

HOMINOLOGY

Definition, History, and Application

by Dmitri Bayanov and Associates

Hominology is the term used as the name of the pursuit and study by researchers who claim the existence of hominoid beings¹ officially uncatalogued, unclassified and unrecognized as real by biological science. These researchers (hominologists) define hominology as **the science of living bipedal primates different from modern man—*Homo sapiens***.

The tenet of modern anthropology is that *Homo sapiens* is the one and only living product of the hominid line in evolution. Hominologists challenge and refute this concept, presenting hominology as a revolutionary discipline, in accordance with Thomas Kuhn's theory, bound to bring about a paradigm shift in anthropology.

Hominologists highlight two great scientific revolutions in the history of mankind and civilization, the Copernican and the Darwinian, each changing a world view. Hominologists also note the difference between them. The first won victory centuries ago. The second is still with us, being in its second stage of development in regard to the crucial part of evolution—the origin of man.

In contrast, paleoanthropologist Dr. Rick Potts, director of the Smithsonian Institution's Human Origins Program says that, "... after a history of origin and extinction of species, what's left today is us: a single species all over the planet with an astonishing array of abilities to adjust."² Accordingly, in popular science literature, one can read that "we won the hominid wars, and all the others died out."

Darwin never said or wrote anything of this kind. During his voyage around the world he heard from the culturally very primitive aborigines of Tierra del Fuego in South America testimony about what they called "bad wild men." Darwin wrote: "What the 'bad wild men' were has always appeared to me most mysterious" (*A Naturalist's Voyage Round the World*).

An unprecedented attempt to solve the enigma of "hairy wild men," mentioned and depicted throughout history, was made a century after Darwin's *Origin of Species by Natural Selection* by the Russian scientist professor Boris Porshnev in a voluminous monograph, *The Present State of the Question of Relict Hominoids*, 1963 (in Russian), published by the Soviet Academy of Sciences in an edition of 180 copies. This work laid the foundation of the novel discipline, and Porshnev is regarded as the founder of hominology.

His determination to start investigation in this direction was triggered by the so called "abominable snowman" problem, which became top world news in the 1950s. The Himalayan Yeti appeared quite an anomalous figure whose reality had no plausible explanation by existing anthropological theory. Theorizing over this problem, Porshnev decided that not all hominids in the genus *Homo*, preceding modern man, died out. Included by him among such relics were, in the first place,

Neanderthals. The general term he used for such extant bipedal primates was "relict hominoids."

Porshnev backed up his theory with the authority of the famous Swedish naturalist Carl Linnaeus (1707–1778), who established the binominal system of designation of plants and animals that we continue to use today. It was said at the time, "God created things, Linnaeus put them in order." Some deeds by Carl Linnaeus were, for his time, revolutionary. He instituted a zoological taxon, which included apes and monkeys, and called them by the name used by churchmen for their archbishops—Primates. Linnaeus placed man side by side with apes and monkeys in that taxon—the Order of Primates.

The Linnaean nomenclature, published in the 10th edition of his *Systema Naturae* (1758), included not one, but TWO, living species of man: *Homo sapiens* (man the wise) and *Homo troglodytes* (the caveman). Importantly, the latter term was not coined by Linnaeus—he borrowed it from ancient naturalists, and he described *Homo troglodytes* as nocturnes (nocturnal), and sylvestris (of the forest), two characteristics that ring a bell for all hominologists. **It follows that our kind received its undeserved name "man the wise" because of the contrast with "caveman" in the Linnaean classification.**

Linnaeus based his description of *troglodytes* on the writings of ancient naturalists and the accounts of travelers of his epoch. Inevitably, his information was patchy and contradictory, which made him write in the dissertation, "Anthropomorpha" (1760), that he dictated (which was usual at the time) to his student Christian Hoppius: "Is it not amazing that man, endowed by nature with curiosity, has left the Troglodytes in the dark and did not want to investigate the creatures that resemble him to such a high degree?"

The science of primatology borrows its name from the Order of Primates established by Linnaeus in the 18th century. Great scientific innovations by Linnaeus outraged his opponents, who charged that man is special; he is bimanous, while monkeys are quadrumanous. The Order of Primates was abolished, but was restored a century later by Darwin's "bulldog" Thomas Huxley.

As for *Homo troglodytes* (cave man), also annulled after Linnaeus died, this was also declared a big error. Justice was restored in this respect two centuries later by Boris Porshnev, who resurrected the term *Homo troglodytes* and gave the "snowman" the scientific name of *Homo troglodytes Linnaeus*.

Among modern forerunners of hominology, Porshnev named zoologist Professor Vitaly Khakhlov who, in 1914, as a college student, collected information on the "wild man" in Central Asia. He named it *Primihomo asiaticus* and reported his findings to the Russian Academy of Sciences. In the 1960s his report was dug up by Porshnev in the Academy's archive from

1. GENERAL TERMS: North America: sasquatch or bigfoot; Nepal/Himalayas: yeti; Russia: snowman; Australia: yowie; China: yeren. There are numerous ethnic names for these hominoids.

2. (<http://discovermagazine.com/2011/evolution/23-how-we-won-the-hominid-wars>)

the file labeled, “Notes of no scientific significance.”

At present, hominology is based on the following categories of evidence:

1. Natural history
2. Folklore, mythology and demonology
3. Ancient and medieval art
4. Eyewitness testimony
5. Footprint, hand print and dermal ridge evidence
6. Photographic evidence (Patterson and Gimlin film)
7. Vocalizations, including words.
8. Tree constructions.
9. Various artifacts, including braids, glyphs, signs, drawings, etc.
10. (On the agenda is DNA data)

The evidence of these categories is in fine agreement and is mutually supportive. Hominology reveals links and connections between the theory of evolution, paleoanthropology, mythology, demonology, the history of religion, the history of art, and other fields of knowledge.

Why were these relic primate beings not known to modern science? The shortest answer is because there was no science to know them—that is natural, biological science. As to humanities, such as folkloristics and demonology, they have always known such beings by names which make scholars think it’s the subject of pure fantasy and mythology. This factor has been and remains a serious obstacle to accepting the reality of “wood goblins” by those who fail to realize that folklore and mythology are not pure fantasy, but a mixture of truth and fantasy.

Hominologists claim that their opponents, paleoanthropologists, have committed and continue to commit a phenomenal scientific error that has caused a misconception about the question of the higher primates’ extinction. These specialists extrapolate the time of death of individual beings, whose bones they find and examine, to the time of extinction of whole taxa of creatures. From the example of the fish *Latimeria* (coelacanth), paleontologists have learned that such methodology can lead to mistakes of tens of millions of years in dating the time of extinction. In this connection hominologists refer to what Darwin wrote about the subject of extinction: “No fixed law seems to determine the length of time during which any single species or any single genus endures,” and “the utter

extinction of a whole group of species has sometimes been a slow process, from the survival of a few descendants, lingering in protected and isolated situations.” (*The Origin of Species by Natural Selection*, 1929, pp. 280 and 299).

Paleoanthropologists ignore the views of a prominent paleontologist, L. S. Davitashvili, on the same subject:

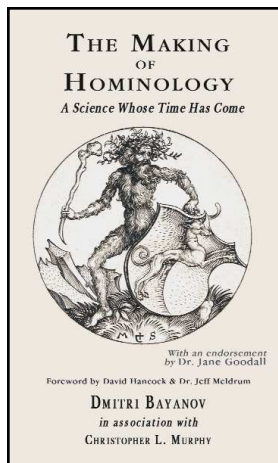
It is always necessary to remember the incompleteness of the geological record. The first appearance of a given species in the geological record and its disappearance from the latter can in no way be taken for the dates of its origin and final extinction. The real life span of a species (or a group of species) is usually much longer than the period determined from the geological record. Consequently, the dating of the extinction of a form or a group is not as simple a matter as may appear from the frequent citing in the paleontological literature of extinction dates for various organisms. (*History of Evolutionary Paleontology from Darwin to Our Days* [in Russian], L.S. Davitashvili, 1948, p. 486)

Fossil bones, with all their great value for science, represent only the minutest picture of fullness and richness of life forms on the surface of land and in the ocean. Ignorance of this fact is the root cause of science’s mistake in overlooking and ignoring the existence of relict higher primates. Thus, according to hominologists, the accusation that hominology is pseudoscientific is devoid of truth and substance and is itself pseudoscientific.

Scientia potentia est (knowledge is power) ... There is least scientia where mankind most needs it. Ignorance of anthropology is widespread. Most humans don’t know they are primates. Some seem to know more about the origin and nature of black holes in the cosmos than about the origin and nature of man. The world scientific community knows neither who coined the term they call themselves—*Homo sapiens*—nor when or why. In 1758, Carl Linnaeus, spelling out the term he coined, put next *Nosce te ipsum* (know thyself). Hominologists aspire to make man sapiens indeed.

As a result of the Darwinian revolution in anthropology, there appeared three of its subfields—paleoanthropology, hominology, and paleogenetics. Hominologists hope that these three disciplines, working in unison, will provide mankind with knowledge it needs most for its progress, health and happiness.

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Certainly one of the most important works on the subject of hominology in the last few decades, this book presents the case for a new field of study that is now both scientifically and academically justified.

Bayanov’s work is supported by both experts and academia, as attested to by the testimonials of the world-famous primatologist Dr. Jane Goodall and other prestigious scholars. *The Making of Hominology* will undoubtedly become a major reference work on the topic

The book is available from Hancock House Publishers, Surrey, British Columbia, Canada.

<https://www.hancockhouse.com/products/the-making-of-hominology>

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