History and Analysis of:

THE LATE WAR

by GILBERT HUNT

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193 HUNT, Gilbert J. *THE LATE WAR, BETWEEN THE UNITED STATES AND GREAT BRITAIN, From June, 1812, to February, 1815. Written in the Ancient Historical Style. By Gilbert J. Hunt. "The good of his country was the pride of his heart." Decatur's victory. Containing, Also, A Sketch of the Late ALGERINE WAR, And the Treaty concluded with the Dey of Algiers, Commercial Treaty with Great Britain, and the Treaty Concluded with the Creek Nation of Indians. Third Edition. With improvements by the author.* New=York: Published by Daniel D. Smith, No. 190, Greenwich-Street, 1819.
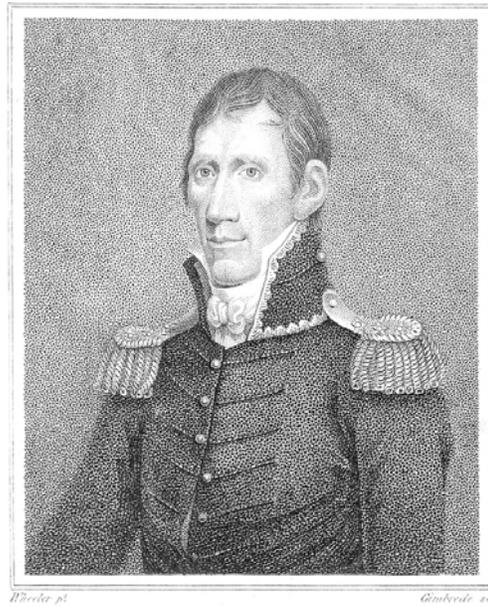
18 cm. viii, [9]-233, [3] pp. + two engraved plates (frontispiece portrait of Stephen Decatur; portrait of Andrew Jackson facing p. 128). "Bible Societies and Sunday Schools," pp. [234-35];   Daniel D. Smith ads, final page. Text of "The Star-Spangled Banner," pp. 183-84 n.   Page 41 mis-numbered, "31." AI 48297. The principal copy examined bore a faint early pencil inscription on the front free endpaper: "Curtis Cole Book," signed again on the verso of the portrait of Andrew Jackson and elsewhere.

This work went through at least sixteen editions or imprints 1816-19, all but two in 1819. All were published in New York City, under a total of ten different publishers' names. First "Published and sold for the author, by David Longworth," 1816 [334 pp. + 10 plates; AI 37893], the book was then issued as *The Historical Reader, Containing "The Late War . . . Altered and Adapted for the Use of Schools . . . ,"* etc., promoted particularly as a textbook (Samuel A. Burtus, 1817 [231 pp.; AI 41105]). There was no edition in 1818, but in 1819 there appeared no fewer than six separate editions or imprints under the original title and eight more editions or imprints as *The Historical Reader.* All fourteen of these 1819 publications called themselves the third edition. In five instances that year, both of the titles were published by the same parties, including the author himself. Furthermore, most of the 1819 editions (irrespective of title) seem to have had the same pagination (233 pp., with possible differences in plates and ads).

—Summary distilled from some fifty records on OCLC

A comparison of the Daniel D. Smith 1819 edition of *The Late War* (considered in this entry) and another in my possession under the same title, "Printed & Published by G. J. Hunt. Corner of Varick and Vandam streets," 1819, reveals what appears to be the identical typesetting (including page 41 mis-numbered, "31") except for the different publishers' names on the title pages, and their own ads filling their respective final page of the book. G[ilbert]. J. Hunt's ads at the end of his edition (reproduced below) provide some suggestion of his business and personality. Since the author appears to have been affiliated with both printing and a bookstore, I wonder if he printed these books himself (or had them printed), but then went around town soliciting orders from other booksellers or publishers, promising their own names on the title pages as publishers

(as opposed to their appearing merely as distributors). In such a possible situation, we might be less surprised when we notice that after 1819, no further editions of this *wildly*-published textbook appeared.

IMAGE BELOW: The author's final, advertisement page in the edition which he published under his own imprint (described above, with the same typesetting, otherwise, as the Daniel D. Smith edition which is analyzed in the present entry). For Hunt's few other productions, see commentary further below. The 1820 census (New York City, eighth ward) shows a Gilbert J. Hunt and presumed spouse, each less than forty-five years of age. Among their apparent eight children were five sons, none older than eighteen, and three daughters, none older than fifteen. The household also included one older female, and a male slave under fourteen.

OVERVIEW: This American children's textbook describing the War of 1812 is filled with Book of Mormon parallels, including many striking "Hebraisms" which meet examples offered by some Book of Mormon defenders as evidence of an underlying ancient Hebrew text.

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AN essentially naive, jingoistic, and popular panoply of American virtues vs. supposed British wickedness in the War of 1812. *The Late War* was designed to inculcate a knowledge of recent history and a spirit of patriotism in students who might be called upon one day to defend their nation. The book was written in scripture style, ostensibly to teach young people to love to read the Bible (p. [iii]).

"It seems to me one of the best attempts to imitate the biblical style;" granted Samuel L. Mitchill in an 1817 endorsement, "and if the perusal of it can induce young persons to relish and love the sacred books [p. iv ends] whose language you have imitated, it will be the strongest of all recommendations." (pp. iv-v, dated "*New-York, June* 13, 1817," to "Mr. G. J. Hunt.") Dr. Mitchill (to whom Martin Harris would take the "Anthon" transcript for authentication in 1828) is mentioned in the main text of this book as well.

Evidently inspired and influenced by Richard Snowden's scripture-style *American Revolution* (MP 406), Gilbert Hunt's *Late War* demonstrates the ease with which works which sounded like the Bible could be written and marketed in the

early United States. "He . . . commits his work to the public candour," wrote Hunt in the Preface to his 1816 first edition,

> apologizing only for any defect in the style, which he hopes will not be less pleasing for being an humble imitation of the oriental.
>
> Should this effort succeed, he intends publishing, in the same mode of writing, the History of England, from the time of Julius Cesar to the commencement of the American Revolution, and the History of America, including the Revolutionary war, from that period to the commencement of this work. [Hunt, *The Late War . . .* (1816 first edition described in the bibliographic notes above), 4]

No other substantial work from the pen of Mr. Hunt appears to have been published, however, unless one count an obscure pamphlet on ". . . *General La Fayette . . .*" (New York: [Hunt], 1825; 35 pp.), or Hunt's unfulfilled "Proposals for Publishing by Subscription, the History of America, from its Discovery by Christopher Columbus, to the Year 1812. To be comprised in one volume written in the ancient historical style, by G. J. Hunt, author of The History of the Late War, in the same style." (printed broadside, 33 X 21 cm. "Formerly part of the James Madison Papers, vol. 76, p. 7," preserved at the Library of Congress. [New York? G. J. Hunt, 1821]). The only other recorded publishing/printing work by Hunt appears to have been an earlier, short work of Isaac Ball entitled *An Analytical View of the Animal Economy. Calculated for the Students of Medicine, as well as Private Gentlemen; Interspersed with Many Allegories and Moral Reflections, Drawn from the Subject, to Awaken the Mind to an Elevated Sense of the Great Author of Nature . . .* (New-York: Printed for the author, by G. J. Hunt, 1808; 88 pp. and colored frontispiece). When that book's second, "greatly enlarged" edition was published the same year, Hunt appears only to have assisted S. Wood to print it.

—OCLC

By 1817, Hunt realized that *The Late War*'s best potential was as a schoolbook, and his subsequent Preface urged ". . . the introduction of this work into our seminaries of education . . ." (p. [iii] of the edition considered in this entry). His apparent didactic goal remained that of affecting the minds and morality of America's youth. "The advantages" of using this book, Hunt urged, ". . . are many and obvious:"

> 1. The author having adopted for the model of his style the phraseology of the best of books, remarkable for its simplicity and strength, the young pupil will acquire, with the knowledge of reading, a love for the manner in which the great truths of Divine Revelation are conveyed to his understanding, and this will be an inducement to him to study the Holy Scriptures.
> . . . . .
> 5. The facts described are related in so clear and concise a way as without much effort on the part of the pupil, will easily fasten themselves on his memory.

These are some amongst other reasons which have induced the author to recommend his little work to [p. (iii) ends] teachers of youth throughout the United States, as well as fathers of families . . .

Having received the universal approbation of men of judgment, he only thinks it necessary to give the following letters from Dr. S. L. Mitchill, and Mr. [J. W.] Picket. [pp. (iii)-iv]

Dr. Mitchill wrote to Hunt, observing that if active Americans had demonstrated "unparalleled achievement and enterprize . . ." by that time, yet "the business of narrating and recording events" was "not so far advanced . . ." He therefore praised Hunt's textbook as a welcome addition to the nation's "list of useful publications." (p. iv). "I had noticed your work on the late war," Mitchill assured,

long before I had the pleasure of your acquaintance. It seems to be a plain and popular mode of exhibiting the transactions of which it treats.

 . . . . .

 . . . It will answer as a document of constant and ready reference. The reception of it into schools, will render familiar to children the chief actions in the contest, and teach them, at the same time, to respect their country and its institutions.
[p. iv]

REPLETE with *it-came-to-pass*'s, *lo*'s and *behold*'s, Hunt's production conveyed powerfully a spirit prevenient of the later Book of Mormon, with a message that Native Americans could be Christianized and improved, that Satan had inspired the foes of righteous Americans (even to conspire with savage Indians), and that America - when righteous - is protected by God. *The Late War* is doubly significant to Mormon studies in exhibiting a wide variety of the same literary Hebraisms which some Book of Mormon defenders promote as indicators of an ancient original Hebrew text.

I have read through my patient little cloth-bound copy of Hunt's book a number of times over a period of years, taking lengthy notes and transcriptions. I will have missed, inevitably, some points of significance, and will have overlooked additional examples of those points which *were* identified. These Mormon parallels from *The Late War* are arranged below within three sections:

A) SUBJECT – CONTENT

B) LITERARY – HEBRAISMS

C) LITERARY – OTHER POINTS OF INTEREST.

A very few brief but significant textual examples are mentioned in more than one category.

A. SUBJECT - CONTENT

THREATS TO UNLEASH UNRESTRAINABLY BRUTAL WARRIORS UPON THE RIGHTEOUS UNLESS THEY SURRENDER

The Late War (1819 edition)	The Book of Mormon (dictated 1829)
After which Proctor sent a message to the brave [American] Croghan, by a captain whose name was Elliot, and the words thereof were in this sort: Lo! now ye can neither move to the right nor to the left, to escape . . . Therefore, that your blood may not be spilt in vain, we command that ye give up the strong hold into the hands of the servants of the king, and become captives. . . . if ye refuse then shall the wild savages be let loose upon you; and there shall be none left among you to go and tell the tidings thereof. But when Croghan heard the message, he answered and said unto Elliot, Get thee now to thy chief captain, and say unto him, I refuse; neither will I hearken unto him: And if it be so, that he come against me with his whole host, even then will I not turn aside from the fierce battle; . . . Lo ! David, of old, with a sling and a stone, slew the mighty Goliath: and shall the people of Columbia be afraid, and bow before the tyrants of Europe? [p. 103; see also MP 445 (Trumbull)]	And now . . . the governor of the land, received an epistle from the leader and the governor of this band of robbers . . . saying: . . . it seemeth a pity unto me . . . that ye should be so foolish and vain as to suppose that ye can stand against so many brave men who are at my command, who do now at this time stand in their arms, and do await with great anxiety for the word—Go down upon the Nephites and destroy them. . . . if they should come down against you they would visit you with utter destruction. . . . Therefore . . . yield up . . . your cities, your lands, and your possessions, rather than that they should visit you with the sword and that destruction should come upon you. . . . Now behold, . . . the governor, was a just man, and could not be frightened by the demands and the threatenings of a robber; therefore he did not hearken to the epistle . . . but he did cause that his people should cry unto the Lord for strength against the time that the robbers should come down against them. [3 Nephi 3:1, 3-4, 6, 12]

"CONQUER-OR-DIE" BRAVERY OF YOUNG SOLDIERS MINDFUL OF THEIR FAMILIES

The Late War	The Book of Mormon
For, when the gallant young men of Baltimore heard the rumor, that the soldiers of Britain were coming upon them; With the spirit of freemen, they grasped their weapons of war in their hands, and went out to meet them without fear; resolved to conquer or to	. . . for they had fought valiantly . . . And now they were determined to conquer in this place, or die; . . . And . . . when the Lamanites saw that Antipus had received a greater strength to his army, they were compelled . . . to not come against the city . . . or against us, to battle. . . . had they

die. For well they knew, that life would be a burthen to them, when their habitations were consumed with fire, their parents slaughtered; and the innocence of their wives and sisters violated. [p. 180]

. . . . .

Nevertheless, the men of Columbia were not powerful enough to overcome the servants of the king; so they drew back into their entrenchments, and strong holds . . . round about the city. [p. 181] . . . But it came to pass, the next day, when the men of Britain saw that the men of Columbia were well prepared for battle, that they were afraid to go against the strong holds. [p. 182]

come upon us in this our weakness they might have perhaps destroyed our little army; . . . Now . . . we were not desirous to make an attack upon them in their strongholds. [Alma 56:16-19, 21]

. . . . .

And . . . never had I seen so great courage . . . (for they were all of them very young) even so they said . . . behold our God is with us, and he will not suffer that we should fall; . . . Now . . . they did not fear death; and they did think more upon the liberty of their fathers than they did upon their lives; yea, they had been taught by their mothers, that if they did not doubt, God would deliver them.

[Alma 56:45-47]

MAINTAINING THE STANDARD OF LIBERTY WITH RIGHTEOUSNESS

The Late War

One of the gallant defenders of Fort M'Henry has celebrated this circumstance in deathless verse. . . . [p. 183 n. ends]

. . . What is that which the breeze,
   o'er the towering steep,
 As it fitfully blows, half conceals,
   half discloses?

. . . . .

O ! thus be it ever when freemen
   shall stand,
 Between their lov'd home, and
   the war's desolation.
Blest with vict'ry and peace, may
   the Heaven rescu'd land,
 Praise the Power that hath made
   and preserv'd us a nation !
Then conquer we must, when our
   cause it is just,
And this be our motto—"In God is
   our trust;"

The Book of Mormon

And . . . [Moroni] rent his coat; and he took a piece thereof, and wrote upon it—In memory of our God, our religion, and freedom, and our peace, our wives, and our children—and he fastened it upon the end of a pole. . . . and he took the pole, which had on the end thereof his rent coat, (and he called it the title of liberty) and he bowed himself to the earth, and he prayed mightily unto his God for the blessings of liberty to rest upon his brethren, so long as there should a band of Christians remain to possess the land . . . —A chosen land, and the land of liberty. . . . And . . . Moroni . . . went forth among the people, waving the rent part of his garment in the air, that all might see the writing . . . , and crying with a loud voice, saying: Behold, whosoever will maintain this title upon the land, let them come forth in the strength of the Lord, and enter into a covenant that they will maintain their rights, and their religion, that the Lord God may bless them. [Alma 46:12-13, 17, 19-20, describing the

And the star-spangled banner in triumph shall wave O'er the land of the free, and the home of the brave. [pp. 183-84n.]	Nephite flag, which was subsequently ". . . hoisted upon every tower which was in all the land, which was possessed by the Nephites; and thus Moroni planted the standard of liberty among the Nephites." Alma 46:36]

For an earlier printing of these lines, see MP 15 (*Analectic Magazine*).   Their appearance in this textbook suggests that from its earliest years, our future national anthem was taught to children and became a significant part of folk-level American thought.

BATTLE CASUALTIES

Frequent reports of the number slain appear throughout the text, rather in the style of the daily reports in the Book of Mormon . . .

> 52 Now the slain, the maimed and the captives of the host of Britain that day, were about a thousand fighting men:
>
> 53   And the loss of the men of Columbia was about three hundred slain and wounded. [p. 71]

And as in the Book of Mormon, near-miraculous differences can occur between casualty numbers of the wicked vs. the righteous . . .

Chapter XLIX:

> 18 Nevertheless, they received the reward of their unrighteousness, for much damage was done to their vessels, and their slain and wounded were two hundred two score and ten.
>
> 19 Of the people of Columbia two only were slain and seven maimed ! !
>
> 20 And the valiant deeds of Samuel gained him a name amongst the brave men of Columbia. [p. 188 ("*Destruction of the privateer Gen. Armstrong, Samuel C. Read, captain—*", head note, p. 186)]
> . . . . .
> 35   And the slaughter on board the ships was dreadful; and about three hundred of the men of Britain were slain, and the Hermes was blown out of the water into the air with an awful noise.
>
> 36   The loss of the people of Columbia that day, was four slain and five maimed. [p. 190; defense of Fort Boyer at Mobile]

Chapter LIV:

> 24 Seven hundred of the servants of the king were slain; and their whole loss that day was two thousand six hundred valiant men, who had fought under Wellington, the champion of England. [p. 218]
> . . . . .

27 The loss of the army of Jackson was only seven slain and seven maimed, a circumstance unparalleled in the annals of history: howbeit, there were about two score slain and wounded upon the other side of the river.

28 Now the whole loss of the king's army, from the time they came against the country of Louisiana until their departure, was about five thousand. [p. 219]

NATIVE AMERICANS; RIGHTEOUS INDIANS vs. SAVAGE BRITISH-allied INDIANS:

Furthermore, have not the servants of the king leagued with the savages of the wilderness, and given unto them silver and gold, and placed the destroying engines in their hands?

Thereby stirring up the spirit of Satan within them, that they might spill the blood of the people of Columbia; even the blood of our old men, our wives, and our little ones! [p. 11]

False Indian prophets . . .

20 Now there were lying prophets among the savages, even as there were in the days of old, among the children of Israel; and they prophesied according to their own wishes; [Chapter XXXV; p. 20]

. . . . .

29 Manahoee, their chief prophet, was smitten in the mouth, and slain, and two other false prophets were slain with him.

. . . . .

32 And so the judgment of the Lord fell upon them for their unrighteousness, and for their wicked and murderous deeds.

33 After which they repented of their evil, having, through their own folly, lost many thousand warriors.

34 And their chief warriors gave up their instruments of destruction, and laid them at the feet of Jackson, the chief captain. [Chapter XXXV; p. 29. Compare the first half of verse 29 to the fate of Korihor in Alma 30.]

Converted Indians . . .

18 Now there were some amongst the tribes of the savages, who had been instructed in the ways of God, and taught to walk in the path of righteousness;

19 For the chief governor of the land of Columbia, and the great Sanhedrim of the people, had taken them under their care.

20 And sent good men amongst them to preach the gospel, and instruct them in the sublime doctrine of the Saviour of the world.

21 And they hearkened unto the preachers, and were convinced, and their natures were softened.

22 Amongst these tribes were those who were called the Six nations of New York Indians . . . [Chapter XXVI, p. 96]

NOW it came to pass, while these things were going on in the north, and the repentant savages laid their murderous weapons at the feet of Harrison,

2 That the servants of the king were stirring up the spirit of Satan in the savages of the wilderness of the south; [Chapter XXXIV, page 123]

BRASS PLATES

But the imaginary evils which the children of men commit are oftentimes graven in brass, whilst their actual good deeds are written in sand. [p. 134. Historical inscriptions or records engraved on brass surfaces are not mentioned in the Bible, but are highly important throughout the Book of Mormon in the brass plates of Laban.]

THE WORTHINESS OF CHRISTOPHER COLUMBUS

For the significance of this point, see MP 286 (*North American Review*). Hunt almost always refers to America as the land of "Columbia," following the example of Richard Snowden (MP 406, . . . *American Revolution*, and the *Columbiad*)

3 Moreover the name of the country was called after the name of a great man, who was born in a place called Genoa; being in Italia, on the sea-coast.

4 His name was Christopher, sir-named Columbus[.]

5 As the righteous man struggleth against wickedness, so did he against ignorance and stupidity. [Chapter XX, p. 73]
. . . . .
. . . some . . . strove to rob him of the honour, and he was treated wrongfully.

10 But his name was lifted up above his enemies, and it shall not be lost.

11 Now the land of Columbia is a most plentiful land, yielding gold and silver, and brass and iron abundantly.

12 Likewise, all manner of creatures which are used for food, and herbs and fruits of the earth: [Chapter XX, p. 74]

OUTFITTING OF SHIPS, AND PACIFIC SAILING NEAR THE EQUATOR

Page 139 discusses Capt. David Porter's activities off the coast of Peru (a country of "gold and silver"), preparing vessels and sailing north to the Galapagos Islands, "called the enchanted islands . . . upon the west side of the great continent of Columbia, under a meridian sun, beneath the girdle of the world." Compare this to Hagoth in Alma 63 who built many ships and sailed away "into the west sea, by the narrow neck which led into the land northward."

The Mammoth Prominent in early nineteenth-century American consciousness (compare to "elephants" in the Book of Mormon, Ether 9:19)**:**

> . . . the huge mammoth that once moved on the borders of the river Hudson; on the great river Ohio; and even down to the country of Patagonia in the south.
>
> 15 Now the heighth [sic] of a mammoth is about seven cubits and a half, and the length thereof fourteen cubits; and the bones thereof being weighed are more than thirty thousand shekels; and the length of the tusks is more than six cubits.
>
> 16 It is more wonderful than the elephant; and the history thereof, is it not recorded in the book of Jefferson the scribe?*
>
> 17 The fierce tyger and the spotted leopard dwell in the dark forests; and the swift-footed deer upon the mountains and high places. [p. 74; XX:14-17, with footnote, "*Jefferson's notes on Virginia.*"]

Other Points of Note

Satan inspires the British, p. 89 and elsewhere; the British as robbers (pp. 168, 221 and elsewhere) who ally themselves with the non-Christianized Indians (passim).

"Officers of the American Bible Society," listed on pp. [234-35], include the president, Elias Boudinot (author of MP 65, *The Second Advent*, and MP 66, *A Star in the West*), presiding over such Society vice-presidents as John Jay, John Quincy Adams and Francis Scott Key.

The publisher's ad, final page, offers among his standard texts for sale, "Walkers Dictionary" (MP 453) and the "Federal Calculator" (see MP 181, Daniel Hawley).

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B. LITERARY - HEBRAISMS

In "'A Record in the Language of My Father': Evidence of Ancient Egyptian and Hebrew in the Book of Mormon," Edward H. Ashment analyzes claims by defenders that the Book of Mormon contains "Hebraisms," or textual evidences of an underlying original Hebraic version. Ashment considers several writers' arguments to that effect, followed by his own technical discussion and refutation (in Metcalfe, ed., *New Approaches to the Book of Mormon . . .* ; see the section entitled "The Book of Mormon Reflects an Underlying Language: 'Hebraisms'," pp. 354-66). Ashment offers an impressive variety of responses, including statistical comparisons between Joseph Smith's self-stated *modern* revelations (in the Doctrine and Covenants) and ancient biblical texts in both Hebrew and English (King James Version, "KJV").

"The 'Hebraisms' apologetic," concludes Ashment, "must minimize obvious relationships between the KJV and the Book of Mormon text by ignoring the fact that the latter is badly contaminated by numerous quotations and paraphrases from the former—even from the New Testament in allegedly sixth-century B.C.E. material—and in ignoring or trivializing obvious KJV-isms in Smith's revelations." (Ashment, 366). Reviewing *New Approaches . . .* the following year, Dr. Stephen E. Thompson (Research Assistant, Department of Egyptology, Brown University) agreed generally that "Ashment's article provides the needed methodological corrective to studies which try to point out 'Hebraisms' in the text of the Book of Mormon. Any construction which has a parallel in the King James Version of the Bible cannot serve as evidence of Hebrew as the language underlying the Book of Mormon." Thompson added that he could not "concur in all the particulars of his argument," but concluded that Ashment's ". . . demonstration that such constructions are not limited to the Book of Mormon but can be found in other writings of Joseph Smith for which there is no postulated Hebrew *Vorlage* is sufficient to establish the point that these constructions cannot serve as evidence of an underlying Hebrew text of the Book of Mormon." ("'Critical' Book of Mormon Scholarship," *Dialogue: A Journal of Mormon Thought* 27:4 [Winter 1994], p. 199)

"One of the most striking characteristics of Smith's book," writes Paul Gutjahr,

> is its language. Smith wrote imitating King James English, playing on the long-standing association of Elizabethan English with the sacred propagated by the predominance of the King James Bible. No longer the common idiom in nineteenth-century America, the unique Elizabethan English conjured up visions of the sacred for American readers. Many of the later arguments against revising

the King James Bible revealed how many Americans saw Elizabethan English as the only appropriate language in which to enfold the holy words of Scripture.

[Gutjahr, 153]

In his 1834 review of the Book of Mormon, Jason Whitman made a collateral observation which, if perfectly evident, also had to be said:

There are many, who read their Bibles daily, and . . . They open the Book of Mormon. The paragraphs begin with the phrase, "And behold it came to pass." They read of the cities of Zarahemla, Gid, Mulek, Corianton, and a multitude of others. They read of prophets and preachers, of faith, repentance, and obedience; and having been accustomed, in reading the Scriptures, to take all such things just as they are presented, without careful examination, they can see no reason why all this is not as much entitled to belief, as are the records of the Old and New Testaments. [*The Unitarian* I:1 (January 1834), p. 48. For the full text of this passage, see MP 448 (*The Unitarian*)]

Dr. Gutjahr continues . . .

Smith judiciously wrote his book in an idiom that constantly invoked the holy cadences of the King James Bible. While Alexander Campbell was taking the *eth* endings off words, Smith was putting them on. . . . So striking were the similarities between Smith's book and the Bible that Warren Foote, who proudly proclaimed that he had "read the Bible three times through by course, and could bring almost any passage of scripture to my mind," converted to Mormonism. [Gutjahr, 153 (continuing without break from his paragraph quoted further above)]

"Like the revelations that preceded it," observes Philip J. Barlow, "and even more extensively than scholars have heretofore guessed, the Book of Mormon narrative bulges with biblical expressions. More than fifty thousand phrases of three or more words, excluding definite and indefinite articles, are common to the Bible and the Book of Mormon." (Barlow, 24). Dr. Barlow explains that much of this ". . . may simply suggest the influence of biblical word patterns on the speech of ordinary men and women of Joseph Smith's day." (Barlow, 28). This, of course, is the sort of thing we learn from the study of Mormon parallels, until statistics like those which follow may continue to impress, but will no longer shock:

Sometimes the Book of Mormon employs KJV phrases far more frequently than the KJV itself. Although the Book of Mormon is only one-third the volume of the Bible, the phrase "all manner of" (disease, precious clothing, work, and so on) is found 31 times in the Old Testament, only 11 times in the New Testament, but 110 times in the Book of Mormon—a per-page frequency almost eightfold that of

the Bible. Similarly, "and it came to pass" may be discovered 336 times in the Old Testament, 60 times in the New, but 1,168 times in the Book of Mormon. [Barlow, 28]

For the defending believer, of course, such superior frequency suggests merely a more literal Book of Mormon translation (from an original Hebrew-based text) than occurred with the King James Version of the Bible. For the critic, on the other hand, such in-your-face, archaic styling suggests "protesting too much" – trying too hard to sound like the Bible. It is a matter of faith. Yet whichever the case, if Joseph Smith's Bible were sufficient to condition a would-be creator of ancient-sounding texts, how much more will a children's textbook *with the same Hebraisms* fascinate a student of Mormon parallels – particularly a book like *The Late War* under scrutiny here, with its admitted, deliberate attempt to mimic biblical style!

The broad field of proposed Hebraisms enjoys more complexity than I can satisfy in one entry, but the examples which follow are at least arresting.

CHIASMUS

The following parallelisms introduce Chapter XXXVI, "*Plan of attack on Montreal defeated*," verses 1-3, page 131. I have broken and indented most lines of this selection, and have provided the bracketed theme numbers:

THE frailty of man speaketh volumes [1];

　　one man accuseth another [2a]; but where is he who is perfect [2b]?

　　　　Man deviseth mighty plans in his own mind [3a], but he accomplisheth them not [3b].

　　　　He is wise in his own conceit [3a], but his wisdom faileth him [3b]:

　　he seeth folly in others [2a], but perceiveth not his own [2b];

he is as a reed shaken with the wind [1].

This is an unpretentious chiasm compared to some which I see offered by Book of Mormon defenders. In its defense, however, I will point out that *all* of the passage's actual words and punctuation are transcribed here verbatim, with no deletions or paraphrasing. The passage stands alone as a proverb/commentary unit: verse 4 which follows it begins a military narration . . .

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WAR. 131

CHAP. XXXVI.

Plan of attack on Montreal defeated.

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THE frailty of man speaketh volumes ; one man ac-
cuseth another ; but where is he who is perfect ?

2 Man deviseth mighty plans in his own mind, but
he accomplisheth them not.

3 He is wise in his own conceit, but his wisdom
faileth him : he seeth folly in others, but perceiveth not
his own ; he is as a reed shaken with the wind.

4 Now the country of Columbia was assailed on every
side by the enemies of freedom.

5 And in the hope that the war might speedily cease

THE SIGNIFICANCE of simple early nineteenth-century chiastic achievements may appear more evident if we pause here to examine pointedly the more complex presentations of Book of Mormon chiasmus offered by Latter-day defenders. "Not all chiasms, of course," writes John W. Welch, "are created equal. . . . Alma 36 is, in my opinion, the very best chiasm in the Book of Mormon, if not in all of world literature." (Welch 2002, 340). Indeed, Dr. Welch's visual presentation of his Alma 36 chiasmus arrangement is startling, and would seem to prove the utter impossibility of the text coming from any source but divine revelation or the most sophisticated biblical literary scholar (Welch 2002, 341-42). The amazing diagram is just as stunning in his article on "Chiasmus" in the *Book of Mormon Reference Companion* (Largey, 184).

I was once so intrigued by that diagram that I gave up a day of my life to examine it word for word, armed with a photocopy of the complete scripture text and a package of colored pencils. Here is what I found in comparing the full text of the Book of Mormon's Alma, chapter 36 against Dr. Welch's near-perfectly symmetrical presentation; a key to my colors follows at the end.

> 1 {MY son, give ear to my words}; for I swear unto you, that inasmuch as ye shall keep the commandments of God ye shall prosper in the land.

2 I would that ye should **do as I have done**, in **remember**ing **the captivity of our fathers**; for **they were in bondage**, and none could deliver them except it was **the God of Abraham, and the God of Isaac, and the God of Jacob**; and **he surely did deliver them** in **their afflictions**.

3 And now, **O my son** Helaman, behold, **thou art in thy youth**, and therefore, I beseech of thee that thou wilt **hear my words** and learn of me; for I do know that whosoever shall put their **trust in God** shall be **supported in** their **trials,** and their **troubles, and** their **afflictions**, and shall be **lifted up at the last day**.

4 And I would not that ye think that **I know of myself**—not of the temporal but of the spiritual, not of the carnal mind **but of God**.

5 Now, behold, I say unto you, if I had not been **born of God** I should not have known these things; but **God has, by the mouth of his holy angel, made these things** known unto me, **not of any worthiness of myself**;

6 For **I** went about with the sons of Mosiah, seeking **to destroy the church** of God; but behold, God sent his holy angel to stop us by the way.

7 And behold, **he spake unto us, as it were the voice of thunder, and the whole earth did tremble beneath our feet**; and we all fell to the earth, for the fear of the Lord came upon us.

8 But behold, the voice said unto me: Arise. And I arose and stood up, and beheld the angel.

9 **And he said unto me:** *If thou wilt* **of thyself be destroyed**, *seek no more to destroy the church of God*.

10 And it came to pass that I fell to the earth; and it was for **the space of three days and three nights that I could not open my mouth**, neither had I the use of my **limbs**.

11 And the angel spake more things unto me, which were heard by my brethren, but I did not hear them; for when **I heard the words**—*If thou wilt* **be destroyed of thyself**, *seek no more to destroy the church of God*—I was struck with such great fear and amazement **lest perhaps I should be destroyed**, that I fell to the earth and I did hear no more.

12 But I was *racked with* **eternal** *torment*, for **my soul was harrowed up** to the greatest degree and **racked** with all my sins.

13 Yea, I did remember all my sins and iniquities, for which I was tormented with the **pains of hell**; yea, I saw that I had rebelled against my God, and that **I had not kept his holy commandments**.

14 Yea, and I had murdered many of his children, or rather led them away unto destruction; yea, and in fine so great had been my iniquities, that the very thought of coming **in**to **the presence of** my **God** did **rack** my soul with inexpressible horror.

15 Oh, thought I, that I could be banished and become extinct both soul and body, that I might not be brought to stand **in the presence of** my **God**, to be judged of my deeds.

16 And now, for three days and for three nights was I **racked**, even with the **pains of a damned soul**.

17 And it came to pass that as I was thus *racked with torment*, while I was **harrowed up by the memory of** my many **sins**, behold, **I remembered** also to have heard my father prophesy unto the people concerning the coming of one **Jesus Christ, a Son of God**, **to atone for the sins of the world**.

18 Now, as my mind caught hold upon this thought, **I cried** within my heart: O **Jesus**, thou **Son of God**, have mercy on me, who am in the gall of bitterness, and am encircled about by the everlasting chains of death.

19 And now, behold, when I thought this, **I could remember my pains no more**; yea, I was **harrowed up by the memory of** my **sins no more**.

20 And oh, what joy, and what marvelous light I did behold; yea, my soul was filled with **joy as exceeding as was** my **pain**!

21 Yea, I say unto you, my son, that **there could be nothing so exquisite and so bitter as were my pains. Yea, and** again I say unto you, my son, that **on the other hand, there can be nothing so exquisite and sweet as was my joy**.

22 Yea, **methought I saw, even as our father Lehi saw, God sitting upon his throne, surrounded with numberless concourses of angels**, in the attitude of singing and praising their God; yea, and my soul did **long to be** there.

23 But behold, **my limbs** did **receive** their **strength again**, and I stood upon my feet, and did manifest unto the people that I had been *born of God*.

24 Yea, and from that time even until now, **I** have **labored** without ceasing, that I might **bring souls** un**to repentance**; that I might bring them to taste of the exceeding joy of which I did taste; that they might also be *born of God*, and be **filled with the Holy Ghost**.

25 Yea, and now behold, O my son, **the Lord doth give me exceedingly great joy in the fruit of my labors**;

26 For because of **the word which he has imparted** unto me, behold, **many have** been **born of God**, and have **tasted as I have tasted**, **and have seen eye to eye as I have seen**; **therefore** they **do know** of these things of which I have spoken, **as I do know**; and the **knowledge** which I have **is of God**.

27 And I have been **supported under trials** and **troubles** of every kind, yea**, and** in all manner of **afflictions**; yea, **God has delivered me** from prison, and from

bonds, and from death; yea, and I do put my **trust in him**, and **he will** still **deliver me**.

28 **And** I know that he will **raise me up at the last day**, to dwell with him in glory; yea, and I will praise him forever, for **he** has **brought our fathers** out of **Egypt**, and **he has swallowed up the Egyptians in the Red Sea; and he led them by his power into the promised land**; yea, and *he has delivered them* **out of bondage and captivity** from time to time.

29 Yea, and he has also brought our fathers out of the land of Jerusalem; **and** *he has* also, by his everlasting power, *delivered them* **out of bondage and captivity**, from time to time even down to the present day; and I have always **retain**ed **in remembrance their captivity**; yea, and ye also ought to retain in remembrance, **as I have done**, their captivity.

30 But behold, my son, this is not all; for ye ought to **know as I do know**, that inasmuch as ye shall **keep the commandments** of God **ye shall prosper in the land**; and ye ought to know also, that **inasmuch as ye will not keep the commandments of God ye shall be cut off from his presence**. Now {**this** is **according to his word**}.

_____

KEY TO THE TEXT COLORS USED ABOVE:

Words or word portions used in the Welch chiasmus diagram which are actually in the scripture text itself.

Divider of the chiasm (apex or mid-point; containing a phrase which has no chiastic twin, and was not mentioned in the diagram)

Themes of significance which do not fit the chiasmus pattern of the diagram, and were not mentioned in the diagram

Themes of *spectacular* significance which do not fit the chiasmus pattern of the diagram, and were not mentioned in the diagram

Words belonging to both adjacent colored phrases (both red and blue)

Instances of themes, mentioned elsewhere in the diagram from other verses, which are here mentioned additional times in the scripture text, breaking the chiasmus pattern of the diagram, and are not mentioned in the diagram. *If italicized, these themes also provide their own chiastic parallel to one another, but in close proximity to one another on the same side of the "Divider" (see above), thus not fitting the general chiasmus diagram, and not mentioned in the diagram.*

{Rather strained match}

One must naturally consult Dr. Welch's full articles and arguments on the subject in order to obtain his more assiduous understanding. As in any literary analysis, a full complexity of meaning and correlation may be perceived or present. What remains of the once overwhelming diagram itself, nonetheless, is the same phenomenon which makes my back yard so distinctive from the woods from which it was hewn - the product of a little technique which I call, tongue in cheek, "selective mowing." Seen at the right times, in the best light, it can appear – to those who happen to like it – as though each component had been planted there by intelligent design.

Readers who do not appreciate the Mormon parallels offered in this *Bibliographic Source* may counter that I have carried such gardening "skills" into my own scholarly endeavor. The crucial difference is that my Mormon parallel work seeks only to isolate, from the totality of early nineteenth-century thought and literature, examples which demonstrate that most of what Joseph Smith revealed was already here in some form or extent. A diagram of a selected scripture's *literary structure*, on the other hand, must show its *entire text* in order to reveal the full context of every element which is highlighted.

As I edit this *Bibliographic Source* for publication, I see in a recent issue of *Dialogue, A Journal of Mormon Thought*, a more advanced analysis of the phenomena which I mention above. In "Critique of Alma 36 as an Extended Chiasm," Earl M. Wunderli argues that Dr. Welch "has imposed chiasmus on the Book of Mormon where none was intended." (Wunderli, 99). After a compelling series of pointed examples and telling observations, Wunderli concludes:

> The existence of extended chiasmus in the Book of Mormon seems far from proved by Alma 36. While the inverted parallelism developed by Welch is impressive on first reading, on closer analysis it is Welch's creativity that is most notable. By following flexible rules, he has fashioned a chiasm by selecting elements from repetitious language, creatively labeling elements, ignoring text, pairing unbalanced elements, and even including asymmetrical elements. His efforts to defend it with a "full text" chiasm and fifteen criteria only highlight all the problems as well as his own creativity. [Wunderli, 112]

F OR A RECENT SUMMARY PRESENTATION of Book of Mormon Hebraisms *other* than chiasmus, see Largey, 321-25, citing work by John A. Tvedtnes, E. Craig Bramwell and M. Deloy Pack. (The article, entitled "Hebraisms," is signed at the end, "MDP," which does not correspond to any of the contributors' abbreviations given on p. xviii, but which is similar to the abbreviations for both Pack and one or two other scholars.) In addition, see Donald W. Parry, "Hebraisms and Other Ancient Peculiarities in the Book of Mormon" in Parry *et al.*, eds., *Echoes and Evidences . . .* , pp. 155-189; Dr. Parry is also an associate editor of the *Book of Mormon Reference Companion* (Largey).

Some of these proposed Hebraisms are rather elementary, like "rod of iron" or "sword of Laban" (against more typical English usage, "iron rod" and "Laban's sword"). Other examples are more complex, and begin to intimate something for the Book of Mormon quite beyond its English language manuscript - until we find these same "Hebrew" elements in the self-admitted nineteenth-century scripture-style imitations by Gilbert Hunt.

We need not fret here over *how* Joseph Smith or Gilbert Hunt wrote like this. We will simply appreciate the crucial point which the evidence brings to light: that they *could* do it, and not necessarily by conscious study or crafted imitation. Mr. Hunt was not a sophisticated scholar or erudite linguist – witness his historical naiveté throughout *The Late War* and his quaint spelling and grammar (". . . for they had, as it were, just began to build . . . ," p. 165; and continual references to "sharpnells," *i.e.*, shrapnel, throughout the book). But like scarcely-educated Betsey Searl, whose Bible reading and preacher-listening equipped her to churn out simple chiasmus without realizing her feat (MP 370) – or like plain-witted young Rachel Baker who used the emphatic pronoun while preaching in her sleep ("I, even I"; MP 113), Hunt would have produced his Hebraisms instinctively, nearly unaware, much as latter-day Mormons can pray effortlessly today in that colorful, anachronistic style so passably reminiscent of King James English. I offer Hunt's Hebraisms below, grouped in categories advanced by Book of Mormon defenders themselves.

POETIC PARALLELISMS

Besides the chiasmus-style passage already shown, other examples of parallelism appear in *The Late War* with elements comparable to forms described by Parry, "Hebraisms . . ." (cited above), pp. 160-163, and by others . . .

the stones had bruised them; the sharp rocks had fallen upon them: [p. 70]

But the imaginary evils which the children of men commit are oftentimes graven in brass, whilst their actual good deeds are written in sand. [p. 134 (antithetic parallelism); see Parry, 161.]

But the rejoicings of the people were mingled with deep sorrow; for the brave were slain in battle.

Oh! earth, how long shall thy inhabitants delight in warfare? when shall the old men cease to weep for their children?

Behold yon lonely widows; they weep for their husbands and their children; but they shall see their faces no more!

The fair daughters of Columbia sigh for the return of their beloved.

Seest thou those little ones? they fly to their disconsolate mother, they leap with joy at the name of father! but he shall never return!

Oh! that they had cast the black dust [gunpowder] into the sea! then might not the children of men weep and wail.

Now on the next day, when the army of Zebulon gat the tidings that their captain was slain, the tears started in their eyes; they were mute, their hearts failed them; and they became as weak women.

[p. 72, XIX:56-62; selection lamenting the death of Zebulon Montgomery Pike and his soldiers at Toronto, 1813. Indentation of verses added.]

THE lofty eagle cutteth the air with his wings, and moveth rapidly along; the fish of the deep glide swiftly through the waters; the timid deer bounds through the thick forests with wonderful speed:

But Imagination surpasseth them all; she rideth on the fleet winds; she holdeth a stream of lightning in her hand.

In an instant she flieth from the frozen mountains of Zembla, in the regions of the north, to the burning sands of Africa in the torrid zone.

Now the sons of Columbia were peace-makers; neither did their footsteps follow after warfare. [p. 82, Chapter XXII:1-4 (combining various categories of parallelism described by Parry)]

SIMILE CURSE

Dr. Parry describes simile curses as "well-attested literary forms in the Old Testament and ancient Near East." They involve "like" or "as" comparisons as curses in "prophecies, treaties . . . , and in texts pertaining to religious covenants." (Parry, 156) Examples in the Old Testament and Book of Mormon are offered there:

"I . . . will take away the remnant of the house of Jeroboam, as a man taketh away dung." (1 Kings 14:10)

"I will wipe Jerusalem as a man wipeth a dish." (2 Kings 21:13)

"The life of king Noah shall be valued even as a garment in a hot furnace." (Mosiah 12:3)

Noah "shalt be as a stalk, even as a dry stalk of the field." (Mosiah 12:11)

[Parry, 157, sidebar, also citing other examples, 157-58]

The example which I noticed in *The Late War* is particularly interesting as one eventually expressed in another, Mormon context in mid-1844 . . .

Therefore, if ye go over to fight against them, ye will be as sheep going to the slaughter; and ye shall never again return to the house of your fathers, [p. 40; cf. D&C 135:4]

"Given the ancient Near Eastern background of the Book of Mormon," writes Parry,

the presence of simile curses therein is not surprising to those who embrace it as an authentic ancient record translated through divine inspiration. For those who believe otherwise, the presence of simile curses in that record is hard to explain, since not many examples of simile curses appear in the Old Testament and it is doubtful that Joseph Smith was aware of their form or setting in scripture. [Parry, 157-58]

Was Gilbert Hunt consciously aware of such factors? Or did his simile curse, above, flow from his pen as readily as it would fall from the lips of Joseph Smith, turning back across the Mississippi River to meet his doom at Carthage, Illinois?

LACK OF SURNAMES

"Of all the names of persons mentioned in the Old Testament," writes Dr. Parry,

none are surnames. Biblical characters, whether notable or not, were known by one name only. . . .

    The Book of Mormon shares those same peculiarities: not one surname is mentioned among its 337 proper names, . . . Had Joseph Smith authored the Book of Mormon in an attempt to pass it off as an ancient record, he might easily have slipped up by giving at least a few of his characters surnames, as was the custom for centuries before the coming forth of the Book of Mormon. [Parry, 158]

I was a young boy when my grandmother mentioned to me that in olden times, "people only had one name." That made quite an impression; I can still hear her voice saying it, half a century later. I would argue that no one familiar with the Bible, and attempting to sound *like* the Bible, would dream of using a modern

construction such as "John Brown" or "Mary Smith." That would be too elementary. Gilbert Hunt makes no such slip, either. Because he is writing about modern figures, he provides their surnames, but always in a separate phrase, in order to sound biblical. He never gives a first and last name as a pair, in modern style. In some instances, he omits a surname altogether, in order to sound biblical, or uses surnames alone, without the given names . . .

> the book of Hume, the scribe [p. 21]

> His name was Christopher, sir-named Columbus [p. 73]

> Cockburn, sir-named the wicked [p. 78]

> Henry, whose sir-name was Dearborn [p. 84]

> And the name of the young man was George, and his sir-name was Croghan. p.102]

> Oliver, whose sir-name was Perry. [p. 110]

> Andrew, whose sir-name was Jackson, a man of courage and valor, was chief captain in the south; [XXXIV:11; p. 124]

> Thomas, whose sir-name was JEFFERSON, [p. 166]

> Samuel, whose sir-name was Smith: [p. 180]

> Now the name of this man was Robert, sir-named Fulton; [p. 192]

> And Samuel, a philosopher, sir-named Mitchel [*i.e.,* Samuel L. Mitchill], a citizen of New-York, was one of the commissioners; also, Rutgers, and Morris, and Wolcot [sic], and Dearborn, [p. 194, referring to the "Fulton," an experimental war steamer which was at first dreaded by the British.]

> Henry, sirnamed Clay, [p. 221]

> Stephen, sir-named Decatur: [p. 227]

See further examples on pages 78, 85, 86, 90, 138, 146, 162, 169, 186, 190, 197, 213 and 219.

"IT CAME TO PASS"

"The expression *and it came to pass*," writes Parry,

> is the translation of a Hebrew expression used frequently in scriptural histories and chronologies . . . The King James translators probably found the expression redundant and cumbersome, which would explain why they often translated it as "and it became," "and it was," or "and." On a number of occasions they simply ignored the expression altogether.

Given the Semitic background of the Book of Mormon and the fact that it contains histories and chronologies comparable to those of the Old Testament, it is not surprising that *and it came to pass* is a characteristic feature of the book.

[Parry, 163-64]

Gilbert Hunt employed this phrase throughout *The Late War* as well, albeit in a manner more biblical than the Book of Mormon: indulging in fewer uses, but more interesting beginning conjunctions . . .

Now it came to pass [pp. 9, 30, 47, 56, 62, 77, 92, 123, 146, 147, 155, 157, 167, 190, 208, 225, 229, 231]

So it came to pass, that a number of the armed vessels of the king, [p. 33; see also pp. 42, 83, 87, 172, 179, 199, 211, 226]

And it came to pass, on the fourth day of the tenth month, there came a thousand fighting men of Britain to lay waste the village of Ogdensburgh, which lieth hard by the river St. Lawrence. [p. 34; see more *And it came to pass*'s on pp. 36, 79, 94, 111, 114, 116, 118 (two instances), 142, 153, 193, 206, 207, 214, 216, 228]

For, lo! it came to pass, [p. 45]

It came to pass, [pp. 52, 186]

NEVERTHELESS, it came to pass, [pp. 73, 102, 110]

But it came to pass, [pp. 107, 124, 126, 151, 182, 194, 212]

Moreover, it came to pass, [pp. 144, 189, 197, 209]

However, it came to pass, [pp. 160, 221]

Accordingly, it came to pass, [pp. 60, 173]

For it came to pass, [pp. 192, 204, 222]

IN the mean time, it had come to pass, [p. 231]

COMPOUND PREPOSITIONS

Dr. Parry cites the use of "from before" in several Book of Mormon verses as examples of (quoting Bruce K. Waltke and M. O'Connor) "the piling up of two or more simple prepositions" in Hebrew "to represent more accurately the relation in question." (Parry, 172). *The Late War* is not Hebrew, but Gilbert Hunt sensed instinctively that compound prepositions sound ancient . . .

they unharnessed the horses from before his chariot, [p. 142]

. . . the same day that the gallant Morgan . . . drove a thousand soldiers of the king from before Black Rock, [p. 153]

Other compound prepositions:

> they chose certain wise men from among them   [p. 13.   This compound preposition, "from among," occurs throughout the Old and New Testaments, the Book of Mormon and the Doctrine and Covenants.]

> And he encamped his men round about the town   [p. 24.   The compound preposition, "round about," is used quite heavily in the Old Testament and in the Book of Mormon, and to a lesser extent in the New Testament and the Doctrine and Covenants.   It is also used in the Joseph Smith revision of the Bible.   Further examples in *The Late War* occur on pp. 33, 136, 181 and 202.]

The *Book of Mormon Reference Companion* expands this concept to include the combining of "a preposition with a noun, as 'upon the face of,' . . ." in 2 Nephi 1:9. (Largey, 323, adding a second example of this type, "*by the hand of* my industry," 324).   So does Gilbert Hunt . . .

> And the Decree was signed with the hand writing of JAMES, the chief Governor of the land of Columbia.   [p. 14;   *i.e.,* the declaration of war was signed by American President James Madison.]

> we will sweep them from the face of the waters, [p. 15]

> Are not the mighty ships of the king spread over the whole face of the waters? [p. 17;] Now the strong ships of war of the kingdom of Great Britain were spread over the whole face of the waters of the ocean. [p. 41]

> a sinking wreck upon the face of the waters. [p. 31]

> over the face of the waters [p. 57]

> although in the contest ye may destroy my vessel upon the face of the waters. [p. 141]

PLURAL AMPLIFICATION

"In order to amplify or emphasize an idea," notes Parry, "biblical Hebrew sometimes uses a noun in the plural when a singular is expected. . . .   In many instances the Book of Mormon contains Hebrew-like plural nouns instead of the expected singular . . . ," Parry, 173. The same is true of *The Late War*:

> beyond the swellings of the waters of the great deep [p. 22;] the noise of the waters of the river, . . . and they moved upon the rough waters of the river, . . . the strength of the waters, which were ungovernable [*i.e.,* the rushing Niagara River, p. 36;] So that on the land and on the waters the fire and smoke were abundant, [p. 174;] casting the vessel out of the waters and bursting her in twain [p. 195;] the strong waters of Jamaica. [*i.e.,* rum, p. 219.   "Waters" is used extensively throughout the book even when referring to small or localized rivers and other bodies of water.]

their loud yellings ceased, [p. 68; see also pp. 119, 125, 127]

the rejoicings of the people [p. 72; see also pp. 120, 144]

the tacklings of his ship [p. 141]

the howlings of the wild wolf [p. 153; SEE ALSO p. 48 for the "howlings" of "the savages"]

like unto the voice of mighty thunders. [p. 174; see also pp. 141, 154, 162, 183, 217, 218]

when their noises were silenced [p. 177; see also pp. 181, 217]

their understandings [p. 181]

it became a monster in their imaginations. [p. 194]

Their polished steels, of fine workmanship, glittered in the sun [p. 216]

the dreadful roarings ceased [p. 218]

the shouts of the people [p. 228]

See further examples on pages 36, 119, 159, 160, 203, 207, 217, 226, 227 and elsewhere. For simple earlier American examples, see MP 494.

ENUMERATION

"The Book of Mormon consistently agrees with the usage of numbers in the Old Testament, . . . ," points out Dr. Parry (Parry, 174). He gives three categories of examples. The first category (avoidance of complex numeric forms like *mono-*, *uni-*, *multi-*, *poly-*, etc.) seems amply obvious, I should think, and Gilbert Hunt did not think of using such terminology either.

"2. *The number without the noun*. Often in biblical Hebrew, an expected noun does not follow a number. For instance, Genesis 45:22 states [in the Hebrew] that Joseph 'gave three hundred of silver' to Benjamin, without stating that the three hundred probably refers to pieces of silver. . . . Other biblical examples of the number without the noun include . . . 'a captain of fifty with his fifty' (2 Kings 1:9)." (Parry, 174).

We find the same in the Bible-imitating text of *The Late War* . . .

on the twelfth of the seventh month, [p. 24]

And it was about the sixteenth of the eighth month [p. 26]

being the eleventh of the ninth month, [p. 173]

more than eight thousand miles; and the breadth thereof is about three thousand. [p. 73]

And Jackson spake, and said unto his captains of fifties, and his captains of hundreds, [p. 217; see also pp. 119, 147]

"3. *Joining two or more numbers with the conjunction 'and.'* It is common in biblical Hebrew to join two or more numbers with the conjunction *and;* for instance, 'thirty and two kings' (1 Kings 20:1) rather than 'thirty-two kings.' Examples in the Book of Mormon include 'an army of forty and two thousand' (Mormon 2:9), 'three hundred and twenty years' (Omni 1:5), and 'being sixty and three years old' (Mosiah 17:6)." (Parry, 175; see also Largey, 323).

Again, this would seem to me to go without saying, but it will not hurt to demonstrate that Gilbert Hunt also used this commonly-recognized biblical form . . .

in the thirty and sixth year [p. 9]

Now the slain and the maimed of the king that day were five score and five. [p. 31; compare to 2 Nephi 17:8 (based upon Isaiah 7:8): "and within three score and five years shall Ephraim be broken that it be not a people."]

about thirty and four. [p. 54]

even an hundred, sixty and eight thousand pieces of silver. [p. 56]

twenty and three [pp. 58, 144, 228;] the twenty and third day [pp. 192, 214]

about twenty and four furlongs [p. 67;] on the twenty and fourth day [p. 222]

an hundred and fifty valiant men [p. 79]

about forty and five minutes [p. 106]

an hundred and twenty thousand pieces of silver [p. 144]

about seventy and five [p. 145]

Now the art of printing was not known among the ancients; for it was invented in these latter days; even in the fourteen hundred and fortieth year of the Christian era. [XLV:29; p. 165]

an hundred ninety and four; [p. 174]

Hunt uses modern-style compound numbers as well. So does the Book of Mormon (as with the "twenty-four plates" of the Jaredites in Mosiah 8:9 and Alma 37:21). In fact, Joseph Smith appears not to have felt concerned about sticking to original Hebrew format, even when striving for utter precision, as seen in the following example from his "Inspired Version" of an Old Testament verse . . .

Genesis 23:1	Genesis 23:1
KING JAMES VERSION	JOSEPH SMITH REVISION
AND Sarah was an hundred and seven and twenty years old: *these were* the years of the life of Sarah.	AND Sarah was an hundred and twenty-seven years old, and she died; and thus ended the years of the life of Sarah.

. . . so that if the use of "biblical" *and-conjunctive* enumeration is a meaningful criterion for original Hebraic origins, then Dr. Parry's rule might perform as much *against* the inspiration of Joseph Smith as *for* the inspiration of Gilbert J. Hunt.

COGNATE ACCUSATIVE

Donald W. Parry: "The cognate accusative is a direct object noun that shares the same root as the preceding verb, as in Joseph 'dreamed a dream' (Genesis 37:5) instead of the more customary English rendering 'Joseph had a dream.'" Dr. Parry explains that Bible texts in Hebrew contain "numerous examples of the cognate accusative . . . although literal representations of this form is [sic] generally not used in translation." (Parry, 176-77)

Among "many instances of the cognate accusative" in the Book of Mormon, Dr. Parry cites 1 Nephi 2:23 ("I will curse them even with a sore curse"); 1 Nephi 3:2 and 8:2 ("Behold I have dreamed a dream"); 1 Nephi 13:5 ("yoketh them with a yoke"); 1 Nephi 14:7 ("I will work a great and a marvelous work"); 2 Nephi 5:15 and Mosiah 23:5 ("build buildings"); Enos 1:13 ("this was the desire which I desired of him"); Mosiah 4:16 ("succor those that stand in need of your succor"); Mosiah 7:15 ("taxed with a tax"); Mosiah 11:10 and Ether 10:23 ("work all manner of fine work"); Mosiah 29:29, 43 ("judge righteous judgments"); Alma 5:26 ("sing the song"); and Alma 18:5 ("fear exceedingly, with fear"). (Parry, 177; see also Largey, 322-23)

Note that while "sing the song [of Moses]" does occur once in the Bible, in Revelation 15:3, Alma's version, to "sing the song [of redeeming love]," above, is a *non*-biblical Protestant phrase seen in Joseph Smith's nineteenth-century world; see MP 407 (*Social and Camp-Meeting Songs for the Pious*).

Gilbert Hunt:

> sealed with the signet [p. 11]

> And the great Sanhedrim honored Isaac with great honor [p. 32;] Jackson was honored with great honour [p. 219]

> rejoiced with great joy [p. 55; see also p. 142]

> and they pitched them within and without with pitch; after the fashion of the ark. [p. 98]

the men shouted with loud shouting. [p. 107]

And they yelled with dreadful yellings, [p. 119]

and slew them with great slaughter [pp. 127, 176; see also pp. 111 and 159. This construction, to slay *with* slaughter, occurs four times in the Old Testament ("slew") and five times in the Book of Mormon ("to slay," "did slay," and "slew"). The Old Testament slaughters recounted using this construction are all "great"; Hunt's slaughters include three "great" and one "terrible," and the Book of Mormon's, three "great," one "exceedingly great" and one "much."]

REPETITION OF "THE"

"Unlike English," says Dr. Parry,

> in which a series of nouns can be introduced by a single definite article *(the)*, Hebrew repeats the definite article for each noun. This kind of repetition is seen throughout the Book of Mormon. A prime example is "We did observe to keep *the* judgments, and *the* statutes, and *the* commandments of the Lord" (2 Nephi 5:10). Of course, it would be much more usual in English to render this as "We did observe to keep the judgments, statutes, and commandments of the Lord."
>
> <div align="right">[Parry, 176]</div>

And yet, even as Dr. Parry provides the modern English equivalent above, it sounds wrong, because an archaic introductory phrase like "We did observe to keep" seems almost automatically to trigger a biblical style which both Joseph Smith and Gilbert Hunt had imbibed from their youth . . .

> the pirates and the cruisers of Britain [p. 11]
>
> the princes and the lords and the counsellors of Britain [p. 15]
>
> the bread and the wine [p. 27]
>
> and the killed and the wounded of Columbia were about two score. [p. 27]
>
> Now the slain and the maimed of the king that day were five score and five. [p. 31, cited earlier in another category]
>
> the men, and the women, and the infants [p. 48]
>
> he left the sick, the wounded, and the dying [p. 50]
>
> And the old men, the little children, and the women, yea, the fair daughters of Columbia, [p. 77]
>
> against the poor, the sick, and the needy. [p 81]
>
> they carried away the bread and the meat, and some of the strong waters; [p. 94]
>
> and carried away the flour, and the salt, [p. 95]
>
> the fire, and the sword, and the destroying engines [p. 130]

REPETITION OF THE PREPOSITION

"When several words are governed by the same preposition it is common to repeat the preposition with each word—thus, 'played . . . on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals' (2 Sam. 6:5)." (Largey, 322, citing Book of Mormon examples, "in word, and also in power, in very deed," 1 Nephi 14:1, and "by tempest, by fire, and by smoke . . . and by the opening of the earth, and by mountains," 1 Nephi 19:11).

And in *The Late War*, we see the same style:

> they sent forth a DECREE, making WAR upon the kingdom of Great Britain, and upon the servants, and upon the slaves thereof. [p. 14]

> they departed in haste from the town and from the strong hold thereof [p. 68]

> to glory, and to triumph! [p. 71]

> upon the vessels of the king, and upon the men [p. 79]

> Moreover, the engine which they brought away was made partly of brass, partly of iron, and partly of wood. [p. 94]

REPETITION OF THE POSSESSIVE PRONOUN

Dr. Parry shows that the same repetition occurs in Hebrew with possessive pronouns "(e.g., *their, our, your, thy, his, her*) before each of the nouns to which it refers, a convention that is uncommon in English usage." (Parry, 179). He almost sets up a contest, counting the number of times those biblically-repeated possessive pronouns survive even in English translation. In his summary presentation, the Book of Mormon wins, with as many as twelve *your*s in 3 Nephi 30:2, as contrasted by only six *our*s in the King James Version's Exodus 10:9. Dr. Parry seems understandably pleased. However, the actual number of *your*s, in 3 Nephi 30:2, in a *legitimate series* comes to ten; the other two instances would be equally necessary to repeat in English as well, given their locations in the verse. And even then, the Book of Mormon deprives one of its *own* nouns there of its own pronoun ("your lyings and deceivings," instead of what some defenders might hope to find, "your lyings and *your* deceivings').

THE MOST REPEATED POSSESSIVE PRONOUNS which I noticed in a legitimate series in Gilbert Hunt's *Late War* came to nine, which, in my (1819) book, is enough to imitate the Bible any day of the week:

8 Their large cities, their towns, and their villages will we burn with consuming fire.

9 Their oil, and their wheat, and their rye, and their corn, and their barley, and their rice, and their buckwheat, and their oats, and their flax, and all the products of their country will we destroy, and scatter the remnants thereof to the four winds of heaven. [Chapter III, p. 16]

Kinda sounds like scripture, doesn't it! Indeed, if one were to count the *their*s like Dr. Parry counts *your*s, Gilbert Hunt might be more biblical than the Bible and Book of Mormon both.   Here are further examples of the Hebrew origins of the War of 1812 . . .

their trumpets, their cymbals, and their noisy drums [p. 68]

their flour, even sixteen thousand barrels, and their wine, and their cotton [p. 168]

their battering rams, their bombs and their rockets, [p. 172]

Notwithstanding this, they continued to cast their balls, and their rockets, and their bomb-shells, and their sharpnells [sic], with all their might. [p. 177]

So they prepared themselves with their fascines, and their scaling ladders, and their bombs, and their rockets, and all the weapons of destruction that the ingenuity of Britain could invent. [p. 215]

our lives and our liberty, [p. 217; compare to "their lives and their liberty" in Mosiah 23:36]

This category of Hebrew repetition is summarized frankly in Largey, page 322, by noting that, "This feature is not consistently carried out in Hebrew, and, as can be seen by reading the complete verses cited, is not rigidly applied in the Book of Mormon, either." Nor is it consistently carried out by Gilbert Hunt. So all are edified equally, together. For simple earlier American examples, see MP 494.

REPETITION OF "AND"

Both Parry (177-79) and Largey (325) mention the frequent repetition of "and" in Hebrew. In Gilbert Hunt, some of the best examples have already appeared in categories above. Further instances are notable in lists of names . . .

Even Russel [sic], and Hopkins, and Tupper, and Campbell, and Williams, and others, who drove the red savages before them, [p. 48]

Boyd, and M'Comb, and Winder, and Chandler, and Porter, and a host of heroes, turned not aside from the heat of the battle. [p. 85]

and Wilkinson and Hampton were the names of the captains; And Brown, and Boyd, and Covington, and Swift, and Coles, and Purdy, and Ripley, and Swartwout [sic], and Fraser, and many others, were valiant captains under them. [p. 131]

And the brave Grosvenor, and Hamilton, and Riley, and the gallant Cronk, [p. 176]

Likewise, Appling, and Wool, and Leonard and Sprul, [p. 178]

even Stricker, and Stansbury, and Winder [p. 181]

Rutgers, and Morris, and Wolcot [sic], and Dearborn, [p. 194, quoted earlier in another category]

"Biblical Hebrew," adds Parry, "uses the equivalent of the conjunction *and* much more than English uses *and*, especially in historical narrative and prose . . . The Book of Mormon corresponds to the Old Testament in its use of many *and*s throughout its historical and prose sections." (Parry, 177-78; also see Largey, 325). Here is an example from *The Late War*:

. . . and when the evening came they lighted their candles, and put them in candlesticks of silver and candlesticks of gold, and placed them in the windows of their houses. And there were many thousands of them; and the light thereof was as though the stars had fallen from heaven. [p. 121]

ALL THREE PRECEDING CATEGORIES OF HEBRAISMS were discharged simultaneously in "The word and will of the Lord, given through President Brigham Young at the Winter Quarters of the Camp of Israel . . . ," near Council Bluffs, Iowa, referring not to ancient events, but to then-current crises, dated January 14, 1847:

And . . . you shall be blessed in your flocks, and in your herds, and in your fields, and in your houses, and in your families. [D&C 136:11]

VARIED MEANINGS OF "AND"

"Hebrew," we read, "avoids long, complex sentences with subordinating conjunctions. It is an *and*-loving language—beginning one clause after another with 'and.' Consequently, 'and' . . . replaces other conjunctions . . . leaving the reader to infer these meanings from context." (Largey, 324). As in *The Late War* . . .

"For, Lo! are not the fighting men of Britain, in multitude, as the sand on the sea shore? and [*i.e.*, so, therefore] shall we prevail against them?" [p. 17, corresponding to a meaning of "so" suggested in Largey for an "and" conjunction in Ether 6:27]

Lo! are we not the faithful servants of the king, our master? have we not given unto him the one half of our whole substance? and [*i.e.*, yet] shall these Yankees take from us the remainder? Hath not the king a thousand ships of war? and [*i.e.*, so] wherefore should we be hemmed in? [p. 59, complaint of British merchants about the failure of the British military to safeguard shipping close to home]

Lo! David, of old, with a sling and a stone, slew the mighty Goliath: and [*i.e.*, yet; so, therefore] shall the people of Columbia be afraid, and bow before the tyrants of Europe? [p. 103]

FORMATION OF ADVERBS

"Hebrew has few words which are adverbs as such. It compensates by using 'in' or 'with' in conjunction with a noun, as in 'lifting up the voice with joy' (1 Chr. 15:16)."   (Largey, 323, giving further examples, "with gladness" for "gladly" in 2 Nephi 28:28, and "in abundance" for "abundantly" in Mosiah 11:15). Gilbert Hunt often does the same:

his eyes sparkled with joy, [p. 30]

And the battle continued with tremendous roar [p. 31]

and they began to rush one upon another with great violence, [p. 49; see also pp. 60, 67]

And the soldiers of the king came in abundance from the island of Britain [p. 60]

And the men of Columbia rushed forward with fierceness [p. 68]

they departed in haste from the town [p. 68]

Now the destroying engines of the strong hold of the king issued fire and smoke with a mighty noise [p. 68]

And the weapons of war were used without mercy; [p. 119]

And Floyd went against them with boldness [p. 127]

the engines of destruction were set to work with great noise and fury; [p. 133]

and fought with great fury [p. 143]

balls of destruction showered around with tremendous noise [p. 144]

and fought against them with desperation. [p. 162]

he might remember with joy [p. 175]

the men of Britain gnashed their teeth with vexation, [p. 227]

LEXICAL HEBRAISMS; FREQUENCY HEBRAISMS:

Lexical Hebraisms are defined in Largey as "single words used with a meaning which does not fit the context or correspond to proper or normal English usage but could represent a literal translation of a Hebrew word which would be appropriate." (Largey, 324). Examples given include, among others, "fathers" for ancestors, "seed" for children or descendants; "sat *upon* many waters" in the sense of setting near or beside; "*upon the face of* the land" for "throughout,"; "on learning *from the mouth of* Ammon," meaning "from"; "delivered to him *by the mouth of* Alma," meaning "by"; and the following . . .

> Alma 14:18 contains a good example of a lexical hebraism. The verse reads, "They questioned them about many words." The proper word in this context in English would be "things" or "matters." In Hebrew, however, the same word is used for "word" or "thing." [Largey, 324]

Gilbert Hunt instinctively made creative use of the term, "words," when he was feeling biblical, as seen in examples which follow. This term is also given in Largey (325) as a "FREQUENCY HEBRAISM," noting that ". . . 'word(s)' occurs nearly 900 times in the Old Testament and over 800 times in the Book of Mormon. Its frequency in the Old Testament is due to its broad range of connotations in Hebrew, including 'thing,' 'advice,' 'command,' 'remark,' etc. Similarly, in the Book of Mormon, 'word' has many connotations."

"Words" as a term with alternate meanings in *The Late War*:

> the words which James hath delivered [Madison's letter to Congress, p. 13]

> And with their false flattering words [*i.e.*, lies, arguments] they led astray some of the friends of COLUMBIAN LIBERTY; [p. 16]

> And he rose up and called himself a preacher of the gospel, and his words [*i.e.*, sermons and arguments] were smooth, [p. 20]

> the words of the council [*i.e.*, verdict and recommendations of a court-martial, p. 29]

> And a swift messenger ran down unto Henry, with these words in his mouth, [*i.e.*, declaring this news, p. 71]

> for the words of his mouth were pleasant to the sons of Liberty, [*i.e.*, the orator's speech, p. 200]

albeit, he had slept with his fathers. [*i.e.*, George Washington lay buried with his ancestors, p. 9]

and a seal was put upon every man's mouth. [*i.e.*, Congress was sworn to secrecy, p. 10]

Moreover, the fire and smoke issued *out of the mouths of* the engines in abundance, so as to darken the air, [p. 31 (emphasis added)]

and ye shall never again return to the house of your *fathers*, for ye will be destroyed [p. 40 (emphasis added)]

The loud groans of their wounded floated upon the waters [*i.e.*, echoed across the Petapsco River at Fort McHenry near Baltimore, p. 183]

For the expression, "upon the face of," and similar lexical Hebraisms, see the category, "COMPOUND PREPOSITIONS," further above.

Another FREQUENCY HEBRAISM given in Largey, p. 325, is "*Behold*: this attention-getting particle occurs about 1,000 times in the Old Testament and some 1,400 times in the Book of Mormon. Its usage is generally foreign to English." But not foreign to one trying to sound biblical, like Gilbert J. Hunt:

Now, behold, a thousand balls of iron skim the surface of the waters, swift as shooting stars. [quoted here as dying words of Capt. James Lawrence, p. 111]

Behold! a mighty army of the king had assembled together . . . [p. 171]

Behold ! he, even Jackson, went out against the place with a band of five thousand fighting men, [p. 191]

Behold the sullen savage, with deadly rage, drag forth the shivering soldier over the blood-stained snow . . . [p. 50]

We also know that, when feeling biblical in 1829, Joseph Smith used *behold* in his own personal writing; see the concluding section of this entry.

THE CONSTRUCT STATE

While surely the least indicative or persuasive of proposed Hebraisms in the Book of Mormon, defenders seem fond of the "construct state," which uses "of" to show possession or quality. Technically, it is the juxtaposition of "two or more nouns to form a construct chain." (Parry, 175) In other words, avoiding a possessive apostrophe by turning the adjective into a noun which follows the word it defines. Thus, "sword of Laban" instead of "Laban's sword," or "rod of iron" instead of "iron rod." It is that simple, but both Parry and Largey give a

number of examples, and are happy with the preponderance of this form in the Book of Mormon. "The overwhelming practice," concludes Dr. Parry, "of preferring the construct state over the possessive and related forms is a strong indication of Hebraic writing." (Parry, 176)

—Or, it could be a strong indication of one who has really gotten into bible-speak, like Gilbert Hunt, who uses this form so regularly that I finally gave up trying to transcribe his countless examples in *The Late War*. A couple pages of examples should make my point, organized below according to the three separate categories of the construct state designated in Largey . . .

1. CONSTRUCT STATE: ADJECTIVE FORM (except physical substance): "Where typical English would use an adjective and a noun, Hebrew uses two nouns together with an implied 'of.' For example, in Isaiah 45:19 the original Hebrew phrase 'land [of] darkness' has been translated 'a dark place' in English. The Book of Mormon often maintains the phrasing as in Hebrew." (Largey, p. 321). And so does Gilbert Hunt:

the altar of Liberty [p. 10]

hewers of wood and drawers of water [*i.e.*, wood hewers and water drawers, p. 15]

mighty men of valor. [*i.e.*, valiant men, p. 21]

about the fourth watch of the night [*i.e.*, night watch, p. 24]

and it was like unto a clap of thunder. [*i.e.*, thunder clap, p. 31]

the instruments of destruction [*i.e.*, destructive instruments; rifles, guns, cannon and other toys, p. 34]

a place of safety [*i.e.*, safe place, p. 38]

the country of the south [*i.e.*, southern country, p. 52]

the shore of the lake [*i.e.*, lake shore, p. 66]

the wilderness of the south; [*i.e.*, southern wilderness, p. 123]

Jackson, a man of courage [*i.e.*, courageous man, p. 124; see also p. 144]

in the days of old, [*i.e.*, olden days, p. 128]

the field of battle [*i.e.*, battlefield, p. 148. "Field of battle" is a non-biblical phrase which occurs twice in the Book of Mormon (3 Nephi 3:4-5).]

the great Bay of Chesapeake, [*i.e.*, Chesapeake Bay, p. 159]

2. CONSTRUCT STATE: ADJECTIVE FORM (of physical substance; "to describe the material from which something is made." Largey, p. 321):

a rod of iron [p. 15]

the balls of solid iron [p. 26; see also pp. 80, 111, 148]

the clouds of smoke [p. 31]

a ball of heavy metal [p. 35; see also pp. 34, 176]

balls of lead [p. 37; see also p. 67]

as a shower of hail upon the people of Columbia [p. 37]

the balls of lead, and the heavy balls of iron, that whistled about them [p. 53; see also p. 58]

vessels of silver, with curious devices; [p. 64]

the walls of stone [p. 68]

and gave him a medal of gold [p. 144]

3. CONSTRUCT STATE: POSSESSIVE FORM (Largey, pp. 321-22):

This possessive form is so pervasive throughout *The Late War* that no effort is made here to list even a majority of the examples, or to enumerate multiple occurrences of those examples. They are everywhere, and as such, must disqualify this category of "Hebraisms" from being a meaningful indicator of ancient texts.

the counsellors of the nation [p. 9]

the voice of Caleb. [p. 17]

the angel of the Lord whispered into the ear of Caleb [p. 17]

in the sight of the Lord [p. 17]

the wickedness of Caleb [p. 18]

the temple of the Lord [p. 20]

the den of lions [p. 20]

vessels of the people of Britain [p. 22]

the ships of the king [p. 22]

the vessels of the king [p. 22]

the soldiers of Canada [p. 26]

the name of their captain [p. 26]

sent from the camp of William [p. 27]

into the hands of the servants of the king. [p. 28]

the wickedness of the man [p. 28]

enemies of the king [p. 30]

the Eagle of Columbia [p. 31]

the loss of the people of Columbia [p. 32]

the pride of Britain [p. 32]

And the number of the husbandmen of the United States [p. 33]

the malice of the nations [p. 34]

one of the banners of the king, [p. 34]

the red-cross standard of Britain, fell into the hands of Young. [p. 35]

Stephen, a chief captain of Columbia, [p. 36]

And the noise of the waters of the river [Niagara] is louder than the roaring of the forest; yea, it is like unto the rushing of mighty armies to battle. And the movement of the stupendous falls thereof bringeth the people from all parts of the earth to behold it. [p. 36]

the army of the king [p. 37; see note in Section C, category entitled "Non-Biblical Phrases"]

the hand of the scribe [p. 39]

the sect of the tories [p. 39]

the banners of Alexander [p. 40]

a mighty ship of Britain [p. 42]

the noble conduct of Jones [p. 42]

into the hands of Decatur [p. 44]

the frowns of the king [p. 45]

stained with the blood of men! [p. 49]

the shadow of a man [p. 52]

the flag of Britain [p. 54]

the commerce of Britain [p. 57]

the vessel of the king [p. 58]

the coast of Britain [p. 58]

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the great council of Britain [p. 59]

the cunning of the captains of the fast sailing vessels of Columbia [p. 59]

And the borders of Columbia, nigh unto the province of the king, were exposed to the transgressions of the enemy. [p. 60]

the wickedness of Britain [p. 62]

the slaughter of that day. [p. 63]

the mariners of the United States [p. 63]

the hold of the ship [p. 63]

the ears of the wise men of Britain [p. 64]

the wickedness of Satan [p. 68]

the army of Zebulon [p. 70]

the captain of the king [p. 71]

prosperity of Columbia [p. 75]

the might of Britain [p. 75]

the power of Britain [p. 75]

the armies of Britain [p. 75]

the forts of George and Erie [p. 85]

frailty of man [p. 131]

of the shedding of blood [p. 131]

names of the captains [p. 131]

the army of Wilkinson [p. 133]

the skill of Jacob [p. 148]

the offer of Thomas [p. 167]

a howitzer, an instrument of Satan, [p. 190]

. . . and many more.

A CONVERSE OF THE "PROPHETIC PERFECT" TENSE

A converse of the "Prophetic Perfect" tense lends considerable power to Hunt's envisioned scenes of British cruelty during the war. "The 'prophetic perfect,'" explains Dr. Parry, "is the use of the past tense or past participle verb forms (present and past perfect tenses) when referring to future events in prophecy." (Parry, 164, giving examples on p. 165 including, "he *has borne* our griefs . . ." and "he *was bruised* for our iniquities" in Isaiah 53:4-5).

Hunt, on the other hand, uses the *present* tense to describe *past* events in certain passages, and the literary effect is much like that of the prophetic perfect. In the first example below, Hunt will employ the present tense in verses 33-34 to describe a horrendous scene which no American Caucasian may have lived to relate:

> 28 And Proctor removed the captives unto the strong hold of Malden, . . .
>
> 29 But, in the cruelty of his heart, he left the sick, the wounded, and the dying to the mercy of the savages of the wilderness!
>
> . . . . .
>
> 32 Lo! early in the morning of the next day, ere the sun had risen, the work of death began!
>
> 33 Behold the sullen savage, with deadly rage, drag forth the shivering soldier over the blood-stained snow fainting, bleeding with his wounds, and imploring on his knees for mercy.
>
> 34 Alas! the savage understandeth not his words; but giveth him a blow with the hatchet of death. [Chapter XIV, p. 50]

The same effect is achieved in verse 39 of another chapter, below, as Hunt brings atrocities committed by British soldiers at Hampton, Virginia, to the reader's own moment and imagined immediate memory:

> 38 Instead of protecting the tender women, the fairest work of God, the life of the world; behold what hast thou done?
>
> 39 See! the shrieking matron cast herself into the waters that she may escape thy brutal violence: but all in vain; her garments are torn from her; she becomes a prey to thy savage lust.
>
> 40 Not she alone, but her daughter, and her fair sisters, have fallen into thy unhallowed hands, and been defiled!
>
> 41 Oh, Britain! the voice of violated chastity riseth up against thee; the mark of the beast is indelibly printed in thy forehead: [Chapter XXI, p. 81]

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C. LITERARY - OTHER POINTS OF INTEREST

1. NON-BIBLICAL ELEMENTS shared by *The Late War* and Restoration scripture.

Bible-sounding phrases in the Book of Mormon and Doctrine and Covenants are particularly interesting as modern parallels if they do not occur in the Bible, but do appear in Bible-imitating texts of the early nineteenth century.

"ARMY OF THE KING"

> Behold! a mighty army of the king had assembled together . . . [p. 171]

This non-biblical phrase appears in Mosiah 19:1, and several times in *The Late War*, pp. 37, 153, 163, 167, 171, 177 (two instances) and 216.

BRASS PLATES

Discussed in Section A of this entry, category entitled "Brass Plates."

"BREASTWORKS"

> they threw up breast-works and prepared their battering-rams . . . [p. 153]

This term (in whatever form, singular or plural, with or without a space or hyphen) does not occur in the Bible, but is found three times in the Book of Mormon (Mosiah 11:11; twice in Alma 53:4) and once in the Doctrine and Covenants, 110:2. These are all in the singular form, "breastwork."

"CURIOUS WORKMANSHIP":

This non-biblical term appears in the Book of Mormon's *Testimony of Eight Witnesses* and in 1 Nephi 16:10, 18:1, and Ether 10:27 (the latter example encompassing various arts including the manufacture of "weapons of war"); see also Alma 37:39, "after the manner of so curious a workmanship." Examples in *The Late War*:

> However, the people of Columbia were pleased with the noble conduct of Jones, and for his valiant acts they gave him a sword of curious workmanship. [p. 42]

> And when Carden came on board the ship of Columbia, he bowed his head, and offered to put his sword, of curious workmanship, into the hands of Decatur. [p. 44]

And their weapons of war were of curious workmanship, and they sent forth balls of lead; such as were unknown to the Pharoah [sic] when he followed the Children of Israel down into the red sea. [p. 67]

Now these steam-boats were cunningly contrived, and had abundance of curious workmanship therein, [p. 193]

"FIELD OF BATTLE"

And the field of battle was covered with the slain and the maimed; even eight hundred men. [p. 148]

"Field of battle" is a non-biblical phrase which occurs twice in the Book of Mormon (3 Nephi 3:4-5).

LIVES AND LIBERTY

And Jackson spake, and said unto his captains of fifties, and his captains of hundreds, Fear not; we defend our lives and our liberty, and in that thing the Lord will not forsake us: [p. 217].

The words, "lives" and "liberty" do not occur in the same verse anywhere in the Bible, but they do in four different Book of Mormon verses (Mosiah 23:36 ["their lives and their liberty"], Alma 53:17, Alma 56:47 and 3 Nephi 2:12. In the three latter locations, however, the proximity of *lives* and *liberty* to one another within the verses is not as close).

"THEIR UNRIGHTEOUS DEEDS"

Emboldened by the success of their unrighteous deeds, they gathered together their army and their navy, [p. 179]

This non-biblical phrase occurs in Doctrine and Covenants 84:87.

"UPON THE BORDERS OF [or, BY]":

This non-biblical phrase occurs twice in the Book of Mormon (Alma 50:25 and 62:32). Similar non-biblical phrases, "*on* the borders of" or, "on the borders by" occur five times in the Book of Mormon and twice in the Doctrine and Covenants. "[Up]on the border" (singular *border*, the phrase beginning with either *upon* or *on*) occurs four times in the Old Testament, but not in Mormon scripture. A few variants not followed by "of" or "by" occur in the Old Testament. Most of these few Old Testament variants apply to ornamental borders of objects. All Mormon scriptures, on the other hand (like Hunt, below), use these expressions exclusively for geographic locations.

I noticed the following examples in *The Late War* (all use the preposition, "of"):

the huge mammoth that once moved on the borders of the river Hudson; [p. 74]

which lieth on the borders of the Susquehanna, a noble river; [p. 78]

on the borders of the river Niagara, [p. 147]

Perry and Porter raised fortifications upon the borders of the river, [p. 168]

on the borders of the river Saranac, [p. 173]

on the borders of the great river [p. 212]

Here will we establish ourselves upon the borders of Columbia; [p. 215]

upon the borders of the great sea [p. 225]

on the borders of Spain [p. 228]

lying on the borders of Africa. [p. 228]

2. OTHER CONSPICUOUS ELEMENTS

"CHIEF CAPTAIN"

This term occurs three times in Genesis, frequently in the New Testament book of Acts, and nine times in the Mormon book of Alma. Examples in *The Late War*:

Stephen, a chief captain of Columbia, [p. 36]

Get thee now to thy chief captain, [p. 103]

Jackson, a man of courage and valor, was chief captain in the south; [p. 124]

and laid them at the feet of Jackson, the chief captain. [p. 129]

Jacob, the chief captain of the host of Columbia, [p. 147]

to assail the strong hold of Jackson, the chief captain. [p. 213]

"FORTH TO BATTLE":

a mighty host of savages and soldiers of the king, came forth again to battle, [p. 37]

While Hunt's phrase above, "forth again to battle," does not occur in scripture, the basic phrase, "forth to battle" appears three times in the Old Testament, never in the New Testament, and four times in the Book of Mormon.

THE "GREAT DEEP"

This term occurs four times in the Old Testament, six times in the Book of Mormon, and three times in the Doctrine and Covenants. Examples in *The Late War*:

beyond the swellings of the waters of the great deep [p. 22]

Being upon the waters of the great deep, [p. 143]

Of the scriptural examples noted above, one of the Old Testament occurrences and three in the Book of Mormon include the full phrase used by Hunt, "the waters of the great deep."

"THE HEARTS OF THE PEOPLE"

This phrase occurs once in the Bible (Joshua 7:5), but twenty-two times in the Book of Mormon, and four times in the Doctrine and Covenants. Gilbert Hunt used it in honor of Zebulon Pike:

and the remembrance of his name shall live in the hearts of the people. [p. 72]

"NIGH UNTO"

which lieth nigh unto us [p. 59; see also pp. 22, 31, 34, 43, 49, 52, 60, 63, 132, 171]

This phrase (involving an adverb and a preposition) occurs in the Old and New Testaments, the Book of Mormon, Doctrine and Covenants, Book of Abraham, and Joseph Smith revision of the Bible.

"STRONG HOLD"

This term, in the sense of a fort or secure place, occurs several times in the Old Testament and once in the Doctrine and Covenants. It appears three times in the Book of Mormon (Alma 53:5-6, 55:33), as "stronghold," and never in the New Testament in either form. Examples in *The Late War* occur on pp. 35, 38, 68 (two instances), 103, 132, 181, 182, and 213.

TIME PERIODS EXPRESSED IN "THE SPACE OF . . ."

This time-expression phrase is used very sparingly in the Old Testament, more frequently in the New Testament, but very heavily throughout the Book of Mormon. I notice the following examples in *The Late War*:

And the battle continued with tremendous roar for about the space of half an hour [p. 31;] in less than the space of half an hour, [p. 228; "the space of half an hour" appears only twice in scripture: Revelation 8:1 and D&C 88:95.]

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in the space of about the fourth part of an hour, [p. 63]

he gave them only the space of one hour to depart: [p. 158]

For in about the space of three hours, [p. 174; "about the space of three hours"
occurs once in the Bible (Acts 5:7) and twice in 3 Nephi 8:19. The phrase, "the
space of three hours," eliminating the word, "about," also appears in Ether 2:14
and 15:27, but never elsewhere in the Bible.]

DATES: NUMBERED MONTH + NUMBERED DAY CONSTRUCTIONS

This form of dating (wherein a numbered month and a numbered day are used
in the same verse) occurs many times in the Old Testament and the Book of
Mormon but never in the New Testament or the Pearl of Great Price.

For some Book of Mormon defenders, this commonality of usage might seem a
sure indication of ancient origins, since the Book of Mormon purports to emerge
from an Old Testament culture. Would one not expect the Nephite record to
emulate the language from which it sprang? But this dating form also appears
twice in the Doctrine and Covenants (D&C 20:1, 21:3, when indicating April 6).
More significantly, it also occurs frequently throughout the text of *The Late War*.

My purpose in presenting the following tedious list is to dramatize the
prevalence of this Bible-sounding form in the nineteenth-century text at hand,
and to suggest the effect which such language can exert even upon the modern
reader if the mind be pre-conditioned by the Old Testament and Book of
Mormon to respond to such composition as if it were scripture . . .

in the sixth month of the same year, on the first day of the month, [p. 9]

on the twelfth [day] of the seventh month, about the fourth watch of the night,
[p. 24]

And it was about the sixteenth [day] of the eighth month [p. 26]

NOW it came to pass, on the nineteenth day of the eighth month, that one of the
tall ships of Columbia . . . [p. 30]

And it came to pass, on the fourth day of the tenth month, [p. 34;] On the eighth
day of the same month [p. 35]

AND it came to pass, on the morning of the thirteenth day of the tenth month,
[p. 36]

NOW it happened on the twenty-fifth day of the tenth month, in the first year of
the war; that a certain . . . [p. 43]

After this, in the eighteen hundred and thirteenth year of the christian era, on the
first day of the first month of the same year, and on the sixth day of the week,
[p. 45]

IN the twelfth month of the first year of the decree of the great Sanhedrim, on the twenty and ninth day of the month, It came to pass, that . . . [p. 52]

Now it happened, on the seventeenth day of the first month of the same year, [p. 56]

And it was so, that on the third day of the fifth month, in the thirty and seventh year of the independence of the people of Columbia, [p. 78;] And it came to pass, on the twenty-second day of the next month, that . . . [p. 79;] Now on the twenty-fifth day of the same month . . . [p. 80]

So it came to pass, on the fifth day of the fifth month, [p. 83;] NOW, on the twenty-seventh day of the same month, being thirty days after Zebulon had gone to sleep with his fathers, [p. 84;] And on the morning of the twenty-ninth day of the month, [p. 86]

Now it came to pass, in the second year of the war, on the twenty-third day of the sixth month, [p. 92]

AND it came to pass, on the fourth day of the seventh month, [p. 94;] On the tenth day of the same month [p. 95]

And it was so, that about the fourth day of the eighth month, [p. 105;] After this, on the fourteenth day of the same month, [p. 106;] But it came to pass, on the fifth day of the next month, in the same year, [p. 107]

Nevertheless, it came to pass, in the one thousand eight hundred and thirteenth year, on the tenth day of the ninth month, early in the morning, about the rising of the sun, [p. 110;] And it came to pass, on the twenty-third day of the same month, [p. 114;] And it came to pass, on the fifth day of the same month, [p. 118;] But it came to pass, on the seventh day of the same month, [p. 126;] And, on the eighteenth day of the same month, [p. 127;] Moreover, on the thirteenth day of the next month, [p. 128]

Now this was on the twenty and seventh day of the third month, in the one thousand eight hundred and fourteenth year of the christian era. [p. 128]

Moreover, about the first day of the sixth month, [p. 129]

Now, at this place, on the eleventh day of the eleventh month,   [p. 132]

NOW it happened on the twenty-first day of the fourth month of the eighteen hundred and fourteenth year, that . . . [p. 143]

Moreover, it came to pass, on the twenty-eighth day of the sixth month, [p. 144]

Now on the third day of the seventh month, it came to pass, that Jacob, the chief captain of the host of Columbia, on the borders of the river Niagara, [p. 147;] AND it came to pass, on the fourth day of the next month, [p. 153;] And on the fifteenth day of the month, [p. 153;] Now it came to pass, on the seventeenth day of the next month, [p. 155]

Now it came to pass, on the ninth day of the eighth month of the same year, [p. 157;] However, on the eleventh day of the same month, [p. 158;] However, it came to pass, about the twentieth day of the same month, [p. 160;] Now about this time, being the thirtieth day of the same month, [p. 169]

So it came to pass, about the fifth day of the ninth month, that . . . [p. 172]

Accordingly, it came to pass, on the appointed day, being the eleventh of the ninth month, in the one thousand eight hundred and fourteenth year of the Christian era, [p. 173]

So it came to pass, the next day after Macdonough had captured the fleet of Britain, on lake Champlain, being the twelfth day of the ninth month, [p. 179]

Now on the twenty-sixth day of the ninth month, being in the thirty and ninth year of American Independence, It came to pass that . . . [p. 186]

Moreover, on the tenth day of the eighth month, in the eighteen hundred and fourteenth year, the inhabitants assembled together in the midst of the city, even in a place called the Park, [p. 200]

And it came to pass, on the eleventh day of the tenth month, in the eighteen hundred and fourteenth year, that there was a sore battle fought . . . [p. 206]

And it came to pass, on the fifteenth day of the first month of the next year, that . . . [p. 207]

Inasmuch as it happened on the twentieth day of the second month of the same year, that a certain . . . [p. 209;] Moreover, it came to pass, on the twenty-third day of the next month, [p. 209]

Now this happened on the twenty and third day of the twe[l]fth month, in the eighteen hundred and fourteenth year. And it came to pass, on the twenty-seventh day of the same month, that . . . [p. 214]

Nevertheless, on the first day of the first month of the eighteen hundred and fifteenth year, the men of war of Britain came again, [p. 214;] And the morning of the eighth day of the month was pitched upon, by the men of Britain, for conquering the host of Columbia, and settling themselves in the land of liberty. [p. 214]

And it came to pass, in the one thousand eight hundred and fifteenth year of the Christian [sic] era, in the first month of the year, and on the eighth day of the month, Being on the Sabbath day, [p. 216]

on the twenty and fourth day of the twelfth month, of the one thousand eight hundred and fourteenth year of the christian era. [p. 222;] on the twenty-eig[h]th day of the same month; [p. 223]

on the seventeenth day of the second month, in the eighteen hundred and fifteenth year. [p. 223]

So it came to pass, on the third day of the third month, in the one thousand eight hundred and fifteenth year of the Christian era, [p. 226]

Now it was on the eighteenth day of the fifth month, [p. 227]

_____

"The Hebraisms in the Book of Mormon," concludes Dr. Parry,

> attest to the book's Near Eastern background and antiquity. Their presence cannot be explained as a matter of coincidence, nor could a modern writer have integrated them so effectively (naturally and correctly) throughout the narrative. It is very unlikely that Joseph Smith had technical knowledge of these various archaic modes of expression, for many of them are subtle in their Book of Mormon contexts and are similarly inconspicuous in the Old Testament. . . .

> The literary forms covered . . . were generally uncommon in, if not altogether foreign to, the English of Joseph Smith's day. One must search beyond the nineteenth century for the origin of the Book of Mormon text. [Parry, 181]

The presence of Hebraisms and other striking parallels in a popular children's textbook, on the other hand - so close to Joseph Smith in his youth - must sober our perspective. *The Late War* reminds us that no matter how great one's erudition, no matter how assiduous the historical or literary investigation, it will not do merely to probe the ancient and esoteric worlds. We must also regard the time and place which physically produced the English Book of Mormon text.

HEBRAISMS IN JOSEPH SMITH'S
OWN BOOK OF MORMON PREFACE, 1829

By the time that Joseph Smith finished dictating the Book of Mormon, he seems not to have been in a mood to compose plain English at all, as witnessed by his own, non-ancient preface to the book. Indeed, notices Philip J. Barlow, even a year earlier, Joseph's . . .

> . . . generous use of biblical phrases and ideas in his first written revelation reinforces the notion that the Prophet's mind was by 1828 immersed in biblical language, whether by personal study of scripture, by listening to sermons, by natural participation in the biblical idioms of family conversation, or by some combination of these. His religious vocabulary may, in part, gauge how thoroughly biblicized the vernacular of his culture had become. [Barlow, 24, referring to what is now canonized as D&C 3 (July 1828, regarding the loss of 116 pages of Book of Mormon dictated text)]

The Book of Mormon "*PREFACE.* TO THE READER—" appears immediately following the title page of the 1830 edition (pp. [iii]-iv, probably written mid-

August 1829, see EMD 5:423). This page and a half of rambling text is comprised of only four sentences, the first of which fills all of page [iii] and two lines of the next page. It is a disaster, both in language and presentation, which may explain why it was removed from subsequent editions. It does, however, display expected "Hebraisms."

While paraphrasing a passage from what is now Doctrine and Covenants Section 10, for example, there is little stylistic difference there between the words of the Lord and the 1829 words of "THE AUTHOR" (so signed at the end of the Preface, p. iv). Within one, extended sentence, both Joseph Smith (speaking for himself) and "the Lord" each employ the *behold* device (treated in section B, above, under the heading, "LEXICAL HEBRAISMS; FREQUENCY HEBRAISMS"). They both favor the "Hebrew" excess of rhetorical *and*s, as well.

In this same page and a half appear several archaic possessives in the "construct state" ("gift and power of God," "hand of Mormon," "record of Nephi," "cunning of the Devil," for example - there are others, depending upon how strictly one wishes to interpret this phenomenon). Predictably, however, there is not one modern apostrophe–*s*. Joseph and the Lord use the scripture possessive form here uniformly.

Finally, this Book of Mormon preface uses generally archaic and Elizabethan forms throughout, although I find it fascinating that in his own lines, Joseph employs these more frequently when they are in closer proximity to the Lord's lines. He thus begins the preface in his own, awkwardly pretentious, run-on English, but with more or less modern verbs and forms which were then current, even legalistic. Then, as he relates, in his own words, what the Lord has commanded him to do about the lost 116 pages of text, Joseph uses the phrase, "that they did read contrary from that which I translated and caused to be written . . ." Immediately after he quotes the Lord (Who speaks in the Elizabethan or "King James Bible" form), Joseph finishes the preface in his own words, which now include the phrases, "that which he hath commanded me respecting this thing," and "the plates of which hath been spoken . . ."

Some readers may protest that this merely demonstrates how Joseph learned from his translating experience. My response will not be to argue against this, but rather, to point out that this only underscores my belief that Joseph was a quick study. If he could learn bible-speak from dictating the Book of Mormon, how much more did he learn it from a lifetime of Bible reading, or growing up in the sort of culture which could champion a biblically-worded textbook like Gilbert Hunt's?

Emma Smith told her son Joseph [III], fifty years after the fact, that in 1829 Joseph Smith Jr. "could . . . neither write nor dictate a coherent and well worded letter

. . ." (interview with Joseph Smith III, in EMD 1:539). If this was true, then Joseph was one who could pick up things with impressive facility. Two or three years after dictating his awkward Book of Mormon preface, he had certainly learned to write real English - if not wonderfully, at least infinitely better than shortly before: see Dan Vogel's response to Emma's statement (EMD 1:539 n. 24), as well as the introduction to this *Bibliographic Source*, pp. 41-43.