

Rhodesian Man

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INTRODUCTION

Whether he be layman or professional, any student today who seeks to investigate the subject of fossil-man will be almost overwhelmed by the profusion of confusing and contradictory terms, statements and names that pervade and surround the subject. Even if he should wish merely to look up information regarding only the subject of this present study, Rhodesian Man, he will find that it is referred to by various writers under at least six different names! And Rhodesian Man is by no means the worst example of a human fossil that is known under a multiplicity of terms.¹ Indeed, the aspiring student, I think, could be forgiven for suspecting that the entire subject of fossil-man has been designed to be discouraging and difficult for any would-be investigator. Moreover, even after unravelling the somewhat complex mystery as to exactly which bone, or, more commonly, which fragment of bone is being alluded to, the unwary student will then face a prodigious number of 'authorities' who, whilst contradicting either themselves or each other, will negate or directly oppose any sensible conclusion that he may have reached in his own studies.

In short, anyone who strives to investigate the subject of fossil-man within the framework of a proposed yet unsubstantiated evolutionary hypothesis, will find himself "forever learning, yet never coming to a knowledge of the truth"; and it has therefore become a matter of some urgency to sort out the current shambles, and replace it with a model that is, at least, consistent with the facts of the case.

In order to achieve this, we shall begin our investigations with the fossil human skull that is commonly known as "Rhodesian Man". This particular skull will prove very useful to us in our investigation for several reasons; not the least of which is the fact that it is complete as far as the all-important facial bones are concerned, and the reasonable completeness of the brain-case. The actual shape of the skull is also of great importance, as it embraces many features that are usually found in only fragmentary condition, and around which most of the more outlandish and absurd evolutionary claims have been made.

The Rhodesian skull is valuable to us in many other respects also. It is, for example, one of the few fossil human skulls that we possess that tells us what disease most probably caused the owner's death. We shall examine this pathological evidence as we progress. We shall also consider the circumstances of Rhodesian Man's discovery. The arrival of the remains at the British Museum of Natural History, and their 'reconstruction' at the hands of certain evolutionists generate their own suspicions, and these likewise shall be duly examined. All this, plus the fact that the skull's shape reveals *Homo erectus* (so-called) and *Homo sapiens* to have been one and the same species, will help us to weigh the claims concerning modern man's proposed and much-vaunted evolutionary development from ape-like creatures. Indeed, such considerations doubtless account for the sparsity of treatment that Rhodesian Man currently receives at the hands of popular writers who would have us believe that evolution theory is based upon good evidence.

CURRENT TAXONOMY: ITS FUTILE "LOGIC"

Before we actually begin our investigation, however, it would be well if we understood the somewhat dubious logic that underlies the current, and unnecessarily complex, method of categorising human fossils. All varieties of human remains are categorised in the following way: GENUS - SPECIES - SUBSPECIES.

As an example, Neanderthal Man is currently categorised as *Homo sapiens neanderthalensis*. In other words, it is acknowledged that his skeletal remains show him to have belonged to the genus *Homo* (Man). His tools, cranial capacity and so on, show him to have been a member of the species *sapiens*, within the genus *Homo*; and his skull-shape determines that he belonged to the subspecies *neanderthalensis*. He was not always known, however, under this name. For long he was known simply as *Homo neanderthalensis*. In other words, evolutionists had sought to show that there had, in the distant past, existed species of the genus *Homo*

that were ancestral to, and genetically distinct from the modern species of *Homo sapiens*. It was crucial to establish this notion in the mind of the public, for if it was once admitted that there had only ever been one species of man, then how could it be taught that modern man had evolved by gradual steps from the apes? Therefore, these so-called ancestral species were quite literally invented in order to lend substance to a somewhat weak and otherwise unprovable supposition.

However, things begin to take on a rather more curious aspect when we consider another proposed ancestral species to modern man, namely *Homo erectus*. Indeed, the scientific credibility for the establishment of this 'species' is supposedly boosted by the categorisation of certain human remains as *H. erectus*, while others of the same type are finely distinguished from them by the categorisation of *H. erectus erectus*!

Much speculation still rages over who or what preceded the appearance of *H. erectus* in the proposed family-tree of man; but it is now generally taught (as if it were proven fact) that this creature sprang from the Australopithecines (southern apes). On whether or not this is likely, a certain popular encyclopaedia has the following to say:

There appears *to be no sound morphological argument against such an inference . . .*²

Sophisms such as this, of course, are merely another way of saying that there exists not the slightest shred of evidence to support it, without admitting as much; but, nothing daunted, the same article goes on to say, concerning certain features of *H. erectus* remains:

These features *all occur* within modern human groups and are certainly not inconsistent with bipedal walking; however, it is **unlikely** that this same pattern of features would occur in modern man.(!!!) (My emphasis)³

How on earth it can be said that while certain features "**all occur**" within modern human anatomy, and yet, in the same sentence, are said to be unlikely to occur within modern man, defies any attempt at rational explanation; and this is precisely the sort of "logic" that the student will encounter in the field of fossil-man. However, even if this example does not quite stretch the laws of logic to breaking-point, then the term *H. erectus erectus* must surely do so. Let us briefly consider the meaning of the term:

The name means simply Upright upright man. Now, if we examine the logic that is assumed to underlie such a classification, then we are led to conclude that Upright upright man was more upright than plain Upright man. In other words, plain

Upright man was not as upright as Upright upright man, and could not therefore have been upright. Rather, he must have been a stooping upright man, which is a contradiction of terms.

Therefore, if plain Upright man could not have been stooping upright man, but was in fact as upright as his name suggests, then how is he to be distinguished from Upright upright man? After all, the word "upright" is an absolute. Something is either upright, or it isn't! We can only conclude, therefore, that to name some varieties of fossil-man as *H. erectus*, and others as *H. erectus erectus* is as silly and meaningless as categorising some dogs as quadrupeds, and others as *four-footed* quadrupeds!

Now, incredible as it may seem, this is **not** a satire. In fact, we shall come to see how this very 'logic' was applied by evolutionists in the years that followed the discovery of Rhodesian Man; for these same remains were held up to the public notice as *Cyphanthropus*, that is, Stooping Man.⁴ Indeed, an attempt was even made to distinguish **this** stooping man from other species of stooping men (which have never existed, needless to say) by classifying the remains as *Cyphanthropus rhodesiensis* — Rhodesian Stooping Man!

Thus, in such mind-boggling ways, it was sought to establish that, prior to the appearance of modern man, not only an ancestral species, but an ancestral **genus** of man had existed! Exactly how man can exist outside of his genus, let alone his own species, was not explained. How could it be? Yet, so desperate were the followers of Darwin to find a credible ancestor to man, that they were ready to propose even this. All of which would be laughable were it not for the sad fact that nothing has changed. Indeed, such mental acrobatics and gyrations stand as a sad and continuing indictment against those who have hitherto pretended to a scientific rationale for their teachings.

THE GENETIC VARIABILITY OF MAN

If the theory of man's evolution from the apes is to receive anything approaching scientific credibility, then our entire understanding of what exactly constitutes a species would have to be thrown out and scrapped completely. For example, the modern method of multivariate analysis purports to trace slight, almost imperceptible variations in the measurements of bones belonging to several members of the same species, showing how this variation increases between individual members to such a degree that eventually they step outside of the proposed range of genetic variability of one species, and thus become a different, supposedly more "advanced" species altogether. In actual fact,

however, multivariate analysis shows us no such thing providing it is free of speculation. What it does show is something that we already knew about in the first place; that is, there exists within the human species in particular, a truly vast potential for genetic variation that is sometimes surprising in its extent, even between two members of the same family. In other words, multivariate analysis of fossilised human bones tells us that no two individuals had identical teeth, skull-shapes, lengths or thicknesses of arm or leg bones, and so on. And that is all that it tells us, nothing more nor less

The evolutionist, however, is compelled to leave such hard facts behind if he is to propose that any one species evolved from another. If, for example, he is to propose that certain human remains belong to a species of man that is distinct and genetically separate from our own, that is, *H. sapiens*, then he must show that those bones are so different from those of modern man, that the vast range of genetic variability of modern man is **quite incapable** of producing them.

The onus of providing such proof lies entirely with the individual who would seek to show that such special separation and development has occurred. Given this, we would do well to ask if such proof has **ever** been convincingly offered, and we find that it most definitely has not. In all the proposals that have been offered, not once has it been shown that the vast range of genetic variability within the species *H. sapiens* is incapable of producing the variations that are observed to occur within any fossil bones that belong to the genus *Homo*. In other words, ignoring all the speculation and the shouting, human bones are always seen to be merely human bones, nothing more nor less.

In considering the vast range of genetic variability that is seen to lie within the one species *H. sapiens*, let us consider but two still-living examples, namely the pygmy tribes of Africa, and their close geographical neighbours, the Masai warriors. Both types are openly and sensibly acknowledged to belong to the same species, *Homo sapiens*; and yet the stark and obvious variations that exist between the two types are greater than those that exist between modern man and any of his fossil counterparts! Yet he would be a fool indeed who sought to show that the pygmies and the Masai were two distinct and separate species by virtue of the great differences that exist between them. And if that would be folly, then by what standards of wisdom do evolutionists propose ancestral species to our own within the genus *Homo*, when the bones of such proposed species are seen to fall well within the range of mankind's genetic variability, and which, indeed, are not as diverse from modern man as the

pygmies are from the Masai?

HOMO SAPIENS: A TRUISM

The easiest thing in the world is to fall prey to speculation when examining fossil human skulls and other bones; and the natural propensity towards such speculation is greatly enhanced by the fact that some types of fossil skull, for example, erectus and Neanderthal, have certain features that are shared with each other, and yet are considered to be untypical of modern man. Therefore the temptation is to consider that these early types of men differed radically in some way from modern man.

However, the modern norm with which these ancient types are compared, is the shape of the skull that is common to the modern white Caucasian races. Therefore, the high cheek-bones and "flattened" forehead of, say, Rhodesian Man, are pointed to as great differences that distinguish Rhodesian Man from the modern norm. Yet, we would do well to ask whether such differences would be so obvious if, instead of using the Caucasian-type skull as our norm, we chose the skull-type of the Mongoloid races (which constitute the majority of the world's population, by the way), or that of the Australian Aborigine. For if we used these latter types as our norm and standard of comparison, then the differences that we find between them and certain examples of fossil-man would not be so obvious; and we would be far less inclined to propose the erroneous notions that have so far prevailed in the field of paleoanthropology. Therefore, if the findings of such comparisons between the Caucasian-type skulls and those of fossil-man are erroneous, then it stands to reason that the method of comparison is itself erroneous, and should clearly be discarded. Hence, we must attempt to define more closely what exactly constitutes the species known as *Homo sapiens* (see Figure 1).

The term *Homo sapiens* is from the Latin, and means literally "wise, or discerning man". In itself, of course, this definition is a truism, and is as meaningless as classifying other creatures as "aquatic fish" or "air-breathing mammals". In other words, the qualification of the word sapient when describing man is quite unnecessary, as it is the very sapience of man that distinguishes him from all other classes of creature, the apes included. Therefore, as the very term *Homo sapiens* is a truism, we are left with the unenviable task of defining a meaningless term.

However, for the purposes of our study, we will consider what it is that distinguishes mankind as a truly sapient creature; and we will be helped in this by considering the fact that even the 'earliest'

members of the human race were tool-makers. The ability to design and manufacture tools pre-supposes the mental ability to learn from past experience, and to extrapolate that experience into the future in order to anticipate future need. (Sapience, of course, embraces much more than just this ability, but space does not allow for a discussion of man's other mental abilities or spiritual awareness.) Therefore, wherever and whenever we find tools, we can be certain that *Homo sapiens* has at least passed that way, whether or not his bones are found with his tools. No matter how 'old' a given tool may appear to be, and no matter in what stratum of the earth's crust it is found, we know beyond all shadow of doubt that that tool owes its design and manufacture to the hand and wisdom of sapient man.

Thus, man is shown to have always been sapient, and the notion that there has existed any 'pre-sapient' species of man is immediately negated by the evidence that every type of fossil-man is known to have made tools. Therefore, we are compelled by hard evidence rather than speculation to acknowledge the fact that whatever differences are observed to occur between the skull-shapes of Rhodesian Man, Neanderthal Man, and the modern Caucasian races, then these differences are attributable only to racial differences within the one species of man, and are certainly not evidence for the existence of any proposed ancestral species. Moreover, the presence and activity of *Homo sapiens* is determined in the archaeological record, when the bones of man are absent, by the visible and tangible results of his sapience, and which are indeed its very hallmarks.

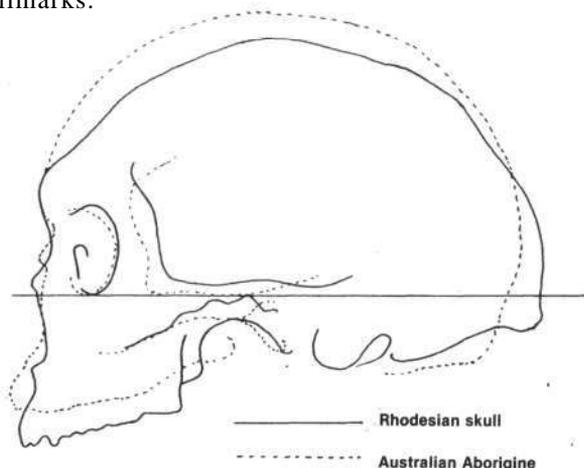


Figure 1. Diagram showing the profile of the Rhodesian skull superimposed on that of a modern Australian Aborigine (to scale). Curiously, this diagram is copied directly from that appearing as Figure 7 in the monograph that was issued on the Rhodesian remains by the British Museum in 1928, which we shall examine later, and yet the obvious inferences of this superimposition were apparently lost on the author(s) of this monograph.

Thus, as we come to consider the main subject of our investigation, we must bear firmly in mind the fact that here we are not dealing with any sub-human brute. Rather, he was every bit as human as we are ourselves, and if we were to meet him in the flesh, we would probably find little out of the ordinary about which to comment. Rhodesian Man, like his other fossil counterparts, and ourselves of course, was industrious, inventive, prone to diseases to which he finally succumbed, and has left not the least bit of evidence to suggest that he was in any way different from ourselves.

THE RHODESIAN REMAINS

The bones of Rhodesian Man were discovered in 1921. They had lain in a limestone cave at a place called Broken Hill in what was then British Rhodesia. Unfortunately, the men who discovered them had very little interest in the finer points of archaeology, and much valuable information was therefore lost to us. Inside the cave there were quartz hammerstones and other tools, and various animal bones, among them being those of a warthog, sabre-toothed cat, giant buffalo, baboon and giraffe. Some of these creatures are now extinct. However, due to the lamentably poor standard of excavation, we are now unable to determine whether these bones show the cave to have been a domestic dwelling, whether they are the remnants of a ritual burial, or whether indeed the cave was the focal-point of some industry or other.

The human remains were those of three or four individuals, one at least of whom was an adult male, one an adult female, and perhaps one child. The precise number of individuals is uncertain due to the fragmentary condition and incompleteness of the post-cranial remains, and it is thus impossible for us to be absolutely certain whether one or two, or perhaps more, individuals are represented in any given "set" of bones.

However, among the remains that we have are: one adult male skull; one fragment of maxilla; a portion of right temporal bone; fragments of at least three femora; a tibia; a sacrum and various other pelvic fragments. At least one of these pelvic fragments is that of an adult male (see Figure 2).

Maxilla:

The maxilla's gracile form would suggest that its owner was an adult female. Two molars are present, and they are in a remarkably good condition, there being no evidence of tooth-decay, excessive wear or bone disease. The owner could not therefore have been far into adulthood when death occurred.

Temporal Fragment:

The portion of right temporal bone is considered to be unrelated to the maxilla, and is itself something of a problem. It is unusually thin, which would suggest that its owner was a child. The contours, however, are more consistent with the skull of an adult. It is free from osteological disease.

Tibia:

The tibia is that of an adult male, and very likely belonged to the owner of the skull that we are about to examine. It reveals undoubted signs of peri-arthritis, although this disease was only in the preliminary stages when death occurred. There is no sign of rickets present.

Skull:

By far the most interesting specimen, however, is the skull. As we have already noted, it belonged to an adult male, and it is remarkably well preserved. This good state of preservation is due entirely to the fact that the skull was heavily encrusted with zinc ore, and heavily impregnated with lead. The presence of lead made it very difficult to x-ray the skull, although this was eventually achieved. The only damage suffered by the skull was burial damage, and this has led to the partial destruction of the right temporal and parietal bones, part of the occipital, and the right zygomatic arch. The upper right lateral incisor is missing, and this also appears to be a post-mortem injury which we shall examine a little later. The brain-capacity of the skull has been measured at 1280-1325 cc, which is well within the range of the modern average.

The contours of the skull are most interesting, revealing a pronounced supra-orbital torus, and an equally pronounced post-orbital constriction. We shall come to consider the very important and highly significant implications that lie behind these characteristics. The brain-case is bulbous in shape, a characteristic that is accentuated by the severe post-orbital constriction. The facial bones are complete (see Figure 2).

The muscular origins in the periosteum of the left temporal bone are still remarkably well-defined, and at first sight seem massive. This impression, however, is misleading, and is due to the low vault of the skull. Comparison with other, more modern temporal origins reveal the proportions to be within the range of mankind's genetic variability.

THE PATHOLOGICAL EVIDENCE

The lower jaw is, unfortunately, missing; but if we examine the upper jaw, then we find extensive

evidence of the disease *pyorrhoea alveolaris* (Rigg's disease). This was complicated by the onset of dental caries, which has virtually destroyed ten of the fifteen teeth that are present, and the oral sepsis that was generated has caused abscess damage to the osseous tissue that is seen just above the upper left molars. The *pyorrhoea alveolaris* could possibly have originated in the socket of the missing upper right lateral incisor, although this would appear unlikely. The shape of the tooth's root is still clearly visible, and we would expect that, during the time that the disease progressed and caused the extensive damage that we observe, then the regrowth of osseous tissue would be evident in the socket. There has, in fact, been little or no regrowth of tissue, and so it is more likely that the missing tooth is a post-mortem injury, or at least occurred very shortly before death.

The disease, therefore, was more likely to have been the result of the man having bitten too hard on something, thus allowing or causing infection to set in. Indeed, the teeth on the left-hand side of the jaw appear to have sustained more wear than those on the right, and this would indicate that the owner used the left side of his jaw for gripping or holding things that he was working on with both hands, which use alone would greatly increase the risk of biting too hard.

However, if left untreated, *pyorrhoea alveolaris* can set up a chain-reaction or infection that spreads throughout the mouth, down into the pharynx, into the eustachian tube and thus into the middle-ear and mastoid; and such a chain-reaction is minutely evidenced in the skull. Indeed, abscess damage that is identical to that above the upper left molars, is observed in the left mastoid bone. This was undoubtedly incurred after *otitis media* was caused by infection of the eustachian tube, the abscess damage to the mastoid being directly next to the *external auditory meatus*; all of which is perfectly consistent with an untreated infection that began in the alveolus.

The mastoid suppuration (Belzoid's mastoiditis) would also account for the curious injury that is seen in the squamous region of the left temporal bone, and which is visible just above the left zygomatic arch. It is perfectly consistent with abscess damage, and is thus merely a continuation of the extensive disease that we have already observed.

In all, the diseases that we have noted would have caused the man unbearable pain. Normal eating and drinking would have been virtually impossible, and extensive ear abscesses would have made even slight movements of the head extremely painful. Even walking or lying down would have caused an immense amount of pain, and the man

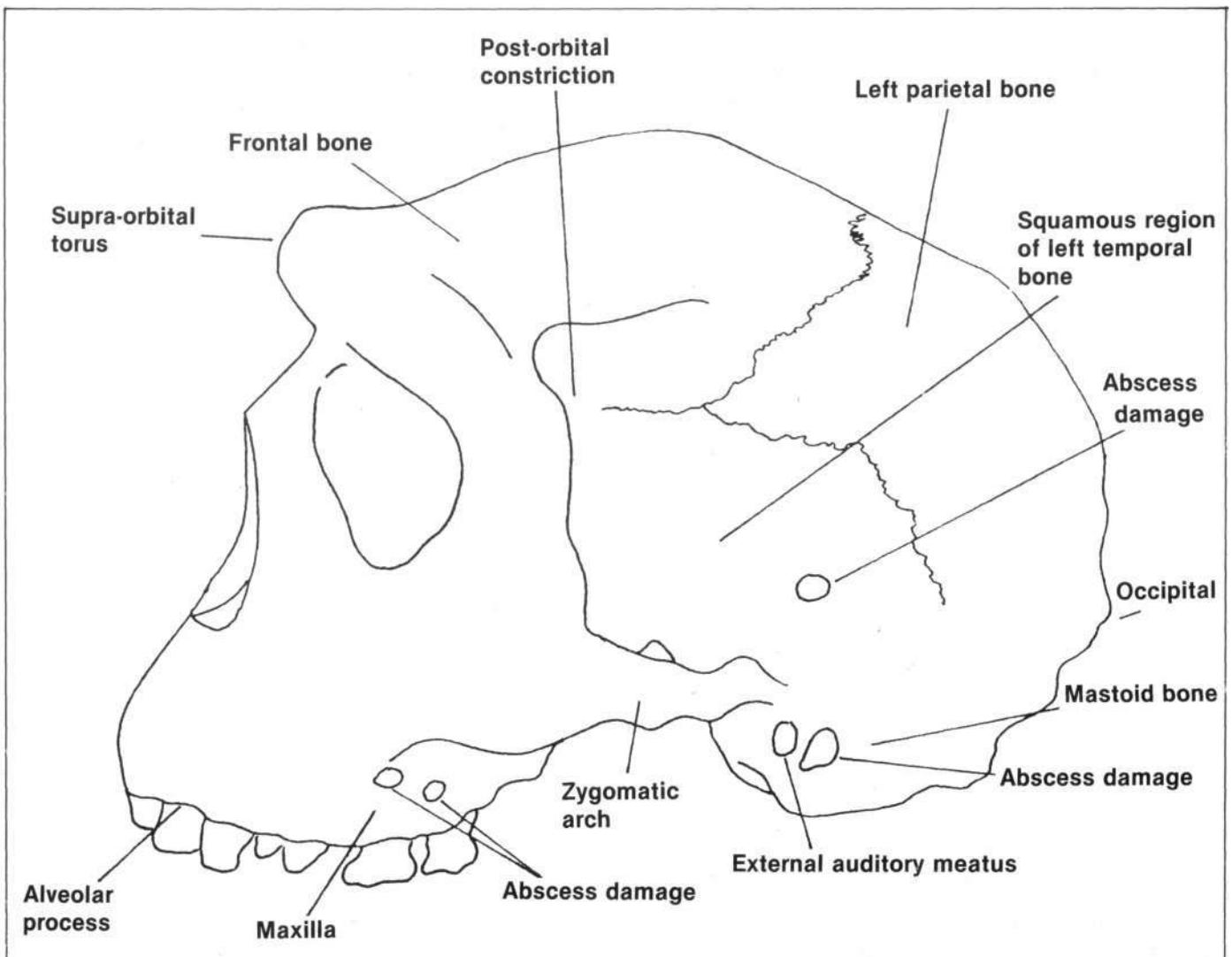
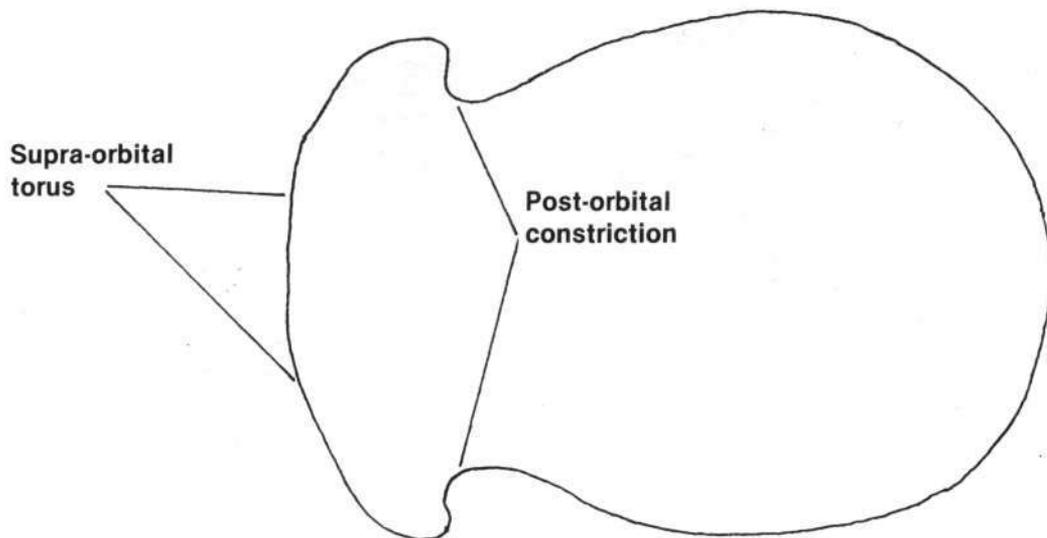


Figure 2. Diagram showing principal features of the Rhodesian skull, illustrating those parts that are specifically dealt with in this article, and the abscess damage that has occurred as a result of disease.



must have suffered horribly for a considerable period of time prior to his death. Indeed, these diseases would themselves have proved fatal, as the toxins from the burst abscesses would simply have tracked down the neck muscles, thus entering the thorax.

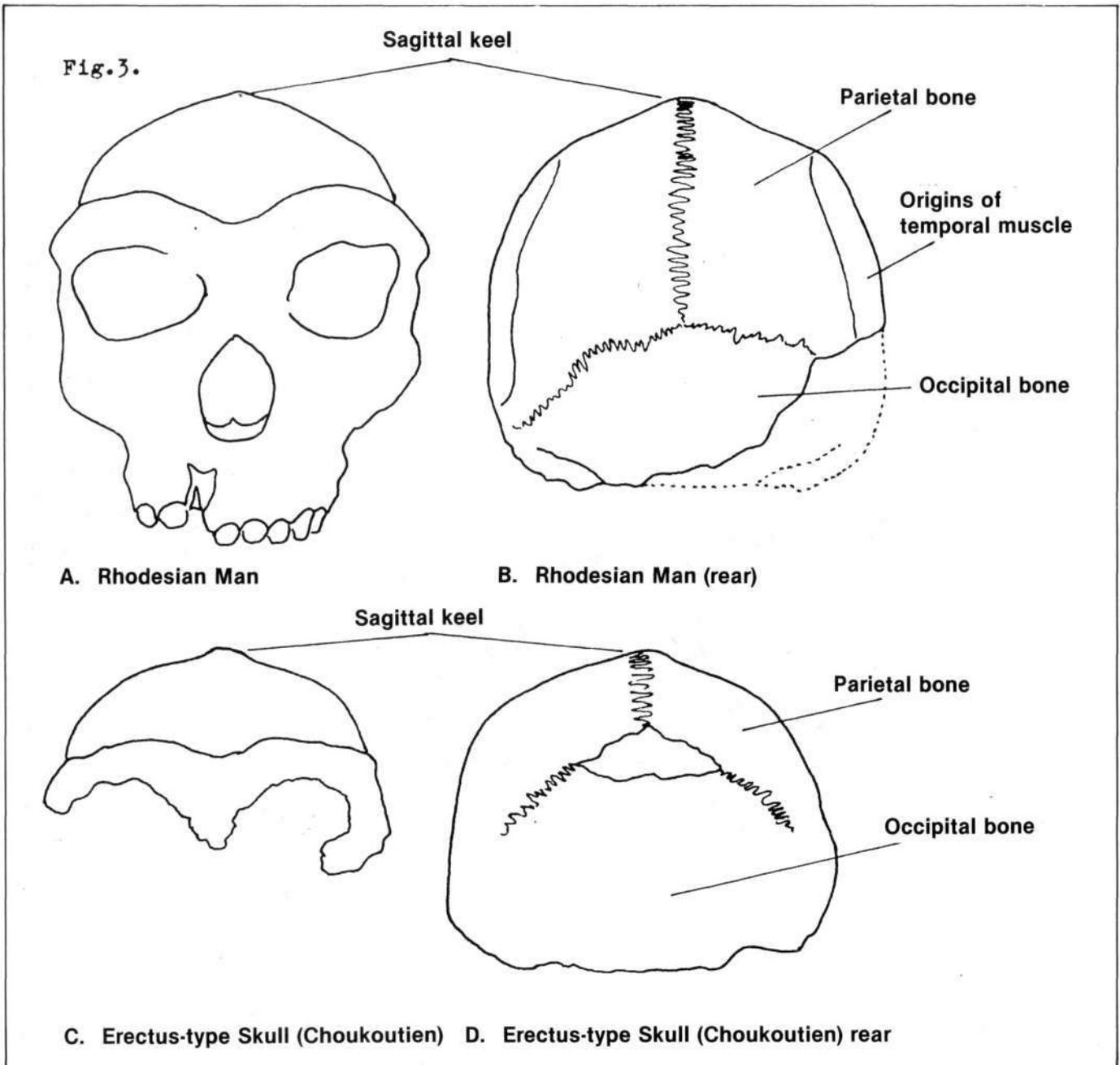
orbital torus, severe post-orbital constriction, and a strong occipital ridge. Although it is absent on most European examples of *H. erectus*, another characteristic feature that is peculiar to most erectus-type skulls and that of Rhodesian Man, is a pronounced sagittal keel (see Figure 3).

The sagittal keel is formed by the sutures that join together both the left and the right parietal

THE RHODESIAN AND ERECTUS-TYPE CHARACTERISTICS

The skull of Rhodesian Man has certain obvious characteristics, all of which are shared with skulls that are classified as *H. erectus*. Like the Rhodesian skull, erectus-type skulls all have a prominent supra-

Figure 3. Diagram illustrating some of the very close similarities between the Rhodesian skull and *erectus-type* skulls, in this case that of Peking Man. Both types are seen here to display a very prominent supra-orbital torus, a pronounced sagittal keel, and a similarly proportioned brain-case.



bones, and is exaggerated a great deal by the fact that the parietal bones, being not as rounded as those on a modern Caucasian-type skull, give the erectus-type and Rhodesian skulls a low vault. Thus, if we were trying to look for features that related these skulls to those of proposed ape-like ancestors, then it is easy to see how we could misconstrue this sagittal *keel* to be the vestigial remains of the supra-sagittal crest that is common to apes such as the orang-utan (see Figure 4).

However, we shall see that there is, in fact, no real connection between the two, and that they served entirely different purposes. Indeed, the supra-sagittal crest of the apes is simply a designed feature that allows the temporal muscles to find the maximum amount of anchorage to the skull, and the reason why these muscles come over the top of the brain-case and appear so large, is simply that the simian brain-case is itself so small. The sagittal *keel* of the erectus-type and Rhodesian skulls, however, served an entirely different purpose altogether, and reveals itself, in fact, to have been a remarkably well-designed feature that served a truly vital purpose.

To fully understand the vital importance of the sagittal *keel* in these human skulls, we must first consider its course and extent, and in the skull of Rhodesian Man especially, we find that it begins (as in most erectus-type skulls) just above the glabella and rises prominently along the remains of the frontal suture; thus continuing in a straight line along the sagittal suture, and becoming less and less

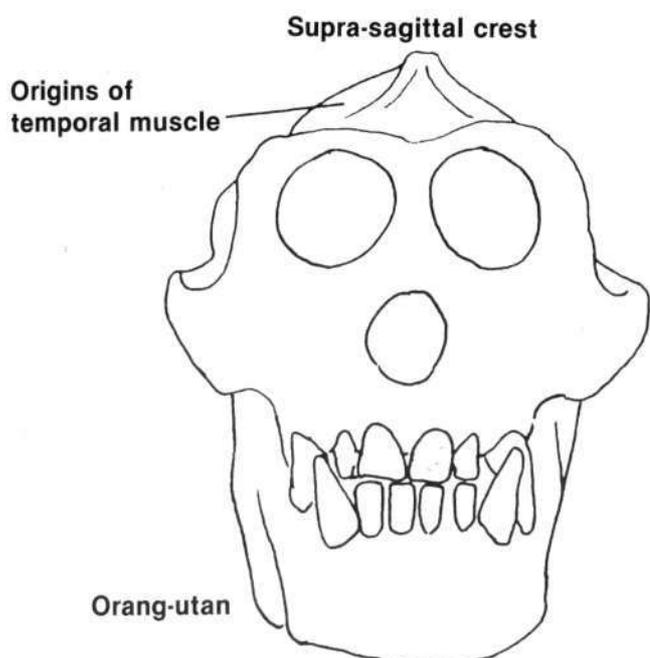


Figure 4. Diagram illustrating the supra-sagittal crest of an orang-utan and the origins of the temporal muscles that anchor to that crest.

pronounced as it approaches the transverse suture of the occipital.

Along the **inside** of the skull, and following exactly the line of the sagittal keel, we find a groove; and the purpose of this groove is to house and protect the superior longitudinal sinus, a vital part of the brain's blood-supply. The superior longitudinal sinus begins at the foramen *caecum* and ascends in the groove on the inner-surface of the frontal bone, following the line of the remains of the frontal suture. From here it follows the line of the suture that joins both parietal bones (the sagittal suture), and descends towards the ridge of the occipital, where it terminates by opening into the *torcular herophili* (see Figure 5).

The superior longitudinal sinus is narrow at the frontal region of the brain, and widens out in triangular form as it ascends, becoming considerably wider still on its descent to the occipital sinus. Its purpose is to receive the superior cerebral veins along with numerous veins from the diploe and dura mater. At the posterior extremity of the sagittal suture, it receives veins from the pericranium.

From the diagram in Figure 5, which shows the superior longitudinal sinus within a Caucasian-type skull, we can see the vital part that is played by this sinus in the circulation and distribution of blood around the human brain, and we can also see the equally important function that lay behind the sagittal keel of the erectus-type and Rhodesian skulls, that of accommodating and adequately protecting the superior longitudinal sinus.

Thus the sagittal *keel* that is shared by most erectus-type skulls and that of Rhodesian Man, has nothing whatever to do with the supra-sagittal crest of any proposed ape-like ancestors. On apes, as we have seen, the supra-sagittal crest is there purely for the purpose of attaching the maximum amount of temporal muscle to the skull; whereas in certain types of human skull, the sagittal *keel* existed to house and protect a vital blood-supply system.

Moreover, for a successful case to be made for the proposed vestigial nature of the erectus-type sagittal keel, the evolutionist must show that the temporal muscles, the origins of which are still clearly visible in the Rhodesian skull, do themselves display an intermediate and transitional stage of recession from the sagittal to their present position in the skull of modern man. In fact, no such proposed intermediate stage of recession is displayed in the Rhodesian skull, the origins of the temporal muscles showing themselves to be of the **same** proportions in the erectus-type and Rhodesian skulls, as in the skulls of **all** of today's various races; whereas this would by no means be the case if the sagittal *keel* was truly the vestigial remains of an ape-like supra-

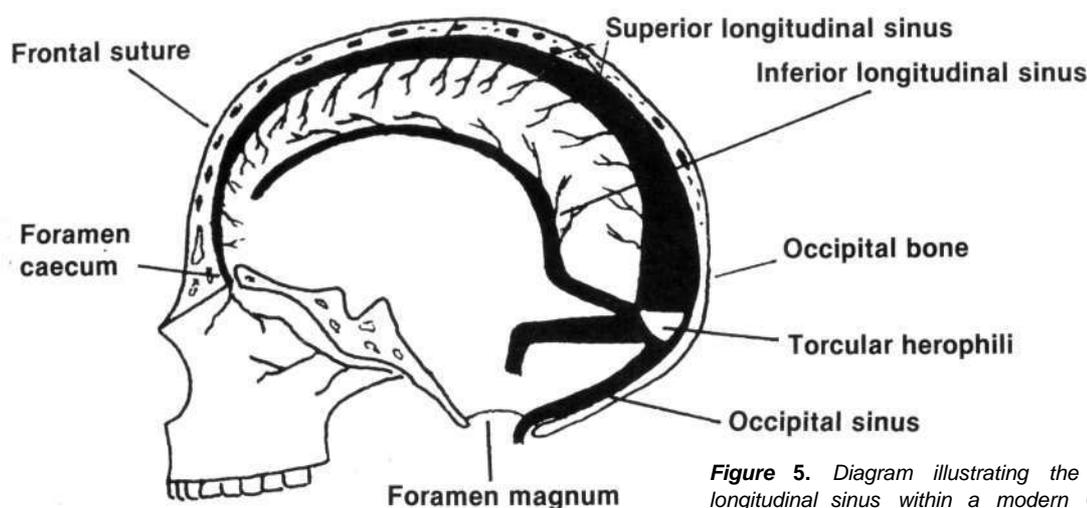


Figure 5. Diagram illustrating the course of the superior longitudinal sinus within a modern Caucasian-type skull.

sagittal crest (see Figure 3 again).

Another feature that is shared by the skulls of erectus and Rhodesian Man is the generally squat appearance and strong ridge of the occipital bone. (Indeed, these same features are displayed in other types of fossil human skulls also.) The occipital bone is by no means as simple as it first appears, but rather serves a most complex and important series of functions.

It provides, for example, the attachment points of several muscles; among them being the *complexus*, the *obliquus superior*, the *trapezius*, the *occipito-frontal*, the *spleno-capitis*, the *sterno-mastoid*, the *rectus capitis posticus* (major and minor), and various others. It moreover houses and protects the *torcular herophili*, where come together the superior longitudinal sinus, the lateral sinuses, the occipital sinus, and so on; added to which it also provides the foramen magnum of the skull, not just a simple "hole", but an immensely complex and superbly engineered feature that articulates the skull with the topmost vertebra of the spinal column. The occipital's design and correct form in relation to all the other bones of the skull, are therefore of vital importance, and are certainly not due to the haphazard and whimsical dictates of a chance "evolution".

The squat appearance of the occipital bone in this type of human skull is due entirely to the proportions of the long and low frontal bone and the flattened and equally low parietals; its shape being thus determined by, among other things, its function of housing and protecting the rearmost portion of the brain, providing adequate and strong points of attachment for the muscles, and the crucial articulation of the skull. Indeed, in modern races, and even between individual members of the same race, the occipital bone can vary considerably in size and proportion depending on the various proportions

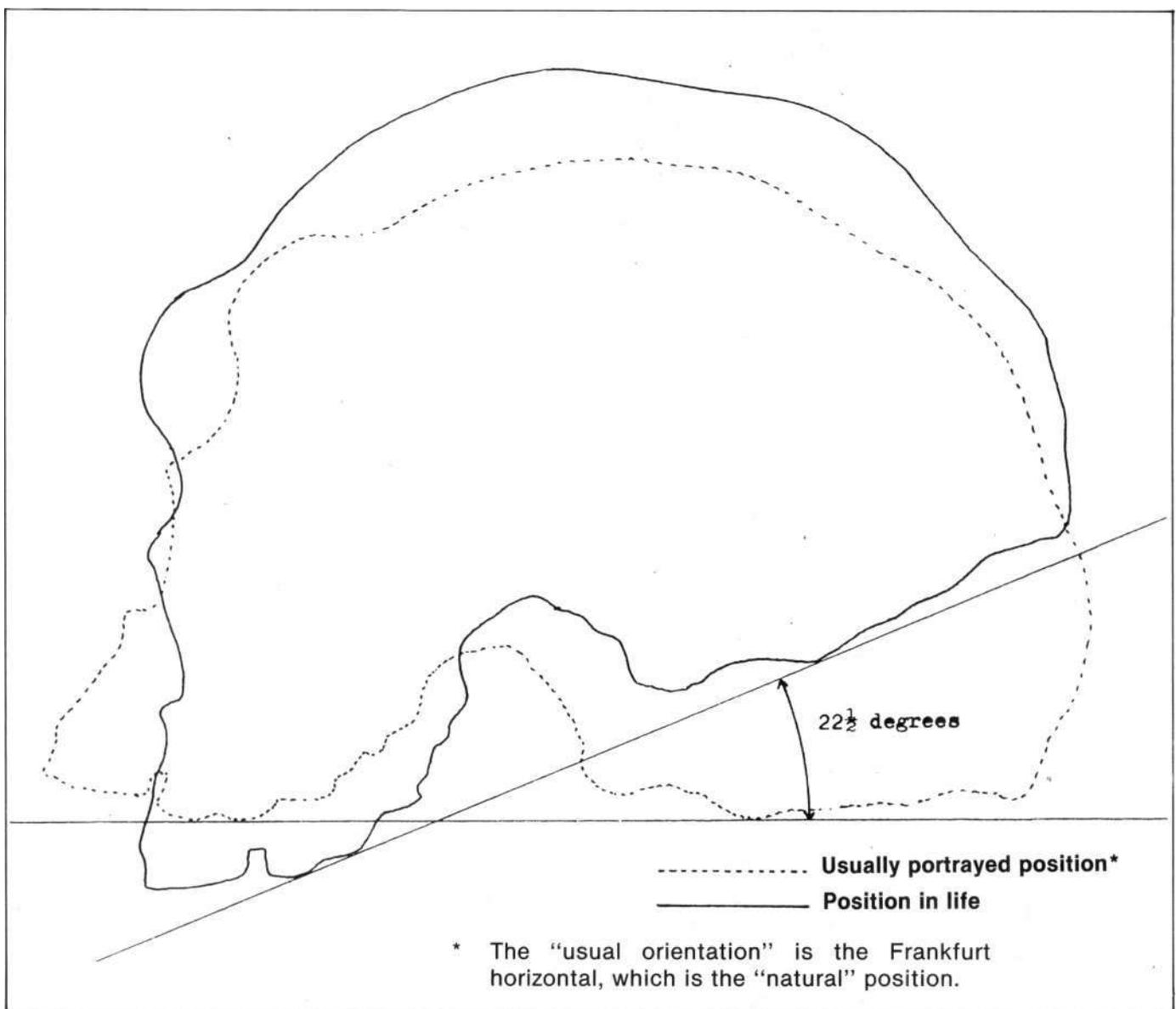
of the other bones in each individual skull. Thus, the shape, size and proportions of the occipital bone that are peculiar to the *erectus*-type and Rhodesian skulls, are therefore due to racial variations within the one species of man, and these features most certainly do not place these skulls outside of mankind's genetic variability.

Likewise, the other features that are peculiar to this type of skull display a definite and functional purpose, their shape or severity also being entirely dependent upon the form and function of the rest of the individual bones of each skull. Needless to say, they also by no means represent either transitional or vestigial stages of the proposed evolution of Man from ancestral species. For example, the post-orbital constriction that characterises these types seems severe; and yet this severity is exaggerated by the pronounced supra-orbital torus and the low sagittal vault. Moreover, such post-orbital constriction is still present, to a greater or lesser degree, in **every** type of modern and fossil human skull, and is entirely a matter of proportion that is dictated by its function and its form in relation to all the other bones of the skull.

In exactly the same way, the pronounced supra-orbital torus serves the function of providing adequate protection and housing for the eyes, and in this case would not be so prominent if the vault of the skull were higher to any degree. It also becomes far less severe in appearance when the skull is viewed in the position that it would have had in life (see Figure 6).

CONSIDERING THE EVIDENCE

We have examined the proposition that the erectus-type and the Rhodesian skulls display evidence of vestigial and transitional stages of evolution from ape-like creatures. Discussion of this



evidence, however, has shown that this is most improbable, the proposed evidence for such an hypothesis being recognised as misleading and based upon inadequate interpretation and logic. Rather, we have found it far more probable, and in strict accordance with the evidence, to conclude that all of the features displayed in these remains are perfectly human features in all their points and variations.

Moreover, we have also considered certain other aspects of the evidence, the most probable and safe conclusion of which holds far-reaching consequences in the current creation/evolution controversy. This conclusion is based on the fact that the skull of Rhodesian Man is identical in all its features to those that are normally ascribed to a proposed ancestral species to modern man, and which are normally found only in a fragmentary and incomplete condition, namely *H. erectus*. We have

Figure 6. Diagram illustrating the difference between the Rhodesian skull's position during life, and the position in which this type of skull is usually portrayed to the public. The difference between the two positions is some 22.5 degrees. Notice, however, how the supra-orbital torus becomes less pronounced, and how quickly any suggestion of an alleged "ape-like" muzzle disappears altogether when the skull is seen in its natural human position!

also seen that Rhodesian Man, is today formally recognised as essentially modern *Homo sapiens*.

Therefore, as Rhodesian Man is now seen and recognised to be merely a racial variety of *H. sapiens*, then it follows that those specimens to which he is identical, are **also** merely racial varieties of *H. sapiens*. In other words, all the specimens of fossil-man that are today classified as *erectus*, show that theirs is a spurious classification, and that they do not represent an ancestral species to modern man

at all, but are in fact identical to him.

Moreover, the ease with which most of these skulls have been ascribed to an ancestral species, is due entirely to the fact that most specimens of *H. erectus* lack all or most of the facial bones, and have thus presented opportunities for the spurious reconstruction of ape-like muzzles and lower jaws in their place. "Nellie", a famous reconstruction of a female *erectus*-type skull-cap from Choukoutien (Peking Man), is a prime example of the propensity of evolutionists to build onto a perfectly human skull-cap an ape-like muzzle and stooping posture (see Figure 7).

However, when the facial bones are present and complete, and are retained in their natural positions (as in Rhodesian Man), then such 'reconstructions' are impossible to get away with, and are therefore not usually attempted as far as the facial bones are concerned. This, of course, does not prevent the artist from "fleshing out" the face of such remains so that they take on a simian-type nose, thick protruding lips and hairy faces. But it does most certainly generate the hitherto justified suspicion that Rhodesian Man, far from being recognised as true *H. sapiens*, would instead have been classified as *H. erectus* had his facial bones been absent, and in place of which he would have taken on distinctly ape-like appearance complete with protruding muzzle and so on.

Our conclusions, however, do not stop there. In recognising the fact that the *erectus* people and Rhodesian Man, and hence *H. sapiens* are one and the same, and are all merely variants of the one species of man, this immediately does away with the **only** possible link that could in any way be proposed as connecting mankind with the apes. By the very nature of the finds, Neanderthal Man, Rhodesian Man and others are now fully recognised as no longer constituting ancestral species after all, and their classifications have been changed accordingly. Perhaps it is time to afford equal recognition to the remains of *H. erectus*, and once and for all tidy up a subject that has for too long floundered upon the rocks of false suppositions and spurious claims.

Reconstruction of skull of Solo man

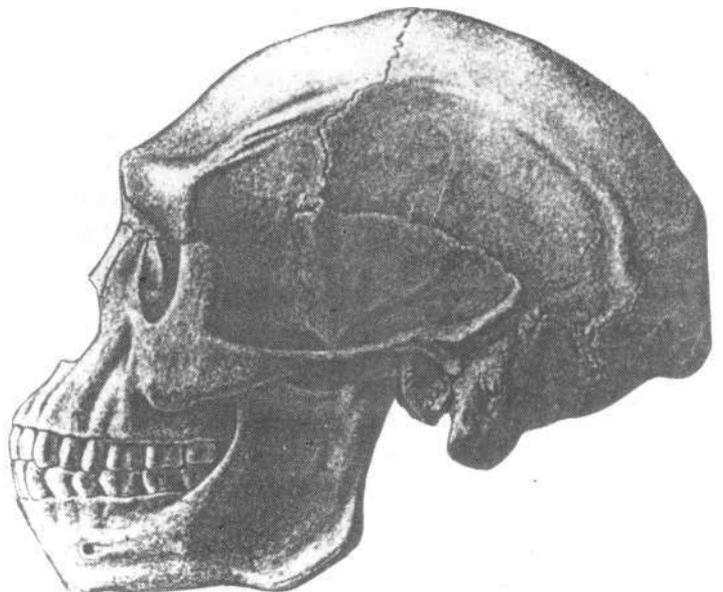
Figure 7. This picture of one of the Solo skulls (*H. erectus*), appears in the *Anthropological Papers* (Vol. 43, Plate 41) of the *American Museum of Natural History*. Yet the reconstruction on which this picture is based is dubious to say the least. All that was actually found were various fragments. The facial bones (as presented here), the upper and lower jaws (with their ape-like muzzle), and the base of the skull are greatly exaggerated in the ape-like characteristics that the authors wished to convey. However, with the Rhodesian skull the facial bones are complete, and a comparison of the above picture with the contours of Figure 6 of this article is instructive.

RECOGNITION AT LAST

The fossilised remains of Rhodesian Man, then, betray him to have been every bit as human as we are ourselves. And yet, as we have already seen he was not always recognised as such even by those who were aware of every aspect of the evidence, and who, indeed, had examined that evidence at first hand. They preferred to look upon him and present him to the public as a brutish and savage animal who bore not a little of the ape about him. But, even if we allow for these men an unlikely ignorance of the vast range of genetic variability that is seen to exist within the one (and only) species of man, then the various tools that Rhodesian Man left behind should have told them a great deal about his true nature.

The conception, design, manufacture and utility of tools demand an inventive preconceived technology that the apes simply do not possess. Man, alone of all the creatures, possesses the ability to diagnose a problem, think ahead of its consequences, and devise a way to solve that problem to his own advantage. Thus, the presence of tools alone should have compelled the early investigators of Rhodesian Man to recognise that here they were not dealing with the remains of an apish brute, but with true man who had left behind him indestructible and certain evidence of his own genius and sapient intellect.

Today, we are happy to note, the remains of Rhodesian Man are formally categorised as essentially modern *H. sapiens*. The evidence, after all, had finally compelled such recognition. Nevertheless, this reclassification was by no means a concession that the evolutionists had been willing to grant, and for long their philosophy required the invention of a somewhat less accurate status for the Rhodesian remains. Indeed, we shall come to see



that, whatever vicissitudes and misadventures befell Rhodesian Man during his lifetime, they were all to pale into insignificance compared to the events that surrounded the discovery of his mortal remains, and their arrival at the British Museum . . .

"... CURIOUS ERRORS ..."

In December, 1928, Professor Wilfrid Le Gros Clark of Oxford, issued a paper whose tone was, to say the least, extraordinary. Indeed, amongst all the scientific papers that have ever been written, this document must surely rank as one of the most scathing denunciations ever to leave the pen of one scientist in order to refute the findings of another. The student would do well to read the document for himself in order to fully appreciate the remarkable strength of feeling that lies behind it; for, whilst clearly restraining himself with much effort to remain within the bounds of academic decorum, Le Gros Clark was nevertheless compelled to use such terms as:

remarkably misinterpreted . . . not convincing . . . grotesque . . . quite *incorrect* . . . *hardly justifiable* . . . Mr. Pycraft imagines . . . curious errors . . . *impossible to believe* . . .⁵

All this, and more, appears in just two pages of text. So what was the cause of this volatile document being issued; and whose nefarious activities had provoked it?

The remains of Rhodesian Man had been presented to the British Museum of Natural History by the Broken Hill Development Co. Ltd.; and it was not long after the arrival of the remains at the museum that certain members of the museum's staff of those days began to entertain certain "possibilities" for the reconstruction of these bones. The affair is most curious, and we can but profit by considering the various aspects of the case.

The reader can judge for himself whether the consideration of these "certain possibilities" amounted to a conscious conspiracy to defraud, or whether they were simply the result of blinkered vision and an immensely strong bias towards the teachings of Darwin. But, however he may choose to judge the issue, the reader must bear in mind the fact that **all** of the men involved in the initial reconstruction of the Rhodesian remains, were highly trained experts in their several fields. He must furthermore bear in mind the fact that all of the men involved were also actively interested in promoting Darwin's teachings on the world stage. Moreover, by the 1920's most of the supposed ancestral species to man were rapidly losing credibility. Neanderthal Man's place in mankind's proposed evolution was

increasingly doubtful. The Piltdown remains were becoming less and less convincing, and the Nebraska Man fiasco had caused more than one red face in public. In short, Darwin's chief advocates were without any convincing link that connected mankind to the apes.

THE ROGUE'S GALLERY

However, the first to examine the Rhodesian remains was Sir Arthur Smith Woodward, who had previously achieved world-wide acclaim for his co-discovery of what has since come to be recognised as one of the most blatant frauds of modern times, namely Piltdown Man. Sir Arthur was the most distinguished member of the triumvirate that dictated the policies and interests of the Museum at that time; and little occurred either within its walls or outside them that escaped his attention. His chosen subject in the field of palaeontology was the study of fossil-fish (palaeoichthyology) and he authored some six hundred papers on this subject during his long career. He was also, however, the author of some thirty papers on the subject of fossil-man, and it is his dabbings in this subject that invite our scrutiny and evaluation.

Palaeoichthyology is not a subject that would normally be expected to embrace the study of **human** remains; and yet his interest in the field of fossil-man was not simply a passing fancy. Indeed, there were times when he would happily immerse himself in the subject to the exclusion of all else, and it was not long before he had thoroughly familiarised himself with every detail of the human skeleton.

However, by the time of Rhodesian Man's arrival at the British Museum (1921), much doubt had already been cast upon the once-fashionable idea that Neanderthal Man was indeed an evolutionary ancestor to modern man; and, as this did away with the major part of Darwin's case for the ascent of man from the apes, Sir Arthur was understandably anxious to reinstate Neanderthal Man to his former glory. Indeed, in his first paper on the Rhodesian remains he wrote, concerning the Rhodesian facial bones:

". . . the refinement of the face was probably the last step in the evolution of the human frame. The newly discovered Rhodesian man may therefore revive the idea that Neanderthal man is truly an ancestor of Homo sapiens;/or Homo rhodesiensis retains an almost Neanderthal face in association with a more modern brain-case and an up-to-date skeleton. He may prove to be the **next grade after Neanderthal** in the ascending series.'⁶(Emphasis mine.)

In other words, Sir Arthur was saying that Rhodesian Man was more modern than Neanderthal Man in the evolutionary scale of things; yet earlier in the **same** paper, when he was trying to make the most of Rhodesian Man's alleged ape-like features, he wrote:

"Its large and heavy *face* is even more simian (*ape-like*) than that of *Neanderthal man*. . ."6

. . . thus completely negating his own proposal! However, in his second paper, he reverts to Rhodesian Man's more modern characteristics. Indeed, when he describes the skull's palate he says that not only is it "absolutely human", but it is so modern that it "may indeed be described as **ultra-human**". (!?!)⁷ In other words, it is even more modern than modern man's!

Thus, Sir Arthur opened the original series of investigations into the Rhodesian remains with reasonings that were not only muddled but mind-boggling. Yet Sir Arthur, we must allow, was not normally given to muddled thinking. Surely, his rise to eminence had been due to his recognised abilities in all the scientific disciplines that his studies embraced. So why he should have rambled in this fashion, and offered such sophistic nonsense on what promised to be a most fortuitous find for the evolutionists, will remain forever unknown to us. He clearly did not know what he was doing . . . or did he?

This was not, however, the end of Sir Arthur's involvement in the Rhodesian Man affair, for he was to personally put in charge of the reconstruction of the Rhodesian remains a man who was, to say the least, a strange choice for this type of work, namely W.P. Pycraft. (Bather states in the introduction to Pycraft's monograph on the Rhodesian remains, that Sir Arthur "suggested" that Pycraft be put in charge of the proceedings. But a "suggestion" from Sir Arthur was tantamount to a direct order, and one ignored Sir Arthur's suggestions at one's professional peril.) And from here, Sir Arthur's involvement is unfortunately not above suspicion.

Pycraft, at this time, was Assistant-Keeper of the Museum's Department of Zoology, and the subject in which he specialised was that of ornithology. Now why, I wonder, was an ornithologist of all people placed in charge of **human** remains? Are we seriously to believe that, during the Rhodesian Man affair, there were no human or mammalian anatomists at the Museum's disposal? This is hardly possible, for there were undoubtedly many distinguished experts in the field of human anatomy whose services could have been called upon at any time, and who would have been only too pleased to have offered them. Indeed, one or two were in the

Museum's direct employ, and yet the job was entrusted to a man whose expertise lay in the study of birds! So why were human anatomists brushed to one side, and Pycraft chosen for the task? And what of Pycraft himself? What part did he play in all this?

The decision to launch an entirely new "ape-man" onto the public had clearly been taken at a high level within the echelons of the Museum; and the audacity of the scheme was not lost on its perpetrators. The choice of having it launched under the name of one of the Museum's ornithologists, therefore, had obvious advantages, among them being that the integrity of the Museum would be left intact to survive the storm that would inevitably follow. After all, in the same way that a human anatomist could be excused for "misinterpreting" the reconstruction of a hitherto unknown species of bird, so likewise an ornithologist could be excused for misconstruing the fragmentary and incomplete remains of a human being.

Among the contributors to Pycraft's monograph on the Rhodesian remains were Grafton Elliot Smith, a **human anatomist** who has since been heavily implicated in the Piltdown fraud, and A.T. Hopwood, a **mammalian anatomist** who was later to become involved in the controversy over the "Reck" skeleton discovered in the Olduvai Gorge. Elliot Smith, Hopwood, and other unnamed but "well-known experts", were recognised authorities in the field of human anatomy who nevertheless contributed towards the perpetration of the fraud when they would have known all along the fraudulent nature of the enterprise. Indeed, Hopwood was so highly esteemed by the rest of the team (and the Museum's management) that he was given the task of checking all their manuscripts and proofs prior to the monograph's publication. Therefore, any "mistakes" or "misinterpretations" would have been immediately obvious to him; and he had ample opportunity to correct them had he wished to do so.

Likewise, Grafton Elliot Smith would have easily spotted Pycraft's "mistake" in the reconstruction, yet he chose to remain silent, and instead lent the weight of his considerable authority to the scheme. But, was Pycraft himself, as an ornithologist, really so ignorant of human anatomy that he would unknowingly and innocently make a mistake over these remains? This is hardly likely, for one thing becomes immediately obvious when one reads his monograph, and that is the fact that Pycraft's knowledge of human anatomy was of a very high order indeed! It is simply impossible to believe that he would have made an error of this magnitude, when he possessed knowledge of this order. But what was the nature of this "curious error"? And how was it brought about?

Unfortunately for the conspirators, Sir Arthur Smith Woodward had been too quick off the mark when he wrote his two introductory papers on the Rhodesian remains, for, in spite of the fact that his reasoning was hopelessly muddled over the implications that lay behind the shape of the skull, he had nevertheless stressed in both papers the facts that not only was the skull's *foramen magnum* in a perfectly human position, thus indicating a fully erect posture, but also that the post-cranial remains were themselves perfectly modern in their form and architecture, and equally consistent with an erect posture.

This, of course, forestalled the most obvious line of pursuit in declaring the skull (and thus its owner) to be midway between the apes and man, and this left only one recourse to be had. The pelvic remains, as we have seen, were in a fragmentary and incomplete condition, and the one remaining acetabulum (hip-joint) was also broken. It was therefore decided by a person unknown (but clearly agreed upon by the rest of the team), to give the *acetabulum* a completely false orientation, which gave the subsequent reconstruction the hideous and ridiculous posture of having the knees bowed out and the feet (which were entirely absent, by the way) turned inwards. And it was this misorientation of the pelvic acetabulum that provoked such scathing denunciation from Le Gros Clark. Indeed, given the sphere of expertise (mammalian anatomy) of Hopwood, whose job it was to check all the proofs of the monograph, Le Gros Clark's comment is somewhat pregnant with meaning:

*"The result (of the hip-joint's misorientation) is not only grotesque, but, to the eye of the mammalian anatomist, impossible."*⁵

NAMING NAMES

It is therefore time to name those responsible for the perpetration of this fraud, but there is one person who should, in all fairness, be exonerated, and that is Sir Arthur Smith Woodward.⁸ Sir Arthur, as we have seen, had already been quick to stress the perfectly human posture of Rhodesian Man, and he did this in two papers, both of which were published within a year of Rhodesian Man's arrival at the Museum. We have also seen that his authority at the Museum was virtually absolute, and it would have been a very brave employee indeed who would dare to challenge Sir Arthur on his competence. It is also worth noting that the conspirators had to wait **seven** long years after the arrival of the remains and the publication of Sir Arthur's papers, before they could perpetrate their scheme in the year 1928, the very year in which Sir Arthur retired!

Thus, with the only restraining influence out of the way, the field was now wide open for the schemers to begin their operations. The group responsible were, W.P. Pycraft; Grafton Elliot Smith, whose subsequent career was to embroil him in the "discovery" of yet more "ape-men"; A.T. Hopwood, who of all people was the best qualified and was given the direct responsibility of overseeing the finished monograph; and F.A. Bather of the Museum's Department of Geology, whose job it was to appoint the various participants and delegate them their tasks. Others of a higher position within the Museum were doubtless also involved, but were careful to stay in the background. Whether their names will ever come to light, who knows? But it is certain, at least, that no scheme of this audacity and extent could ever have been set in motion were it not given the blessing and approval of the highest controlling authorities. One did not, after all, issue papers in the Museum's name without such a blessing, as **all** publications were very heavily scrutinised before receiving the final stamp of approval.

Thus, through wilful and planned manipulation of the evidence was born *Cyphanthropus rhodesiensis*, the Stooping Man of Rhodesia. Unlike Piltdown Man, however, *Cyphanthropus* did not enjoy a long life. In fact, as we have seen, its demise was swiftly brought about by Le Gros Clark's timely intervention; the result of which was the quiet removal of *Cyphanthropus*, and the equally questionable, but not quite so obvious reintroduction of yet another alleged ancestral species to modern man, *Homo rhodesiensis*.

In all, this charade constitutes yet another hitherto unpublished chapter to be added to the already long list of highly questionable doings at the British Museum of Natural History, whose own early history is replete with such nefarious schemes. Indeed, even more examples, such as the alleged *Archaeopteryx* fraud, are only now coming to light, and the student would do well to ask himself why such a shameful series of frauds and misrepresentations was ever necessary in the first place if evolution theory were really the scientifically valid proposal that its adherents proclaim it to be.

But that, perhaps, is another story . . .

FOOTNOTES AND REFERENCES

1. For example, the Heidelberg jawbone (or Mauer mandible) is also variously known as:

Palaeanthropus heidelbergensis
Pseudo-homo heidelbergensis

Protanthropus heidelbergensis
Praehomo heidelbergensis
Praehomo europaeus
Anthropus heidelbergensis
Maueranthropus heidelbergensis
Europanthropus heidelbergensis
Euranthropus, and so on.

See: Cousins, Prof. F.W., 1971. **Fossil Man.**
Evolution Protest Movement, England, Appendix.

2. **Encyclopaedia Britannica (Macropaedia), Vol. XI**, p.423
3. **Ibid.**, p.424
4. Pycraft, W.P., 1928. **Rhodesia Man and Associated Remains.** F.A. Bather (Ed.), British Museum (Nat.Hist.), London, p.49
5. Clark, Prof. W.E. Le Gros, 1928. **Rhodesian Man. Man, 28:** 206-207
6. Woodward, A.S., 1921. A new cave-man from Rhodesia, South Africa. **Nature, 108:** 371-372
7. Woodward, A.S., 1922. The problem of the Rhodesian Man. **Science Progress, XVI:** 574-579
8. Given his involvement in the Piltdown affair, it is only with some misgivings that I can exonerate Sir Arthur. So far, any evidence that does tie him in with the 'Stooping Man' fraud is too inconclusive to merit a safe "conviction". The question must be asked, however: Why did he "suggest" that Pycraft be given the task of reconstruction? They were old friends by this time, so Sir Arthur must have known something of Pycraft's ideas (?).