

“From the Sea West to the Sea East”

The Orientation of the Book of Mormon Lands to the Sea

Lynn and David Rosenvall, January 2016

Bodies of water called “seas” formed the boundaries of the Nephite and Lamanite lands and limited the extent of their migration and settlement. Identifying and correlating the relationship between these land areas and the surrounding seas helps in determining the shapes and the relative locations of the Book of Mormon lands. After Lehi’s group arrived in their new homeland, a sea is recorded as bordering on the west and east of every major land as the people migrated northward throughout their thousand-year history. The following analysis examines the context, shape, and location of the seas mentioned in the Book of Mormon record and their correlation to the peninsula of Baja California. We demonstrate that the narrow, elongated and ladder-like configuration of the south to north trending Book of Mormon lands aligns in every respect with the shape and features of the peninsula of Baja California.

What is meant by the term “sea” when describing a body of water? A sea is defined as an “expanse of salt water that covers most of the earth’s surface and surrounds its land masses.” The term “sea” is sometimes incorrectly used to describe a fresh water lake, for example, the Sea of Galilee, which today is more accurately called Lake Kinneret. For our analysis, the term “sea” refers to bodies of salt water that are at least large enough so that one cannot readily see a land mass on the opposite side. This definition would apply to not only expansive oceans but also large inland bodies of salt water like the Salton Sea in southern California and the Great Salt Lake (or Sea) in northern Utah.

The Red Sea

The numerous references to seas in the Book of Mormon start with Lehi’s journey from the land of Jerusalem to Bountiful on the east coast of Arabia. When Lehi’s family and others left Jerusalem they “came down by the borders near the shore of the Red Sea,” and they then “traveled in the wilderness in the borders which are nearer the Red Sea” (1 Ne. 2:5). This sea is one of the geographical locations in the Book of Mormon that can be readily

identified today. When the families journeyed towards the eastern coast of Arabia, Nephi states their route followed “the borders near the Red Sea”:

And it came to pass that we traveled for the space of four days, **nearly a south-southeast direction**, and we did pitch our tents again; and we did call the name of the place Shazer.

And it came to pass that we did take our bows and our arrows, and go forth into the wilderness to slay food for our families; and after we had slain food for our families we did return again to our families in the wilderness, to the place of Shazer. **And we did go forth again in the wilderness, following the same direction, keeping in the most fertile parts of the wilderness, which were in the borders near the Red Sea.** (1 Ne. 16:13-14; bolded words added here and in other references)

The specific direction of the route helps to orient their journey within the Arabian peninsula. It is important to note Nephi’s preciseness when describing the route along the Red Sea as “nearly a south-southeast” direction. This clearly indicates the Book of Mormon people correctly understood the concept and calculation of the four directions of north, east, south and west and incorporated these cardinal directions in their spatial organization of the earth’s surface. Nephi’s explicit directions are related to use of the Liahona, suggesting one of the two spindles of the Liahona may have been a type of compass for navigation (1 Ne. 16:10). An understanding of cardinal directions in the old world would understandably have been transferred and perpetuated among the people when they arrived in their new location. The Liahona is noted as still being in the Nephite’s possession some 500 years later (Alma 37:38).



There are two seas recorded when Lehi’s party traveled from the land of Jerusalem: the Red Sea and “the sea” to the east they called “Irreantum” or “many waters.”

The Sea, Irreantum and “Many Waters”

After traveling eastward through the barren desert of Arabia, the families of Lehi and Ishmael came upon a “seashore” area they “called Bountiful”:

And we did come to the land which we **called Bountiful**, because of its much fruit and also wild honey; and all these things were prepared of the Lord that we might not perish. **And we beheld the sea, which we called Irreantum, which, being interpreted, is many waters.**

And it came to pass that we did pitch our tents by the **seashore**; and notwithstanding we had suffered many afflictions and much difficulty, yea, even so much that we cannot write them all, we were exceedingly rejoiced when we came to the **seashore**; and we called the place Bountiful, because of its much fruit. (1 Ne. 17:5-6)

In this narrative Nephi equates the meaning of the word “sea” with the term “Irreantum” and the phrase “many waters.” All three have the same meaning: a body of salt water. Using Nephi’s interpretation and definition and correlating it to the Indian Ocean, a salt sea to the east of Bountiful, we gain a better understanding of what is meant in the Book of Mormon text by the phrase “many waters.” Obviously, Lehi’s family would have readily understood that the expansive “sea” they “beheld” from their camp along the Arabian “seashore,” and called “Irreantum” or “many waters,” was *salt* water and not *fresh* water. Thus Nephi clearly defines the phrase “many waters” as a body of sea water. We suggest that Nephi’s interpretation applies to the phrase “many waters” where it appears elsewhere in the Book of Mormon text (1 Ne. 13:10, 12-13, 29; 14:11-12; Mosiah 8:8; Morm. 6:4; Ether 2:6; 6:7). The sea-based or ocean context of these references supports this interpretation.

From the fertile coastal area of Bountiful, Lehi and his group “put forth into the sea and were driven forth before the wind towards the promised land” (1 Ne. 18:8). An extended sea voyage brought Lehi’s people to their new land and isolated them far from their former homeland in the land of Jerusalem (1 Ne. 18:8-23). (See also, *From Jerusalem to Baja California* in our article, *A New Approach to Book of Mormon Geography*)

The Seas Bordering the Book of Mormon Lands

All eight of the major Book of Mormon lands were stacked one above the other with a sea forming its western border and another sea constituting its eastern border. The following scripture references support this unvarying land and sea positioning. This analysis is intended to include *all* the references in the Book of Mormon text pertaining to seas and their relationship to the lands and not just a few selected references. We use the phrase, Book of Mormon lands, to refer to the major lands Lehi's descendants, the Lamanites and Nephites, occupied. Some of the northern lands, such as the lands of Bountiful and Desolation and the "land of many waters, rivers, and fountains" were also inhabited at times by the Jaredites.

"The Place of Their Fathers' First Inheritance"

After a journey of many days on the sea, the families eventually arrived in their new promised land, or as they called it, "the land of our fathers' first inheritance" (Mosiah 9:1; 10:13; Alma 22:28; 54:12-13). This small group of fellow-travelers immediately went forth upon the land and pitched their tents and began planting the seeds they brought from Jerusalem (1 Ne. 18:23-24). The western coastal position of the "place of their fathers' first inheritance" is mentioned by Mormon when he notes the "seashore" location of many of the Lamanites:

Now, the more idle part of the Lamanites lived in the wilderness, and dwelt in tents; and they were spread through the wilderness on the west, in the land of Nephi; yea, and also on the west of the land of Zarahemla, in the borders by the seashore, and **on the west in the land of Nephi, in the place of their fathers' first inheritance, and thus bordering along by the seashore.** (Alma 22:28)

This seashore location on the west coast of the land of Nephi, "in the place of their fathers' first inheritance," would face a sea to the west, the same expansive sea Lehi's people crossed in their extended west to east voyage from Bountiful to their place of landing. Mormon's most informative descriptions of the relationship of the seas to the Book of Mormon lands are found in chapter 22 of the book of Alma, verses 27-34. Because we quote so extensively from this lengthy narrative, the full text of these eight verses is provided.

Mormon's Description of the Book of Mormon Lands

(Alma 22: 27-34)

27 And it came to pass that the king sent a proclamation throughout all the land, amongst all his people who were in all his land, who were in all the regions round about, which was bordering even to the sea, on the east and on the west, and which was divided from the land of Zarahemla by a narrow strip of wilderness, which ran from the sea east even to the sea west, and round about on the borders of the seashore, and the borders of the wilderness which was on the north by the land of Zarahemla, through the borders of Manti, by the head of the river Sidon, running from the east towards the west—and thus were the Lamanites and the Nephites divided.

28 Now, the more idle part of the Lamanites lived in the wilderness, and dwelt in tents; and they were spread through the wilderness on the west, in the land of Nephi; yea, and also on the west of the land of Zarahemla, in the borders by the seashore, and on the west in the land of Nephi, in the place of their fathers' first inheritance, and thus bordering along by the seashore.

29 And also there were many Lamanites on the east by the seashore, whither the Nephites had driven them. And thus the Nephites were nearly surrounded by the Lamanites; nevertheless the Nephites had taken possession of all the northern parts of the land bordering on the wilderness, at the head of the river Sidon, from the east to the west, round about on the wilderness side; on the north, even until they came to the land which they called Bountiful.

30 And it bordered upon the land which they called Desolation, it being so far northward that it came into the land which had been peopled and been destroyed, of whose bones we have spoken, which was discovered by the people of Zarahemla, it being the place of their first landing.

31 And they came from there up into the south wilderness. Thus the land on the northward was called Desolation, and the land on the southward was called Bountiful, it being the wilderness which is filled with all manner of wild animals of every kind, a part of which had come from the land northward for food.

32 And now, it was only the distance of a day and a half's journey for a Nephite, on the line Bountiful and the land Desolation, from the east to the west sea; and thus the land of Nephi and the land of Zarahemla were nearly surrounded by water, there being a small neck of land between the land northward and the land southward.

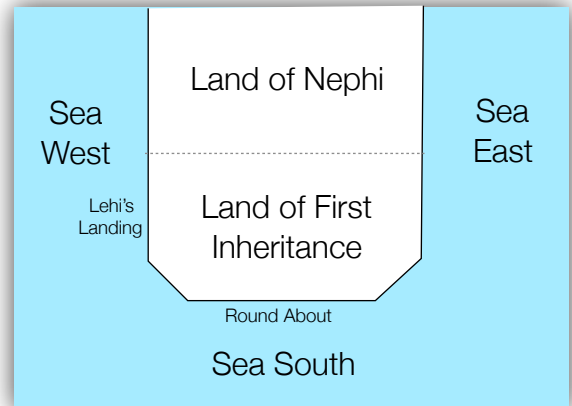
33 And it came to pass that the Nephites had inhabited the land Bountiful, even from the east unto the west sea, and thus the Nephites in their wisdom, with their guards and their armies, had hemmed in the Lamanites on the south, that thereby they should have no more possession on the north, that they might not overrun the land northward.

34 Therefore the Lamanites could have no more possessions only in the land of Nephi, and the wilderness round about. Now this was wisdom in the Nephites—as the Lamanites were an enemy to them, they would not suffer their afflictions on every hand, and also that they might have a country whither they might flee, according to their desires.

The Land of Nephi

Soon after father Lehi's death, Nephi, Sam, Jacob, Joseph, Zoram and their families were forced by the actions of Laman and Lemuel and the sons of Ishmael to leave "the place of their fathers' first inheritance" and settle in another land after a journey of "many days" (2

Ne. 5:6). According to Mormon’s numerous geographical descriptions, this small group of outcasts travelled in a northward direction (see *Mormon’s Description of Book of Mormon Lands* in our article, *A New Approach to Book of Mormon Geography*). They called their new home, “the land of Nephi” (see 2 Ne. 5:8; W of M 1:13; Mosiah 7:6-7; 9:1, 4). The land of Nephi is sometimes called the land of Lehi-Nephi (see Mosiah 7:1-2, 4, 21; 9:6, 8). For some 400 years the Nephites occupied the land of Nephi as the center of their civilization. After “much war and contention,” the Nephites “who would hearken unto the voice of the Lord” were forced to “flee out of the land of Nephi.” These fleeing Nephites moved northward under the direction of king Mosiah (the first) and joined with the people of Zarahemla (the Mulekites) in the land of Zarahemla (Omni 1:10-19). Their homelands in the land of Nephi were abandoned and left to the Lamanites. (See *Historic Setting of River Sidon Area* in our article, *The River Sidon: A Key to Unlocking Book of Mormon Lands*)



The land of Nephi included the “land of first inheritance” and was bordered by a sea on the west and a sea on the east.

The land of Nephi is described by Mormon as “bordering even to the sea, on the east and on the west”:

And it came to pass that the king sent a proclamation throughout all the land, amongst all his people who were in all his land **[the land of Nephi], who were in all the regions round about, which was bordering even to the sea, on the east and on the west,** and which was divided from the land of Zarahemla by a narrow strip of wilderness, which ran from the sea east even to the sea west, ... (Alma 22:27)

The “sea on the west” of the land of Nephi was the same western sea that bordered the adjoining “place of their fathers’ first inheritance” to the south (Alma 22:28).

Mormon in his description of the land of Nephi includes a noteworthy phrase, “the regions round about,” to describe part of the shape and extent of the land of Nephi, which also included the “place of their fathers’ first inheritance” (Alma 22:27). Mormon also records that the Lamanites who lived in the land of Nephi “could have no more possessions only in the land of Nephi, and the wilderness round about” (Alma 22:34). These two references to “round about,” using the older English definition of “round about,” describe a particular

land feature with a circular-shaped boundary such as a cape. This description of a circular land area is reinforced by the concept that the Nephites had “hemmed in the Lamanites on the south, that thereby they should have no more possession on the north” (Alma 22:33). The Nephites “hemmed in” the Lamanites on the south to protect their northern lands. The southern sea boundary of their land—a “round about” shaped cape—would have provided the necessary configuration for “hemming in” the Lamanites. This containment strategy employed by the Nephites would suggest, if not require, that the land of Nephi, including the “land of first inheritance,” was bordered by three seas on the west, south and east, leaving only the northern frontier lands for future expansion. Mormon also notes that the land of Nephi was “nearly surrounded by water”:

And now, it was only the distance of a day and a half’s journey for a Nephite, on the line Bountiful and the land Desolation, from the east to the west sea; and thus **the land of Nephi and the land of Zarahemla were nearly surrounded by water**, there being a small neck of land between the land northward and the land southward. (Alma 22:32)

Dictionary Definitions

In our studies of the Book of Mormon text, we have found it helpful to search for word definitions that were acceptable and appropriate before the Book of Mormon was first printed in 1830. These older definitions have been selected, with that date as a benchmark, from the *Oxford English Dictionary*, the accepted authority on the evolution of the English language over the last millennium. Current definitions frequently obscure the original meanings of scripture text. We have found these older definitions often parallel the pattern of word usage in the *King James* translation of the Bible, begun in 1604 and completed in 1611. Where appropriate, these older definitions are provided in our analysis of the Book of Mormon text. Examples are: borders, curious, fountains, isle, round about, waters and wilderness

The ensuing conflicts over the frontier control and occupation of the desolate “land northward” led to many of the confrontations between the Nephites and Lamanites. (See our article, *The Narrow Neck of Land: A Touchstone of Book of Mormon Geography*)

The Narrow Strip of Wilderness

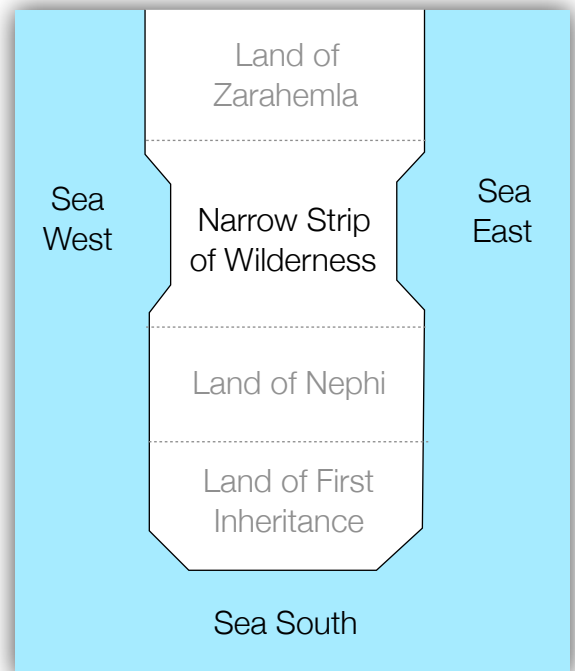
Mormon records that between the land of Nephi on the south and the land of Zarahemla on the north there was a “narrow strip of wilderness”:

And it came to pass that the king sent a proclamation throughout all the land, amongst all his people who were in all his land **[the land of Nephi]**, who were in all the regions round about, which was bordering even to the sea, on the east and on the west, and

which was divided from the land of Zarahemla by a narrow strip of wilderness, which ran from the sea east even to the sea west, and round about on the borders of the seashore, ... Alma 22:27)

According to Mormon's description, this "narrow strip of wilderness ... ran from the sea east even to the sea west" and divided the land of Nephi from the land of Zarahemla (Alma 22:27). These bodies of water, the "sea east" and "sea west," were the same "sea east" and "sea west" that bordered the adjoining land of Nephi to the south. Both sets of bordering seas carried identical names.

The descriptive phrase, "narrow strip of wilderness," parallels the word order of the phrase, "narrow neck of land" (Ether 10:2). Both phrases describe a land area that is narrower than the adjacent lands. Following the term "narrow," each phrase then describes these narrow landforms by using the terms "strip" and "neck," which characterize the concept of an extended parallel shape, like a bandage strip or a human neck. A "strip" and a "neck" are not shaped like converging points but have a length greater than their width. The last descriptive word of the phrase, "narrow strip of wilderness," indicates that the land surface was a wilderness and probably not heavily populated. (See our article, *The Narrow Strip of Wilderness: Spatial Features, Orientation and Recorded Journeys*)



A "narrow strip of wilderness" divided the land of Nephi from the land of Zarahemla. It was bordered by a sea on the west and a sea on the east.

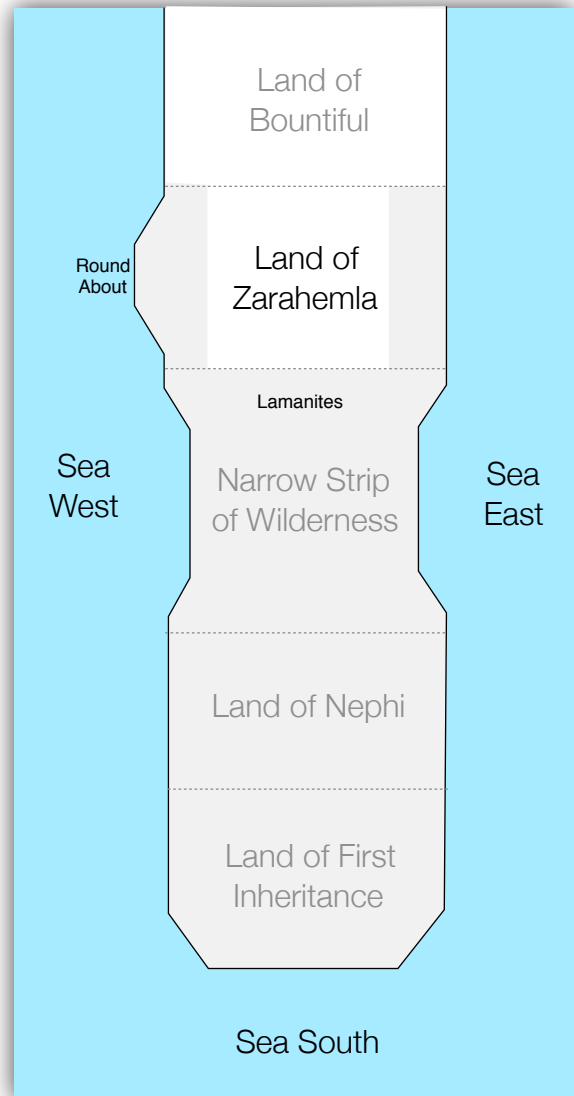
The Land of Zarahemla

In Mormon's geographical description, the "land of Zarahemla" was north of the "narrow strip of wilderness." It is significant that "seas" are never mentioned when identifying or describing the actual borders of the land of Zarahemla that was centered on the city of Zarahemla, suggesting the land of Zarahemla was an interior land without seashores as borders (see Hel. 1:27). Moreover, Mormon indicates the Nephites occupying the land of Zarahemla "were nearly surrounded by the Lamanites" (Alma 22:29; see also, Hel. 1:24-27; 3 Ne. 3:21). He states, however, that these surrounding Lamanites were "on the

west of the land of Zarahemla, in the borders by the seashore,” implying a sea was located to the west of the interior land of Zarahemla but beyond the western lands occupied by the Lamanites (Alma 22:28). There were also “many Lamanites on the east by the seashore, whither the Nephites had driven them,” again implying a sea was located to the east of the interior land of Zarahemla but beyond the eastern seashore lands held by the Lamanites (Alma 22:29). As we have noted, Mormon confirms these sea borders by stating that both the “land of Nephi and the land of Zarahemla were nearly surrounded by water” (Alma 22:32).

Because the land of Zarahemla adjoined the “narrow strip of wilderness” to the south, the seas that were located to the west and east of the land of Zarahemla (and bordered the surrounding Lamanite areas) were the same “sea west” and “sea east” that constituted the borders of the “narrow strip of wilderness.” Several Book of Mormon references also use the phrase “land of Zarahemla” when referring to the larger area that included the smaller interior land of Zarahemla and the coastal land areas on the west and on the east that were at times controlled by the Lamanites. (See *Historic Setting of River Sidon Area* in our article *The River Sidon: A Key to Unlocking Book of Mormon Lands*)

It is noteworthy that Mormon, when describing the seashore boundaries surrounding the interior land of Zarahemla, includes the phrase “round about on the borders of the seashore, ... which was on the north by the land of Zarahemla”:



The larger land of Zarahemla was bordered by a sea on the west and on the east. The Lamanite controlled lands are shown in grey, including the Lamanite coastal locations on the west and east of the smaller interior land of Zarahemla.

And it came to pass that the king sent a proclamation throughout all the land, amongst all his people who were in all his land [the land of Nephi], who were in all the regions round about, which was bordering even to the sea, on the east and on the west, and which was divided from the land of Zarahemla by a narrow strip of wilderness, which ran from the sea east even to the sea west, **and round about on the borders of the seashore, and the borders of the wilderness which was on the north by the land of Zarahemla**, through the borders of Manti, by the head of the river Sidon, running from the east towards the west—and thus were the Lamanites and the Nephites divided. (Alma 22:27)

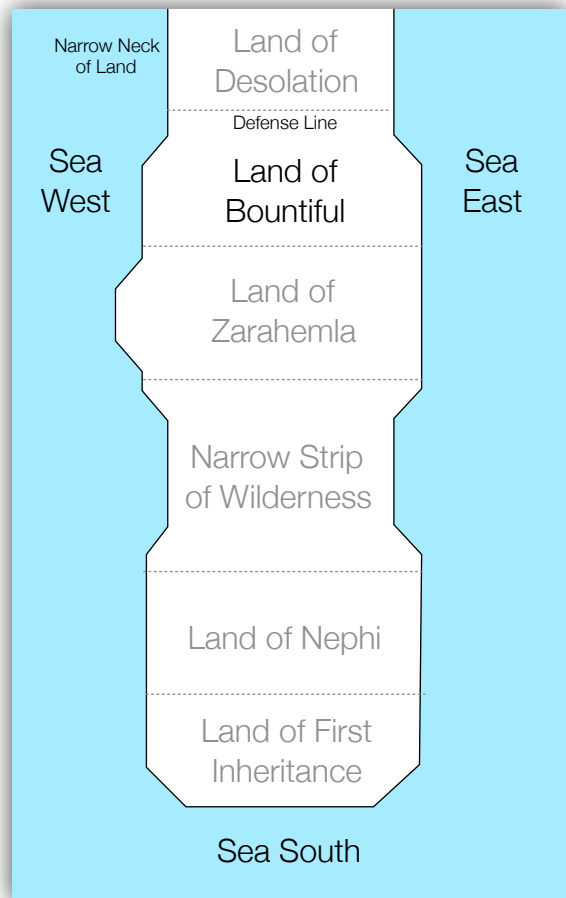
As we have noted, the term “round about” in older English implies a circular-shaped landform, such as a cape, along one of the seashores located on the east or on the west, but beyond the borders of the interior land of Zarahemla.

The Land of Bountiful

According to Mormon's description, the land of Zarahemla was possessed by the Nephites “on the north, even until they came to the land which they called Bountiful” (Alma 22:29).

And it came to pass that **the Nephites had inhabited the land Bountiful, even from the east unto the west sea**, and thus the Nephites in their wisdom, with their guards and their armies, had hemmed in the Lamanites on the south, that thereby they should have no more possession on the north, that they might not overrun the land northward. (Alma 22:33)

The land of Bountiful is described as being inhabited by the Nephites “even from the east unto the west sea” (Alma 22:33). This would require that the land of Bountiful had a sea on the west and a sea on the east. Because the land of Bountiful adjoined the land of Zarahemla to the south, the seas mentioned on the east and west of the land of Bountiful



The land of Bountiful was located between the land of Zarahemla and the land of Desolation. It was bordered by a sea on the west and a sea on the east.

understandably are the same “sea east” and “sea west” located on the east and west of the land of Zarahemla, including the surrounding Lamanite areas, and the same seas that formed the eastern and western borders of the narrow strip of wilderness, the land of Nephi and the land of first inheritance to the south. All five sets of seas carried identical names, the “sea west” and the “sea east.”

The Land of Desolation

Adjoining the land of Bountiful on the north was the land of Desolation. A west to east fortified defense line separated these two lands and created a major “northward” and “southward” division of the Book of Mormon lands:

Thus the land on **the northward was called Desolation, and the land on the southward was called Bountiful**, it being the wilderness which is filled with all manner of wild animals of every kind, a part of which had come from the land northward for food.

And now, **it was only the distance of a day and a half’s journey for a Nephite, on the line Bountiful and the land Desolation, from the east to the west sea**; and thus the land of Nephi and the land of Zarahemla were nearly surrounded by water, there being a small neck of land between the land northward and the land southward. (Alma 22:31-32; see also, Hel. 11:20)

And there **they did fortify against the Lamanites, from the west sea, even unto the east; it being a day’s journey for a Nephite**, on the line which they had fortified and stationed their armies to defend their north country. (Hel. 4:7)

These references indicate the fortified defense line extended from the “sea west” to the “sea east,” and suggest the Nephites used their two constricted or narrow sea coast boundaries (a journey of about a day apart) to shorten this defense line which was designed to stop the Lamanites who were trying to extend their territory into the frontier areas of the “land northward” (Alma 22: 32-34).

Thus the land of Bountiful, bordered by a sea on the west and a sea on the east, adjoined the land of Desolation to the north, which also extended from the “sea west” to the “sea east.” The fortified line between the land of Desolation on the north and the land of Bountiful on the south also extended between the two seas, the one on the west and the one on the east. These are the same two seas that bordered the land of Zarahemla, including the surrounding Lamanite areas, the narrow strip of wilderness, the land of Nephi

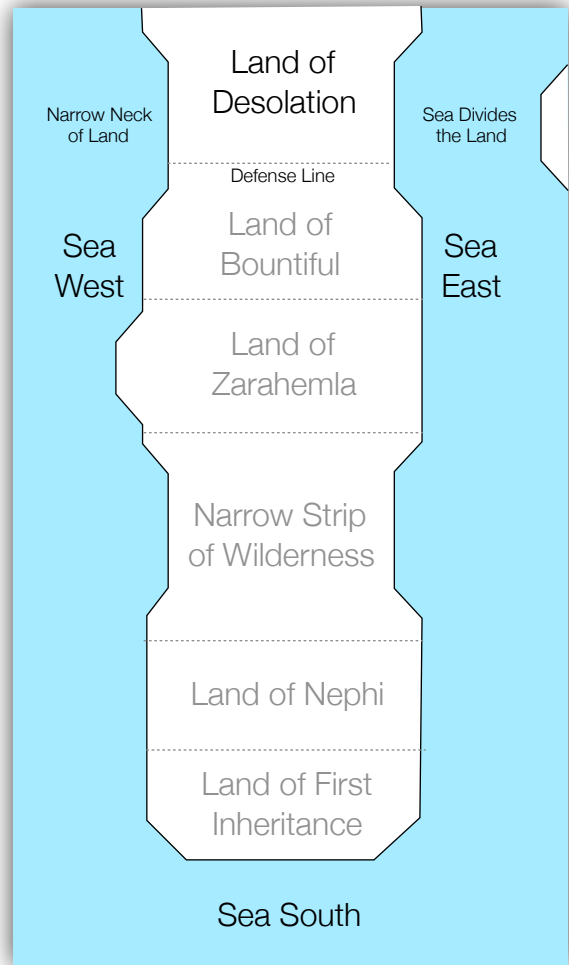
and the land of first inheritance on the west and on the east. All six sets of seas carried identical names, the “sea west” and the “sea east.”

The Narrow Neck of Land

There are three references to a land area called the “narrow neck of land” or “small neck of land,” located in the area where the land of Desolation and the land of Bountiful were contiguous (Alma 22:32, Alma 63:5, Ether 10:20). The land of Desolation and the lands to the north were referred to by the Nephites as the “land northward,” and the land of Bountiful and all the lands to south were designated the “land southward.”

And now, it was only the distance of a day and a half’s journey for a Nephite, on the line Bountiful and the land Desolation, from the east to the west sea; and thus the land of Nephi and the land of Zarahemla were nearly surrounded by water, there being **a small neck of land between the land northward and the land southward.** (Alma 22:32)

Not unlike the “narrow strip of wilderness” which ran from the sea west to the sea east between the land of Zarahemla and the land of Nephi, the “narrow neck of land” was also bordered by a sea on the east and a sea on the west. Its narrow “neck” was the result of the constriction of the land between the two seas at that location. (See *Distinctive Features of the Narrow Neck of Land* in our article, *The Narrow Neck of Land: A Touchstone of Book of Mormon Geography*)



Part of the land of Desolation and part of the land of Bountiful were located within a narrow neck of land that was bordered by a sea on the west and a sea on the east.

In Mormon's account, this "narrow neck of land" was the location where Hagoth, a "curious [older English for skilled] man," launched forth his "large ship":

And it came to pass that **Hagoth**, he being an exceedingly curious man, therefore he went forth and **built him an exceedingly large ship, on the borders of the land Bountiful, by the land Desolation, and launched it forth into the west sea, by the narrow neck** which led into the land northward. (Alma 63:5; see also, Alma 63:7-8, 10; Hel. 3:10, 14)

According to this description of Hagoth's launching location, the "land Bountiful," the "land Desolation" and the "narrow neck" of land all shared the same sea on the west. In his account of the Jaredites, Moroni describes a singular water feature near this "narrow neck of land":

And they built a great city by **the narrow neck of land, by the place where the sea divides the land**. (Ether 10:20)

Moroni's description of this body of water as a sea dividing the land would imply the Nephites (and the Jaredites) were able to observe another land mass somewhere across from the "narrow neck of land." The record does not indicate whether this dividing body of water was part of the "sea east" or the "sea west," but because the sea west was the expansive ocean crossed by Lehi's family (with no visible land mass to the west), it would follow that it was a narrower "sea east" that divided the Book of Mormon lands from another but visible land mass.

The Book of Mormon text includes a shortened description when referring to the seas on both sides of the fortified Nephite defense line that spanned the small or narrow neck of land: "from the east to the west sea" (Alma 22:32, 33; see also, Hel. 4:7, above). To create a shorter "narrow neck of land" to fit within their overly-wide geographical models, some researchers have suggested that because the word "sea" in the phrase, "from the east to the west sea," does not follow the word "east," that "east" refers not to a sea, but to a closer land-based point or place the Nephites called "east." We suggest, however, that this shortened phrase is not unlike the wording, "from the Pacific to Atlantic Ocean," when referring to the west to east coastal extent of the United States, even though the word ocean is only used once within the phrase to indicate both the Pacific Ocean and the Atlantic Ocean.

Mormon, elsewhere in his record, clarifies what is meant by this shortened phrase, “from the east to the west sea.” He describes Lehi’s army meeting the people of Morianton by the “borders of the land Desolation, ... by the narrow pass which led by the sea into the land northward, yea, by the sea, on the west and on the east” (Alma 50:34). This description of the borders of the land of Desolation indicates there was a sea on the west and a sea on the east of the narrow neck of land. The “narrow neck of land” was the constricted area that divided the land northward from the land southward, and both the land northward and the land southward are also described as being bordered by a sea west and a sea east:

And thus it did come to pass that the people of Nephi began to prosper again in the land, and began to build up their waste places, and began to multiply and spread, even until they did cover the whole face of the land, **both on the northward and on the southward, from the sea west to the sea east.** (Hel. 11:20)

Given all the collateral descriptions of these sea-based boundaries, it is difficult to claim that Mormon’s phrase, “from the east to the west sea,” was not merely a shortened version of the longer phrase, “from the sea east to the sea west.” When recording the story of Lehi’s army intercepting the people of Morianton, Mormon’s abridgment adds another unique feature related to the seas that bordered the narrow neck of land:

And it came to pass that they [Lehi’s army] did not head them [people of Morianton] until they had come to the borders of the land Desolation; and there they did head them, by **the narrow pass which led by the sea into the land northward**, yea, by the sea, on the west and on the east. (Alma 50:34)

This description of a pass by the sea implies a narrow pass, with steep-sided mountains on one side and the sea on the other, which would have directed and facilitated travel through the “narrow neck of land” into the land northward. This event involving Lehi’s army took place on the east sea by the narrow neck of land, again implying that the narrow neck of land was bordered on the east by a sea coast and not an inland point or location (Alma 51:26). (See *Two Natural Passes leading to the Land Northward* in our article, *The Narrow Neck of Land: A Touchstone of Book of Mormon Geography*)

The “Land of Many Waters, Rivers, and Fountains”

A region described as a “land of many waters, rivers, and fountains” was the adjoining northern area the Nephites were driven to after the Lamanites had taken possession of the

land of Desolation in A.D. 375 (Morm. 4:19-22). The hill Cumorah, within the land of Cumorah, was located in this adjacent “land of many waters, rivers, and fountains” (Morm. 6:4; see also, Mosiah 8:8; Hel. 3:4). Here the Nephites “did pitch [their] tents around about the hill Cumorah,” and hoped to “gain advantage over the Lamanites.” The mention of “many waters, rivers, and fountains” is in contrast to the lands to the south which appear to have fewer water features than this contiguous northern land. In the lands to the south only a single river is mentioned—the river Sidon—and a few fountains. In the north these water features are described in the plural. (See *The Land of Nephi* and *The River Sidon*, in our article *A New Approach to Book of Mormon Geography*)

The land of Cumorah, where the Nephite civilization was destroyed, was close to an area the descendants of Jared called Ablom. Omer, a Jaredite king, was directed by the Lord and “traveled many days, and came over and passed by the hill of Shim, and came over by the place where the Nephites were destroyed [the hill Cumorah], and from thence eastward, and came to a place which was called Ablom, by the seashore” (Ether 9:3; see also, Morm. 1:2-4). The “seashore” at the termination of Omer’s “eastward” progress from the hill Cumorah would have been a coastal location along the “sea east,” implying the hill Cumorah, within the land of Cumorah, was near the same eastern sea coast and suggests “Ablom by the seashore” was a place along the same “sea east” that bordered the land of Desolation which was then occupied by the Jaredites. We note the Nephite people, when forced northward from the land of Desolation, “did march forth” under Mormon’s command “to the land of Cumorah” in the adjoining “land of many waters, rivers, and fountains,” (Morm. 6:1-4). In older English, the term “march” referred to traveling in an organized military manner.

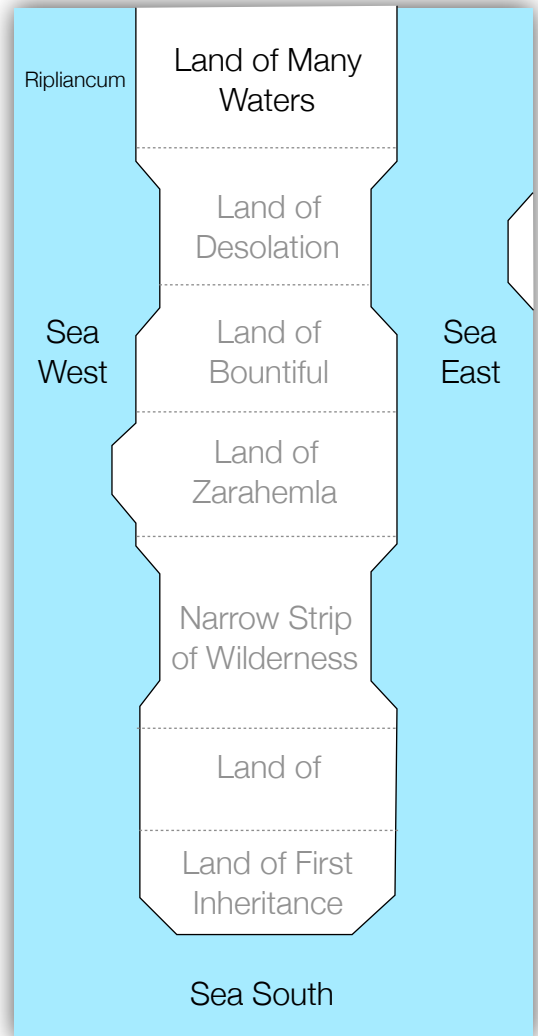
The context and setting of these references imply the “sea east” on the eastern borders of the land of Desolation, the narrow neck of land, the land of Bountiful, and all the other lands to the south, continued northward to form the eastern border of the contiguous “land of many waters, rivers, and fountains.” (See our article, *Jared, his Brother and their Friends: A Geographical Analysis of the Book of Ether*, especially the sections, *The Royal Land of Moron* and *Ablom by the Seashore*)

The Waters of Ripliancum

One of the areas the Jaredites occupied was the same land the Nephites called the “land of many waters, rivers, and fountains” (Ether 9:3-35). As we have noted, this land was the location of the hill Cumorah, the same hill the Jaredites called hill Ramah (Ether 15:11); and

within the Jaredite record, Moroni identifies a body of water near hill Ramah as “the waters of Ripliancum, which, by interpretation, is large, or to exceed all” (Ether 15:8). The sea towards the west was the expansive body of water crossed by the Jaredites and by Lehi’s family. This would suggest that this sizable western sea the Nephites called the “sea west” was the same large body of water, “to exceed all,” that the Jaredites named “the waters of Ripliancum.”

Combining the reality of a sea on the east of the “land of many waters, rivers, and fountains” and a large body of water on the west of the same area, we would conclude that both the “sea east” and the “sea west” continued northward of the land of Desolation forming the borders of the contiguous area Mormon designated as the “land of many waters, rivers, and fountains,” the most northern of the eight major Book of Mormon lands.



The “land of many waters, rivers, and fountains” (both a Jaredite and Nephite land) was north of the land of Desolation, with a sea on the west and a sea on the east.

The Four Seas: East and West and North and South

In his abridgment of the Nephite record, Mormon provides an intriguing commentary on the historic extent of the lands the Book of Mormon people inhabited.

And it came to pass that they did multiply and spread, and did go forth from the land southward to the land northward, and did spread insomuch that **they began to cover the face of the whole earth, from the sea south to the sea north, from the sea west to the sea east.** (Hel. 3:8)

These four seas, each named for one of the four cardinal directions, appear to define the outer limits of the lands they “spread” into and settled, which Mormon states encompassed the “face of the whole earth.” We suggest this mention of the “whole earth” referenced only the known extent of the lands father Lehi’s descendants actually inhabited at that time, not the entire globe as we know it today or even the larger continent they lived within. The Greeks used the word *oikoumene* to convey the same notion of “the inhabited world,” the much smaller land area they settled, identified with and understood, and not the entire continent of Europe or the larger world beyond.

We have demonstrated by the many references to a sea on the east and a sea on the west, bordering all eight of the major Book of Mormon lands, that the parallel positions of the “sea west” and “sea east” can be readily correlated to an elongated peninsula. This would suggest the Book of Mormon people were confined to a peninsula that forced the people to migrate northward, thus the “sea south” was the ocean waters south of the southern “round about” cape of this peninsula. We underscore and stress that in the Book of Mormon record there is no mention of any population, settlement or activity south of the “place of their fathers’ first inheritance,” the landing location of Lehi’s family. The nonexistence of a

“Many Waters, Rivers, and Fountains.”

Smaller bodies of water are called “fountains” in the Book of Mormon record. For example, the waters of Mormon where Alma baptized in the land of Nephi are described as a “fountain of pure water” (Mosiah 18:5–30). In older English, a “fountain” is a container or reservoir of water or other liquids, such as the small reservoir in a fountain pen—the place where ink is held. A baptismal font is a fountain containing water. The word font is the same as a fountain in this context. The word font in relationship to fountain is the same as the word mount is to mountain. Font can also be spelled fount. This definition of the word “fountain”—a source, container or smaller body of water—may help in understanding its connotation in the Book of Mormon account, not only in parsing the phrases, “head of Sidon” and “fountain of pure water,” describing the waters of Mormon, but possibly its meaning in the phrase, “fountain of the Red Sea,” mentioned by Nephi (1 Ne. 2:9), and also the phrases “fountain of living waters” and “fountain of filthy water” in the vision of the tree of life recorded by Lehi and Nephi (1 Ne. 8:20, 32; 11:25; 12:16; see also, Morm. 6:4; Ether 8:26; 12:28; Moro. 7:11). Today, “fountains” are designated by such terms as lagoons, pools, springs, fountainheads, gulfs or estuaries.

The Book of Mormon record does not equate a “fountain” of water with the phrase, “many waters,” which, as we have noted, refers to seas (1 Ne. 17:5). We emphasize and note that in none of the descriptions of the Book of Mormon lands is the word “lake” used to describe a body of water. Rivers are mentioned, but the river Sidon is the only named river in Mormon’s abridgment of the Nephite record (see *The River Sidon: A Key to Unlocking Book of Mormon Lands*; and Hel. 3:4; Morm. 6:4). Nephi mentions two rivers by name in the old world: Laman and Jordan (1 Ne. 2:8; 17:32).

southern settlement extension is a seldom-noticed characteristic of the spatial pattern of Book of Mormon lands.

Locating a “sea north”—mentioned only once in the Book of Mormon text—is more complicated because the Book of Mormon lands were connected on the north to a larger land mass or “continent” (see JS—H 1:34). For example, the Nephites, when they were located in the land of Zarahemla, preserved a northern “country they might flee [to], according to their desires”—a “country” that was in the “land northward,” beyond the former Jaredite lands (Alma 22:30-34). Mormon also stated that the people did “go forth from the land southward to the land northward,” indicating that the major migration direction was from *south to north* and not from *north to south* (Hel 3:8).

Because the Book of Mormon lands were not an island, but were connected to a larger land mass to the north, we suggest the “sea north” was a large inland salt water sea in the “land of many waters, rivers, and fountains” on the northern borders of their occupied lands. This inland sea was not unlike the ancient Lake Bonneville in the Great Basin of Utah and the surrounding area that existed in Book of Mormon times and later diminished in size to become the Great Salt Lake (or Sea). Moroni in recording the words of Ether noted the following:

For behold, they rejected all the words of Ether; for he truly told them of all things, from the beginning of man; and that after the **waters had receded from off the face of this land** it became a choice land above all other lands, a chosen land of the Lord; ... (Ether 13:2)

Recede means to “gradually diminish.” Moreover, we suggest this “sea north” was indeed a sea of receding salt water since the term “many waters” (a large body of sea water) combined with “rivers and fountains” (Morm. 6:4) would indicate contrasting and noticeably dissimilar types of fresh and salt bodies of water. It would seem redundant to mention “many waters” and “fountains” if they were all inland fresh bodies of waters of the same type and configuration. (See the section above, *The Sea, Irreantum and “Many Waters”* and *The Waters of Mormon* in our article, *A New Approach to Book of Mormon Geography*)

Correlation of the Four Seas to Baja California

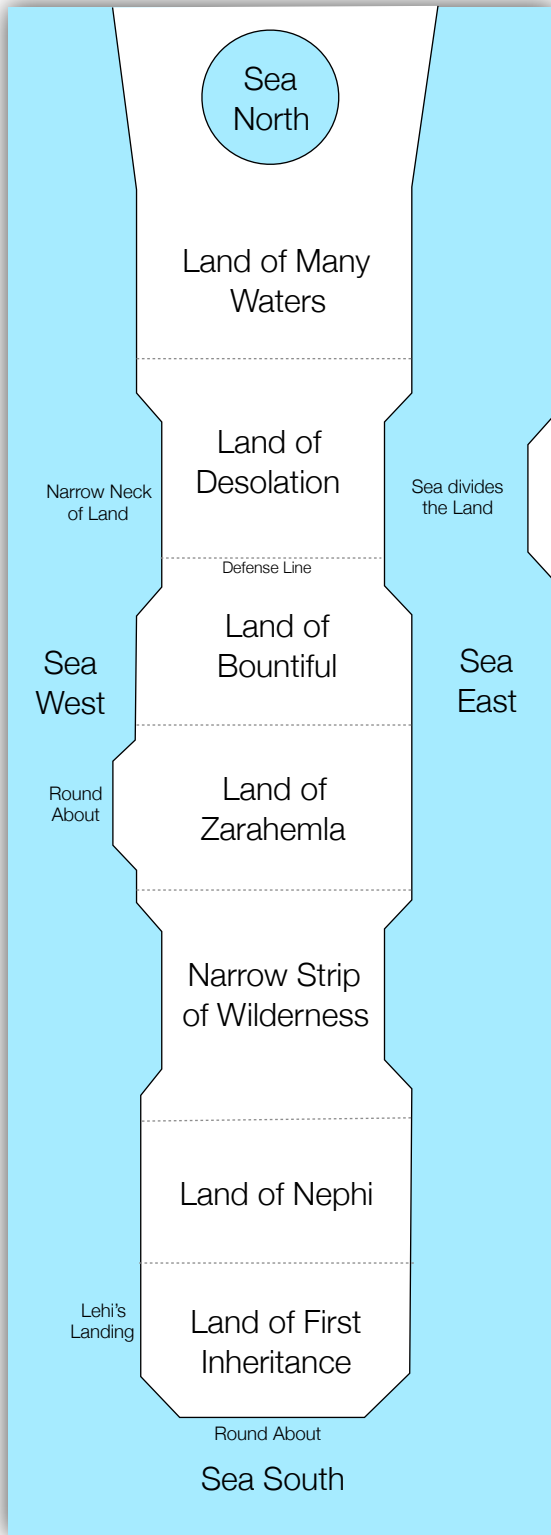
We have attempted to demonstrate, using *all* the applicable references in the Book of Mormon text, that there was a sea on the west and a sea on the east of each of the eight major Nephite and Lamanite lands, but we again note there is only a single reference to a sea on the south and a sea on the north (Hel. 3:8). There are also numerous and consistent references to a “land northward” (33 references) and a “land southward,” (15 references), but, remarkably, there are *no* references to a “land eastward” or a “land westward” in the Book of Mormon record. This may be surprising, but not unexpected, given the overwhelming presence and influence of a “sea west” and a “sea east” bordering an elongated, narrow peninsula. We also note that not only were all the villages, towns and cities of the Book of Mormon people located at or near sea level locations, but the seas that surrounded their lands are consistently named and placed by the record keepers to orient their readers—and not the higher mountainous areas (see *Elevation of Villages, Towns and Cities* in our topic article, *Environmental Evidences: Confirming “Fingerprints” for Locating Book of Mormon Lands*). A long and narrow land mass oriented south to north, such as the peninsula of Baja California, is the only land configuration that matches these numerous and geographically precise references. We should again point out that it was a *narrow* (small) neck of land that formed the boundary “between the land northward and the land southward” and a *narrow* strip of wilderness that was positioned between the land of Nephi and the land of Zarahemla (Alma 22:32).

As we have observed, and again stress, there is no indication of the migration or the settlement of Book of Mormon people into lands south of the land of Nephi, which included the place of their fathers’ first inheritance. However, there are numerous references to lands towards the north and the migration of the people into these northern lands. This consistent and unidirectional northward migration pattern, over their 1,000-year history, confirms their narrow land location was a peninsula connected to a larger land mass on the north, such as Baja California. We should also note, however, that we do not have a complete record of the 400-year Nephite occupation of the land of Nephi in the southern extent of their land. The 116 lost-pages of the Book of Mormon manuscript, spanning the same time period as the small plates of Nephi, would have contained a historical account of the land of Nephi. This missing information from the abridged Book of Lehi, in the large plates of Nephi, could possibly provide more details of the southern

extent and settlement of the land of Nephi (see headings to *Doctrine and Covenants*, sections 3 and 10).

All of the sea-based geographical features described in the Book of Mormon text can be readily identified in Baja California with the “sea west” being the Pacific Ocean, stretching along the entire west coast of North America, and the “sea east” being the Sea of Cortez (also called the Gulf of California), extending north along the east coast of Baja California to the mouth of the Colorado River. This narrow, elongated and ladder-like configuration of Baja California aligns in every respect with the lands and seas described by the Book of Mormon record keepers. Any proposed model of Book of Mormon geography would need to match the south to north land configurations described above without rotating and misaligning the cardinal directions of north, east, south and west to the point where the model no longer maintains the orientation of the eight major Book of Mormon lands to two major seas, one on the west and one on the east.

Jacob, the brother of Nephi, recorded: “for the Lord has made the sea our path, and we are upon an isle of the sea” (2 Ne. 10:20, see also, 2 Ne. 10:8, 21). The term “isle” is defined in the *New Oxford American Dictionary* as “an island or peninsula, especially a small one.” We note the Book of Mormon people were not located on a small island, but on a peninsula attached to a continental land area, because Moroni told the Prophet Joseph Smith that the Book of Mormon contained the record of the “former inhabitants of this continent, and the source from whence they sprang” (JS-H 1:34). The peninsula of Baja California, unlike an island, is an integral part of “this continent,” as required by Moroni’s statement. Mormon provides more detail about the shape of their lands by indicating “the land of Nephi and the land of Zarahemla were nearly surrounded by water,” except “there being a small neck of land between the land northward and the land southward” (Alma 22:32). Mormon’s description matches the definition of a peninsula, such as Baja California, as “a piece of land almost surrounded by water or projecting out into a body of water.” This peninsular shape also agrees with the Biblical definition of an “isle” (see *The Shape of the Land* in our article, *A New Approach to Book of Mormon Geography*; and *LDS Bible Dictionary* which states that the word isle “is frequently used to denote any lands washed by the sea, especially the islands and coasts of the Mediterranean,” for example, the peninsulas of Iberia (Spain and Portugal), Italy and Greece; see also references to “isle” under the entry of “Island” in *Easton’s Bible Dictionary*).



Schematic representation and relative locations of the eight major lands and the four seas described in the Book of Mormon record.



Baja California overlaid with the names of the eight major Book of Mormon lands and the four seas.

As noted, one of the seas in the Book of Mormon was known to the Jaredites as “the waters of Ripliancum, which, by interpretation, is large, or to exceed all” (Ether 15:8). When comparing the two major seas surrounding Baja California, it is obvious that the Pacific Ocean (sea west), an ocean area larger than the totality of all the other oceans of the world, is significantly larger than the Sea of Cortez (sea east). This correlates with the superlative expression, “to exceed all.” The Book of Mormon people understood that their ancestors traveled a great distance by sea to arrive on the western coast of their promised land and would have been aware of the relatively larger expanse of the “sea west.”

Moroni mentions that there is a place near the “narrow neck of land ... where the sea divides the land” (Ether 10:20). This would suggest that it was possible for the Nephites to visually discern another land across the relatively narrower or smaller sea east to the coast on the other side. Along the east coast of Baja California there is only one place where one can see across the Sea of Cortez to the mainland of Mexico. This visually narrow area correlates with the location of the “narrow neck of land” in the Book of Mormon record where it appears that it was possible for the Nephites to look across the sea and see land on the other side. There is no other location along the east coast of Baja California where one can visually discern mainland Mexico. (See *Distinctive Features of the Narrow Neck of Land* in our article, *The Narrow Neck of Land: A Touchstone of Book of Mormon Geography*)

Mormon’s account mentions two “round about” areas, one in the land of Nephi on the south and the other near the land of Zarahemla. These two areas are readily identifiable in Baja California. One is the prominent circular or “round about” cape at the southern end of the peninsula, and the other is the extended “round about” cape at the midpoint along the west coast near the town of Guerrero Negro, adjacent to the area we propose as the land of Zarahemla. Both cape areas match the locations and the surrounding land areas described by Mormon.

But where is there a “sea north” in the Baja California peninsula? A body of salt water, the Salton Sea, is located just north of the extensive Colorado River delta area. This sea was much larger 2,000 to 3,000 years ago within the time of the Book of Mormon record keepers. When this body of water was at its expanded size, historians refer to it as ancient Lake Cahuilla. This salt water lake was more than six times larger than the Salton Sea today, with a length of over 100 miles and width of some 35 miles. For comparison, this



We suggest the “sea north” was the ancient inland sea referred to by historians as Lake Cahuilla. It was twice the size of the Great Salt Lake today and at times was fed by overflow from the meandering Colorado River, even before the river reached the Sea of Cortez. Lake Cahuilla, a saline body of water (a sea), evaporated and diminished in size to become the Salton Sea today.

ancient body of water was about twice as large as the Great Salt Lake today. Lake Cahuilla became more saline over time as it evaporated and diminished in size (compare Ether 13:2; see also, *Lake Cahuilla*, *the Salton Sea*, *Lake Bonneville*, *Endorheic basins* and *Colorado River Delta* in *Wikipedia*).

As recently as a hundred years ago, there were some 100 lagoons and numerous distributaries (branches of a river that diverge near its mouth) that formed the expansive and lush Colorado River delta, supporting a massive population of plant, bird and marine

The Green Lagoons of the Colorado River Delta

The Colorado River delta once extended over two million acres, an area twice the size of the state of Rhode Island. In 1922, when the delta was at its full extent, the noted conservationist Aldo Leopold and his brother explored this intriguing area by canoe and left a description of their exhilarating experience. They subsisted on the quail and geese that abounded in the 100 or so green lagoons of the delta and the connecting river waterways. They reported on the teeming animal life and described skies shadowed by the millions of migrating waterfowl and shorebirds that were attracted to the delta's waters and riparian wetlands. The following are excerpts from Leopold's essay, "The Green Lagoons," describing the delta as he experienced it in 1922.



"Dawn on the Delta was whistled in by Gambel quail, which roosted in the mesquites overhanging camp. When the sun peeped over the Sierra Madre, it slanted across a hundred miles of lovely desolation, a vast flat bowl of wilderness rimmed by jagged peaks. On the map the Delta was bisected by the river, but in fact the river was nowhere and everywhere, for he [the river] could not decide which of a hundred green lagoons offered the most pleasant and least speedy path to the Gulf. So he traveled them all, and so did we. He divided and rejoined, he twisted and turned, he meandered in awesome jungles, he all but ran in circles, he dallied with lovely groves, he got lost and was glad of it, and so were we."

"The still waters were of a deep emerald hue, colored by algae, I suppose, but no less green for all that. ... At each bend we saw egrets [herons] standing in the pools ahead, each white statue matched by its white reflection. Fleets of cormorants drove their black prows in quest of skittering mullets; avocets, willets, and yellowlegs dozed one-legged on the bars; mallard, widgeons, and teal sprang skyward in alarm. As the birds took the air, they accumulated in a small cloud ahead, there to settle, or to break back to our rear. When a troop of egrets settled on a far green willow, they looked like a premature snowstorm."

"Often we came upon a bobcat, flattened to some half-immersed driftwood log, paw poised for mullet. Families of raccoons waded the shallows, munching water beetles. Coyotes watched us from inland knolls, waiting to resume their breakfast of mesquite beans, varied I suppose, by an occasional crippled shore bird, duck, or quail. At every shallow ford were tracks of burro deer. We always examined these deer trails, hoping to find signs of the despot of the Delta, the great jaguar, *el tigre*."

(Aldo Leopold, "The Green Lagoons," *A Sand County Almanac*, Oxford University Press, 1949, pp. 150-158)

life. Because of dams and diversions upstream, water from the Colorado River’s drainage basin seldom reaches the Sea of Cortez, and the river’s delta which once covered more than 3,000 square miles of freshwater, riparian, brackish and tidal wetlands is less than ten



Historic inland seas (lakes) in western North America.

percent of its original size. Increased floodwaters over the last two decades, along with overflow releases from reservoirs and agricultural return flows from Mexico and the United States, are allowing the delta to begin a slow but welcome recovery.

Remnants of several ephemeral inland seas and endorheic basins are evident today in the northern one-third of the Baja California peninsula and the vast land area to the north. We suggest Lake Cahuilla, the historic and once larger body of water to the north, was the “sea north” encountered by the Book of Mormon people in the northern “land of many waters [large bodies of salt water, including inland seas], rivers, and fountains [lagoons,

springs, estuaries or equivalent containers of water]” and by their descendants when they later were “swept off” their land and migrated into adjacent areas of the North American continent and beyond (2 Ne. 6:11; Jarom 1:3; see also *After Cumorah* in our article *A New Approach to the Book of Mormon Geography*; and *Survivors Swept Off the Land and Scattered* in our article *Prophesied Cursing and Blessing of Book of Mormon Lands*).

Combining the numerous descriptions of the homelands of the record keepers and the many references of a “sea west” and a “sea east” bordering along all the major Book of Mormon lands, we have endeavored to demonstrate the Nephite and Lamanite lands were located on a south to north trending peninsula surrounded by large bodies of salt water on the west, south and east and a large inland sea to the north in a “land of many waters, rivers, and fountains.” This alignment of seas and lands, and all the associated details, such as “round about” areas, a narrow neck of land and a narrow strip of wilderness,

precisely matches the peninsula of Baja California in every respect and supports the statement of Joseph Smith that the Book of Mormon “was the most correct of any book on earth.”

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“From the Sea West to the Sea East”

A Schematic Map of the Orientation of the Book of Mormon Lands to the Sea

“they did multiply and spread, and did go forth from the land southward to the land northward, and did spread insomuch that they began to cover the face of the whole earth, from the sea south to the sea north, from the sea west to the sea east” (Hel. 3:8)

“the sea, which we called Irreantum, which, being interpreted, is many waters” (1 Ne. 17:5)

“waters of Ripliancum, which, by interpretation, is large, or to exceed all” (Ether 15:8)

“the land of Cumorah, and we did pitch our tents round about the hill Cumorah; and it was in a land of many waters, rivers, and fountains” (Morm. 6:4)

[Nephites] “did fortify against the Lamanites, from the west sea, even unto the east; it being a day’s journey ... on the line which they had fortified ... to defend their north country” (Alma 51:26)

“Hagoth, ... built ... an exceedingly large ship, on the borders of the land Bountiful, by the land Desolation, and launched it forth into the west sea, by the narrow neck which led into the land northward” (Alma 63:5)

“Nephites had inhabited the land Bountiful, even from the east unto the west sea” (Alma 22:33)

“round about on the borders of the seashore, and the borders of the wilderness which was on the north by the land of Zarahemla” (Alma 22:27)

“Lamanites lived ... on the west of the land of Zarahemla, in the borders by the seashore” (Alma 22:28)

“Lamanites lived in the wilderness, and dwelt in tents; and they were spread through the wilderness on the west, in the land of Nephi” (Alma 22:28)

“I, Nephi, did take my family, and ... we did take our tents ... and did journey in the wilderness for the space of many days. ... and call the name of the place Nephi” (2 Ne. 5:6-8)

“put forth into the sea and were driven forth before the wind towards the promised land” (1 Ne. 18:8-23)

“Lamanites lived in the wilderness ... on the west in the land of Nephi, in the place of their fathers’ first inheritance, and thus bordering along by the seashore” (Alma 22:28)

“the Nephites in their wisdom ... had hemmed in the Lamanites on the south, ... thereby they should have no more possession on the north, ... the Lamanites could have no more possessions only in the land of Nephi, and the wilderness round about” (Alma 22:33-34)

“on the north ... the Nephites ... that they might have a country whither they might flee” (Alma 22:33-34)

“the people of Nephi ... began to multiply and spread, even until they did cover the whole face of the land, both on the northward and on the southward, from the sea west to the sea east” (Hel. 11:20)

“Omer departed out of the land ... and came over and passed by the hill of Shim, and came over by the place where the Nephites were destroyed, and from thence eastward, ... by the seashore” (Ether 9:3)

“they did not head them until they had come to the borders of the land Desolation; ... by the narrow pass which led by the sea into the land northward, yea, by the sea, on the west and on the east” (Alma 50:34)

“they built a great city by the narrow neck of land, by the place where the sea divides the land” (Ether 10:20)

“it was only the distance of a day and a half’s journey for a Nephite, on the line Bountiful and the land Desolation, from the east to the west sea” (Alma 22:32)

“on the north, even until they came to the land which they called Bountiful. And it bordered upon the land which they called Desolation” (Alma 22:29-30)

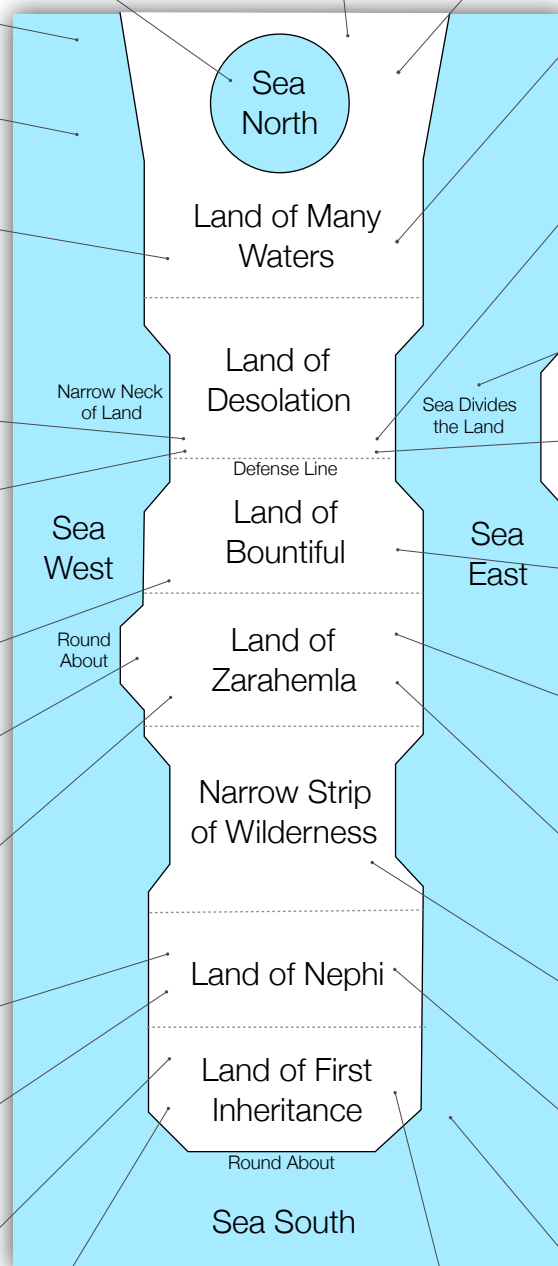
“taking possession of many cities, the city of Nephihah, and the city of Lehi, and the city of Morianton, and the city of Omner, and the city of Gid, and the city of Mulek, all of which were on the east borders by the seashore” (Alma 51:26)

“Lamanites on the east by the seashore, whither the Nephites had driven them” (Alma 22:29)

[the land of Nephi] “was divided from the land of Zarahemla by a narrow strip of wilderness, which ran from the sea east even to the sea west” (Alma 22:27)

“the [Lamanite] king sent a proclamation throughout all the land, ... in all the regions round about, which was bordering even to the sea, on the east and on the west” (Alma 22:27)

“the land of Nephi and the land of Zarahemla were nearly surrounded by water” (Alma 22:32)



“From the Sea West to the Sea East”

A Map of Baja California and the Orientation of the Book of Mormon Lands to the Sea

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“round about on the borders of the seashore, and the borders of the wilderness which was on the north by the land of Zarahemla” (Alma 22:27)

“Lamanites lived ... on the west of the land of Zarahemla, in the borders by the seashore” (Alma 22:28)

“Lamanites lived in the wilderness, and dwelt in tents; and they were spread through the wilderness on the west, in the land of Nephi” (Alma 22:28)

“I, Nephi, did take my family, and ... we did take our tents ... and did journey in the wilderness for the space of many days. ... and call the name of the place Nephi” (2 Ne. 5:6-8)

“put forth into the sea and were driven forth before the wind towards the promised land” (1 Ne. 18:8-23)

“Lamanites lived in the wilderness ... on the west in the land of Nephi, in the place of their fathers’ first inheritance, and thus bordering along by the seashore” (Alma 22:28)

“the Nephites in their wisdom ... had hemmed in the Lamanites on the south, ... thereby they should have no more possession on the north, ... the Lamanites could have no more possessions only in the land of Nephi, and the wilderness round about” (Alma 22:33-34)

“on the north ... the Nephites ... that they might have a country whither they might flee” (Alma 22:33-34)

“the people of Nephi ... began to multiply and spread, even until they did cover the whole face of the land, both on the northward and on the southward, from the sea west to the sea east” (Hel. 11:20)

“Omer departed out of the land ... and came over and passed by the hill of Shim, and came over by the place where the Nephites were destroyed, and from thence eastward, ... by the seashore” (Ether 9:3)

“they did not head them until they had come to the borders of the land Desolation; ... by the narrow pass which led by the sea into the land northward, yea, by the sea, on the west and on the east” (Alma 50:34)

“they built a great city by the narrow neck of land, by the place where the sea divides the land” (Ether 10:20)

“it was only the distance of a day and a half’s journey for a Nephite, on the line Bountiful and the land Desolation, from the east to the west sea” (Alma 22:32)

“on the north, even until they came to the land which they called Bountiful. And it bordered upon the land which they called Desolation” (Alma 22:29-30)

“taking possession of many cities, the city of Nephiah, and the city of Lehi, and the city of Morianton, and the city of Omner, and the city of Gid, and the city of Mulek, all of which were on the east borders by the seashore” (Alma 51:26)

“Lamanites on the east by the seashore, whither the Nephites had driven them” (Alma 22:29)

[the land of Nephi] “was divided from the land of Zarahemla by a narrow strip of wilderness, which ran from the sea east even to the sea west” (Alma 22:27)

“the [Lamanite] king sent a proclamation throughout all the land, ... in all the regions round about, which was bordering even to the sea, on the east and on the west” (Alma 22:27)

“the land of Nephi and the land of Zarahemla were nearly surrounded by water” (Alma 22:32)

