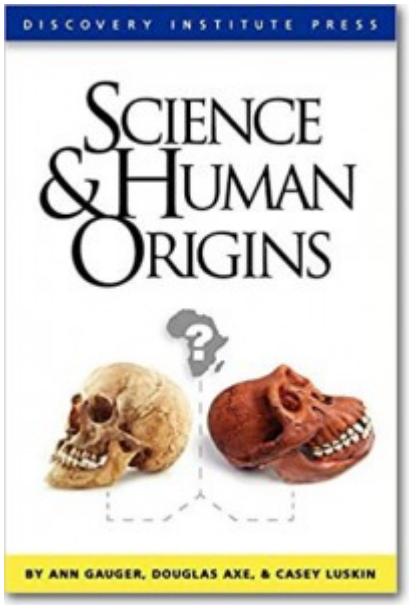
Science and Human Origins

Dr. Ray Bohlin explains how the Discovery Institute's book "Science and Human Origins" reveals why evolutionary theory cannot account for human origins.

Just What Needs to be Accomplished From Ape-like Ancestor to Humans?



In 2012 the Discovery Institute published an edited volume discussing the possibilities of human evolution from an ape-like ancestor by Darwinian evolution mechanisms. In this article I will offer an overview of the book, *Science and Human Origins*{1} and investigate the state of research into human origins from an evolutionary perspective.



First I'd like to discuss the first chapter by Ann Gauger. Ann is a research scientist with Biologic Institute with laboratory experience at Harvard and the University of Washington. Initially Ann points out two things that are necessary for there to be a link by common ancestry between humans and some ape-like ancestor. First there must be a step-wise adaptive path to follow. Neo-Darwinism depends on a slow, gradual path between two forms, genes or proteins. Rapid large jumps are likely to be too disruptive to the organism's state of being. Either survival or reproduction will be compromised.

Second, standard unguided Darwinian mechanisms such as mutation, selection, random drift and genetic recombination have to be sufficient for the task. Modern evolutionary theory is quite insistent that only natural unguided processes are necessary for evolution to occur no matter what the transition

being considered.

To better understand the problem, the book discusses the numerous types of biological changes needed to transition from a primarily arboreal monkey adjusted to life in the trees to a walking, running, hunting gathering, intelligent, talking human being. Compared to the other great apes, humans possess longer legs, shorter arms, different pelvis and rib cage, refined muscles for fingers, lips and jaw, eyes that can focus straight ahead and still see where we are walking, larger and unique brain structures, a head that sits directly on top of the spine and a spine that will support upright walking and running. Now add to that our unique capacities for language, art and abstract thought and you can easily understand that a lot needs to happen.

The usual series of fossils links together Lucy, the australopithecine closest to humans and Turkana Boy (*Homo erectus*), the first full member of our genus Homo. Lucy is said to have lived 3.2 million years ago (mya) and Turkana Boy about 1.5 mya. This is indeed a very short time span in evolutionary terms, especially considering all that must change. One recent paper from the journal *Genetics* suggested that it would take about 6 million years for a single mutation to be fixed in a primate lineage. This transition probably needs tens of mutations. If you need two mutations, forget it. That would require 216 million years.

It’s not too hard to see that standard evolutionary processes are wholly insufficient to cause the transition between australopithecines and humans.

The Earliest Fossils Leading to Humans

Now I want to discuss the evidence for human evolution from the fossils. Study into ancient humans is called paleoanthropology. Casey Luskin breaks down his discussion

into two parts, Early Hominin Fossils and Later Hominins: The Australopithecines. Let's start with the early hominins. As the story goes, humans and chimpanzees share a common ancestor about six million years ago. The fossil record of six million years ago has been pretty stingy. Not much to choose from for a human/chimp ancestor until the last twenty years.

The Toumai Skull (*Sahelanthropus tchadnesis*) was first reported in 2002 and is widely referred to as the oldest fossil in the hominin line. But when you dig a bit deeper as is always necessary when discussing human evolution, not everyone agrees. Some suggest that the Toumai Skull has far more in common with apes than anything resembling a human. All this skull really shows is how complex the evolutionary story has become.

A second fossil known as "Orrorin" (*Orrorin tugenensis*) or "original man" in a local Kenyan language was designated as the earliest human link in 2001.{2} But it was little more than a few bone fragments from an arm, thigh, lower jaw and a few teeth. As usual, there were some saying that Orrorin walked on two feet and others who said there isn't enough information to determine how this organism moved. Another fossil found on the island of Sardinia is truly an ape but had some indications that it too was bipedal. But Oreopithecus is thought to have arrived at its bipedal gait independently. This would clearly indicate that just because an ape-like fossil had bipedal adaptations doesn't mean it was ancestral to humans.

Last is the curious story of "Ardi" (*Ardipithecus ramidus*). Ardi is a 4.4 million year old fossil announced in 2009. Ardi quickly rose in fame and attention, being hailed by some as the oldest human ancestor found and the key to understanding how human bipedalism evolved. But Casey Luskin informs us that Ardi was originally found in the early 1990s. It took over a decade to piece the fossil together because it was found literally crushed and extremely brittle. How did they know how

it all really fit together? Within a year other paleontologists indicated Ardi had little to do with human evolution and was simply overhyped. That's become a familiar story. So much change to cover and so little evidence.

From "Lucy" to "Turkana Boy"

We now turn to the appearance and nature of a very important fossil category. If humans have evolved by a Darwinian process from an ape-like ancestor, then there must be some species or group of species that show clear signs of being intermediate between fossil apes and humans. For many years that position has been occupied by the "australopithecines." More specifically a particular species (*Australopithecus afarensis*) has been represented for decades as that ancestor, represented by a fossil known as "Lucy."

As Casey Luskin carefully documents, Lucy is a fossil that represents about 40% of the original organism so it is very incomplete, although far more representative that any earlier fossils. He also notes that the original fossil was found scattered over a hillside and may not truly represent a single individual. But significantly, Lucy is not necessarily closely related or descended from the Toumai Skull, Orrorin, or Ardi that I discussed above. There is much about Lucy that is very ape-like, and many anthropologists even question whether Lucy can be considered as truly ancestral to humans.

Most significant about Lucy is the contention by some that she possessed a form of bipedalism that was very much or at least similar to human locomotion. But even that is highly contested by the evolutionary experts. Lucy's skull is small and quite ape-like. The chest cavity is shaped in a way that would make upright walking difficult and her arms are long like apes and her legs are short like apes. Much is made about the shape of her pelvis. But as Luskin points out, the shape may have been an error in reconstruction since that part of the skeleton was

found severely crushed.

Even more to the point, Lucy shows numerous characteristics that require significant reworking compared to the earliest human-like fossils (*Homo erectus*) usually represented by "Turkana Boy." This two-million-year-old fossil shows itself to be entirely human. Even its small brain is within the range of modern humans and the brain architecture is also entirely human and nothing like Lucy. As Luskin points out there needs to be a sort of "Big Bang" between Lucy and Turkana Boy.{3}

What we have then is a large gap between apes and Lucy, and a large gap between Lucy and humans. So even though the fossil record could be interpreted to show a modest progression from apes to humans over time, there are no true transitional forms to document how this important transition took place.

DNA Doesn't Lie

In a well-documented chapter, Casey Luskin examines the claims of evangelical scientist, Francis Collins, that there is explicit and undeniable genetic evidence that humans and chimps evolved from a common ancestor. Collins has earned a stellar reputation as a medical geneticist for first discovering the gene responsible for cystic fibrosis, leading the Human Genome Project for over a decade, and then in 2009 being named by President Obama as the head of the prestigious National Institutes of Health (NIH). In between Collins's role as head of the Human Genome Project and his current role at NIH, he founded an organization, BioLogos, dedicated to convincing the church in America that evolution is indeed is a fact and we need to adjust both our science and preaching to reflect that fact.

In preparation for BioLogos he published a book titled *The Language of God*.{4} In this book, Collins presents a two-fold line of evidence that humans and chimps evolved from a common

ancestor. First he appeals to what are known as repetitive elements in our DNA. All mammalian genomes have relatively short sequences that can be very specific to species and groups of species, spread throughout the genome. It appears as if these sequences make copies of themselves and randomly insert the copy elsewhere in the genome. These repetitive elements are frequently found in the same place in the genome in distant species such as mice and humans. These are referred to as Ancient Repetitive Elements (ARE). These AREs are assumed to have no functional significance in the organism. This renders them as what is referred to as "selfish DNA" which exists only to survive and reproduce.

Some AREs are found in the same chromosomal location in mice and humans as well as humans and chimps. This sure seems like evidence of common ancestry, as Collins claims. But the assumption I just mentioned, that these sequences have no function, has been widely disproved in just the last ten years. As a result of the Human Genome Project that Collins led, we can now search all DNA sequences for some kind of function. Relying on work published by Richard Sternberg, Luskin lists twenty newly discovered functions for different types of repetitive elements in mammalian and human genomes.{5}

The chapter discusses two other now disproven evidences for common ancestry of humans and chimps. I hope you can see that new and mounting evidence is making the common ancestry of humans and chimps even more difficult to defend.

How Many Humans at the Start?

In the final chapter of *Science and Human Origins*, Ann Gauger discusses a bit more of an academic argument for humans having evolved from an ape-like ancestor. Some evolutionary geneticists have described an argument that the level of genetic variation for particular human genes could not have

arisen from a beginning of just two people. They state that standard genetic equations indicate that the human population most likely descends from a population of around 100,000 individuals. Just two people could not have generated this much variation in 100,000 years, let alone less than 10,000 years. If their analysis is true, then the Biblical account of Adam and Eve becomes a theological story with no historical significance. So let's take a look.

Gauger investigates in detail the most variable gene in humans. This gene codes for a protein involved in the immune system. One section of this gene is what geneticists call "hypervariable." Evolutionist Francisco Ayala and others researched this gene in the mid-1990s. Ayala's conclusion was that the original human population that separated from the line that evolved into chimps contained at least 32 copies of the gene in its population. Each of us has only two copies of each gene, so 32 copies requires at least 16 people. But since, over time, different gene copies are lost, Ayala estimated a human population of at least 10,000 individuals with an average closer to 100,000.

Gauger points out that Ayala misused several assumptions. He assumed a small mutation rate and he assumed no selection. When Gauger corrects for these errors and examines the studies of others, she determines that the equations, when the proper assumptions and mutation rates are used, the original human population could have had as few as 4 copies of this gene. Let's see, two copies per person, four copies, only needs two people. How about that!

Obviously in this short article I have intentionally glossed over the technical details. Ann Gauger gives you the details as well as more non-technical summaries along the way. I strongly encourage you to purchase the book. At 122 pages, it's readable in a Saturday. Considering all I have covered this week, my doubts about human evolution have only been strengthened. It becomes even more obvious over time that

Darwinian evolutionary mechanisms are proving less and less adequate.

Notes

1. Gauger, Ann, Douglas Axe, and Casey Luskin, *Science and Human Origins* (Seattle: Discovery Institute Press, 2012).
2. Ibid., p. 51.
3. Ibid., p. 65-70.
4. Francis Collins, *The Language of God: A Scientist Presents Evidence for Belief* (New York: Free Press, 2006).
5. Gauger, Ann, et al., *Science and Human Origins*, p. 87-88.

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Human Fossils

The study of human evolution suffers from too few fossils, tunnel worldview vision, powerful personalities, and too much media misinformation. Probe's Dr. Ray Bohlin tries to sort out the data from a creationist perspective.

Australopithecines

A recent issue of *Time* magazine (14 March 1994) displayed a picture of *Homo erectus* on the cover with the title, "How Man Began: Fossil bones from the dawn of humanity are rewriting the story of evolution." The question of human origins fascinates us! Many people are intrigued by the possibility of descending from an ape-like ancestor only 7 million years ago. The field of paleoanthropology, the study of human fossils, embraces colorful personalities that compete for our allegiance to their particular evolutionary scheme. Mary and Louis Leakey, their son, Richard Leakey, and Donald Johanson

are all recognizable names in this fascinating field of study.

Reading *Time*, *Newsweek*, and *National Geographic* convinces most people that humans evolved from ape- like ancestors. However, a now well-known poll indicates that 47% of adults in the United States, almost half, believe humans were created only 10,000 years ago and that only 9%, less than 1 in 10, believe humans are the result of an evolutionary process in which God played no part. So who's fooling whom? I want to take a brief look at the evidence for human evolution. This is an engrossing topic with some surprising answers.

The story begins about 3.5 million years ago with the appearance of a group of animals collectively known as australopithecines. *Australo* means "southern" and *pithecines* meaning "apes." These "southern apes," initially discovered in South Africa, were small, apparently upright walking apes. Then around 2 million years ago, a new creature appears that is now put into the genus *Homo*, *Homo habilis*. *Homo habilis* possesses the same stature of the australopithecines but with a slightly larger brain. It is also suggested that he used a few primitive tools. Next appears the real star of human evolution, *Homo erectus*. *Homo erectus* possesses the skeletal frame of modern humans though he's a little more robust, and his brain capacity is closer still to humans. *Homo erectus* uses more advanced tools. This "almost" human hangs around we're told for over 1.5 million years when nearly modern humans (*Homo sapiens*) begin to appear. Soon the offshoot Neanderthals arise and about the same time thoroughly modern humans appear in the last 100,000 years.

While this is the standard story, and the one you will find in the recent issue of *Time* magazine, it is far from convincing when all the data are considered. Take the australopithecines, for example. While there is still some debate about whether these creatures walked upright at all, most anthropologists accept that they walked on two legs. But it is misleading if you don't know the rest of the story. The fact is, that Lucy,

the most well known australopithecine (*Australopithecus afarensis*), was also mildly adapted to life in the trees. The evolutionist William Howells said "there is general agreement that Lucy's gait is **not** properly understood, and that it was **not** something simply transitional to ours" (*Getting Here: The Story of Human Evolution*, 1993, emphasis mine). If Lucy walked upright, it was distinct from apes and humans. Not exactly what you would expect from a transitional form. Lucy is simply an extinct ape with no clear connection to humans.

The Uncertainties of *Homo Erectus*

We have all seen the series of extinct creatures that lead from ape to man. Evolutionists confidently declare that while there may be a lot of details missing from the story, the basic outline is fairly complete. This all seems rather impressive. In his recent book, *Bones of Contention* (Baker, 1992, p. 21), creationist Marvin Lubenow, offers an important observation:

> *What is not generally known is that this sequence, impressive as it seems, is a very artificial and arbitrary arrangement because 1) some fossils are selectively excluded if they do not fit well into the evolutionary scheme; 2) some human fossils are arbitrarily downgraded to make them appear to be evolutionary ancestors when they are in fact true humans; and 3) some non-human fossils are upgraded to make them appear to be human ancestors.*

The australopithecines are a good example of Lubenow's third point. These extinct apes are trumpeted as human ancestors because of their crude bipedal walking ability. But nearly everything else about them is ape-like. The origin of their bipedality would be no small evolutionary task. Even Richard Leakey admits as much in his book with Roger Lewin, *Origins Reconsidered* (pp. 83-84), when he says that the change from walking on four legs to walking on two legs

> …would have required an extensive remodeling of the ape's bone and muscle architecture and of the overall proportion in the lower half of the body. Mechanisms of gait are different, mechanics of balance are different, functions of major muscles are different—an entire functional complex had to be transformed for efficient bipedalism to be possible.

Yet these immense changes are not documented from the fossil record.

A good example of Lubenow's second point, the arbitrary downgrading of human fossils to make them appear to be our ancestors, is *Homo erectus*. *Homo erectus* is said to span the time from around 1.7 million years ago to nearly 400,000 years ago. From its first appearance, erectus is admitted to have a fully human post-cranial skeleton (that means everything but the head). But the brain size is given an evolutionary twist by saying that it only approaches the average for modern humans. In reality, *Homo erectus* brain size is within the range of modern humans.

Throughout the course of their book, *Origins Reconsidered*, Leakey and Lewin document an impressive array of characteristics that distinguish the ape-like qualities of australopithecines from the human qualities of *Homo erectus*. Australopithecines are small in stature, only 3-4 feet tall, and the males are twice the size of females. In humans and *Homo erectus*, the males are only 15-20% larger than females, and a juvenile *erectus* fossil is estimated to have grown to a height of six feet if he had lived.

In *Homo erectus*, all of the following characteristics display the human pattern, while in australopithecines, the ape pattern is evident: growth pattern, dental structure and development, facial structure and development, brain morphology, height to weight ratio, probable position of larynx based on the contours of the base of the skull making speech possible, and the size of the birth canal relative to

the size of the adult brain.

Where some *Homo erectus* fossils differ from humans can be explained by the effects of inbreeding, dietary restrictions, and a harsh environment. But evolutionists need an intermediate, and *Homo erectus*is the only option available.

Neanderthals and the Paleontologists

In the field of paleoanthropology, the study of human fossils, one must approach the data and interpretations of the scientists involved with a careful and skeptical eye. There are a number of obvious reasons for this healthy skepticism. The most important reason being that they are looking for man's evolutionary ancestors. If that is what you are looking for, then that is likely what you will report to have found. That is just human nature.

A second reason, is that there is a great deal of competitiveness among anthropologists. They are involved in a race to be the one to discover **the** missing link which will mean immense notoriety and financial gain. The temptation to exaggerate the importance of their findings at the expense of others is very great.

Another reason for skepticism is that all anthropologists compare only plaster casts of the fossils or measurements available in the literature and not the fossils themselves. The actual fossils are understandably considered too delicate, fragile, and valuable to be handled directly all the time. However, plaster casts are sadly unable to accurately reproduce many of the details needed for proper study. In 1984, the largest collection of actual fossils was gathered from around the world at the American Museum of Natural History for the opening of the "Ancestors" exhibit. It was a unique opportunity for side by side comparisons that took much persuasion to pull off. The mounts for each skull or fragment were individually prepared using a cast of the original

fossil. Unfortunately, when the real fossils showed up, most of them did not fit! It is a myth to think that those who teach and write on human origins have actually held in their hands even a fraction of the original material.

Evolutionists have been embarrassed on more than one occasion when their evolutionary bias, competitiveness, and lack of familiarity with the original fossils were not considered. A good example is the misinterpretation of neanderthals. Though there is still much dispute whether neanderthals are a sub-species of humans or a completely different species, in the early part of this century, there was unanimity in the belief that neanderthals were brutish, stooped creatures who were more closely related to apes than to humans. This impression stood for over forty years. One of the first complete neanderthal skeletons was found in a cave in France in 1908. It was given to the French paleontologist, Marcellin Boule to reconstruct.

From other fragmentary fossils, Boule had already formed an evolutionary bias that neanderthals were not related to humans. Boule saw only the “primitive” traits of neanderthals and ignored clear evidence of arthritis and rickets in the skeleton. Boule reconstructed the skeleton without the curves in the spine that allow humans to walk upright. He also placed the skull far forward so that it would have been difficult to even look up as we do. Other miscues produced an individual who was little more than a shuffling hunchback. Because of his reputation, this reconstruction stood until 1957, when two scientists re-examined the reconstruction and found Boule’s prejudicial mistakes. Their study concluded that neanderthals, when healthy, stood erect, and walked normally. Neanderthals were simply stronger, stockier members of the human family.

Allowing the Facts to Speak

It is interesting to observe certain pieces of the fossil evidence for human evolution either ignored or stretched in

order to not upset the accepted picture of human evolution. Creationist Marvin Lubenow, in his recent book, *Bones of Contention*, gives numerous examples of this kind of manipulation, and I'd like to discuss three of the most glaring incidents.

First is a bone fragment of the lower end of the upper arm, near the elbow, that was found near Kanapoi, Kenya, in 1965 and is given the designation, KP 271. What is unusual about this discovery is the date of around 4.5 million years—unusual because it appears for all intents and purposes to be human. Humans are not supposed to have been around 4.5 million years ago. Consequently, this small piece of humerus is usually designated as Australopithecus because that is the only hominid species known to be available at that time. Lubenow quotes Harvard anthropologist William Howells in a stunning admission,

> *The humeral fragment from Kanapoi, with a date of about 4.4 million, could not be distinguished from Homo sapiens morphologically or by multivariate analysis by Patterson and myself in 1967. . . . We suggested that it might represent Australopithecus because at that time allocation to Homo seemed preposterous, although it would be the correct one without the time element. (pp. 56-57).*

The only reason KP 271 is not listed as human is because it can't be, according to evolution.

Second, many have heard of a series of footprints found by Mary Leakey near Laetoli, Tanzania. Richard Leakey and Roger Lewin, however, just gloss over them by calling them hominid footprints (*Origins Reconsidered*, p. 103). But Lubenow documents that these footprints are identical to those made today by humans that always walk barefoot. Yet these footprints are routinely classified as Australopithecine. William Howells refers to the conclusions of Russell Tuttle

from the University of Chicago and a leading expert on hominoid gates and limbs as saying that the footprints are nearly identical to modern humans and that australopithecine feet are significantly different. Tuttle suggests an undiscovered species made these prints. But he can't say that a human made them because humans aren't supposed to exist yet. In the words of evolutionist William Howells, "Here is something of an enigma" (*Getting Here: The Story of Human Evolution*, p. 79). Indeed!

Finally, Lubenow documents the incredible saga of determining the date for Skull 1470. Skull 1470 was very modern in its appearance but was found in rock previously dated at 2.9 million years—much too old for a modern skull. So some scientists set out to determine a much younger date. Lubenow recounts the back and forth wrangling over the issue. Several radioactive methods and paleomagnetism mainly pointed to 2.9 million years, but a few were found contradictory. Ultimately the radioactive dates were tossed aside in favor of a date of 1.9 million years, a date that fit the human evolution better, based on the certainty of the dates of pig evolution. Yes, pig evolution. To quote Lubenow, "The pigs won. . . . The pigs took it all. But in reality, it wasn't the pigs that won. It was evolution that won. In the dating game, evolution always wins" (p. 266).

A Creationist Perspective on Ancient Humans

Thus far we have been discussing some of the significant problems with evolutionary explanations of ancient human remains. But questions still remain. Many of these individuals do look very different from modern humans. Who are they? Where did they come from? Does any of this make sense from a creationist perspective? While we need to be careful not to over interpret the data as we have accused evolutionists of doing, there are a few suggestions that make some sense.

The most obvious first step is to recognize that *Homo erectus*, archaic *Homo sapiens*, neanderthals, and *Homo sapiens* form a continuum of the human family. The different forms represent genetic variation within a species and not distinct species. Many evolutionists themselves have difficulty drawing the line between these four different labels.

A group of human fossils from Kow Swamp, Australia, are no more than 13,000 years old yet contain may of the skull characteristics of *Homo erectus*. Some of the explanations for this involve cultural modifications and not genetic differences. In other words, many of the characteristics of *Homo erectus* can be achieved in modern humans by lifestyle changes. These could include deliberate forehead compression, deformation due to inbreeding, modifications due to dietary deficiencies and peculiarities. The late Arthur Custance documents differences in the modern skulls of Eskimos due to the massive jaw muscles that are developed because of their diet (*Genesis and Early Man*, 1975). Many of these changes would be labeled as primitive if dug up in some ancient river bed, yet they exist in fully modern humans today.

Marvin Lubenow offers the interesting suggestion that many of these ancient humans are the remains of individuals within the first millennia after the flood of Noah (*Bones of Contention*, pp. 144-156). Effects of the ice age, constant cloud cover (preventing Vitamin D formation leading to rickets), largely vegetarian and uncooked diet, and expression of local genetic variation could readily account for the many different, yet anatomically related human forms. Are these ancient humans former ape-like creatures that are evolving towards humans, or are they humans caught in a unique and harsh world that brought about numerous interspecies variants? Evolutionists never bother to ask the latter question. A creationist perspective, in this case, may lead to questions that evolutionists may never ask. That is the value, in science, of a different perspective.

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