

Religious Theology and Sasquatch

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Abstract

This paper explains the difference between Carolus Linnaeus 1758-1759 classification and nomenclature system, with that of religious and/or biblical theology.

Discussion

Some sasquatch researchers have indicated that the subject of what a bigfoot or sasquatch may be, and where it could potentially be classified within the kingdom Animalia, could present a real conflict with religious theology. I felt it was important that this matter be addressed for all to see. Here I share my research and interpretation of this subject.

When sasquatch is scientifically accepted, some scientists will inevitably claim that it is a transitional species to modern man, especially if it proves to be more closely related to modern humans than any other of the living primates. A sasquatch is frequently referred to by some as an ape-man, or a man-ape. That it could potentially be an extant human-like species eventually assigned to the genus *Homo* could certainly raise questions with the biblical account of man's creation. Of course the same concerns could also be raised regarding the classification of previous fossil discoveries which have been assigned by science to the genus *Homo*, such as *Homo erectus*, *Homo habilis*, *Homo naledi*, and others.

My observation is that it is widely believed that paleoanthropology and the biblical accounts of man's creation are irreconcilable with each other, such that they cannot both exist. Either paleoanthropology (evolution) is valid and biblical belief (God created all species) is not, or vice versa. This article is about placing each in proper perspective one with the other.

Man's classification and cataloging of the animal world was established by Carolus Linnaeus in his 10th edition of *Systema Naturae*, first published in 1735, and expanded to two volumes in 1758 and 1759 to include man. This marked the "starting point for zoological nomenclature in which Linnaeus introduced binomial nomenclature for animals". It is simply a system established to bring order and understanding to the many extinct and/or extant species found on the earth. It is by this system of classification that modern humans were assigned the taxon *Homo sapiens*. And it is by this system that man continues to catalogue and name all known land, air, and water animals.

The fact that this system could again be called upon to place another living primate species such as a sasquatch into potentially the same genus as modern man should not be viewed as conflicting with religious or biblical theology.

Why, one may ask? It is because nothing is implied or can be inferred by which sasquatches should be exempt from the Linnaean system. It is a fact that this system currently includes all

living and extinct primate species known to science. Because sasquatches are decidedly primates (based on abundant evidence) they must also be included.

How then do we relate the Linnaean system of classification with theological or biblical belief? The answer is that *we do not* because the Linnaean system was developed by a human being, or man. It does not stem from, embrace, or depend on any theological basis or biblical foundation. Thus there is no theological or scientific conflict with the evidence that a second extant, bipedal hominin coexists with extant *Homo sapiens* upon the earth.

As to when man first arrived upon the earth, we have very surprising perspectives from two successful paleoanthropologists. Dr. Richard Leakey, a well known and highly respected researcher had this to say in a PBS documentary in 1990:

If pressed about man's ancestry, I would have to unequivocally say that all we have is a huge question mark. To date, there has been nothing found to truthfully purport as a transitional species to man, including Lucy, since 1470 (skull specimen) was as old and probably older. If further pressed, I would have to state that there is more evidence to suggest an abrupt arrival of man rather than a gradual process of evolving.

This is a significant and even revealing statement by a highly praised and renowned researcher in paleoanthropology. Does Dr. Leakey's "...abrupt arrival of man..." refer to the biblical account of man's creation by God, and does that account post-date or pre-date earlier fossilized discoveries of human-like species assigned by science to the *Homo* genus? While we may not be able to fully interpret Dr. Leakey's comments, they are none the less quite a viewpoint by a renowned scientist with years of study and research into paleoanthropology.

Also, Dr. Ian Tattersall wrote in his book Masters of the Planet: The Search for Our Human Origins, wrote that:

Homo sapiens acquired a winning combination of traits that was not the result of long term evolutionary refinement. Instead they emerged quickly, shocking their world and changing it forever.

Do Dr. Tattersall words reflect a perspective in line with Dr. Leakey's position? We may not know for sure, but it certainly seems that these two paleoanthropologists are expressing very similar positions.

Conclusion

Summarizing, the point of this discussion is that our Linnaean man established system for identifying and classifying all biological creatures does not require, include, or take into consideration any religious theology. Whether ancient human species assigned to the genus *Homo* had an awareness or knowledge of a higher creator (or not) is not a requirement for their scientific classification using Carolus Linnaeus system. Neither was it a requirement when Linnaeus assigned the name *Homo sapiens* to modern humans. Such assignment stands apart from religious or biblical theology. Based on the zoological science of comparative anatomy and their "intellectual ability to acquire knowledge and skills", this same system will be used to identify and classify the primate known as sasquatch.

References

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