

**Igor Shumakh (Cincinnati, USA)**

**Morozov, Velikovskiy, Fomenko and others.**

**Part II.**

**Uwe Topper**



The German writer, painter, and ethnologist, Uwe Topper (b.1940), is a popular author of books in the field of analytical research of history and chronology. He published a great number of articles and delivered scientific talks and lectures to this field.

Uwe Topper participated actively in the creation of German regular seminars for historical analytics which are known as “Historical Salons”: in Berlin since 1994 as a founder, in Karlsruhe together with Dr. Eugen Gabowitsch, also in Potsdam since 2002 and more recently in Berlin (the New Historical Salon of Berlin) since two years. In all of them he presented many interesting talks concerning his newest research, also referring about less known books in western languages regarding our subject of historical analytics. He also participated in many conferences on historical analytics in Germany and elsewhere.

Uwe Topper was one of the initiators of the creation of the popular historically-analytical website “History and Chronology” [www.jesus1053.com](http://www.jesus1053.com). He is cofounder and main author of the polylingual website [www.newchronology.eu](http://www.newchronology.eu).

The following interview was initiated by I. Shumakh. Questions which presented E. Gabowitsch to U- Topper have been approved and partly formulated by I. Shumakh.

**Dear Mr. Topper, can you say some words about your origin?**

T: I am a German by birth but have lived most of my life outside of Germany and thus had ample chance to learn different languages and customs and viewpoints.

**What about your first long time travel through the Near East as a young man?**

T: My first travels led me to Turkey and Syria and Jordania, later I went to Egypt and the Anglo–Egyptian Sudan. What inspired me most were the Pyramids and the pharaoh culture of the Nile valley.

**You began your study as a painter. Where have you been during this period of time?**

T: I studied art in Berlin and Lahore, where I also made my first exhibitions. Art is still my only means of surviving as neither my poems nor my critical books yield enough for a living.

**Could you please describe your art?**

It is nearly impossible to describe pictorial art. And I am not an art critic anyhow but an artist.

**How does your art influence writing your works of “short” chronology, and vice versa?**

There is no influence vice-versa between my art and my writing.

**Long time you have been interested in ethnography and travelled through many countries of Asia and Africa. Which interesting results have you obtained?**

T: My ethnographic research has been published in some scientific yearbooks in Germany. The most interesting of them might be my coverage of the tribal arts in the Hindu Kush and western Cashmere.

**Your study of cosmic catastrophes of the past initiated your first book. Can you please explain your position on the connection between the catastrophes and the development of the Human Civilisation?**

T: During my school days cosmic catastrophes were not accepted as reality, except for some very far off events in the evolution of the Earth millions of years ago. After examining coastal lines on the Iberian Peninsula and in North-western Africa I came to the conclusion that some geological catastrophes must have happened during the history of mankind, as the civilisations of those regions had been destroyed several times during the last ten thousand years. Later I found

that even those long time intervals might be shortened to only thousand years thus having occurred in proto–historical time.

**Together with your wife you worked on prehistoric research in Spain. What can you say about that?**

T: We discovered quite a number of cave paintings in Andalusia and published part of them in Spanish with the support of the provincial government of Cadiz. My personal view of the development of writing as a result of the schematic rock art of southern Europe was published in German only some years ago in my book on the early metal age of Europe, titled “Horra”.

**How did you start your critical research of history and of chronology?**

T: With my first book on catastrophism I had shortened time intervals from millions to thousands of years. This was sensational at its time, thirty years ago. Nowadays it seems rather acceptable to a growing number of scientists. The second step had a different starting point. Not geological research but diving into old manuscripts and historical records made me believe that those catastrophic events might even be younger than suspected by me before.

**Please, describe your participation in the work of the researcher Group headed by Gunnar Heinson and Heribert Illig.**

T: During the 1990ies I contributed five years long a certain number of articles to the quarterly of those two editors. Their dogmatic viewpoint has been hindering my more open minded research, so we had to split.

**Can you tell us the story of your two first books on the new historical analytics?**

T: My first book was intended to awake public attention to the new ideas that were headed by Dr. Illig concerning the medieval fraud, enriched by many supporting ideas of the colleagues and myself concerning the “lost three hundred years”. Waiting for the publication I wrote another book based on Wilhelm Kammeier’s magnificent lifetime works. I offered it some editors and one of them published it right away under the title “The Great Action”, a term taken from Kammeier. This book appeared before the other one and offered the more recently discovered results of our research. It has been reprinted and is for the moment out of sale. Some people consider it a classic on the new chronological analytics.

**Why have you co-created a new history salon in Karlsruhe, Germany and started some international conferences on historical analytics?**

T: The idea of discussion groups with unconventional people was first realised in Berlin in 1994 but later led to differences that could not further our common work. So the idea of Dr. Gabowitsch to start more meetings at different places in West Germany was greeted with enthusiasm by many friends. Our most important gathering was the international symposium at Rüspe in 2001 where we even had a simultaneous translation and some talks were delivered both in German and English.

**Are you happy with the today situation in the German community of the critics of history and chronology? How can you describe it?**

T: I would not call it a community as it is very divided into small cells and single persons. Some groups behave like religious sects and do not permit colleagues at their meetings or internet discussions. This rather childish behaviour does not help our work. I think that progress can only be achieved by open-minded people who tolerate the viewpoints of the others working in the same field.

**Which difficulties have the authors of this movement by publishing their research results?**

T: There exist very few editorials that would publish our books, and those few are not welcome to some of the authors because they publish other books that are not accepted by scientists. Therefore some authors have taken to publish themselves f.e. as book on demand, which lacks distribution and so has no reading public at all.

**Which other critical books have you published?**

T: My latest book on the new historical analytics is called “Kalendersprung” and talks about the calendar reforms and astronomical methods of dating, among other themes. It also has a short introduction into the development of the new movement which was welcomed by all newcomers.

**Have some of your books been translated into other languages?**

T: Apart from translating my own articles into western languages like English, French and Spanish, some of my books have been translated into eastern languages like Hungarian, Russian and Bulgarian, and even into Korean lately.

**You publish here in this almanac a short overview of the historically-critical movement and describe in this text your website newchronology.net. How do you see the future of this website?**

T: We are gaining slowly but steadily more authors who enrich our website with their personal work. At the moment we are about a dozen contributors, and although not all of them do agree

with each other, there is a common line that makes our website a well known and searched for reference, f.e. cited in Wikipedia.

**Today many active authors who write German papers and books on historical analytics have their own websites. Is that a way to join the efforts of all different directions of the critical research of the past or a problem for the mutual progress and success of the movement?**

T: The most obvious success was the open forum discussion on the website [www.jesus1053.com](http://www.jesus1053.com). Some people misused the forum for their own profiling without respecting basic forms of courtesy so the forum had to be restricted to members and therefore lost part of its attraction.

**Can you please give a more detailed characteristics of your website?**

T: Our website [newchronology.eu](http://newchronology.eu) aims to publicize a new and critical view on human History. There are four basic languages used on newchronology: English, German, Spanish and French. Nonetheless, we welcome contributions in nearly any language, if Latin characters can be employed.

The website shows the work of a growing movement of researchers who analyse all conventional data of our History applying a critical look. The debates which were held so far have us brought to the conclusion that the chronology of all our old History, such as it is taught in school, is mistaken and must be essentially reviewed.

The newchronology website was created in February, 2005, as an initiative of two persons me and my son the Spanish journalist Ilya U. Topper. Both participate since about fifteen years in the debates of a critical review of History. It is a private initiative and has no link whatsoever to any political, religious, economical or ideological groups.

**How reliable is the conventional picture of the Human past?**

T: The chronological framework in which we use to locate the development of our civilisations - the Greeks, the Roman Empire, the emerging of Christianity, the Middle Ages... - are not more than a convention agreed upon in the 14th and 15th century and even later. It is scarcely based on true facts and most of all on the need of certain powerful groups to create a History adapted to their aims.

**Can that be demonstrated beyond doubt?**

Our work shows through a detailed analysis that most of the ideas which make up the memory of our civilisation are based on faked documents.

**And what does that finally mean?**

It means that History which goes back more than 600 years has to be written completely new.

### **And who can develop this new picture of the past?**

T: The theories that are proposed on the mentioned website change our vision of History.

Anyhow, at this stage, newchronology does not try to offer a definite scheme of the reviewed History, because at this stage of research it is not yet possible. It aims rather to show what is going on in the debate. It offers articles, reviews of books and critical essays.

There are more participants in this debate over dates, manners of historiography and reasons for their distortion: sociologists, engineers, physicists.... Most of them live in Germany, where several dozens of books and different newsletters give an idea of the advancing research. There is also a growing participation of foreign experts.

In Russia exists another New Historical School which proposes partially a more radical revision of our chronology. Their results have so far been aptly conveyed to the German public by the bilingual scientist Dr. Eugen Gabowitsch.

### **In your books you mention some early critics of chronology like Isaac Newton and the French humanist Jean Hardouin.**

T: Yes, the chronological criticism is not a new debate, although it has been resumed now with new strength. Nonetheless, in every century researchers and historians - some of them highly respected scholars or theologians - have discovered that our vision of History is based on faked documents and chronological mistakes. Their writings were fanatically discussed in their time but in the end they were rejected or suppressed; somehow this debate was totally forgotten by the general public. The newchronology website offers information about some of them and reviews their works. Most of them were unknown to us when we first came up with our own theories about the need to shorten and improve official chronology. But since then the lecture of older works has given additional and stronger fundamentals to our ideas.

### **Do your research be a part of the academic science?**

T: To change our view of History in such a radical way as we suggest here is of course an enormous effort. And till now the academic science was not able even to start this scientific program. Long time it was also not able to understand which important problems are treated in our movement.

It is not surprising, then, that many a voice is raised to disqualify the ideas expressed here as 'pseudo-science', as esoteric beliefs or just as kind of a new style of historic literature. What's more, it might be even partially caused by the opinion of some participants in the debate, who distance themselves from the word 'science', believing that 'science' stands for a world of academic scholars isolated from reality.

**On the early stage the German historical analytics was the work of some single persons like Agrippa of Nettesheim (16<sup>th</sup> century) and Wilhelm Kammeier (20<sup>th</sup> century).**

T: This changed from 1980 onwards, when several German and Swiss researchers - such as Christoph Marx, Gunnar Heinsohn, Heribert Illig, Christian Blöss, and H.-U. Niemitz, among others - founded the "Society for the Reconstruction of the History of Humankind and Nature" (in German abbreviated: GRMNG), which for the first time managed to bring together a broad range of authors with similar ideas.

This group based its work partially on the ideas of the American researcher Immanuel Velikovsky, who had in the 1950ies shocked the academic world by his book '*Worlds in Collision*', suggesting that several cosmic catastrophes had broken into the history of humankind (C. Marx translated this and some other books by Velikovsky into German). As on the other hand Velikovsky had stuck to the biblical chronology compare to my more flexible view. In the 1970ies I have discovered, without knowledge of Velikovsky's work, the basic role of catastrophes in our History. I published my view of our past, determined by decade-long field research in Asia, North Africa and Spain, in his book "*Das Erbe der Giganten*" ('*The Legacy of the Giants*', 1977) and thus stirred a new debate on catastrophism.

Nonetheless, the radical rejection of the conventional chronology - which, to tell the truth, had already been asked for by the widely read philosopher Oswald Spengler in the 20ies - began in Germany and Switzerland with the GRMNG and was presented to a broad public through a book by Heinsohn: "*Die Sumerer gab es nicht*" ('*The Sumerians did not existed*' 1988). After the GRMNG dissolved in that same year, the quarterly newsletter *Vorzeit-Frühzeit-Gegenwart* (VFG), published in Munich by Illig, became for one decade the most important forum for the critics of conventional History. It was in the early 90ies when I got acquainted with Heinsohn, Illig, Niemitz, Blöss and other members of the group and integrated the idea of the shortened chronology in his theories.

**You first book on historical analytics was translated into Russian. Therefore it is the only such German book known in this big country. Do you have some regular contacts with the Russian streams of historical analytics?**

T: In the mid-90ies, the scientist Eugen Gabowitsch called the attention of the group to Russia: there, in fact, a New Historic School existed since several years, led by the mathematician Anatoli Fomenko and based partially on the ideas of the Russian scholar Nikolai Morosow (1854–1946) who began to publish his books on the history of Human Culture from the point of view of natural sciences at the beginning of the 20th century. This group uses statistical analyses to determine which historical facts (lists of kings, battles etc.) are too similar to others so that coincidence or repetition of facts can be detected as literary phenomena. Thus, all events of the early Middle Ages and before are considered reflections of later facts, mirrored into the past by later historiographers. Due to its radical views and to its mathematical methods, Fomenko's ideas are rejected or questioned by many German researchers; on the other hand it must be added that they are often only superficially known, given the fact that all of Fomenko's books lack German translations like of other Russian authors too.

There are now regular meetings and debates which keep the research work going in Germany and in Russia, and even in Sofia (Bulgaria). Thus, an exchange of ideas among a growing group of interested participants is granted. To name only a few in Germany, there is the meeting of subscribers to Illig's magazine, since 1995 renamed 'Zeitensprünge' (ZS); there is the 'Berliner

Geschichtssalon' (BGS), founded in 1994 by Niemitz, Blöss and Topper, there is the 'Potsdamer Geschichtssalon', led by Gabowitsch since 2002, the last with a new meeting group in Berlin. Next meeting you might join us takes place on January 27<sup>th</sup> (see invitation). In many of them we have heard talks of Russian and Bulgarian researchers. And some of us have been invited speakers in Moscow and Sofia.

**Which fields of research are today most important or interesting for you?**

T: After having gone through a great number of medieval documents and learned that they are of no value for our research I have turned to astronomy and astronomical records as the only valuable base for further research into the problem of dating historic events.

**What is your view of the future of the critical movement you have spoken above? Does it have a potential for success against the mafia of historians?**

T: As Bert Brecht once said: Thinking is one of the greatest pleasures of the human race, and he meant: reasoning being a pleasure, so I have the hope that in the end academic research will eventually arrive at our conclusions and with or without our help start to investigate their own subject i.e. historiography, under the critic eye we have initiated.

**Thank you very much for this very interesting description.**

**Books of Uwe Topper**

(1977) Das Erbe der Giganten. Untergang und Rückkehr der Atlanter (Olten und Freiburg)

(1986) Märchen der Berber (Köln)

(1988) Wiedergeburt. Das Wissen der Völker (Hamburg)

(1988) Erdbefragung. Anleitung zur Geomantik (München)

(1988) Arte Rupestre en la Provincia de Cádiz (Cádiz, Spain)

(1991) Sufis und Heilige im Maghreb. Marokkanische Mystik (Köln)

(1993) Das letzte Buch. Die Bedeutung der Offenbarung des Johannes (München)

(1993) Cuentos populares de los Bereberes (Madrid)

- (1998) Die »Große Aktion«. Europas erfundene Geschichte (Tübingen)
- (1999) Erfundene Geschichte. Unsere Zeitrechnung ist falsch (München)
- (2001) Fälschungen der Geschichte. Von Persephone bis Newtons Zeitrechnung (München)
- (2003) horra. Die ersten Europäer (Tübingen)
- (2003) ZeitFälschung. Es begann mit der Renaissance (München)
- (2006) Kalendersprung. Falsche Geschichtsschreibung bestimmt unsere Zukunft (Tübingen)
- (2008) Wiedergeburt. Das Wissen der Völker (Tübingen)