were found in the works of Howe, Turner, Conybeare, and others. Nowhere in the works of the many critics does

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5Franklin S. Harris, *The Book of Mormon Message and Evidences* (Salt Lake City, Deseret News, 1953), Chap. XI.
there seem to be conclusive evidence of the uniformity of style of the
various writers of the Book of Mormon.

No two writers have the same style of writing. Each has his own
peculiarities. Remy de Gourmont, the great French critic who influenced
such writers as T. S. Eliot6 and others, has said:

Writing is a trade, but style is not a science. 'Style is the man'
and the other formula, 'style is inviolable,' offered by H ello, mean
exactly the same thing, namely, that style is as personal as the
colour of the eyes or the sound of the voice. One can learn to write;
one cannot learn to have a style. A writer can dye his style, as he
does his hair, but he must begin over again every morning, and have
no distractions. It is so little possible to acquire a style, that
one is often lost in the course of a lifetime.

Writing is very different from painting or modelling. To write
or to speak is to make use of a faculty necessarily common to all men--
a primordial and unconscious faculty which cannot be analyzed without
the complete anatomy of the intelligence.

To write, as Flaubert and Concourt understood it, is to exist, to
be one's self. To have a style is to speak, in the midst of the
common language, a peculiar dialect, unique and inimitable, yet so
constituted as to be at once the language of all and the language of
an individual. Style is self evident.7

Brooks and Warren have quoted Chesterfield and Buffon as having
defined style as "the dress of thoughts" and "the man himself."8

Considerable study has been made of style variations and of the
methods used to determine style contrasts. The results of these studies,
according to F. V. N. Painter who has so aptly described them, have shown
that as a man writes, he unconsciously leaves clues to the way he thinks,
to the way he acts, to the way he feels, to the way he interprets.

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6 T. S. Eliot, The Sacred Wood (London: Methuen and Co., Ltd.,

7 Remy de Gourmont, "Of Style or Writing," Essays in Modern
Literary Criticism, ed. Ray B. West, Jr. (New York: Rinehart and Company,
1952), pp. 33-34.

8 Cleanth Brooks and Robert Penn Warren, Fundamentals of Good
Style means an author's mode of expression. It is not, as is sometimes supposed, an artificial trick, but a genuine expression of the mind and character. . . . It derives its leading characteristics from the intellect, culture, and character of the writer.

Literary art is shown in the choice of words and in their arrangement in sentences and paragraphs.9

Some writers use a predominance of short sentences, others long and complicated sentences. Some writers are more prone to description, others to logical reasoning, others just to narration.10 These and many other traits constitute the style of a writer.

I. A. Richards has shown, in no small degree, the effect of mind upon literary creations.11 Vossler has been quoted by some researchers at an eastern university as saying, "There are as many styles—or distinctive ways of expression in language—as there are individuals," and that these styles which reveal mental state, can be analysed and used to identify a writer.12

To determine the different characteristics of various writers, "practical criticism"13 or "technical description"14 (in contrast to "theoretical criticism" or "critical description") is frequently used.

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12Norman Foerster et al., Literary Scholarship, Its Aims and Methods (Chapel Hill: The University of North Carolina Press, 1941), pp. 80-81.


14Richards, p. 23.
By 'practical' criticism is usually meant the attempt to evaluate a specific literary work, often dealing with a particular part of parts (such as words, phrases, images, or specific ideas) or with a phrase or aspect. ...\footnote{p. 29.}

Along with the other writers who have discussed this concrete method, The Modern Language Association Committee on Research Activities have shown the value of "practical" criticism. They have observed that an analysis "based partly upon an index verborum, upon a word count," or upon the "enumeration of phrases, idioms, and grammatical construction" is "of great importance", especially, when care is taken in the selection of samples to be analysed.\footnote{p. 7.} Saruk, Gikatila, Janah, Yashush, et al, used such methods of practical criticism to usher in a new Bible study.\footnote{Soloman Goldman, The Book of Books: An introduction (New York: Harper and Brothers, 1948) p. 43.}

Limitations.---One limitation of a statistical comparison of styles in a translation involves the possibility of a "smoothing out" of style differences by the translator. This would be especially true if the translator were not very literal in his translation. Hight list three barriers in translating literature: (1)the remoteness of an ancient language; (2)the necessity of the translator's rethinking the thoughts of the original in order to express them in his own tongue; (3) the problem of styles changing with time.\footnote{Gilbert Hight, People Places and Books (New York: Oxford University Press, 1953), pp. 219ff.} Also, in the Book of Mormon, abridgments might contain verbatim quotations from the source material. If these quotations were frequent,
they might influence the results. Another limitation involves the quantity of literature of the particular type under observation; if it were limited, a true average of frequency counts would be difficult to obtain. Such a questionable condition was encountered in the analysis of Moroni's historical writings which were too brief to obtain an accurate frequency count.

Because of the detailed nature of the analysis upon which this thesis was based, a choice of elements for study had to be made. It was decided that only the commonly known elements of grammar and sentence structure would be examined in order to retain simplicity. From among the many figures of rhetoric, only ten were chosen for study in the rhetorical analysis. These ten elements were chosen because of their abundance in Hebrew literature and their conspicuousness in the Book of Mormon.

Justification.—No major attempt has been made to do a comprehensive analysis of styles in the Book of Mormon. However, a thesis was presented to the faculty of the University of Nebraska in which the evidence of style in the writings and abridgments was shown to exist.\(^{19}\) That thesis was written from a general standpoint of literary criticism in contrast to the statistical comparison of the four major writers undertaken in this study.

Would a concentrated investigation show a lack of style variation as some suspect or would it produce evidence of contrasts in styles with the different writers of the Book of Mormon? This is the question with which this study is chiefly concerned. If the claims of the anti-Mormon

\(^{19}\)Moyle Q. Rice, "Language and Style of the Book of Mormon" (unpublished Master's thesis, Department of English, University of Nebraska, 1937).
critics are true, they would tend to show Joseph Smith's claim of divine authenticity for the Book of Mormon to be false. On the other hand, if style differences do appear they would seem to indicate that the claims of the critics were based upon prejudice rather than research.

Previous Studies.—A few independent studies of the Book of Mormon have produced some evidence of the presence of style variation. These studies have concerned terminology, repetition, wordiness, vocabulary and directness, but have been very brief.

J. M. Sjodahl has pointed out repetition in Nephi's writings that are practically absent in those of Mormon's. He also has brought to light expressions used by one writer that are absent in the writings of the others. For example: "bands of death" was used only by Mormon, "hard things" was peculiar to Nephi, "Great Spirit" was used by Mormon, and "monster" and "awful monster" was used in one way by Nephi and in the different way by Mormon and Moroni.

J. N. Washburn has recognized contrasts in styles of the abridg- ments of Mormon and Moroni compared with their regular writings. No detailed analysis was presented by him, however.

T. N. Brookbank has done a most noteworthy work in the form of a vocabulary comparison. He discovered that Nephi in 107 pages used 578 words "not found in any other line or page in the entire Book of


22T. N. Brookbank, "Book of Mormon Vocabulary." (Paper on file in the L. D. S. Church Historian's Office Library.)
Mormon." Jacob used 79 words uniquely in 18 pages of his writings. Mormon used 60 words in 18\frac{1}{2} pages not to be found anywhere else in the book, while Moroni used 52 words in 12\frac{1}{2} pages. A comparable number of "exclusive" words were found in the abridgments and other writings. The words counted included no proper names or numerals.

If the number of new words used in the Book of Mormon decreased in their rate of appearance as the book progressed, one would have reason to suspect that the book was written by one man. Previous studies have pointed out at least two items in this connection: (1) Doctor John A. Widtsoe claims the Book of Mormon vocabulary exceeds Joseph Smith's vocabulary somewhere between 300 and 1300 words;\(^23\) (2) A uniform decrease in the rate of introduction of new words does not occur in the Book of Mormon according to the vocabulary list compiled by Mr. Brookbank. The Brookbank list showed that new words appeared at a stable rate throughout the entire book. For instance, Nephi, as previously stated, used 578 "exclusive" words in 107 pages. Adjusting Jacob's figure to 107 pages it would become 470 new words. Turning now toward the end of the book we discover that Mormon's abridgment of Alma produces new words at the rate of 445 for the same number of pages as Nephi. In III Nephi, the introduction of new words on the basis of 107 pages would be 385 new words, in Mormon, 347, but in Moroni the last writer in the history, the adjusted figure jumps to 445. Mr. Brookbank's analysis not only indicated evidence of multiple authorship in the Book of Mormon but also evidence that the book was not the product of Joseph Smith's vocabulary.

George Reynolds is quoted by James E. Talmage as having stated

that there were marked differences in the literary style of Nephi and the other earlier prophets as compared with Mormon and Moroni. He remarked that there were noticeable differences in vocabulary, and that Mormon and Moroni used fewer words to present their ideas.\(^24\) He included no evidence for his observation.

Brigham H. Roberts has showed the difference between the direct style of presentation of Nephi, Jacob, and Enos compared with the annotated, detailed abridgments by Mormon. Mr. Roberts, however, claimed that diversity of style stopped with the comparisons of abridgments and regular writings. He claimed that too much stress has been put on the demand for diversity to appear among the writers, because their style traits would be destroyed by the process of translation.\(^25\) This might be true in some respect in translation very loosely done; however, a writer's habits of wordiness, constructions, use of figures of speech, methods of emphasis, etc., should be quite evident even in a fair translation.

Dr. Sidney B. Sperry,\(^26\) A. S. Reynolds,\(^27\) T. W. Brookbank,\(^28\)

\(^24\)James T. Talmage, *Articles of Faith* (Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1947), p. 505.


Dr. Hugh Nibley,\(^{29}\) and others have pointed out the typical Semitic idioms, constructions, figures of speech, etc., which permeate the Book of Mormon. Their observations gave evidence that the Book was a very literal translation. One needs only to read the first edition of the Book of Mormon to see evidence of this as double negatives, enallage, and many forms of Semitisms run throughout the book.

Some authors have commented that the Hebrew and Egyptian literature translate into English most readily; as a result, the original literary qualities are well preserved.\(^ {30}\) Addison has said:

There is a certain coldness and indifference in the phrases of our European languages when they are compared with the Oriental forms of speech; and it happens very luckily that the Hebrew idioms run into the English tongue with a particular grace and beauty.\(^ {31}\)

Even at the time of the birth of the English Bible, Tyndale wrote:

... the properties of the Hebrew tongue agreeeth a thousand times more with the English than with the Latin. The manner of speaking is both one, so that in a thousand places thou needest not but to translate it into English word for word, when thou must seek a compass in the Latin, and yet shalt have much work to translate it well-favoredly, so that it have the same grace and sweetness, sense and pure understanding with it in the Latin and as it hath in the Hebrew. A thousand parts better may it be translated into the English than into the Latin.\(^ {32}\)

Regarding the Bible, Moulton has said that literary quality is

\(^{29}\)Lehi in the Desert and the World of the Jaredites (Salt Lake City: Bookcraft, 1952).


preserved in the Revised Version only.\textsuperscript{33} On the other hand, Watts,\textsuperscript{34} Saintsbury,\textsuperscript{35} Driver,\textsuperscript{36} and Arnold\textsuperscript{37} maintain the "English" Bible has well preserved the intrinsic quality of the Hebrew—especially rhythm and parallelism (metre, however, might not be preserved in its originality).

Organization of the thesis.—The thesis here presented was divided into four chapters: (1) "Introduction," in which were treated the justification, limitations, organization and previous work done on the subject; (2) "Statistical Comparisons of Sentence Structure and Grammar", in which various frequency counts were recorded and compared; (3) "Analysis from the Standpoint of Rhetoric", in which the use of various figures of rhetoric and certain peculiarities of sentence construction were compared; and the (4) "Summary and Conclusion."

Source.—Original plans were to use the 1830 (first) edition of the Book of Mormon for the investigation of sentence length, but after an examination of the punctuation, the 1952 edition was chosen. In the 1830 edition sentences were unusually long. Each sentence contained several independent clauses which gave it unnatural lengthiness. It is likely that the abundant use of "and" is responsible for this lengthiness.


\textsuperscript{36}Samuel R. Driver, Introduction to the Literature of the Old Testament (New York: Charles Scribner's Sons, 1942), Chap. 7.

\textsuperscript{37}Matthew Arnold, "Isaiah at Jerusalem", Cook, pp. xxx, xxxi.
particularly if the gentleman who punctuated the first edition was unfamiliar with ancient Near Eastern literature. No punctuation in copies of the original Book of Mormon characters,38 none in the original manuscript, and none in ancient Near Eastern literature leads one to believe that there was no punctuation in the Book of Mormon plates.

Joseph and his scribes wrote the original manuscript without punctuation as may be observed in the photostatic copy in the L. D. S. Church Historian's Library. The original punctuation of the first edition of the Book of Mormon was done by John H. Gilbert of Palmyra. Mr. Gilbert was hired by E. B. Grandin (owner of the press upon which the Book of Mormon was printed) to assist in the estimating and printing. He was the principal compositor of the book according to a certificate written in Mr. Gilbert's own hand writing and filed at the Church Historian's Library. A memorandum written by Mr. Gilbert told of his approaching Martin Harris one day, shortly after printing was begun, to call his attention to a grammatical error. Gilbert asked if he were to correct it. "Harris" consulted with "Smith" [Hyrum?] a short time and replied that the Old Testament was ungrammatical and to "set it as it is written." Then, he writes:

After working a few days, I said to Smith on his handing me the manuscript in the morning: 'Mr. Smith, if you would leave this manuscript with me, I would take it home with me at night and read and punctuate it.' His reply was, 'We are commanded not to leave it.' A few mornings after this, when Smith handed me the manuscript, he said to me: 'If you will give your word that this manuscript shall be returned to us when you get through with it, I will leave it with you.' I assured Smith that it should be returned all right when I got through with it. For two or three nights I took it home with me and read it, and punctuated it with a lead pencil. This will account for the punctuation marks in pencil, which is referred to in the Mormon report. . . .

Martin Harris, Hyrum Smith and Oliver Cowdery, were very frequent visitors to the office during the printing of the Mormon Bible. The manuscript was supposed to be in the handwriting of Cowdery. Every chapter, if I remember correctly, was one solid paragraph, without a punctuation mark, from beginning to end.

Names of persons and places were generally capitalized, but sentences had no end. The character of short & was used almost invariably where the word and, occurred, except at the end of a chapter. I punctuated it to make it read as I supposed the author intended, and but very little punctuation was altered in proofreading. 39

(It is not known whether the spelling and punctuation errors above are those of a copyist or the original author.)

The proof-reading was apparently done by Mr. Gilbert, Oliver Cowdery, Hyrum Smith, 40 and Mr. Grandin. 41 Later on in his memorandum, Mr. Gilbert mentioned that Joseph Smith was in the shop but once and that he stayed not over fifteen or twenty minutes. In the second edition, however, corrections and changes were done by Joseph Smith as indicated on the title page. Most of these corrections seem to have been grammatical, involving the change of a relative pronoun to a demonstrative (and vice versa) or a word to make it agree in person or number. These changes would have no effect on this investigation.

In subsequent editions since 1830, many of the semicolons were changed to periods in an attempt to correct these punctuation faults. After comparing sections of Nephi's and Mormon's discourses in the 1830 and 1952 editions, it was felt that revisions of the book would tend to

39John H. Gilbert, "Memorandum Made by John H. Gilbert, Esq., September 8, 1892, Palmyra, N. Y." (This paper is on file in the L. D. S. Church Historian's Library. It was made, as it states, "to accompany the photographs of Mormon Hill, which have been made for the purpose of exhibition at the World's Fair in 1893.")

40Gilbert. "Memorandum..."

41Andrew Jenson, Autobiography of Andrew Jenson (Salt Lake City: Deseret News Press, 1928), p. 187. (Mr. Jenson tells of a personal interview with Mr. Gilbert.)
decrease the controversial aspects of some of the punctuation; therefore, the 1952 edition was selected for the investigation.

Method and treatment.—The chapters or parts of chapters to be used for the analysis were taken from the four major authors: Nephi, Mormon, Moroni, and Jacob. These were selected and grouped according to the nature of the contents and classified as history, discourse, or abridgment. The number of sentences were limited in some cases by the quantity of discourse or historical events which the writer reported.

All words were counted with a hand counter and the accuracy of the count checked at frequent intervals by recounts. Next, the number of sentences—which, incidently, does not coincide with the number of verses—was determined and recorded with the number of words. All the sentences within the selected chapters were broken down into independent or dependent clauses (according to completeness in thought rather than use in the sentence because of the considerable use of dialogue in some of the writings). These clauses were counted and recorded. In addition to the clauses, the following were counted and recorded: prepositional phrases, infinitive phrases, participial phrases, gerundial phrases, redundant constructions, elliptical expressions, and appositive words and phrases. The average usage of each element per sentence as well as per 100 or 1000 words of material, the number of words per sentence, and the number of words per clause were then determined with the aid of an adding machine and slide rule. Then the calculations were recorded in table form and compared.

The final step in the investigation consisted of a comparison of the figures of rhetoric used by each author to see if there were any
noticeable differences in quantity or quality. Five figures—simile, metaphor, personification, tautology and apostrophe—were examined here along with the investigation of parallelism, use of rhetorical questions, exclamation, dialogue, and the use of certain phrases which came to the foreground during the analysis. These phrases were: "and it came to pass," and "behold."

Other characteristics which were investigated for style contrasts were: complexities of thought and sentence structure, the addressee of the writings, and certain peculiarities which were unique to a single writer.
CHAPTER II

A STATISTICAL COMPARISON OF SENTENCE STRUCTURE AND GRAMMAR 
FROM THE WRITINGS OF NEPHI, JACOB, MORMON, AND MORONI

Most of the Book of Mormon critics have mentioned the lack of 
variety of style in the Book of Mormon but in no instance have these 
critics given any concrete evidence for the basis of their claims. In 
the ensuing investigation a total of 1,917 sentences (composed of 67,875 
words) were selected from the writings of Nephi, Jacob, Mormon and Moroni 
in most instances the author's entire discourses and history) and analyzed 
to determine the absence or presence of constructions which would indicate 
differences in writing styles. These sentences were grouped and classi-
fied according to their content as historical, discourse, or abridgment. 
All the words in each group were counted and divided by the number of 
sentences in the group to obtain the average words used per sentence. 
Next, 1,254 sentences (43,840 words) were then broken down into the 
following constituents, namely: independent clauses, dependent clauses, 
prepositional phrases, infinitive phrases, participial phrases, and 
gerundial phrases. The frequency of the appearance of each per 100 or 
1000 words of material was then recorded. (Thein) the average number of 
clauses per sentence, words per independent clause, and words per depend-
ent clause was determined.

Along with the basic breakdown of sentences, it was decided that
the ratio of independent clauses to dependent clauses would be recorded.
With these, the number of redundant constructions, elliptical expressions,
noun clauses used as a subject, and appositives were recorded and the
average use per 1000 words of material determined.

In the analysis of ample quantities of material, a writer's
affinity for certain usages can be made known. The Book of Mormon is
claimed to be a translation without punctuation; therefore, stress was
not laid upon sentence length. When frequency counts based upon certain
quantities of material showed the same relative contrasts as those based
upon sentence length, the sentence figures were included. The true
sentence length, however, will probably never be known. The main objec-
tive of this analysis was to compare the various writings of the book to
see if a uniformity existed, as the critics claim, or whether style dif-
ferences were evident. In a translation, more words might be required
than were used in the original. However, it seems that these differences
would be fairly consistent throughout the material if only one translator
were involved and if the quantity of material to be examined were large.
If the foregoing is true in the instance of the Book of Mormon, the
relative difference in the style of the writers involved would still be
recognized.

In the following statistics, the frequency averages for the
historical writings of Moroni are not reliable because of the small quan-
tity of material available. They are included, merely, for reference.

Average length of sentence.—The results of the investigation
were very interesting. Contrasts were apparent in the length of sentences
as shown by the following:
The writings of Mormon contained longer sentences than any of the other writings analyzed (the averages for history and discourse combined will hereafter be called "the general average"). The writings of Nephi followed those of Mormon by approximately 2 words per sentence less. Moroni (if we may call the writings by the name of their supposed author) was like Nephi in sentence length but very much unlike Mormon. Although Moroni was more picturesque in style, its author seemed more direct in his delivery. The author of Jacob followed the rest and, therefore, was the one who stated his information in the fewest words. The reason that Nephi's general average was similar to Moroni's while the breakdowns were much different was the number of sentences of history for Moroni was very small (the general average is figured not from the individual averages but from the total number of words divided by the total number of sentences).

When the general averages and the breakdown averages were studied, a contrast was noticed in the average sentence of historical nature compared with the average sentence of discourse. The discourse sentences were definitely longer. Although this contrast was evident, the order remained the same with Mormon high and Jacob low in the averages. The unusually small figure for the number of words in Moroni's historical sentences was inconclusive because of the small quantity of historical writings—only 14 sentences. This work consisted primarily of discourses and abridgments. The difference between the average sentence of history and discourse was

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<td>31.6</td>
<td>35.7</td>
<td>22.1</td>
</tr>
<tr>
<td>Discourse</td>
<td>40.3</td>
<td>33.7</td>
<td>42.7</td>
<td>35.0</td>
</tr>
<tr>
<td>Both</td>
<td>34.9</td>
<td>32.9</td>
<td>37.6</td>
<td>34.2</td>
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13 words for Moroni; Nephi's increase was found to be 8 words; Jacob's increase was 2; Mormon's increase was 7. These latter figures show the nature of the contrasts more clearly than the general averages.

When the Moroni abridgments were considered, the average sentence was found to be only 32.8 words long. This was not quite 2 words less than the Moroni discourse. Mormon's sentences in the abridgment, averaged 40.6 words—a decrease of about 2 words, also. The grand average including all of Mormon's and Moroni's writings that were analyzed was 39.4 words per sentence for Mormon and 33.3 for Moroni—a considerable difference.

As stated in the introduction, one investigator observed that the authors of Mormon and Moroni used fewer words to state their thoughts than did the author of Nephi. This was found to be true in regards to Moroni only. The reason one could easily assume the authors of Mormon and Moroni were more brief is that they were more direct than the author of Nephi.

A typically complex sentence of Nephi might be I Nephi 19:2 regarding the plates:

And I knew not at the time when I made them that I should be commanded of the Lord to make these plates; therefore, the record of my father, and the genealogy of his father, and the more part of all our proceedings in the wilderness are engraved upon those plates of which I have spoken; wherefore, the things which transpired before I made these plates are, of a truth, more particularly made mention upon the first plates.

Compare it with Mormon 5:9:

... And also that a knowledge of these things must come unto the remnant of these people, and also unto the Gentiles, who the Lord hath said should scatter this people, and this people should be counted as naught among them—therefore I write a small abridgment, daring not to give a full account of the things which I have seen, because of the commandment which I have received, and also that ye might not have too great sorrow because of the wickedness of this people.

Mormon's sentence seemed a bit more clear and direct, but was still
similar to Nephi's in wordiness. A contrast became apparent when Moroni's writings on the same subject were studied for a typical verse. The clear, simple, straightforward style was very evident as readily seen in Mormon 9:33:

And if our plates had been sufficiently large we would have written in Hebrew; but the Hebrew hath been altered by us also; and if we could have written in Hebrew, behold, ye would have had no imperfection in our record.

Or, for instance, Ether 4:14:

Behold, I have written upon these plates the very things which the brother of Jared saw; and there never were greater things made manifest than those which were made manifest unto the brother of Jared.

The writings of Jacob compared with those of Moroni in directness, and generally exceeded those of Moroni in clearness. Jacob 1:3 was a typical example:

For he said that the history of his people should be engraven upon his other plates, and that I should preserve these plates and hand them down unto my seed, from generation to generation.

In Chapter III, further discussion of the differences in sentence quality is treated in regards to complexities of meaning and structure.42

Number of independent clauses.—The variation in the number of independent clauses per sentence used by each writer was found to be very small as shown by the following comparison:

<table>
<thead>
<tr>
<th></th>
<th>Nephi</th>
<th>Jacob</th>
<th>Mormon</th>
<th>Moroni</th>
</tr>
</thead>
<tbody>
<tr>
<td>History</td>
<td>2.2 (6.3)*</td>
<td>2.1 (5.9)</td>
<td>2.1 (5.9)</td>
<td>2.7 (12.2)?</td>
</tr>
<tr>
<td>Discourse</td>
<td>2.6 (6.4)</td>
<td>2.1 (6.4)</td>
<td>2.1 (4.9)</td>
<td>2.3 (6.6)</td>
</tr>
<tr>
<td>Both</td>
<td>2.4 (6.3)</td>
<td>2.1 (6.4)</td>
<td>2.1 (5.6)</td>
<td>2.3 (6.8)</td>
</tr>
</tbody>
</table>

* The frequencies per 100 words of material (independent of sentence length) are given in parenthesis.

42infra., p. 46
Although Mormon contained more words per sentence in comparison with the other writings, it contained fewer independent clauses as shown especially in the 100 word basis. Nephi contained three more independent clauses per ten sentences than did Mormon. Moroni was very close to Nephi with only one in ten less. Jacob contained the same as Mormon.

The figures based on the average use per sentence show Mormon to be quite consistent in both historical and discourse writings. The authors of Nephi and Moroni, when they wrote discourse, increased four clauses in ten sentences over their average when writing history. Jacob's increase was only one in ten. The figures based on use per 100 words of material show the writings of Jacob to contain the most clauses (Moroni is inconclusive).

In Mormon's and Moroni's abridgments, the author of Mormon used 5.5 independent clauses per 100 words on the average while that of Moroni used 5.9. The average use per sentence was practically the same by each other. (Figures for the abridgments will be given at the end of each subheading to keep the tables brief and simple.)

Number of dependent clauses.--The statistics giving usage of dependent clauses showed the writings of Moroni and Nephi to contain slightly more than the other when figured on the sentence basis:

<table>
<thead>
<tr>
<th></th>
<th>Nephiti</th>
<th>Jacob</th>
<th>Mormon</th>
<th>Moroni</th>
</tr>
</thead>
<tbody>
<tr>
<td>History</td>
<td>2.0 (5.7)</td>
<td>1.7 (5.4)</td>
<td>1.6 (4.5)</td>
<td>0.7 (3.2)</td>
</tr>
<tr>
<td>Discourse</td>
<td>2.2 (5.4)</td>
<td>1.5 (4.7)</td>
<td>2.6 (5.9)</td>
<td>2.0 (5.8)</td>
</tr>
<tr>
<td>Both</td>
<td>2.1 (5.6)</td>
<td>1.6 (5.0)</td>
<td>1.8 (5.0)</td>
<td>1.9 (5.7)</td>
</tr>
</tbody>
</table>

The inconsistent use of independent clauses in all writings made the worth of this particular element of practically no value.
Use of dependent clause at beginning of sentence.—At this point in the analysis of discourses, the discovery was made that the preference for starting a sentence with a dependent clause varied, percentage wise, as follows: Nephi, 10%; Jacob, 8½%; Mormon, 6%; Moroni, 10½%.

Ratio of independent clauses to dependent clauses.—The ratio of the number of independent clauses to the number of dependent clauses (sentence basis) was made merely as a quick reference to the preference for those in the writings. The number 1 would represent equal usage of both types by the writer. A number higher than 1 would be the use of more dependent clauses than independent clauses. A smaller number than 1 would show independent clauses to be more abundant.

The writings Mormon — Nephi and Jacob — Moroni were found to have similar preferences or habits as shown by the general averages in the following tabulation:

<table>
<thead>
<tr>
<th></th>
<th>Nephi</th>
<th>Jacob</th>
<th>Mormon</th>
<th>Moroni</th>
</tr>
</thead>
<tbody>
<tr>
<td>History</td>
<td>.9</td>
<td>.8</td>
<td>.8</td>
<td>.3 (?)</td>
</tr>
<tr>
<td>Discourse</td>
<td>.8</td>
<td>.7</td>
<td>1.2</td>
<td>.9</td>
</tr>
<tr>
<td>Both</td>
<td>.9</td>
<td>.8</td>
<td>.9</td>
<td>.8</td>
</tr>
</tbody>
</table>

In the discourse breakdown, the presence of more subordination in the writings of Mormon was very evident.

The ratio of these clauses in Mormon's and Moroni's abridgments were the same as their general average ratios—.9 and .8, respectively.

Words per independent clause.—The contrasts in average number of words per independent clause were:
The most contrast was evident in the breakdown averages. The writings of Moroni appeared to have shorter clauses as did the historical writings of Nephi. Clauses in the historical writings of Mormon were one whole word longer than in Nephi yet Nephi’s discourses contained slightly longer clauses than Mormon’s. The discourses of Jacob were definitely longer than any of the other’s. These inconsistencies make the value of these word counts questionable. The general average showed the difference between Mormon and Jacob to be 0.1; between Mormon and Nephi, 0.6; and between Mormon and Moroni, 1.3.

**Words per dependent clause.**—The general averages of the number of words used to make up the dependent clauses, were found to follow, somewhat, those for independent clauses. The dependent clauses, as expected, were shorter excepting Moroni. The results were:

<table>
<thead>
<tr>
<th></th>
<th>Nephi</th>
<th>Jacob</th>
<th>Mormon</th>
<th>Moroni</th>
</tr>
</thead>
<tbody>
<tr>
<td>History</td>
<td>7.9</td>
<td>8.2</td>
<td>8.9</td>
<td>6.4 (?)</td>
</tr>
<tr>
<td>Discourse</td>
<td>8.9</td>
<td>9.4</td>
<td>8.7</td>
<td>7.8</td>
</tr>
<tr>
<td>Both</td>
<td>8.3</td>
<td>8.8</td>
<td>8.9</td>
<td>7.6</td>
</tr>
</tbody>
</table>

Mormon’s general average was 1.4 greater than either Jacob’s or Nephi’s but Moroni’s was found to be 1.6 words per dependent clause shorter than Mormon’s. Inconsistencies were again present.
Noun Clauses used as subject.--The investigation of selected material from each writer, the sentences from Moroni contained a noun clause as the subject more frequently than did the other writings. Nephi contained 1 noun clause as the subject in the history and 1 in the discourses. Jacob contained 1 in the historical writings only. Mormon contained 1—found in the historical writings. Moroni had 4 in the discourses and 1 in the abridgments that were analyzed.

Use of prepositional phrases.--The difference in the average number of prepositional phrases used was expected to be of little value. The results showed only a slight increase in the use of prepositions in the writings of Mormon as shown in the following based on the average use per ten sentences:

<table>
<thead>
<tr>
<th></th>
<th>Nephi</th>
<th>Jacob</th>
<th>Mormon</th>
<th>Moroni</th>
</tr>
</thead>
<tbody>
<tr>
<td>History</td>
<td>3.6</td>
<td>3.5</td>
<td>4.1</td>
<td>1.8 (?)</td>
</tr>
<tr>
<td>Discourse</td>
<td>5.1</td>
<td>4.3</td>
<td>5.7</td>
<td>4.0</td>
</tr>
<tr>
<td>Both</td>
<td>4.2</td>
<td>4.0</td>
<td>4.6</td>
<td>3.3</td>
</tr>
</tbody>
</table>

The greatest difference in averages was found in the historical writings. Taking the writers in order of descending general averages, the differences between Mormon—Nephi, Nephi—Jacob, and Jacob—Moroni were 0.5, 0.2, and 1.7 phrases respectively, in every ten sentences.

The analysis of abridgments of Mormon and Moroni showed Mormon to use nearly one whole prepositional phrase per ten sentences more than Moroni.

When the averages were based upon use per 100 words of material
(to eliminate the influence of the length of sentence) small contrasts were still evident but not in the same instances as above:

<table>
<thead>
<tr>
<th></th>
<th>Nephi</th>
<th>Jacob</th>
<th>Mormon</th>
<th>Moroni</th>
</tr>
</thead>
<tbody>
<tr>
<td>History</td>
<td>10.3</td>
<td>11.2</td>
<td>11.6</td>
<td>8.1 (?)</td>
</tr>
<tr>
<td>Discourse</td>
<td>12.4</td>
<td>13.2</td>
<td>13.2</td>
<td>11.4</td>
</tr>
<tr>
<td>Both</td>
<td>11.3</td>
<td>12.2</td>
<td>12.1</td>
<td>11.2</td>
</tr>
</tbody>
</table>

The maximum use now appeared in the writings of Jacob and Mormon, but they were consistent in the three types of writings.

**Use of infinitive phrases.**—The use of infinitive phrases presented more contrast. The average number of infinitive phrases based on ten sentences was found to be:

<table>
<thead>
<tr>
<th></th>
<th>Nephi</th>
<th>Jacob</th>
<th>Mormon</th>
<th>Moroni</th>
</tr>
</thead>
<tbody>
<tr>
<td>History</td>
<td>8</td>
<td>6</td>
<td>8</td>
<td>3 (?)</td>
</tr>
<tr>
<td>Discourse</td>
<td>3</td>
<td>3</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>Both</td>
<td>6</td>
<td>5</td>
<td>7</td>
<td>3</td>
</tr>
</tbody>
</table>

The general averages followed the order of Mormon, Nephi, then Jacob in close order. Moroni used fewer infinitive phrases than the others if his figure for history is at all close to being accurate. In the breakdown, Moroni was found to be very consistent in his usage, but the other writers used more infinitives in their history writing. There was very little difference in Mormon's and Nephi's average usage; however, in the breakdown of Moroni's and Jacob's sentences, the less frequent usage became noticeable even before the tally was completed.
A few sentences of Mormon contained as many as 4 infinitive phrases as in the following (Mormon 3:4):  

And it came to pass that after this tenth year had passed away, making, in the whole, three hundred and sixty years from the coming of Christ, the king of the Lamanites sent an epistle unto me, which gave unto me to know that they were prepared to come again to battle against us.  

In the abridgments, Mormon led Moroni by 4 infinitive phrases in 10 sentences.  

Based upon the frequency of use per 1,000 words of material, the contrasts were still evident as shown in the following:

<table>
<thead>
<tr>
<th></th>
<th>Neph</th>
<th>Jacob</th>
<th>Mormon</th>
<th>Moroni</th>
</tr>
</thead>
<tbody>
<tr>
<td>History</td>
<td>22</td>
<td>19</td>
<td>23</td>
<td>13 (?)</td>
</tr>
<tr>
<td>Discourse</td>
<td>8</td>
<td>9</td>
<td>9</td>
<td>10</td>
</tr>
<tr>
<td>Both</td>
<td>15</td>
<td>14</td>
<td>19</td>
<td>10</td>
</tr>
</tbody>
</table>

These trends based on 1000 words were the same as the trends based on the use per sentence. In the abridgments, the maximum use of infinitives was still in the writings of Mormon. The figures for the abridgments were: Mormon, 29; Moroni, 24.

Use of participial phrases.—The use of participial phrases caused little contrast to appear in the general averages of these prophets. Based on groups of 100 sentences these averages were:

<table>
<thead>
<tr>
<th></th>
<th>Neph</th>
<th>Jacob</th>
<th>Mormon</th>
<th>Moroni</th>
</tr>
</thead>
<tbody>
<tr>
<td>History</td>
<td>10</td>
<td>11</td>
<td>8</td>
<td>0 (?)</td>
</tr>
<tr>
<td>Discourse</td>
<td>3</td>
<td>3</td>
<td>5</td>
<td>4</td>
</tr>
<tr>
<td>Both</td>
<td>7</td>
<td>7</td>
<td>7</td>
<td>4</td>
</tr>
</tbody>
</table>
Participial phrases used to introduce dialogue were not included in the above count as the results would be affected if some writings contained more dialogue than others. As shown by the general averages the writings of Mormon, Jacob, and Nephi had practically the same number of phrases. The author of Moroni seemed to have found little use for participles if the average for the historical writings gave a true picture.

More contrast appeared in the history breakdown where Jacob stood out with the highest average usage of participial phrases. Nephi followed by a difference of only 1 phrase in 100 sentences, and Mormon followed Nephi in order by just 2. No participial phrases were found in Moroni's 14 sentences of history, but, of course, they might appear if more history were available.

In the discourses, the contrasts were less pronounced, but Mormon and Moroni used slightly more participial phrases.

In the abridgments, Mormon used an average of 23 participial phrases per 100 sentences while Moroni used only 10 per 100 sentences. This confirms the fact that Moroni had much less preference for the use of them than Mormon.

Contrasts in the statistics based on use per 1000 words of material were the same as those based on their use per sentence:

<table>
<thead>
<tr>
<th></th>
<th>Nephi</th>
<th>Jacob</th>
<th>Mormon</th>
<th>Moroni</th>
</tr>
</thead>
<tbody>
<tr>
<td>History</td>
<td>2.6</td>
<td>3.6</td>
<td>2.2</td>
<td>0</td>
</tr>
<tr>
<td>Discourse</td>
<td>0.7</td>
<td>1.0</td>
<td>1.2</td>
<td>1.2</td>
</tr>
<tr>
<td>Both</td>
<td>1.8</td>
<td>2.3</td>
<td>1.9</td>
<td>1.1</td>
</tr>
</tbody>
</table>

The use of participial phrases in the abridgments were 5.6 and 3.1 for Mormon and Moroni, respectively. This was consistent with the other writings.
Used Gerundial phrases.--Average use of gerund phrases such as:

"I had employed my people, the Nephites, in preparing their lands and their arms . . . , showed the writings of Mormon, Moroni and Nephi closely related in the average use based on 100 sentences. They differed by only one in descending order. Jacob followed Nephi by 4 as shown in the following averages:

<table>
<thead>
<tr>
<th></th>
<th>Nephi</th>
<th>Jacob</th>
<th>Mormon</th>
<th>Moroni</th>
</tr>
</thead>
<tbody>
<tr>
<td>History</td>
<td>8</td>
<td>3</td>
<td>7</td>
<td>0</td>
</tr>
<tr>
<td>Discourse</td>
<td>12</td>
<td>8</td>
<td>27</td>
<td>12</td>
</tr>
<tr>
<td>Both</td>
<td>10</td>
<td>6</td>
<td>12</td>
<td>11</td>
</tr>
</tbody>
</table>

In the breakdown, all writings contained more gerund phrases in the discourses. Contrasts were very marked with the exception of Nephi's and Moroni's averages. In the discourses, Mormon and Nephi were separated by 15 phrases per 100 sentences, and Nephi and Jacob were separated by 4.

In the historical writings, Nephi and Mormon were the most closely related in average usage. Again, Moroni's average in this breakdown is probably unreliable because of the low number of sentences.

In the abridgments of Mormon and Moroni there was still evidence of Mormon's preference for the use of gerund phrases. His average led Moroni's by 7 per 100 sentences—the same as in their history writing.

The same averages based upon 1000 words of material were:

<table>
<thead>
<tr>
<th></th>
<th>Nephi</th>
<th>Jacob</th>
<th>Mormon</th>
<th>Moroni</th>
</tr>
</thead>
<tbody>
<tr>
<td>History</td>
<td>2.4</td>
<td>1.0</td>
<td>1.9</td>
<td>0 (?)</td>
</tr>
<tr>
<td>Discourse</td>
<td>3.0</td>
<td>2.5</td>
<td>6.1</td>
<td>3.5</td>
</tr>
<tr>
<td>Both</td>
<td>2.7</td>
<td>1.8</td>
<td>3.3</td>
<td>3.3</td>
</tr>
</tbody>
</table>
These were consistent with the figures based on the average sentence.

The abridgment averages based upon 1000 words were 2.6 and 1.4 for Mormon and Moroni, respectively.

Redundant Construction.—A peculiar redundant construction was found to frequent itself throughout the Book of Mormon in varying quantity. This unusual construction was made up of the subject of the sentence followed by a participial phrase or phrases and then a repetition of the subject. The following average use per 1000 words shows this type of construction to have been used more by the authors of Jacob and Mormon than by the others.

<table>
<thead>
<tr>
<th></th>
<th>Nephi</th>
<th>Jacob</th>
<th>Mormon</th>
<th>Moroni</th>
</tr>
</thead>
<tbody>
<tr>
<td>History</td>
<td>.9</td>
<td>2.6</td>
<td>2.9</td>
<td>0</td>
</tr>
<tr>
<td>Discourse</td>
<td>0</td>
<td>.5</td>
<td>.4</td>
<td>0</td>
</tr>
<tr>
<td>Both</td>
<td>.5</td>
<td>1.5</td>
<td>1.4</td>
<td>0</td>
</tr>
</tbody>
</table>

A typical use of this redundant construction in the writings of Jacob was found in chapter 2 verse 2: "I, Jacob, according to the responsibility which I am under to God, to magnify mine office with sobriety, and that I might rid my garments of your sins, I came up into the temple . . . ."

In Jacob 1:10, is found a very complex construction: "The people have loved Nephi exceedingly, he having been a great protector for them, having wielded the sword of Laban in their defense, and having labored in all his days for their welfare—Wherefore, the people were desirous to . . . ."
The authors of Mormon and Jacob also were conspicuous by their having used the construction in their discourses where the others did not. The authors of Jacob and Mormon continued to prefer greater use in their history. The writings of Nephi followed those of Mormon by the use of nearly 1 construction per 1000 words. Moroni was again conspicuous with no redundant constructions; however, this type of construction was used twice in the abridgment of Ether in the chapters analyzed. The writings of Mormon in the abridgments contained 6 redundant constructions in the chapters analyzed.

**Elliptical expressions.**—In an elliptical such as "And thou art like unto our father, led away by the foolish imaginations of his heart..." (I Nephi 17:20), the subject and predicate of the subordinate clause, "Who is," is absent but understood. The average use of similar elliptical expressions per 1000 words of material analyzed is shown in the following figures:

<table>
<thead>
<tr>
<th></th>
<th>Neph</th>
<th>Jacob</th>
<th>Mormon</th>
<th>Moroni</th>
</tr>
</thead>
<tbody>
<tr>
<td>History</td>
<td>.3</td>
<td>.5</td>
<td>.6</td>
<td>3.2</td>
</tr>
<tr>
<td>Discourse</td>
<td>2.4</td>
<td>6.6</td>
<td>.8</td>
<td>2.3</td>
</tr>
<tr>
<td>Both</td>
<td>1.2</td>
<td>3.6</td>
<td>.6</td>
<td>2.3</td>
</tr>
</tbody>
</table>

The writings of Jacob contained the greatest abundance of ellipticals, especially in the discourses. But, this ellipsis appeared in phrases more than in the omission of subject and/or predicate as appeared in Nephi's writing. In his chapter 2, the author of Jacob used "you" as the object of an omitted preposition five times. Where the other writers used "unto you", Jacob's author merely used "you" as, for instance, in 2:20:
"... which God hath given you ...", or in 2:15: "... he would show you ...", etc.

The author of Moroni also showed great affinity for elliptical expressions. Most of these ellipticals were of the sentence type. He used a little over 1 elliptical less than Jacob's author per hundred words, but the greatest usage was in the historical writings. One of the most frequent usages in the writings of Moroni was "all his days" omitting a preposition such as "for", "in", or "during". This typical phrase was used 10 times in Ether chapters 10 and 11.

Nephi's general average followed Moroni's by 1 expression per 1000 words, and Mormon's showed very contrasted lack of the usage.

In the abridgments, the figures were consistent with the other writings. Mormon contained ellipsis only 0.7 times per 1000 words while Moroni contained it 3.3 times per 1000 words.

The word "behold" is used in ellipsis throughout the Book of Mormon. Its usage in the work analyzed is given later.\(^{43}\) This word or clause was not counted in the above analysis.

**Appositive**—Only words and phrases in apposition were counted and the majority of them were of the nature of: "I, Nephi, ...", "you, my brethren," etc. The frequency of the use of appositive words and phrases per 1,000 words of material were:

<table>
<thead>
<tr>
<th></th>
<th>Neph</th>
<th>Jacob</th>
<th>Mormon</th>
<th>Moroni</th>
</tr>
</thead>
<tbody>
<tr>
<td>History</td>
<td>4.7</td>
<td>6.1</td>
<td>1.5</td>
<td>3.2</td>
</tr>
<tr>
<td>Discourse</td>
<td>4.1</td>
<td>7.1</td>
<td>1.5</td>
<td>2.6</td>
</tr>
<tr>
<td>Both</td>
<td>4.4</td>
<td>6.6</td>
<td>1.5</td>
<td>2.6</td>
</tr>
</tbody>
</table>

\(^{43}\)Infra., p. 50.
Jacob, again, was found to contain this form of expression the most and was distantly followed by Nephi. Moroni contained a few appositives less than did Nephi, but Mormon contained the fewest of all the writers. Except in the averages for Jacob, the averages were quite uniform throughout the breakdown of writings analyzed.

In the abridgments, the author of Moroni used only .2 appositives per 1000 words while that of Mormon used .8 per 1000 words.

Summary.—Evidence of style differences in the Book of Mormon writings analyzed were readily recognized. Large samples were analyzed for sentence length even though the book is claimed to be a translation. Differences were recognized. The average determined on the basis of the 1,917 sentences varied very little from the average determined from the shorter amount of 1,254 sentences in which sentence structure was analyzed. Nephi's averages were the only ones which varied more than .9 word per sentence. The reason for this was found to be that there was a considerable amount of dialogue appearing in the group of Nephi's writings which gave an average of 35.0 words per sentence compared with those which gave an average of 37.3.

The writings of Mormon definitely contained more words per sentence than the other's. The closest averages, those of Nephi, were 2.7 less. Quite a margin separated the averages of Moroni and Jacob. Moroni contained just a little less than one word per sentence less than Nephi. Comparison of the average number of words per clause showed little contrast with the exception of the number of words per dependent clause in the discourses of Mormon. The average independent clause in his writings was approximately 1 word longer than the other's.
One would expect the average use of clauses to follow the trend of sentence length, but Mormon's and Nephi's averages were found to reverse their order when compared with the sentence length.

An impressive contrast was found in the discovery that the writings of Moroni and Nephi began with a dependent clause more frequently than those of Mormon and Jacob.

The frequency count of prepositional phrases showed that the writings of Mormon contained slightly more phrases than the other's per 100 words as well as per sentence.

A count of infinitive phrases showed the writings of Mormon to contain the highest average use of infinitives. Moroni's writings were contrasted with few infinitive phrases. The quantity of phrases did not follow the trend of sentence length for each writer.

The count of participial phrases revealed little contrast in the general averages unless Moroni's history average could be verified with more material than was present in the Book of Mormon. Examination of the abridgments tended to verify the fact that Mormon's writings contained approximately twice the number of participial phrases that Moroni's contained.

The authors of Mormon and Moroni were found to have used nearly the same number of gerund phrases. The sharpest contrast appeared in the comparison of Jacob's average to the other's. Jacob's writings contained only 1/2 as many gerund phrases per sentence as Mormon's.

The count of redundant constructions, where the subject of a sentence was repeated, presented additional contrast. The writings of Moroni were conspicuous with a total absence of these constructions in the sentences analyzed, while Jacob's and Mormon's contained 1.5 per 1000 words.
A great contrast in writers was discovered in their use of elliptical expressions. The author of Mormon's writings appeared to have had little desire to use ellipticals. He used only 1 in 1000 words while Nephi's used twice that number. Moroni's writings contained 3 times the number found in Mormon's, and Jacob's work contained nearly 4 times the number. The average use in discourses revealed even greater contrast.

Investigation of the apparent preference for the use of appositives seemed to reveal a possible difference between the writers of the first part of the Book of Mormon and those of the last part. The earlier writers used approximately 2 to 3 times more appositives than the later. The author of Jacob used this construction most abundantly—1/3 times more than the closest writer.

A most striking contrast was found in comparing the abridgments of Mormon and Moroni. Mormon's average usage of each item was always greater than Moroni's with the exception of the use of ellipticals, appositives and noun clauses used as a subject. In these, the average use for Moroni was much higher than for Mormon. The sharpest contrasts in comparing the remainder of their abridgments appeared in the average words per dependent clause, words per independent clause, nominative absolutes, and noun clauses used as the subject of a sentence.
CHAPTER III

ANALYSIS FROM THE STANDPOINT OF RHETORIC

This chapter is devoted to the analysis of the discourses of Nephi, Jacob, Mormon, and Moroni to determine the use of rhetorical figures in those writings.

The figures of embellishment selected for study in the discourses of the four Book of Mormon writers were: (1) metaphor; (2) simile; (3) personification; (4) parallelism; (5) tautology; and (6) apostrophe. The three figures of emphasis investigated were (1) rhetorical question; (2) exclamation; and (3) dialogue.

The method used to select and study each type of rhetorical figure was to locate the figure then record the chapter and verse along with a few words to identify its content. After this was done for each figure of each author, the lists were studied for quality and quantity. Particular attention was given to originality and structure and these were compared among the different writers to see if one writer was more skilled and original than another. The quantity of the usages were compared being reduced to their appearance per certain number of sentences. The figures were counted in the history writings and discourses combined.

The latter part of this chapter is devoted to the results of the investigation of various other items which were found to show definite differences in the styles of the four writers under examination. These
were: (1) complexity of sentence structure; (2) clarity; (3) addressee
and use of apostrophe; and the frequency of the use of (4) "behold" and
(5) "and it came to pass."

Metaphor.--The Book of Mormon, like the Bible, is full of beauti-
ful metaphor. In this investigation, an attempt was made to determine
the quality of the metaphors of each writer and compare them. A "good"
metaphor might be defined as the figure produced by the author's "power
to take a given and known term and bend it to a fresher and richer use".*

Metaphor was used in approximately equal numbers by each of the
four writers—about 30 of these figures (omitting "house of Israel") per
100 sentences. Many of the metaphors could be traced back to the Old
Testament writings. These metaphors either came to the Book of Mormon
people through the Brass Plates mentioned in their history, or they were
common colloquialisms of the times. "... who must be brought low in the
dust ..." was found in I Nephi 22:23 and a similarity in Isaiah 29:4;
"... with healing in his wings ..." is found in II Nephi 25:13 and
Malachi 4:2. About 12 of the 34 metaphors of Nephi in the 105 sentences
analyzed were used in some similar form in the Old Testament. The more
common metaphors such as: "seed of the earth," "house of Israel,"
"hardened their hearts," "... branch of/who," and "stiffnecked people"
were not considered in the comparison with the Bible because of their
being so common to both.

A few metaphors used by the author of Nephi were also found, in
the writings of the New Testament. One of the most obvious of these was
"... and there shall be one fold and one shepherd ..." (I Nephi 22:25)

which was also found in John 10:16. According to the Book of Mormon, the Savior used this in his address to the Nephites on this continent when he appeared to them after his resurrection (III Nephi 15:17). It is easily supposed if the visit was actual, that the Savior made reference to it in his communications with the pre-Christ prophets. Another metaphor from I Nephi 22:25, "... he shall feed his sheep. ...," was very similar to Christ's command to Peter, "Feed my sheep" (John 21:17).

Nephi was original in the use of many metaphors. Reference was made to the "great and abominable church" as the "whore of the earth" (I Nephi 22:13) in that it would sell itself for money and pride. In I Nephi 19:11, the author of Nephi referred to the visitation of the power of the Lord on the wicked as the "thunderings and lightnings of his power" which is most impressive. The Old Testament contains "... the Lord thundered with a great thunder" in I Samuel 7:10 but is as close to Nephi's metaphor as could be found. Among other metaphors which appeared to be original in the writings of Nephi were: "... even the very God of Israel do men trample under their feet," "... he numbereth his sheep ...,," "... every nation ... shall fall into the pit which they digged to ensnare the people of the Lord," and "... people shall dwell safely in the Holy One of Israel. ..." Some of the words used in these metaphors might be found in the Bible, but the complete metaphor or a reasonable likeness does not exist according to Cruden's Concordance and Young's Analytical Concordance.

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45 Roswell K. Hitchcock, Complete Analysis of the Holy Bible; and Cruden's Concordance to the Holy Scriptures (New York: A. M. Johnson, 1875).

46 Robert Young, Analytical Concordance to the Bible (New York: I. K. Funk Co., 1880).
The quality of Nephi's metaphors were excellent except, perhaps, for the one referring to the "pit which they digged to ensnare" (I Nephi 22:14). The English denotation of ensnare is to entangle; thus, "pit" doesn't fit too well with "ensnare." However, this is placing much weight upon a word which might be a translation fault. On the other hand, Brooks and Warren call attention to the fact that there must be an element of contrast in some metaphors to make them effective. The meaning of the metaphor was very clear, nevertheless, and the author's mastery of the art was readily recognized.

In the writings of Jacob the number of original and borrowed metaphorical expressions was found to slightly exceed that of Nephi's. These original metaphors were of superb quality, for instance: "... the word which healeth the wounded soul" (Jacob 2:8), "... and those ... have daggers placed to pierce their souls and wound their delicate minds" (Jacob 4:9), "... awake from the slumber of death; loose yourselves from the pains of hell ... " (Jacob 3:11), "How unsearchable are the depths of the mysteries of Him" (Jacob 4:8) or "... receive the pleasing word of God and feast upon his love" (Jacob 3:2). In Jacob 4:14, appeared a very interesting and clever metaphor—"... which blindness came by looking beyond the mark. ... " The "mark" is, undoubtedly, the Hebrew "םלע" used in I Samuel 20:20, Job 16:12, and Lamentations 3:12 (or the Greek "στίγμα" used in Philippians 3:14) which signifies "target" or "goal" in contrast to "תְּרֵפָה" (Genesis 4:15—the mark on Cain) or "ים" (Ezekiel 9:4,6) which is more of a sign. Considering this, the author of Jacob produced a very fine metaphor.

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47Cleanth Brooks and Robert Penn Warren, p. 381.

48Young, p. 645.
"... before the bar of God" used in Jacob 6:9 appeared to be the first use of "judgment bar" in the Book of Mormon and seemed to set the pattern for its use throughout the book. "... strait gate ..." (Jacob 6:11) is found in the New Testament but not in the Old Testament; perhaps this is another usage received from the Savior in revelation or from some ancient manuscript. The introduction of another metaphor which was used later in the Book of Mormon and, also, in other Latter-Day Saint scripture was "... under the glance of the piercing eye of the Almighty God" (Jacob 2:10). "Eye of the Lord" was used in the Old Testament, but "piercing eye of ..." was not found according to the concordances. This expression is never used by the author of Nephi in his writings. One appeared in II Nephi 9:44 but that chapter is actually a discourse of Jacob quoted by Nephi.

In the writings of Mormon a contrast in style of metaphorical construction became very evident. The majority of metaphors were borrowed and consisted of the usual "... seed of Joseph and house of Jacob," "... remnant of the seed ...," "... have Christ for their shepherd," "... before the judgment seat of Christ," and "... raised to stand before his judgment seat." Three others which were borrowed were of special interest. They were: "... clasped in the arms of Jesus" (Mormon 5:11) which was similar to one used by Lehi in II Nephi 1:15; "... swallowed up death in victory" found in Isaiah 25:8; and "... in him is the sting of death swallowed up" (Mormon 7:5, also) which might have been inspired by some other quotation such as I Corinthians 15:55, 56, where the classic "sting of death" is used.

Mormon's original metaphors were not as artful as Nephi's and Jacob's. In discourse and history of Mormon's writings, only three
metaphors were found which could be called original. They were: "... for the sword of his justice is in his right hand" (III Nephi 29:4), "... that ye can turn the right hand of the Lord unto the left..." (III Nephi 29:9), and "Know ye not that ye are in the hands of God?" (Mormon 5:23). Similar metaphors were used in the Bible with different objects for the final prepositional phrases than those above. Also, the use of "turn the hand" is found but not in reference to the Lord.

Moroni's writings, like Mormon's, had a majority of borrowed metaphors; although, the selection of Metaphors in Moroni's work had a higher quality than those in Mormon's--for instance: "... brought out of darkness into light," "... hewn down and cast into the fire," and "... cry from the dust."

The originality of the metaphors in the writings of Moroni are questionable. "According to his works shall his wages be" (Mormon 8:19) is an excellent metaphor. There was found, though, a similar reference in John 4:36--"And he that reapeth receiveth wages, and gathereth fruit unto life eternal...", and a reference to wages in a similar manner by Mormon in Alma 3:27; 5:42--so this might very well be borrowed. The use of "sword" and "band" is common in the Old Testament, but the author of Moroni used them with different modifiers: "... the sword of vengeance hangeth over you" (Mormon 8:41), and "... loosed from this eternal band of death..." (Mormon 9:13). Others made up from familiar words in a new combination were: "... and his word will hiss forth...", "with an eye single to his glory," "... breath out wrath and strifes...", and "... sell ourselves for that which will canker..."

Simile.--The investigation of simile in each group of writings of
both history and discourse showed that the work of Mormon contained more simile than the other—about 15 times per 100 sentences. The writings of Nephi contained about 6 less. The averages for Jacob followed those for Nephi by about 3 per hundred sentences and Moroni's followed Jacob's by about 3.

An interesting contrast was noted in the quality of Mormon's, Nephi's, and Moroni's similes compared with those of Jacob. The author of Mormon used very striking similes such as: "... they are driven about as chaff before the wind" (Mormon 5:16), "... or as a vessel is tossed about you the waves, without sail or anchor or without anything wherewith to steer her" (Mormon 5:18), and "... the earth shall be rolled together as a scroll" (Mormon 5:23).

The author of Nephi also used good similes such as: "... they the righteous shall be saved even if it so be as by fire" (I Nephi 22:17), "... the righteous must be led up as calves of the stall" (I Nephi 22:24), or "... they are those who must be consumed as stubble" (I Nephi 22:23).

The similes in the writings of Moroni were not as figurative as those in Mormon's and Nephi's. Found in the writings of Moroni were Mormon's simile regarding the earth as a scroll and: "... as the Lord liveth he will remember ..." (Mormon 8:23) along with "... even as if one should speak from the dead" (Mormon 8:26; 9:30; Moroni 10:27) and "... I speak unto you as if ye were present" (Mormon 8:35)—these being about the entirety of similes in the discourses of Moroni.

The investigation of Jacob's similes produced the following: "... like unto you (or yourselves)" (2:17; 3:3), "... the law of
Moses . . . is sanctified unto us . . . even as it was accounted unto Abraham . . . " (4:15), " . . . cleave unto God as he cleaveth unto you," and his reference to Zenoa' "house of Israel" likened unto an "olive tree" (6:1). This composed the entire use of simile in the writings of Jacob analyzed. In comparing them with the selections from the other three, evidence of the lack of the clever, picture-forming quality of the three other writers was plainly visible.

**Personification.**—The author of Nephi was found to use personification slightly more than that of Moroni and Jacob. Mormon's writings were conspicuous with no use of personification, whatsoever, in the discourses.

The quality of Nephi's personification was readily seen in the first figures recorded. They were: " . . . groanings of the earth . . . " (I Nephi 19:12), " . . . shall turn upon their [the churches] own heads . . . " (same verse), and " . . . they [the churches] shall be drunken with their own blood" (same verse).

Moroni's personifications were quite similar to Nephi's and consisted of " . . . the blood of the saints shall cry unto the Lord . . . " (Mormon 8:27) and two (Mormon 8:26, 29) that referred to "church" similar to Nephi's.

Jacob's figures were: "and the sobbings of their hearts ascend up to God . . . ," "The hand of providence has smiled upon you . . . ," and " . . . many hearts died . . . " (Jacob 2:35; 2:13; 2:35, respectively.)

**Tautology.**—Tautology appeared very seldom in the Book of Mormon. Most repetition was in the form of synonymous parallelism. Nephi's writings had only one or two evidences of tautology more than those of Mormon and Moroni, but Jacob's writings were free from tautology.
Parallelism.—The investigation of parallelisms revealed considerable difference in the Book of Mormon writings as the following frequency counts show based on their average appearance per 1000 words of material:

<table>
<thead>
<tr>
<th></th>
<th>Neph</th>
<th>Jacob</th>
<th>Mormon</th>
<th>Moroni</th>
</tr>
</thead>
<tbody>
<tr>
<td>Synonymous</td>
<td>3</td>
<td>1</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>Synthetic</td>
<td>2</td>
<td>1</td>
<td>5</td>
<td>7</td>
</tr>
<tr>
<td>Antithetic</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>Climactic</td>
<td>3</td>
<td>2</td>
<td>4</td>
<td>2</td>
</tr>
</tbody>
</table>

The writings of Moroni were made beautiful and impressive by the abundance of well formed synthetical and antithetical parallelisms. The author of Moroni used five times the antithetical parallelisms of the other writers. Examples of these fine antithetical parallels were:

... ye do love money, and your substance, and your fine apparel, and the adorning of your churches, more than ye love the poor and the needy, the sick and the afflicted (Mormon 8:37); and, O then despise not, and wonder not, but hearken unto the words of the Lord, and ask the Father in the name of Jesus ... (Mormon 9:27).

The writings of Moroni were also differentiated by the abundance of parallelisms used to develop logic. One of these typical examples was:

Wherefore, there must be faith; and if there must be faith there must also be hope; and if there must be hope there must also be charity.

And except ye have charity ye can in nowise be saved in the kingdom of God; neither can ye be saved in the kingdom of God if ye have not faith; neither can ye if ye have no hope.

And if ye have no hope ye must needs be in despair; and despair cometh because of iniquity.

And Christ truly said unto our fathers: If ye have faith ye can do all things which are expedient unto me. (Moroni 10:20-23).

An example of the synthetic parallelism in the writings of Moroni was: "... the same that judgeth rashly shall be judged rashly again..." (Mormon 8:19).
The writings of Mormon contained nearly as many synthetic parallels as those of Moroni but were contrasted from Moroni's by the use of the climactic type. An example of the climactic parallelism found in Mormon's writings was: "... I would speak somewhat unto the remnant of this people who are spared. ... yea, I speak unto you, ye remnant of the house of Israel; and these are the words which I speak. ..." (Mormon 7:1).

Although the greatest abundance of parallelisms appeared in the writings of Mormon and Moroni, yet the finest quality parallelisms appeared in the writings of Nephi. Some examples were:

... if I do err, even did they err of old. ... (I Nephi 19:6);
And he gathereth his children from the four quarters of the earth; and he numbereth his sheep, and they know him (I Nephi 22:25); For the things which some men esteem to be of great worth, both to the body and soul, others set at naught and trample under their feet (I Nephi 19:7).

Fine synonymous parallelisms ran through the writings of Nephi. Along with the one above, the following are typical examples:

... wherefore they scourge him, and he suffereth it; and they smite him, and he suffereth it (I Nephi 19:9); and he shall feed his sheep, and they shall find pasture (I Nephi 22:25).

The writings of Jacob were in contrast to the others because of a limited number of parallelisms. The other writings contained from 2 to 7 times more parallelisms than did those attributed to Jacob.

Use of Rhetorical Question.—Both the writings of historical nature and discourse were analyzed for rhetorical question and exclamation. The results are shown by the following table:

<table>
<thead>
<tr>
<th>Nephi</th>
<th>Jacob</th>
<th>Mormon</th>
<th>Moroni</th>
</tr>
</thead>
<tbody>
<tr>
<td>Use of rhetorical question per 100 sentences</td>
<td>7.5</td>
<td>9</td>
<td>3</td>
</tr>
</tbody>
</table>
The writings of Moroni were easily recognized as those which contained the most question-type of presentation. A typical example was:

... when ye shall be brought to stand before the Lamb of God—then will ye say that there is no God? Then will ye longer deny the Christ, or can ye behold the Lamb of God? Do ye suppose that ye shall dwell with him under a consciousness of your guilt? Do ye suppose that ye could be happy to dwell with that Holy Being, when your souls are racked with a consciousness of guilt that ye have ever abused his laws? Behold, I say unto you that ye would be more miserable to dwell with a holy and just God, under a consciousness of your filthiness before him, than ye would to dwell with the damned souls in hell (Mormon 9:2-4).

In Mormon's writings rhetorical question seldom appeared.

Exclamation.—Exclamation of the nature of: "O the pain and the anguish of my soul for the loss of the slain of my people!" (II Nephi 26:7), or "Awake, and arise from the dust, O Jerusalem..." (Moroni 10:31) was used in the following amounts:

<table>
<thead>
<tr>
<th></th>
<th>Nephi</th>
<th>Jacob</th>
<th>Mormon</th>
<th>Moroni</th>
</tr>
</thead>
<tbody>
<tr>
<td>Exclamation per 100 sentences</td>
<td>4</td>
<td>5.5</td>
<td>3.5</td>
<td>3</td>
</tr>
</tbody>
</table>

Little contrast appeared in the use of exclamation in the writings of Nephi, Mormon and Moroni. In Jacob's writings, however, this figure of emphasis was used slightly more than in the other writings. Jacob's use of it was very impressive as shown by: "O all ye that are pure in heart, lift up your heads and receive the pleasing word of God, and feast upon his love..." (Jacob 3:2).

Dialogue.—Many writers feel the use of dialogue in their work adds life and interest to the subject matter. Such must have been the feelings of the author of Nephi when writing. His use of dialogue exceeded his next closest writer by twice the quantity as shown by the following:
<table>
<thead>
<tr>
<th>Nephi</th>
<th>Jacob</th>
<th>Mormon</th>
<th>Moroni</th>
</tr>
</thead>
<tbody>
<tr>
<td>37</td>
<td>17</td>
<td>8</td>
<td>12</td>
</tr>
</tbody>
</table>

All the writings (except the abridgments) of each of the above writers were analyzed for dialogue. The author of Mormon showed little attraction for this type of figure of emphasis in comparison with the others.

**Complexities of sentence structure and clarity.**—At the very beginning of the analysis of the Book of Mormon writings, evidence of a contrast in the clarity and the structure of sentences became noticeable. After the investigation turned from the writings of Nephi to those of Jacob, this contrast was most dramatically evident.

In many of his long sentences, the author of Nephi interjected a clause in the middle of another clause when it should not have been there, or reversed this process and put a subordinate clause or phrase at the end of the sentence instead of by the word it was to modify. Examples were:

"And I, Nephi, said unto them: Behold they were manifest unto the prophet by the voice of the Spirit; for by the Spirit are all things made known unto the prophets, which shall come upon the children of men. . ." (I Nephi 22:2), "And it came to pass that I, Nephi, did make a bellows wherewith to blow the fire, of the skins of beasts. . ." (I Nephi 17:11), and "But ye know that the Egyptians were drowned in the Red Sea, who were the armies of the Pharaoh" (I Nephi 17:27, see also II Nephi 4:5).

Other complexities in the writings of Nephi were: the separation of an adverbial phrase from its verb by two subordinate clauses (I Nephi 18:6), sudden change of thought (II Nephi 26:4), or the complete omission
of the principle thought in a sentence started but never finished (I Nephi 22:6). An over abundance of subordinate clauses typified the writing of Nephi on nearly every page. The statistics in chapter two of this paper showed Nephi's author's habit of subordination, but an example, here is most appropriate:

And now, my brethren, I have spoken plainly that ye cannot err. And as the Lord God liveth that brought Israel up out of the land of Egypt, and gave unto Moses power that he should heal the nations after they had been bitten by the poisonous serpent, if they would cast their eyes unto the serpent which he did raise up before them, and also gave him power that he should smite the rock and the water should come forth; yea, behold I say unto you, that as these things are true, and as the Lord God liveth, there is none other name given under heaven save it be this Jesus Christ, of which I have spoken, whereby man can be saved (II Nephi 25:20).

In general, Mormon's sentences were not quite as complicated as Nephi's but were more complicated than Moroni's sentences. Complexities in the writings of Mormon were, more frequently, abundance of interjected clauses and verbosity rather than misplaced phrases and clauses as in many of Nephi's sentences. Mormon 6:6 is a good example of this. Although the sentence is verbose and made of many clauses, yet, the information is clear (this sentence is one of two in the analyzed writings of Mormon that had a misplaced clause).

And it came to pass that when we had gathered in all our people in one to the land of Cumorah, behold I, Mormon, began to be old; and knowing it to be the last struggle of my people, and having been commanded of the Lord that I should not suffer the records which had been handed down by our fathers, which were sacred, to fall into the hands of the Lamanites, (for the Lamanites would destroy them) therefore I made this record out of the plates of Nephi, and hid up in the hill Cumorah all the records which had been entrusted to me by the hand of the Lord, save it were these few plates which I have unto my son Moroni.

One incomplete thought was found in the sentence comprising verse 12 of Mormon chapter 2. Mormon's complexities were fewer in number than Nephi's.
Moroni's writings had still fewer complexities. They consisted of a clause inserted between the verbs of a compound proposition (Ether 10:28), indefinite reference (Ether 14:27), and the poor construction: "And there came also in the days of many prophets, and prophesied of the destruction . . ." (Ether 11:1). Moroni's writings showed great emotional strength and force of delivery. This emotional force made his writings very interesting even with the few complexities that existed.

In the investigation so far, one could easily say that the progressive use of better constructions was evidence of Joseph's gradual improvement in writing, but such was not so. When studying the writings of Jacob after those of Nephi, the lack of complexities was most impressively evident, but they appear again in the writings of Mormon.

Jacob's sentences were shorter and much more clear and "crisp" than the other writer's. Complexities appeared only twice in the writings of Jacob. In his chapter 2 verse 20, "which" was used for "who" as occasionally appeared in the writings of the others; however, this might very well be a translation problem if the word was at all similar to the Hebrew "ם" used for either "which" or "who". In 3:13, the objects of a compound preposition were split by the interjection of the verb of the clause. In Jacob the use of ellipsis, which was very typical, almost made 2:27 a complexity but the meaning still remained very clear: "For there shall not any man among you have save it be one wife. . . ."

Another characteristic which was found to contrast Jacob's writings from the other writer's was his very interesting manner of presentation. Jacob used several methods which made his writings far from tiring. One of these was to begin a main thought with the direct object, e.g.: "Wherefore, a commandment I give unto you . . ." (3:9), "And now, this commandment
they observed to keep" (3:6); or stating the object of the verb as an appositive at the beginning of the sentence, e.g. "... and concubines he shall have none" (2:27); or putting a prepositional phrase used as an adverb at the front of the sentence, e.g. "Now in this thing we do rejoice," or "For this intent have we written ..." (4:3-4). Other variations were the use of adverbial clauses and verbs at the front of the sentence. Adjectives and especially adverbs were plentous in Jacob's work.

The author of Jacob seemed also to be an artist in the use of climax. For instance: "But behold, hearken ye unto me, and know that by the help of the all-powerful Creator of heaven and earth I can tell you concerning your thoughts, how that ye are beginning to labor in sin, which sin appeareth very abominable unto me, yea, and abominable unto God."

**Addressed and Apostrophes.**—The consideration of the people to whom each set of writings were addressed gave the following contrast:

Nephi's writings were addressed to "my people and the house of Israel if they received it" (I Nephi 19:18, 19; II Nephi 25:3) and sometime just to the people of that time (II Nephi 11:24). Several verses were apostrophe.

Mormon's writings were addressed to future generations (Words of Mormon: 6, 8), to the "Gentiles" (III Nephi 30:1), to the slain people (Mormon 6:17-22), to the "remnant" who will be spared (Mormon 7:1), to the "house of Israel" as well as the "Gentiles" (Mormon 3:17), and to the "ends of the earth" and the "Ten Tribes" (Mormon 3:18). Practically all of this is apostrophe.

Moroni's writings were addressed to the people of our times
(Mormon 8:28), to "unbelievers" (Mormon 9:1) to "the Gentiles" (Ether 2:11; 8:23; 12:23, 28), to his "brethren" (12:22), and to "the Lamanites" (Moroni 10:1). Most of the above is apostrophe.

Again, Jacob's writings were in contrast to the others. All of his writings were to the people who were known as "the people of Nephi" (Jacob 2:1; II Nephi 6:1), and here, in contrast to the others, apostrophe is entirely absent.

The use of "behold."--Stimulated by the opening quotation in the introduction of this work, the decision was made to keep a running account of the use of "behold" and "and it came to pass." The results revealed that the aforesaid Reverend Mr. Wake49 did not verify his own statement that the use of these phrases were uniform "although the first and the last writers were separated by many centuries..." The analysis showed, surprisingly, that the writings of Mormon and Moroni contained the word "behold" more per 1000 words than did those of Nephi and Jacob by the following margins:

<table>
<thead>
<tr>
<th></th>
<th>Nephi</th>
<th>Jacob</th>
<th>Mormon</th>
<th>Moroni</th>
</tr>
</thead>
<tbody>
<tr>
<td>History</td>
<td>3.1</td>
<td>1.5</td>
<td>5.4</td>
<td>32.2</td>
</tr>
<tr>
<td>Discourse</td>
<td>5.1</td>
<td>6.6</td>
<td>8.1</td>
<td>7.4</td>
</tr>
<tr>
<td>Both</td>
<td>4.0</td>
<td>4.1</td>
<td>6.1</td>
<td>8.4</td>
</tr>
</tbody>
</table>

Contrast in history of the writings attributed to Moroni might possibly be reduced if there were more of his historical writings to analyze.

The averages from the abridgments were 2.8 for Mormon and 1.4 for Moroni.

49Supra., p. 1.
The use of "and it came to pass."—Nephi's and Jacob's writings contained the clause "and it came to pass" more frequently than those of Mormon and Moroni. The frequencies per 1000 words were:

<table>
<thead>
<tr>
<th></th>
<th>Neph</th>
<th>Jacob</th>
<th>Mormon</th>
<th>Moroni</th>
</tr>
</thead>
<tbody>
<tr>
<td>History</td>
<td>10.3</td>
<td>7.7</td>
<td>1.2</td>
<td>3.2</td>
</tr>
<tr>
<td>Discourse</td>
<td>2.1</td>
<td>.0</td>
<td>.4</td>
<td>.9</td>
</tr>
<tr>
<td>Both</td>
<td>6.5</td>
<td>3.8</td>
<td>.8</td>
<td>1.0</td>
</tr>
</tbody>
</table>

The maximum appeared consistently in the historical writings as it was naturally expected to do.

"And it came to pass" appeared more frequently in Moroni's abridgments than in Mormon's—12.3 to 8.9, respectively, per 1000 words—consistent with the comparison of their other works mentioned above.

**Summary.**—The study of metaphors revealed considerable difference in writing style in the Book of Mormon. The writings of Nephi and Jacob contained more original and more superior metaphors than those of Mormon and Moroni. The metaphors attributed to Moroni showed more originality than those attributed to Mormon.

In the study of figures of simile, the writings of Mormon were found to contain more simile than was present in the writings of Moroni and Jacob. The fine quality of Mormon's similes was comparable to Nephi's.

The author of Nephi exceeded the other writers in the use of personification both in quantity and in quality. The use of personification by the authors of Jacob and Moroni was meager. Practically no personification was found in the writings of Mormon.

Tautology was not very prevalent in the discourses of the four
writers, but the complete absence of it in the writings of Jacob distinguished his discourses from the others.

One of the beautiful characteristics which seem to earmark the Book of Mormon as near eastern literature was the use of parallelism. The varied use also added to the intrinsic beauty of the book. Nephi's writings were distinctive with the use of beautiful synonymous parallelisms, fine climactic parallels, and very few antithetical parallelisms. The author of Nephi also used many phrases and short clauses in parallel.

Moroni's discourses contained many parallelisms and were typified with the use of parallelisms for argument or persuasion. The parallelisms found in the writings of Moroni were of excellent quality and an abundance of antithetical and synthetical parallelisms was noted.

Moroni's parallelisms were fine and were differentiated from those of Moroni by the infrequent use of antithetical parallelisms.

The writings of Jacob were contrasted to the others by the infrequent use of synonymous, synthetical, and antithetical parallelisms. However, the quality of the parallelisms used was excellent.

The rhetorical question method of emphasis was used very frequently by the writer of Moroni, less frequently by those of Nephi and Jacob, and only occasionally by the author of Mormon. This method of emphasis added much force to Moroni's writings.

The investigation of exclamation showed little contrast in the writings. Jacob's writings exceeded the other's by a fair margin, but the use of this figure was quite plentiful in all the works.

Comparison of dialogue revealed Nephi to contain twice the quantity compared with Jacob and Moroni. Dialogue was seldom found in the writings attributed to Mormon.
In the writings of the four prophets, style differences became very apparent when clarity and sentence structure were compared. The writings of Jacob and Moroni stood out in clarity, well structured sentences, and emotional force. Nephi's writings contained verses of very excellent rhetorical quality, but wordiness and the abundance of misplaced clauses stole some of his brilliance and clarity. Mormon's work contained complexities similar to Nephi's but not so abundantly; however, he compared closely with Nephi in the use of rhetorical figures.

The authors of Jacob and Nephi addressed their discourses, primarily, to the people of their own time. The authors of Mormon and Moroni wrote, for the most part, to the future generations who were to read their works. Apostrophe was present in all the writings except Jacob's; here it was entirely absent.

The writings of Mormon and Moroni contained "behold" much more than did those of Nephi and Jacob, but in the use of "and it came to pass," the order was reversed—the writings of Nephi and Jacob contained the most.
CHAPTER IV

SUMMARY AND CONCLUSION

Grammar and sentence structure.—Differences in the original styles of writing seem to be indicated throughout the Book of Mormon. The most concrete grammatical and structural evidences of these differences were found in the comparison of (1) average length of sentence, (2) preference for starting a sentence with a subordinate clause, (3) average number of words per dependent clause, (4) use of noun clauses as subject, (5) use of infinitive phrases, (6) use of gerundial phrases, (7) use of repetition of subject, (8) use of elliptical expressions, (9) and the use of words or phrases in apposition.

Sentences in the writings of Mormon exceeded those of the other writings by 3 to 5 words. Whether this is a true indication or not is debatable; however, practically all of the frequency counts based on the average sentence were consistent with those based upon certain quantities of words. Although the writings of Mormon contained the longest sentences, those of Nephi and Moroni appeared to contain more clauses per sentence. The writings of Moroni and Nephi showed a preference of using a dependent clause 1 out of 10 times at the beginning of their sentences. Dependent clauses in the writings of Jacob averaged 2 words shorter than the others. Moroni's writings were conspicuous by having noun clauses as the subject of a sentence more than any of the other writings.

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The use of prepositional phrases showed little difference in writers. More contrast appeared in the use of infinitive phrases where the author of Mormon used 4 more infinitives per ten sentences (as well as per 1000 words) than Moroni.

Considerable contrast was evident among the writings in the use of participial and gerundial phrases. In the discourses, the writings of Mormon contained 15 more gerunds per hundred sentences than both those of Nephi and Moroni. The writings of Jacob contained 19 less than those of Mormon. Participial phrases were used frequently in all the writings except in those of Moroni; here, there were participial phrases less per sentence.

Even more contrast appeared in the average use of a peculiar redundant use of a subject - participial phrase - subject combination. Jacob's writings had the greatest abundance of these. The averages for Jacob were closely followed by those of Mormon. The writings of Nephi and Moroni contained practically none. The average use of this peculiar construction in the abridgments of Mormon and Moroni followed the trend of the other writings attributed to them.

The use of elliptical expressions was very infrequent in the writings of Mormon. The other writings differed from Mormon's by their having 1 to 3 ellipticals more per 1000 words.

Jacob's work contained many appositives which caused those writings to stand out from the others. The discourses of Jacob had 3 more appositives per 1000 words than the closest writer. Mormon's writings contained very few appositives.

The analysis of Mormon's and Moroni's abridgments showed the average use of all items to follow the trend of their historical writings.
From the statistical analysis summarized above, it appeared quite impossible that one man wrote the Book of Mormon.

Rhetorical figures.—In the analysis of rhetorical figures, differences in the quality and quantity of figures showed further evidence of style differences. The quality of some writer's figures exceeded the quality of other's and the use of certain figures by some was contrasted by the total abstinence by others.

In most instances, the writings of Nephi exceeded the other writings in the amount and quality of rhetoric. The style of the writings of Nephi stood out in the use of metaphor, personification, and dialogue. Excellent synonymous and climactic parallelisms also made the discourses attributed to Nephi distinctive.

Mormon's writings contained more simile than Nephi's, but the quality was similar. The style found in the writings of Mormon was contrasted to the other styles by the total or nearly total lack of the use of personification, interrogation, and dialogue. The discourses of Mormon were also different because of a predominance of parallelism of synonymous wording and a lack of antithetical parallelisms. The climactic parallelisms of Mormon were of excellent quality and were usually connected by the word "yea". Moroni's writings were contrasted by the abundant use of dialogue and the use of parallels (antithetical, especially) to develop logic. In the writings of Jacob, the distinguishing peculiarities were the lack of repetition and parallelism which was so common to the other writings. The author of Jacob did exceed the others, however, in the use of exclamation.

Other contrasts were (1) the clarity and brevity of the sentences
found in Jacob compared with the complex nature of those found in Nephi; (2) the lack of apostrophe in the writings of Jacob; and (3) the un-uniform use of "behold" and "and it came to pass" in all four writings.

**Joseph Smith's education.**—The question might arise at this point: Could Joseph Smith have been schooled enough to know the difference between good and bad "metaphors", "similes", or "figures of intuition" or about rhetoric at all?

Joseph might have received a year or two of schooling in Lebanon, or Hanover, New Hampshire before the Smith family moved to New York. His mother states that the children who were old enough went to "common school" there.\(^{50}\) Joseph would have been only six or seven years old at that time. He could have received education from his father who taught school for a short period, but his father was untrained and taught school in the winter only to help the town and to gain a few dollars for his family.\(^{51}\) Moving to New York in 1816, the Smith's taught their children in their home where their mother was a teacher.\(^{52}\)

The history of education in New York reveals that education there was hampered by several problems. Up until 1826, schools were primarily church schools taught by a clergyman.\(^{53}\) A public board of education was not established until 1842, and finances for the few schools in the state


\[51\]Lucy Mack Smith, p. 46.


were pathetically low.\textsuperscript{54} The passing of administration from one government official to another put the schools in a state of lethargy until 1830.\textsuperscript{55} Of this time, Monroe states that, "... in length of school period and quality and breadth of instruction, standards of attainment were below those of the colonial period."\textsuperscript{56} The state of education in the period of Joseph's life up until the production of the Book of Mormon verified the charges that he was poorly educated. To this his mother adds, "He had never read the Bible through in his life; he seemed much less inclined to the pursuit of books than any of the rest of our children, but far more given to meditation and deep study".\textsuperscript{57} Joseph Smith's opportunity to have been educated in the literary field was very poor.

*New Testament similarities.*—The use of New Testament figures of rhetoric in the Book of Mormon would appear at first to be evidence that the Book was concocted by Joseph Smith. However, style differences along with other internal and external evidences do not support such a conclusion. If a group of four or five men conceived the book, they would have to have been extremely intelligent to produce such a work tainted with semitisms and artful rhetoric. If some such intelligent men were the authors, it appears most unlikely that they would use New Testament quotations—such a thing would surely give away their secret.

\textsuperscript{54}Paul Monroe, Ph.D., LL.D., *Founding of the American Public School System* (New York: Macmillan Co., 1940), p. 397. Also see Roberts I, 36.

\textsuperscript{55}Monroe, p. 216.

\textsuperscript{56}Monroe, p. 220.

\textsuperscript{57}Lucy Mack Smith, p. 82.
B. H. Roberts supposed that Joseph Smith, because of the tediousness of translating, substituted the King James version when the translations were near enough alike.\textsuperscript{58} But, a similarity of literary embellishments found throughout the Book of Mormon indicate the possibility of some common source material accessible to both the Book of Mormon and the New Testament writers and not known to us today. Both Lehi and Shakespeare used Job as a common source in such a way.\textsuperscript{59} Further evidence of common source material was found in Mormon 8:20. Here, the author of Moroni's writings quoted a "scripture" that was in his possession; the same quotation was quoted by Paul to the Romans (12:19).

On the other hand, the repeated expressions might have been common colloquialisms handed down to the Jews from their ancient fathers. Support of this is the knowledge that because of tradition their language and beliefs have been less changed with time than any of their neighboring nations. Watts has said that because these similar rhetorical figures appeared so frequently in Hebrew literature he sometimes imagined their authors had a list to draw from.\textsuperscript{60}

Clarity.—A more uniform contrast than that of the rhetorical figures was found in the Book of Mormon. This contrast was in clarity of thought and the presence of indefinite reference. Nephi's writings contained far more complexities of this nature than the other's. Why poor sentence structure and, yet, maximum use of rhetorical principles should

\textsuperscript{58}Roberts, \textit{New Witness For God}, p. 429 f.

\textsuperscript{59}Compare II Nephi 1:14; Job 10:20-21; 16:22; Shakespeare, \textit{Hamlet}, III, i, 78-80.

\textsuperscript{60}Watts, p. 194.
go together in the makeup of Nephi's writing, was baffling. The stylus-on-metal method of writing might have played an important part in this peculiarity. To insure clear, simple sentences, the writer would have to take particular care in forming his sentence before he started to engrave or he might run into problems as he wrote. Perhaps Nephi was over anxious in writing and did not take pains at the time to plan out his sentence before he started engraving. The result could be vague meanings and misplaced elements. One investigator commented that Nephi's work seemed to have been written in haste.61 Nephi's complicated writings were followed, later on in the Book of Mormon, by writings which were clearer. This would, at first, cause one to suppose that Joseph's proficiency in writing improved as he progressed in his work, but this is not the case. Shifting from the clear, short sentenced writings of Jacob to the writings of Mormon, complexities and wordiness were found to appear again. The wordiness and complexities decreased again in the writings of Moroni and a strong emotional force became evident.

Considering the entire results from this investigation, the presence of style differences was very obvious in the writings of the Book of Mormon. The investigation also revealed that the claims of anti-mormon critics could not have been based upon research.

Further Study.---Other characteristics which might be investigated for further study of style variation in the Book of Mormon are: comparison of the use of loose, periodic, and balanced sentences; comparison of description, narration, exposition, argumentation, descriptive power, and quantity of interjection of comment; comparison of metonymy, synecdoche,

61 Rice, p. 45.
hyperbole, vision, antithesis, climax, apophasis, and onomatopoeia. The comparison of metre in parallelisms in a Hebrew translation of the Book of Mormon would also be interesting.
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AN ANALYSIS OF STYLE VARIATIONS IN THE BOOK OF MORMON

An Abstract of a Thesis Submitted to
The Department of Religion
BRIGHAM YOUNG UNIVERSITY

In Partial Fulfillment
of the Requirements for the Degree
MASTER OF ARTS

by

GLADE L. BURGON

1958
The majority of the critics who have opposed the Book of Mormon have claimed the book is the product of one man because of the uniformity of style throughout. If these charges were true, Joseph Smith's claim of divine origin for the book and its contents would be in jeopardy.

Studies have shown Semitisms, enallage, and constructions amidst the Book of Mormon writings which seem to indicate that it is a fairly literal translation. If it is such, style differences among the writers should be evident to some degree.

The mental or emotional state of a writer fashions his writings. The counts of words, phrases, and various constructions along with his use of rhetorical figures reveal the author's characteristics. A few individual observations had indicated style differences in the Book of Mormon but no statistical analysis had been attempted. It was decided, therefore, that a statistical comparison of the writings attributed to Nephi, Jacob, Mormon, and Moroni would be made.

The results of the comparison further indicated the presence of style variation. The writings of Nephi were characterized by many clauses, faulty constructions, yet beautiful and stimulating figures of rhetoric. Sentences in the writings of Nephi were found to begin with dependent clauses more frequently than those of the other writings and contained more subordination. Metaphors were of exceptional quality and appeared to be the most original. Good personification characterized these writings, and parallelisms were primarily of the synonymous and climactic type of
excellent quality. Dialogue appeared from two to five times more than in any of the other writings.

The writings of Jacob were characterized by short, clear sentences free from the characteristic multiplicity of clauses of the other writings. The clarity and simplicity of the sentences coupled with strong emotional force and varying constructions made these writings uniring. Gerundial phrases were used far less frequently than in the other writings, but the quantity of ellipticals and appositives exceed that in the other writings. Rhetorical figures were found less frequently but were of fine quality. Apostrophe was entirely absent. A peculiar subject-participial phrase-subject combination was present throughout the writings of Jacob.

The writings of Mormon contained sentences of greater length and, like Nephi's some faulty constructions. The use of many infinitives and lack of use of elliptical expressions and appositives further contrasted Mormon's writings from the other. Similes appeared three times more frequently than in any of the other writings. Additional contrast was created by the infrequent use of rhetorical questions, near absence of dialogue, and the abundant use of apostrophe.

The writings of Moroni contained some complexities as did Nephi's but not as many. The sentences were clearer, shorter, more forceful, and more direct. Infinitives were seldom used and the number of participial phrases were only half as numerous as in the other writings. Moroni's writings were further marked by the absence of the peculiar redundant nominative construction used by the author of Jacob. Parallelisms were most numerous but Nephi's writings slightly exceeded Moroni's in quality. Based on their appearance per thousand words of material, antithetical
parallelisms were found four times more frequently than in any of the other writings. Other differences found in the writings of Moroni were the use of parallels to develop reasoning and the abundant use of apostrophe and rhetorical questions.

The analysis described above offered strong evidence that even though the Book of Mormon is claimed to have been translated by one individual, style differences are extant and definable.