

so that there grew up the saying גדול מרבי רבן "greater than Rabbi is Rabbān". The difficulty in accepting رَبَّانِيّ as a direct derivative from רבן, however, is the final ی, which as Horovitz, *KU*, 63, admits, seems to point to a Christian origin. In Jno, xx, 16; Mk, x, 51, we find the form ῥαββουνεῖ (ὁ λέγεται Διδάσκαλε) or ῥαββωνεῖ, which seems to be formed from the Targumic רבון,¹ and it was this form that came to be commonly used in the Christian communities of the East, viz. Syr. ܕܒܒܢܐ ; Eth. ረቡን ; Arm. 𐎼𐎠𐎹𐎠𐎺𐎠.² The Syr. ܕܒܒܢܐ was very widely used, and as Pautz, *Offenbarung*, 78, n. 4, notes, ܕܒܒܢܐ was commonly used for a *doctor* of learning, and the dim. ܕܒܒܢܐ was not uncommonly used as a title of reverence for priests and monks, so that we may conclude that the Qur'ānic word, as to its form, is probably of Syriac origin.³

رِبْح (Ribḥ).

ii, 15.

To be profitable.

A trading term which Barth, *Etymol. Stud.*, 29 (but cf. Torrey, *Commercial Theological Terms*, p. 44), has equated with the Jewish אַרװײַט. It seems more likely, however, to have come from the Eth. ረብሐ *lucrari, lucrificare*,⁴ which is very commonly used and has many derivatives, e.g. ረብሐኛ *a business man*; ረብሐ *gain*; ረብሐ *profit bearing*, etc., which are among the commonest trading terms. It is thus probably a trade term that came to the Arabs from Abyssinia, or may be from S. Arabia (cf. Ryckmans, *Noms propres*, i, 196; Rossini, *Glossarium*, 236).

رِبْيُون (Ribbīyūn).

iii, 140.

Myriads.

¹ Dalman, *Worte Jesu*, 267, and see his *Grammatik des jüd. paläst. Aramäisch*, p. 176.

² Hubschmann, *Arm. Gramm.*, i, 376; *ZDMG*, xlv, 251.

³ Mingana, *Syriac Influence*, 85, agrees, but see Horovitz, *JPN*, 200.

⁴ Fraenkel in *Beit. Ass.*, iii, 74, says that Nöldeke suggested this derivation, but I cannot locate the reference.