

TURNING THE TIME OVER TO . . .

Thomas W. Murphy

INVENTING GALILEO

THE TERM “Galileo Event” owes its origin to Book of Mormon scholar Brent Lee Metcalfe, who, at the 2000 Salt Lake Sunstone Symposium, proposed the following definition: “A Galileo Event occurs when the cognitive dissonance between empirical evidence and a theological tenet is so severe that a religion will abandon the tenet, acquiescing to the empirical data.”¹ Earlier that year, Metcalfe had invited me to prepare an essay summarizing existing genetic research of Native American origins and its implications for the Book of Mormon. Near the beginning of the following year, I submitted a draft of the essay for peer review. In August 2001, the essay, now reviewed and modified, appeared online at <<http://mormonscripturestudies.com>> as “Lamanite Genesis, Genealogy, and Genetics.” At the Salt Lake City Sunstone Symposium that same month, I joined Trent D. Stephens and D. Jeffrey Meldrum in a panel discussion, moderated by Metcalfe and entitled “DNA and Lamanite Identity: A Galileo Event?” Following the panel discussion, I agreed to the inclusion of my essay in a forthcoming anthology, edited by Dan Vogel and Brent Metcalfe, entitled *American Apocrypha: Essays on the Book of Mormon*. The anthology appeared in print in May 2002.

In this short essay, I hope to deconstruct the image of a “Mormon Galileo” by showing that it is rooted at least as much in the social dynamics of media reporting, Latter-day Saint boundary maintenance, and exaggerations by apologists and a Christian ministry as it is in any inherent conflict between science and religion.

The early uses of the term “Galileo Event” did not include reference to any particular individual who might play the role of Galileo. Instead, the emphasis was on the accumulation of scientific evidence to an extent

that would necessitate a change in Mormon beliefs about American Indians. For example, I used the term “Galileo Event” as a heading for the subsection of my essay devoted to discussions of DNA research in the *Journal of Book of Mormon Studies*, at the Foundation for Apologetic Information and Research (FAIR) conference, and at the Sunstone Symposium. I defined the event as a “shift in the foundations of Mormon beliefs about Indians.”² In order to avoid unnecessary conflict between science and religion, I advised against confusing a spiritual witness of the Book of Mormon with scientific evidence.³ Despite my effort to be clear in conveying what I was and was not saying, and after someone sent a copy of “Lamanite Genesis, Genealogy, and Genetics” to my stake president, I found myself summoned to a disciplinary council on charges of apostasy.⁴

The first time I heard anyone single out an individual as Mormonism’s Galileo was during a telephone interview with William Lobdell of the *Los Angeles Times* during the first week of December 2002. Lobdell was interviewing me about the upcoming disciplinary council that my stake president, Mathew Latimer, had scheduled for 8 December. The charge in the case was “apostasy” for my conclusion that a nineteenth-century origin for the Book of Mormon is the most parsimonious explanation of the scientific evidence, as expressed in my recently published essay. During the interview for the *Times*, Lobdell asked what I thought of being called the “Mormon Galileo.” My immediate response was, “That’s a bit presumptuous!” I was not comfortable with the label at that time, nor do I endorse it today. Nonetheless, Lobdell proceeded with the storyline he had apparently constructed prior to speaking with me, printing LDS researcher Maxine Hanks’s endorsement of and BYU zoologist

Michael Whiting’s objection to that label. He neglected to note my reticence to being so labeled. Whiting contributed to the hype on 29 January 2003 during a public lecture at BYU on DNA and the Book of Mormon. There, in a fabricated parody of so-called “critics,” he declared, “We are the modern Galileo. Hear us roar!”⁵

Whiting’s caricature owes more to his fertile imagination than to the facts in the case. For example, I saw an abstract of Whiting’s lecture a few days before the event and responded by sending an open letter, via email, outlining his misrepresentations of my research and asking him to correct the errors in his abstract and the presentation. In this letter, I discouraged Whiting from personalizing the issue by identifying nine prominent geneticists who had similarly challenged the Mormon belief that American Indians came from Israel. Furthermore, I drew his attention to my statements about the limitations of genetic research and my consideration in my original article of limited geographic settings for the Book of Mormon.⁶ Nonetheless, in that lecture and a subsequent article in the *Journal of Book of Mormon Studies*, Whiting continued to misrepresent my essay, suggesting that I have announced “that modern DNA research has conclusively proven the Book of Mormon false and that Joseph Smith is a fraud,” that I hold “the naïve notion DNA provides infallible evidence,” that I ignore the limitations of genetic research, and that I tout my conclusions as being “assumption free.”⁷

To the contrary, I believe that fallible humans interpret DNA evidence, and such interpretations are inevitably affected by cultural assumptions and preformed expectations. It would be an abuse of science to contend that one has conclusively proven anything. Thus, I have maintained that a nineteenth-century origin of the Book of Mormon is the most parsimonious explanation of existing scientific and historical data. The scripture, though, may be historical fiction and still contain inspired spiritual truths emanating from a prophet of God.⁸

Whiting’s misrepresentations of my conclusions have been repeated and exaggerated in Daniel C. Peterson’s recent articles in *FARMS Review*. Peterson asserts that in “Lamanite Genesis, Genealogy, and Genetics,” I announced “that science has now definitely proven the Book of Mormon historically false.”⁹ Later in the same article, he alleges that I have embraced the role of a Mormon Galileo¹⁰ and falsely claims that I have attempted to “show that the Book of Mormon cannot be reconciled with the findings of contemporary biology” and that I



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have sought to “block off any avenue of ‘escape’” from what I purportedly believe “to be an utterly devastating case.”¹¹

To the contrary, I believe that we can reconcile the biological evidence with the Book of Mormon by approaching the scripture as nineteenth century pseudepigrapha and through recognizing that prayer is not a reliable means of investigating historical and scientific questions. As I have previously noted, “Spiritual witnesses may reach beyond science, but they should not be confused with it.”¹² The Book of Mormon, like the book of Genesis, need not be historically accurate to have important religious value.¹³

When William Lobdell asked me what I thought of being dubbed the Mormon Galileo, perhaps I should have responded thus, giving one attack I’ve seen made against my credentials: “A comparison with Galileo would be inappropriate because, well, . . . you see, I teach at a community college, . . . and I’m the only full-time faculty member in my department.”¹⁴ Seriously, though, a number of legitimate reasons distinguish my experience from that of Galileo.

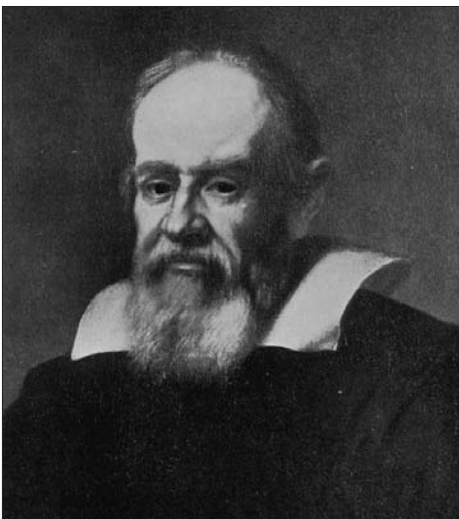
First, more than a century before I was born, the anthropological community, on the basis of archaeological, cultural, and linguistic evidence, had already rejected the idea that American Indians originated in Israel.

Second, many other Mormon scholars during the twentieth century have drawn upon anthropological research to raise questions about the validity of a hemispheric model of the Book of Mormon.¹⁵

Third, as scholars at FARMS are fond of pointing out, I am not a geneticist. Instead, I am a cultural anthropologist whose primary research interest is in Mormon representations of Native Americans.¹⁶

Fourth, more than a year before my article appeared, Simon Southerton, a geneticist and former LDS bishop, published conclusions similar to my own.¹⁷

Fifth, I never claimed to have conducted a scientific experiment using DNA to test hypotheses about Book of Mormon historicity. That I purported to have done so is another straw man Michael Whiting appears to have manufactured for rhetorical purposes. Instead, I summarized scientific studies performed by other researchers and discussed the implications of that research for Mormon views of Native Americans. In that summary, I correctly predicted, “If the embrace of DNA research has an impact on Mormon views, it will likely propel new approaches to scripture and history already underway in Mormon intellectual circles.”¹⁸



Galileo Galilei, 1564-1642

In both Galileo’s situation and my own, the apparent conflict between science and religion appears to be primarily, if not exclusively, a byproduct of social factors

LATTER-DAY SIMPLICIOS

HERE might actually be one appropriate comparison with Galileo’s experience. Glen M. Cooper, a LDS historian of science, alludes to the importance of “another group, strident and obnoxious, involved in the Galileo affair.” This group, he contends, “was responsible for inciting the trouble [against Galileo] and pursuing it to its conclusion.” The real lesson in my story, Cooper continues, can be found in a comparison of “the role of this group in those epoch-defining events to their analogue in the present situation.”¹⁹ Let’s review Cooper’s summary of this group that he calls the Simplicios, after one of Galileo’s interlocutors, “Mr. Simpleton,” in Galileo’s *Dialogue concerning the Two Chief World Systems*.

Cooper describes the Simplicios as “a group of intellectuals—the academic philosophers—whose influence was disproportionate to their size or actual understanding of the relevant issues.” These men advanced doctrines over “sense experience” and “followed a kind of *a priori*, prescriptive science by which they sought to prove what they already believed rather than to learn anything new about the way the world works.” Cooper finds “an example of the pernicious influence of this group” in Cosimo Boscaglia’s denunciation of Galileo in front of his employers. “This cabal,” Cooper explains, “hatched a plan to thwart him in every way possible, and its members sought a priest who would denounce him and his followers as heretics.” In the trials that followed, “these professors were only too willing to provide the church with incriminating evidence against Galileo.”²⁰

Sound familiar?

It certainly sounds familiar to Cooper, but in his interpretation, he equates the LDS Church, not with the Catholic Church as one might expect, but instead with Galileo. The role of the Simplicios, he contends, “is taken by the self-styled intellectuals, the critics of the church and the Book of Mormon.”²¹

Cooper came very close to seeing the obvious, but he apparently failed to look in the mirror. A mirror, of course, would reverse the image.

There may be a better analogue at BYU for Latter-day Simplicios. Scholars at FARMS explicitly acknowledge their *a priori*, prescriptive methodology with statements such as, “The work of FARMS rests on the conviction that the Book of Mormon and other ancient scriptures are authentic historical documents written by prophets of God.”²² In my scholarship, on the other hand, I have not set out to defend a preconceived religious belief. In fact, I have come to seriously question the assumptions with which I was raised. My willingness to question led someone, as yet unidentified but probably not associated with BYU, to send a copy of my article “Lamanite Genesis, Genealogy, and Genetics” to my stake president, Mathew Latimer.²³ I neither sought nor desired disciplinary action. In fact, I adamantly opposed it. When my efforts to avoid a disciplinary council failed, I chose to share the story with the press.²⁴

To my knowledge, William Lobdell of the *Los Angeles Times* was the first to suggest a similarity between my situation and that of Galileo. During the interview, I sensed that he had formed the outline of his story before talking with me, and my reluctance to endorse such an approach went unnoted in his

article. Michael Whiting exacerbated the situation by falling too easily for Lobdell's storyline. Rather than defuse the situation by emphasizing his agreement with my conclusion that current genetic evidence pointed to an Asian rather than Middle Eastern origin for Native Americans, Whiting parodied an imagined acclamation of a modern Galileo and distorted my published essay to construct a set of straw men that he then attacked for greater effect. Allen Wyatt of FAIR joined the fray with an error-ridden essay on my "Motivation, Behavior, and Dissension," later cited approvingly by the editor of the *Journal of Book of Mormon Studies*.²⁵ John Tvedtnes, senior resident scholar at the Institute for the Study and Preservation of Ancient Religious Texts (ISPART), the BYU institution that houses FARMS, brought the dispute to my employer during the midst of my tenure review, alleging in an email message to my dean that I was simply parroting the work of "an avowedly anti-Mormon writer," and that I lacked qualifications to lecture on either genetics or the Book of Mormon.²⁶ When these facts are taken into account, certain apologists appear to fit the model of Simplicios more closely than do the so-called critics.²⁷

Despite the ease with which Cooper's portrait can be reversed, scholars at FARMS and I agree with each other far more than we differ.²⁸ The same appears true for nearly all the Latter-day Saint scientists who have written or commented on the issue. Thus, I would echo the words of Daniel Peterson, "To the best of my knowledge, no serious Latter-day Saint scholar or scientist contends that, to date, research on Amerindian DNA provides significant affirmative support for the Book of Mormon."²⁹ We basically agree that there is no genetic evidence to support the Book of Mormon, and most of us do not expect to it to be forthcoming. This emerging scholarly consensus, if fully embraced by the Church, would, in fact, constitute acquiescence to science. Genetic research, conducted by other scientists and only summarized by me, appears to be a catalyst that has accelerated a process in the Mormon intellectual community that began a century ago, after archaeologists discredited the myth of an ancient white race of mound builders.³⁰

Apologists are not the only ones to misrepresent my research for their own religious advantage. Living Hope Ministries of Brigham City, Utah, has similarly misled the viewers of a video documentary, "DNA vs. the Book of Mormon" by carefully editing out statements by scientists (including me) that conflict with their worldview.³¹ While the

video includes several clips from scientists acknowledging an Asian origin of American Indians, the editors did not include any statements identifying the likely time range of those migrations. The first such migration likely occurred 13,000 to 20,000 years ago, well outside the range of dates acceptable to "young earth" creationists. Similarly, Pastor Joel Kramer and his crew edited out statements that discussed archaeological problems undermining literal views of the historicity of the biblical narrative. They also avoided any discussion of the nearly 99 percent similarity between human and chimpanzee DNA. Finally, this Christian ministry cut my statements suggesting alternative responses to genetic data Mormons might employ instead of leaving the Church. I suggested that other possible responses include challenging the scientific data and/or reconsidering our understandings of scripture, prayer, and prophecy. In this case, the conflict is not between science and religion; rather, it is between two religious worldviews, both of which may eventually need to reconsider older views in light of the discoveries of the scientific community.

While I repeated Metcalfe's description of this "Galileo Event" in my publications as a way to describe a pending abandonment of traditional views of American Indian origins, the designation of a specific person as a Mormon Galileo is a byproduct of a controversy-hungry press that capitalized on an apparent effort, or efforts, to discredit me in front of my Church. After that effort failed, at least one scholar at ISPART sought, unsuccessfully, to discredit me in front of my employer. Sadly, scholars at FARMS have undertaken considerable effort to challenge the image created by the press and Living Hope Ministries; yet in the process, they have perpetuated the portrait they are trying to discredit, while failing to distinguish between the actual conclusions drawn from my research and those they read into it. In both Galileo's situation and my own, the apparent conflict between science and religion appears to be primarily, if not exclusively, a byproduct of social factors. ☹️

NOTES

1. See Brent Lee Metcalfe, "Reinventing Lamanite Identity," *SUNSTONE* (March 2004): 25, note 39; Trent Dee Stephens, "Now What?" *SUNSTONE* (March 2004): 29, note 1; Daniel C. Peterson, "Of 'Galileo Events,' Hype, and Suppression: Or, Abusing Science and Its History," *FARMS Review* 15, no. 2 (2003): ix–x.

2. Thomas W. Murphy, "Lamanite Genesis, Genealogy, and Genetics," *American Apocrypha: Essays on the Book of Mormon*, ed. by Dan Vogel and Brent

Metcalfe (Salt Lake City: Signature Books, 2002), 63–66. It is worth noting that this description of a Galileo Event is a far cry from the "atheist-making event" alleged by Peterson, "Galileo Events," x. I, for one, am not an atheist. It appears to me that, at the very least, we have to acknowledge that gods of all religious traditions are powerful social forces that must be reckoned with, not denied.

3. Murphy, "Lamanite Genesis," 68.

4. Like many others, I have heard rumors that someone associated with FARMS sent the article to my stake president. I have not, however, seen any affirmative evidence to support those allegations. On 11 March 2004, I sent the following email inquiry to President Latimer: "Rumors have been circulating in the Mormon intellectual community that accuse one or more individuals at BYU of sending you a copy of 'Lamanite Genesis, Genealogy, and Genetics' and encouraging you to take disciplinary action against me. One of those individuals has asked for my help in dispelling such rumors. I do not know if you are at liberty to disclose who might have sent you the article, but is there anything you can say that would help dispel such rumors?" Ten days later, he replied, "I'm not inclined to discuss specifics on how I became aware of the material at issue. As you know, your papers are publicly available, and you have openly discussed these matters in several venues. While it may be intriguing to think that a member of the so-called 'intellectual community' turned you in, I can assure you my involvement in this matter arose out of much more mundane circumstances. In the end, our discussions were never about suppressing academic freedom or honest inquiry—despite what your supporters may believe. It was about encouraging repentance, correcting error, and, hopefully, rekindling faith in Christ. For me, it remains so." Mathew Latimer to Thomas Murphy, "Re: Dispelling Rumors," electronic mail, 21 March 2004.

It is important to note that my publications were publicly available and, although someone was involved in alerting my stake president to their existence, ultimately President Latimer must take responsibility for his decision to call a disciplinary council. In consultation with Kerrie Murphy (my spouse) and me on 2 October 2003, President Latimer acknowledged that responsibility and expressed his regret for his decision to call a disciplinary council, referring to that decision as an error in judgment and an example of his own fallibility.

5. Michael Whiting, "Does DNA Evidence Refute the Authenticity of the Book of Mormon?" streaming video of lecture at BYU on 29 January 2003, <http://farms.byu.edu> (accessed 11 April 2003). Ironically, Whiting's reason for objecting to the label was my alleged failure to get the science right. Yet, in his BYU lecture, he explicitly acknowledged, in agreement with me, "current genetic evidence suggests that Native Americans have a genetic history representative of Asia and not the Middle East."

6. For a copy of this letter, see item #22 in Mel Tungate, "Thomas Murphy Situation," <http://tungate.com> (accessed 14 March 2004).

7. Michael F. Whiting, "DNA and the Book of Mormon: A Phylogenetic Perspective," *Journal of Book of Mormon Studies* 12, no. 1 [2003]: 24–25, 35. For a similar response to Whiting's continued misrepresentations, see Thomas W. Murphy, "Simply Implausible: DNA and a Mesoamerican Setting for the Book of Mormon," *Dialogue: A Journal of Mormon Thought* 36, no. 4 (Winter 2003): 110, note 6.

8. I am fully aware that this position is fraught with its own set of difficulties. In interviews with William Lobdell of the *Los Angeles Times* and Joel Kramer of Living Hope Ministries, I have acknowledged, when pressed, that treating the Book of Mormon as fiction may require a recognition that, at a few specific times, Joseph Smith may have attempted to deceive people into thinking that the gold plates were genuine ancient artifacts. It is in this sense, that one could use the word "fraud" to describe Joseph Smith, but my personal preference is to see Smith as a pious pseudopigrapher. For a fuller discussion of the complexities of such a view, see Robert M. Price, "Joseph Smith: Inspired Author of the Book of Mormon," *American Apocrypha*, 321–66.

9. Peterson, "Galileo Events," xi. This characterization appeared after I had pointed out Whiting's error in print. See Murphy, "Simply Implausible," 110, note 6. Peterson was aware of this article, for he quoted from its footnotes elsewhere in his piece.

10. My acknowledgments that others have applied the label of a Mormon Galileo to me should not be seen as an endorsement of the attribution. Such acknowledgments have appeared in Thomas W. Murphy and Simon Southerton, "Genetic Research a 'Galileo Event' for Mormons," *Anthropology News* 44, no. 2 (February 2003):20; Murphy, "Imagining Lamanites," 301; and <http://faculty.edcc.edu/~tmurphy>.

11. Peterson, "Galileo Events," xxxvi.

12. Murphy, "Lamanite Genesis," 68. For another expression of the same argument, see Murphy, "Simply Implausible," 109–10, 130.

13. Although this choice to follow the lead of others in separating the "historicity" of a religious text from its "value" is deliberate, I recognize that it is fraught with its own set of difficulties. In the case of the Book of Mormon, these include but are not limited to the following: How do we deal with the claims of Joseph Smith and others to have handled actual plates? How can we reconcile such a position with a long history of Church leaders insisting upon the historicity of the Book of Mormon? What about Native Americans who have come to believe they are Lamanites?

14. Surprisingly, this is an actual argument advanced in a sidebar apparently authored by S. Kent Brown, editor of *Journal of Book of Mormon Studies* 12, no. 1 (2003): 37. The full text of this *ad hominem* "editorial" reads: "The major work that attacks the Book of Mormon on the grounds of supposed DNA evidence is that of Thomas W. Murphy, 'Lamanite Genesis, Genealogy, and Genetics,' a chapter in *American Apocrypha*, edited by Dan Vogel and Brent Lee Metcalfe (Salt Lake City: Signature Books, 2002). Murphy recently completed a Ph.D. in anthropology from the University of Washington, and he currently teaches at Edmonds Community College in Lynnwood, Washington, where he is the only full-time member of his department. His skills are in the cultural heritage of Native Americans, and he has little or no scientific background. For more on him and the media attention that his work has received, consult <http://www.fairlds.org/pubs/murphy.pdf>. — ED."

The editor's claim that I have little or no scientific background is simply false. He is apparently unaware that training in anthropology in most U.S. universities includes natural science courses in biological anthropology. Not only do I have such training, but I also teach a course in "Human Origins" that transfers as a natural science requirement to major universities

throughout the country. This course includes molecular biological laboratories in which students extract, amplify, and analyze their own mtDNA sequences.

15. For an overview of these studies, see Murphy, "Imagining Lamanites," 182–229.

16. See Thomas W. Murphy, "Laban's Ghost: On Writing and Transgression" *Dialogue: A Journal of Mormon Thought* 30, no. 2 (Summer 1997): 105–26; "Guatemalan Hot/Cold Medicine and Mormon Words of Wisdom," *Journal for the Scientific Study of Religion* 36, no. 2 (June 1997): 297–308; "From Racist Stereotype to Ethnic Identity: Instrumental Uses of Mormon Racial Doctrine," *Ethnohistory* 46, no. 3 (Summer 1999): 451–80; "Other Mormon Histories: Lamanite Subjectivity in Mexico," *Journal of Mormon History* 26, no. 2 (Fall 2000): 179–214.

17. Simon Southerton, "DNA Genealogies of American Indians and the Book of Mormon," 17 March 2000, www.exmormon.org (accessed 20 December 2000).

18. Murphy, "Lamanite Genesis," 48.

19. Glen M. Cooper, "On Aping Aristotle: Modern-Day Simplicios," *FARMS Review* 15, no. 2 (2003): lxiii.

20. *Ibid.*, lxx-lxvi.

21. *Ibid.*

22. This statement appears on the inside back cover of *Journal of Book of Mormon Studies*, volume 11, and a similarly worded statement appears under the heading of "By Study and Also by Faith," <http://farms.byu.edu> (accessed 19 November 2003).

23. See note 4 above.

24. Ultimately, I must bear responsibility for my decision to share the story with the press. Yet that responsibility should not be confused with an endorsement of the label of Galileo. Hopefully, this essay helps express my point of view more clearly than was possible in the press.

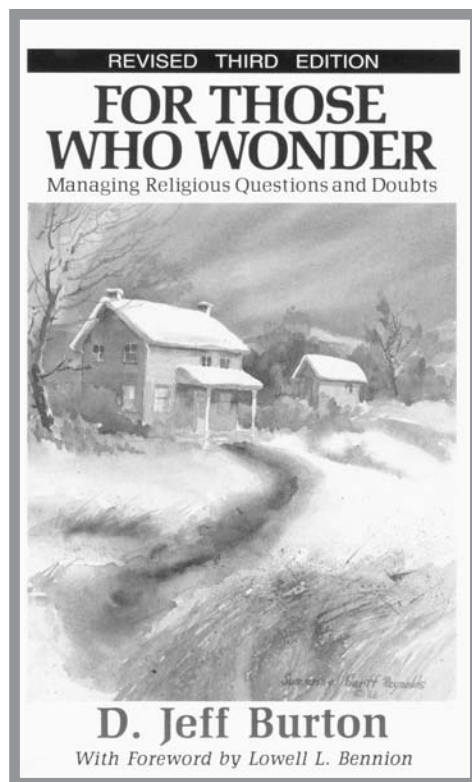
25. Allen Wyatt, "Motivation, Behavior, and Dissension," <http://www.fairlds.org/pubs/murphy.pdf> (accessed 1 August 2003). See my response at Mel Tungate, "DNA and the Book of Mormon," www.tungate.com (accessed 1 August 2003). The Wyatt essay is the one pointed at in the *Journal of Book of Mormon Studies* (see note 14).

26. Tvedtnes apparently felt prompted to write the dean of my division when he read an announcement on the Edmonds Community College webpage about my upcoming lecture, "Sin, Skin, and Seed: Mistakes of Men in the Book of Mormon." Email message from John Tvedtnes to Richard Asher, "Tom Murphy Lecture," 7 February 2003. See also Murphy, "Simply Implausible," 130–31, note 84.

27. Some scientists writing for FARMS and others at BYU writing for *Dialogue* have been much more responsible in their representations of my conclusions and their interpretations of genetic data. See D. Jeffrey Meldrum and Trent D. Stephens, "Who Are the Children of Lehi?" *Journal of Book of Mormon Studies* 12, no. 1 (2003): 38–51; and Dean H. Leavitt, Jonathon C. Marshall, and Keith A. Crandall, "How Defining Alternative Models Helps in the Interpretation of Genetic Data," *Dialogue: A Journal of Mormon Thought* 36, no. 4 (Winter 2003): 133–150.

28. For a summary of what I see as key points of agreement, see Murphy, "Simply Implausible," 111. Daniel Peterson cites this same list without refuting any of its particulars. However, he does complain that it is expressed in my own words rather than those of authors at FARMS or FAIR. See Daniel Peterson, "Prolegomena to the DNA Essays," *FARMS Review* 15,

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no. 2 (2003): 26–28.

29. Peterson, "Prolegomena to the DNA Essays," 32.

30. Brigham H. Roberts speculates that Joseph Smith could have based the Book of Mormon on the work of Ethan Smith, a Congregationalist minister from Poultney, Vermont, who had drawn upon widespread speculation that Indians might be descendants of the Lost Tribes of Israel and combined it with popular beliefs that an ancient white race had built the mounds found along the Great Lakes, Mississippi, and Ohio rivers. When John Wesley Powell assumed the directorship of the Smithsonian's new bureau of ethnology in 1881, he directed research efforts that convincingly demonstrated that ancestors of contemporary Native Americans, not an ancient white race, had built the spectacular mounds of ancient America. See Brigham H. Roberts, *Studies of the Book of Mormon*, 2nd ed., ed., Brigham D. Madsen (Salt Lake City: Signature Books, 1992); Robert Silverberg, *Mound Builders of Ancient America: The Archaeology of a Myth* (Greenwich, CT: New York Graphic Society, 1968); Thomas W. Murphy, "Imagining Lamanites: Native Americans and the Book of Mormon," PhD diss., University of Washington, 2003.

31. Living Hope Ministries, *DNA vs. the Book of Mormon*, VHS, Brigham City, Utah: 2003. The video is available online at <http://mormonchallenge.com>. For a more accurate representation of my perspectives on these issues, see Murphy, "Lamanite Genesis;" Murphy, "Imagining Lamanites."