

Chinese Translation of the Qurʾān

→ Qurʾān

Chinnerereth

- I. Archaeology
- II. Hebrew Bible/Old Testament

I. Archaeology

Tel Kinrot (Arab. *Tell el-ʿOrēme*), unanimously identified with ancient Chinnerereth (Fritz/Münger 2002: 2–4), is covering an area of ca. 10 ha on the north-western shore of the Sea of Galilee (map ref. 201000/252775 [OIG], 251000/752775 [NIG]). The strategically well-positioned site is located on a small pass along the Via Maris. It features material remains dating from the Chalcolithic to the late Ottoman period with significant gaps in the settlement sequence especially during the Early Bronze Age III, the Late Bronze Age II and the later Iron Age IIA (Fritz 2003, 2008; Pakkala/Münger/Zangenberg 2004).

The earliest architectural units thus far exposed date to the Early Bronze Age II (ca. 3000–2700 BCE) during which the settlement was possibly already walled (Winn/Yakar 1984; Fritz 1999: 95). At the close of the Middle Bronze Age IIB and throughout the Late Bronze Age I (ca. 1600–1400 BCE), Chinnerereth was heavily fortified by a two-phased defence system; unfortunately only little undisturbed architecture along with finds *in situ* from these periods could be unearthed (Fritz/Münger 2002: 8–11). This is in distinct contrast to the Early Iron Age remains, which are extraordinarily well preserved on the lower mound. They not only attest a high degree of city planning and the use of a strong fortification wall which is both atypical for this period, but also shed light on a highly diversified society with economic ties spanning from Egypt to Northern Syria that amalgamated into a multitude of cultural footprints (e.g., Münger/Zangenberg/Zwickel 2006; Münger 2007, 2009; Nissinen/Münger 2009). The last significant settlement at Tel Kinrot was a small fortress town – 0.8 ha in size – that was founded sometime during the 8th century BCE on the acropolis, possibly during the reign of Jeroboam II (Fritz 1990). This settlement, which also featured a two-chambered gate and tripartite pillared-buildings that served as *entrepôts* (Zwickel 2008), was annihilated by Tiglat-pileser III during the Assyrian conquest in 734/733 BCE. After this devastating event the site was only sparsely resettled again and henceforth mainly used for agricultural purposes.

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II. Hebrew Bible/Old Testament

The toponym Chinnerereth (also spelled Kinneret) refers in the HB/OT usually either to the Sea of Galilee as (*yām*) *kinneret* (Num 34:11, Josh 13:27 and Deut 3:17) or (*yām*) *kinārôt/kinrôt* (Josh 11:2 and 12:3) or to the wider region surrounding the lake as *kol kinrôt* (1 Kgs 15:20). It may well be that the particular shape of the lake actually inspired its own name. If viewed from an elevated position (like, e.g., from nearby Mount Arbel), it resembles the outlines of a lyre (Heb. *kinnôr*; contra Fritz: 42–43).

Only Josh 19:35 knows of an actual settlement named after the lake, where Chinnerereth is mentioned in a list of fortified cities of the tribe of Naphtali; a document which likely dates to the later days of the Israelite kingdom (Knauf: 221–23). However, a place name *k-n-r-t* is already attested in Egyptian sources of the 18th Egyptian dynasty where it is mentioned in a topographical list of Thutmose III (1479–1425 BCE) and in Papyrus Petersburg 1116A, which refers to an envoy from Chinnerereth to the Egyptian court, possibly during the reign of Amenhotep II (1428–1397 BCE; cf. Ahituv: 126). The name does not appear in the later el-Amarna correspondence of the 14th century BCE and other contemporary documents of the Late Bronze Age II period.

The topographical and chronological framework of the available literary sources leaves no doubt that ancient Chinnerereth should be located at the site of Tel Kinrot/Tell el-ʿOreme (Arab.). Contrary to the marginal importance of a place called Chinnerereth in HB/OT literature (see however Dietrich, who attributes Early Iron Age Chinnerereth – within

the historical context of 1 Sam 13 – to the kingdom of Geshur; cf. already Knauf: 228, with different arguments), its Greek derivative Γεννησαρ/Γεννησαρετ (Gennesaret) plays a prominent role in the Gospels although it could never be located with certainty and possibly designates the boundaries of the modern plain of Ginnosar south of Tel Kinrot only (Zangenberg).

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Chinnereth, Sea of

→ Galilee, Sea of

Chiquitilla

→ Gikatilla, Joseph ben Abraham;

→ Gikatilla, Moses ha-Kohen ben Samuel ibn

Chi-Rho

- I. New Testament
- II. Visual Arts

I. New Testament

The Chi-Rho constitutes the first two letters of the Greek word Χριστός, which when superimposed as a monogram form one of the most ubiquitous symbols of Christian tradition. Although no NT author specifically refers to the Chi-Rho letter combination as a discrete signifier (cf. the Alpha-Omega alphabetic merism in Rev 1:8; 21:6; 22:13), it is used as both an abbreviation and a monogram for Christ in pre-Constantinian Christian sources. In early NT manuscripts, it is attested as a relatively rare form of suspended abbreviation for Χριστός in p⁴⁵ (in Acts 16:18) and p¹⁸ (in Rev 1:5), both of the 3rd century CE. Other likely pre-Constantinian examples include Chi-Rho monograms in the Trisomus Inscription in the Catacomb of Priscilla in Rome and in graffiti found in the Vatican excavations.

In pre- and non-Christian Greek papyri and inscriptions, the Chi-Rho is readily attested as an ab-

breviation for a number of commonplace Greek words, including χρόνος, χρυσός, χιλιάρχης, and ἑκατοντάρχης (where *rho* is actually the numeral 100 marked for abbreviation with an accompanying x or cross). It is also found as a marginal paragraphos standing for a form of χοῖσις or χορήσιμος, intended to flag quotations or to mark certain passages as particularly useful.

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II. Visual Arts

The Christogram with its triple wordplay (not only are these two Greek letters the first two letters of “Christ” in Greek, and not only are they the first two letters of the Greek word, χορηστόν, meaning “good,” but they also look like the Latin consonants that form “*pax*,” meaning “peace”) began to appear as a Christian symbol by the early 4th century CE.

While the monogram itself has no scriptural basis, it is often represented in combination with the first and last letters of the Greek alphabet (Alpha and Omega) alluding to Christ’s words in Rev 22:13: “I am the Alpha and the Omega, the first and the last, the beginning and the end.”

One early instance is, appropriately enough, on a medallion of Constantine (in the Staatliche Münzsammlung, Munich). The medallion either dates from 313 CE (commemorating Constantine’s victory over Maxentius at Milvian Bridge) or from 315 CE (marking the 10th anniversary of his ascension to the Imperial throne of the West). In any case, the obverse shows the emperor with a helmet displaying a crown of feathers and a disc just over his forehead on which the Chi-Rho is found.

The symbol is found on a number of early “Christian” bronze lamps. There is a 4th-century CE griffin-form lamp from Italy (Wadsworth Athenaeum) with acanthus leaves along its upper part (an ancient Egyptian symbol of immortality, because the acanthus is an evergreen), and the Christogram on either side of the body, but with the vertical axis of the Rho doubling as one axis of the Chi, the second axis of the Chi as a horizontal (thus creating a cross effect), and the Alpha and Omega flanking the Christogram.

On the other hand, fine ritual objects decorated with the Christogram have survived, such as a silver chalice from ca. 500 CE Syria, with an engraved and gilded Christogram together with the Alpha and Omega. A silver pyxis from the late 5th to early 6th centuries CE (Dumbarton Oaks, Washington, D.C.) also presents the Christogram on its simple, convex lid with a crudely engraved Alpha and Omega.

There was apparently a Christogram on the base of the column of the eastern emperor Arcadius (r. 395–408 CE; co-ruler with his brother, Honorius,