With this meaning it is used only in the Noah story, though the same word occurs in vii, 186 ; lxxix, 42, meaning *fixed time*. In this lattersense it is obviously from رَسُوْ, and the philologers want to derive the مُرْسَى of xi, 43, from this same root.[1]

It seems, however, that we have here a loan-word from Eth. ᎆርሳ a *haven* (Nöldeke, *Neue Beiträge*, 61 ; Bell, *Origin*, 29).

مَرْيَم (*Maryam*).

Occurs some thirty-four times, cf. ii, 81.

The name refers always to the mother of Jesus, though in xix, 29 ; iii, 31 ; lxvi, 12, she is confused with Miriam, the sister of Moses and Aaron (*infra*, p. 217).

Some of the philologers took the name to be Arabic, a form مَفْعَل from رَام, meaning *to depart from a place*.[2] Some, however, noted it as a foreign word,[3] and Baiḍ. on iii, 31, goes as far as to say that it is Hebrew. Undoubtedly it does go back to the Heb. מִרְיָם, but the vowelling of the Arabic مَرْيَم would point to its having come from a Christian source rather than directly from the Hebrew. The Gk. Μαρίαμ ; Syr. ܡܪܝܡ ; Eth. ማርያም are equally possible sources, but the probabilities are in favour of its having come from the Syriac.[4]

There seems no evidence for the occurrence of this form in pre-Islamic times,[5] though the form مَارِية, the name of the Coptic slave girl sent from Egypt to Muḥammad,[6] is found in a verse of al-Ḥārith b. Ḥilliza, iii, 10 (ed. Krenkow, Beirut, 1922).

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[1] There was some uncertainty over the reading in this passage, see Zam. and Ṭab. thereon, and *LA*, xix, 35, 36.

[2] Jawharī, sub voc., *LA*, xv, 152.

[3] al-Jawālīqī, *Mu'arrab*, 140 ; *TA*, viii, 132 ; al-Khafājī, 183.

[4] Mingana, *Syriac Influence*, 82.

[5] See the discussion in Horovitz, *KU*, 138–140 ; *JPN*, 154.

[6] Ibn Hishām, 121 ; *Usd al-Ghāba*, v, 543, 544, and see Caetani, *Annali*, iii, 828.