

figures for the Latin letters, the “date”, the year 1153, was obtained, differing from the authentic $1496 = 1493 + 3$ by 343 years.

Thus, the documents using the abbreviated formula MCL. (...) to denote dates were shifted automatically downwards by c. 340 years. We have thereby formulated a universal hypothesis explaining, in our opinion, the reason for the appearance of different dates of the creation of the world and also for the chronological shifts leading to a substantial lengthening of chronology. In particular, this conjecture well accounts for the origin of the 333- and 1,053-year shifts. This mechanism turns out to generate also the shift by 1,778 years ($\approx 1,800$). If the first two are most intimately related to Roman history, then the third is especially manifest in Greek and biblical chronology. We will call it *Greco-biblical*. And it is natural to call the first two shifts *Roman*.

3. *The 1,800-year shift.* Before analyzing the origin of the 1,800-year shift, we make one simple remark. Assume that a chronologist possesses two outwardly totally different texts written in different languages, employing different abbreviations, etc., but, actually, describing the same events. Suppose that one of them has already been dated. The question arises regarding the dating of the second. Two points of view concerning them are possible. The chronologist can discover in the first case that they describe the same events, but that the inexplicable abbreviations and word-dates assume the year count with respect to some unknown calendar. He can also remain in the dark regarding textual proximity, and reckon that the texts describe different events, while the abbreviations and word-dates indicate the dates relative to a chronological system known to him, and being the same for both texts.

It is evident that, in the former case, another date of the creation of the world can arise, whereas, in the second, another rigid shift of one chronicle with respect to the other occurs, i.e., lengthening the chronology of history. I have stressed earlier that the existence of a whole series of different dates of the creation of the world can be probably accounted for by different spellings of the word-dates which are literal abbreviations of expanded verbal formulas. Let us recall the basic dates of the creation of the world: 5872 B.C. (Septuagint), 5551 B.C. (Augustine), 5515 B.C. (Theophilus), 5508 B.C. (Byzantine date), 5493 B.C. (Alexandrian date), 4700 B.C. (Samaritan date), 4004 B.C. (Hebrew date), 3941 B.C. (Jerome), 3761 B.C. (Jewish). Of the basic dates for the creation of the world, two are important for the chronology of Europe, viz., the Augustine (5551) and Jewish (3761) chronologies. Recall that it was Augustine who had given the periodization of global chronology by breaking the whole history into six epochs. Augustine’s conception was predominant in Roman historiography during several centuries, whereas the latter date is closely related to dating the biblical events, the difference between them being 1,790 years, which almost coincides with the 1,800-year shift, and which could be due to the fact that the chronologists used different initial reference points. Assume that the events in a certain chronicle were dated since the creation of the world in 3761 B.C. A later chronologist adhering to Augustine’s point of view could decide that they had been counted from 5551 B.C. (by Augustine).

It is obvious that he thereby “lowered” the chronicle downwards by 1,790 years, i.e., made the Greco-biblical shift 1,800 years long without suspecting it himself.