

The Origins Of The Holy Name Of Mary

THE ORIGINS OF THE NAME OF MARY, MOTHER OF JESUS

FROM THE OLDEST EGYPTIAN SOURCES

+ THE MOSES/EXODUS–CHRONOLOGY

SOURCE STUDY

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A SOURCE STUDY

§1. Introduction

This Essay follows after some years of research into the historic event of the Exodus, the journey undertaken by the Israelites under the guidance of Moses (Moshe).

During this study I stumbled accidentally on a possible origin of the Name of the Mother of Jesus. In this essay I'll try to summarize the results of this little research.

§2. Moses connected to the Egyptian Pharaoh Sobekhotep III with some certainty

A
If the Year of Moses' birth is $\approx 1709\text{BC}$, the Pharaoh at his birth would have been **Sobekhotep III**.

B
This agrees with a possible **1629-Exodus** (+/-? yrs), with Exodus 7:7 stating that Moses was (about) 80 years at the time he and his brother Aaron approached Pharaoh, Moses' birth year would indeed have been (about) 1709BC : {1629+80=1709/8}.

C
In this chronology, the aforementioned Pharaoh **Sobekhotep III** was indeed in charge of Egypt at this time, and **Shiphrah** –a Hebrew midwife– was indeed serving at the court of this Pharaoh!

D
And a daughter of Sobekhotep III, therefore an Egyptian Princess, may indeed have been named '**Meri/Mary**', who found a baby she named '**Moses**', while his prudent mother was asked to nurse him, as a Hebrew midwife.

Sobekhotep III (Sechem-Re-sewadj-taui) was a Pharaoh of the Egyptian 13th Dynasty :
(according to Schneider's chronology of the Egyptian Pharaohs)¹ → (b. with minor adaptations)² :

<u>Kings Name:</u>	<u>Throne Name:</u>	<u>Dated (B.C.):</u>	<u>Archaeological finds:</u>
Sobekhotep III	Sechem-Re-se-wadj-taui	ca. 1708–1705 b. 1709-1701	There were building activities throughout the country.
Meri	Daughter of Sobekhotep III who found & raised Moses	ca. 1708–1705 b. 1709-1701	According to Artapanus of Alexandria (through Eusebius).
Shiphrah	Hebrew ('Asiatic') midwife, servant in Sobekhotep III's household	ca. 1708–1705 b. 1709-1701	Found on a list of this Pharaoh's household among other servants' names {cf. paragraph hereafter}.

Shiphrah –evidenced in Egyptian records of Pharaoh Sobekhotep III– possibly was a midwife in the household of his predecessor(s) and successor(s) as well.

¹ Based on Hans Wolfgang Helck and Thomas Schneider, Lexikon der Pharaonen, Albatros Verlag 2002; source: https://de.wikipedia.org/wiki/Liste_der_Pharaonen#Zweite_Zwischenzeit.

² source: <https://www.bible33.com>, Chronology of the Pharaohs–13th Dynasty.xlsx, 1709-1629BC, row 64-89.

§3. Moses' midwife 'Shiphrah' has been found in an Egyptian Papyrus

Quote:

'In the Brooklyn Museum resides a papyrus scroll numbered Brooklyn 35:1446 which was acquired in the late 19th century by Charles Wilbour.

This dates to the reign of **Sobekhotep III** [...]. This papyrus is a decree by the pharaoh for a transfer of slaves. Of the 95 names of slaves mentioned in the letter, 50% are Semitic in origin. What is more, it lists the names of these slaves in the original Semitic language and then adds the Egyptian name that each had been assigned, which is something the Bible records the Egyptians as doing, cf. Joseph's name given to him by pharaoh (Genesis 41:45).

Some of the Semitic names are biblical and include:

- Menahem – a Menahem is recorded as the 18th king of Israel.
- Issachar and Asher - both Patriarchs of Israel and sons of Jacob.
- Shiphrah - the name carried by one of the Israelite midwives, who were instructed in Exodus 1:15-21 to kill Israelite newborn males.

That 50% of the names are Israelite means that there must have been a very large group of them in the Egyptian Delta at that time, corroborating the testimony of Exodus 1:7 which alludes to how numerous the Israelites became.

Also, the female slaves outnumber the male slaves on the papyrus by about 3 to 1, again hinting at the killing of male Hebrew children. There was no military campaign into Palestine in the 13th Dynasty to account for these large numbers of slaves.³ *end of quote (see also Appendix D).*

A woman *Shiphrah*⁴ is mentioned on the Egyptian Papyrus scroll Brooklyn 35:1446, among 95 slaves/servants to pharaoh Sobekhotep III, which agrees accurately with the chronology I propose. And the presence of a large group of Semitics within the Delta of Egypt, is just as we would expect.

In Exodus 1:15 it says:

*"And the king of Egypt spoke to the Hebrew midwives, of whom the name of the one was **Shiphrah**, and the name of the other Puah."* (JPS)⁵

What may be the meaning of 'Shiphrah' ?

Strong H8236

שפֶּרָה

shiphrah , 'shif-raw'

The same as **H8235**; *Shiphrah*, an Israelite: - Shiphrah."

Shiphrah = brightness, garnished, adorned. "His spirit hath adorned the heavens." Job 26:13 (DR)

According to chapter 1 of the Book Exodus, Shiphrah&Puah were midwives in the service of Pharaoh before Moses was born. They must have been in his service for quite some time, since the Biblical text mentions the fact that a house had been built for them (v.21b: οἰκία). Now the Israelites were heavily persecuted by this time, the reasoning of this Pharaoh has been recorded in Scripture:

"Now there arose a new king over Egypt, who knew not Joseph. And he said unto his people: 'Behold, the people of the children of Israel are too many and too mighty for us; come, let us deal wisely with them, lest they multiply, and it come to pass, that, when there befall us any war, they also join themselves unto our enemies, and fight against us, and get them up out of the land.'

³ source unknown (link lost), but I agree with this quote, MR. ['MR' I use for my own comments as author]

⁴ see Appendix D at the end of this essay for a comment by the Brooklyn Museum on 'Shiphrah'.

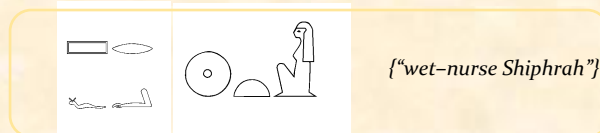
Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh store-cities, Pithom and Raamses. But the more they afflicted them, the more they multiplied and the more they spread abroad. And they were adread because of the children of Israel.

And the Egyptians made the children of Israel to serve with rigour. And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them serve with rigour.

*And the king of Egypt spoke to the Hebrew midwives, of whom the name of the one was **Shiphrah**, and the name of the other **Puah**; and he said: 'When ye do the office of a midwife to the Hebrew women, ye shall look upon the birthstool: if it be a son, then ye shall kill him; but if it be a daughter, then she shall live.'*

But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men-children alive. And the king of Egypt called for the midwives, and said unto them: 'Why have ye done this thing, and have saved the men-children alive?' And the midwives said unto Pharaoh: 'Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered before the midwife come unto them.' And God dealt well with the midwives; and the people multiplied, and waxed very mighty. And it came to pass, because the midwives feared God, that He made them houses. And Pharaoh charged all his people, saying: 'Every son that is born ye shall cast into the river, and every daughter ye shall save alive.' { Exodus 1:8-22 JPS⁵ }

Only after these events, Moses is born.



§4. An Account from the 3rd century B.C. of a Jewish historian who found Moses

A certain Alexandrian Hebrew historian, Artapanus, who lived in the 2nd half of the 3rd century until the 2nd century BC,⁶ and who had access to the famous Library of Alexandria,⁷ when it was still in its full capacity, found some very specific data on the Life of Moses – whom he claims he found as a Prince at the Court of a certain Pharaoh in the Egyptian Archives :

Artapanus had found in the Egyptian Archives of the Library of Alexandria the Pharaohs of Moses' time. Artapanus supplies us with some historical data that has not been taken serious enough, for reason he was a Jewish Apologetic, *but some of it is very accurate*. Let us summarize the key data from his 3rd – 2nd century BC investigation in the light of our quest into the historical Exodus:

Artapanus mentions,

1. Moses was born at the time of a Pharaoh '*Palmanothes*', and that he was found in the reed by his daughter '*Merris*' ('Meri'), which means 'Beloved'. Merris names this Hebrew child 'Mousos' ('Moses'/'Moshe', Artapanus wrote in 3rd century BC Alexandrian Greek). She adopts the child and he is raised by her at the Court of Pharaoh, as a (future) prince.
2. Merris later marries Pharaoh '*Kha'neferre*' ('*Khenephres*' in Greek), meaning 'Ra's glory shines at the horizon'.

The throne name *Kha-nefer-Re* is found *only once* in the Turin Papyrus: it was Sobekhotep IV of the 13th dynasty, which links Moses directly to the 17th century BC. This agrees with finds in Avaris.

⁵ JPS: Jewish Publication Society Old Testament.

⁶ https://en.wikipedia.org/wiki/Artapanus_of_Alexandria.

⁷ https://en.wikipedia.org/wiki/Library_of_Alexandria

§5. Princess Meri raises Moses, and later marries Pharaoh Sobekhotep IV

Meri, as a daughter of Pharaoh **Sobekhotep III**, is the one who finds a Hebrew child in a wicker basket on the Nile River, saves him, calls him Moses and entrusts him to a Hebrew woman who, according to the Biblical story, is Moses' shrewd natural mother.

This Meri later marries –according to Artapanus– Pharaoh Kha'neferre, the throne-name of only *one* Egyptian Pharaoh: **Sobekhotep IV**. The chronologies of Sobekhotep III / IV thus synchronize.

In the annals of Sobekhotep IV Artapanus found the mention of a '**Prince Mousos**' (=Moses) who, on behalf of the Pharaoh, as a young army commander undertook a campaign *against the Nubians*. Egyptologists did find *a military campaign in/against Nubia* during the regime of Sobekhotep IV.

From the Bible we know Moses *married a Cushite woman*, and was later rebuked for having this foreign woman by his own sister+brother (Num.12:1-15). He may have met her at that time+place.

In addition, *reports* have been found of *a rebellion in the Delta under his regime*, which some Egyptologists describe as a 'Hyksos rebellion' (but this cannot be true, for I suppose the Hyksos seized power over the Delta *after the Thera eruption* (dated 1630/1590). Because the Israelites were heavily suppressed by now, they may have indeed rebelled in an Israelite (Habiru/Hebrew) uprising instead.

It is told in Exodus that Moses, when he grew up, once saw an Egyptian strike a Hebrew fellow; Moses killed the Egyptian in a rush and buried him on the spot. The tense atmosphere in that story is not unlike a climate of rebellion in the Egyptian Delta. Here is this story:

'One day, when Moses had grown up, he went out to his people and looked on their burdens, and he saw an Egyptian beating a Hebrew, one of his people. He looked this way and that, and seeing no one, he struck down the Egyptian and hid him in the sand.

When he went out the next day, behold, two Hebrews were struggling together. And he said to the man in the wrong, "Why do you strike your companion?" He answered, "Who made you a prince and a judge over us? Do you mean to kill me as you killed the Egyptian?" Then Moses was afraid, and thought, "Surely the thing is known."

*When Pharaoh heard of it, he sought to kill Moses.
But Moses fled from Pharaoh and stayed in the land of Midian.' {Exodus 2:11-15 ESV⁸}*

Pharaoh Sobekhotep IV therefore tried to kill Moses. Was he jealous? Meri was (one of) his wife(s); Meri would have been Moses' adopted mother and probably fond of him. We know what a great leader Moses later became for his people – surely, when young, he will have been a promising man.

When Moses had accomplished an important victory for Egypt in Nubia, and the Queen being expressive about it at the Court, Pharaoh Sobekhotep IV may have felt jealousy, which fits the biblical account of Moses' fleeing the country to escape to Midian for fear of an order by the reigning Pharaoh, to kill him under contemporaneous Egyptian Law.

All this fits the chronology of Moses' life quite well, as will also be shown in next paragraph.

Only *after* Sobekhotep IV, and his immediate successors had died, Moses returns to Egypt.



⁸ ESV: English Standard Version.

§6. Moses' age PLUS the Exodus point at a birth during the reign of Pharaoh Sobekhotep III

Moreover, Moses' age of 80 at the time of the Exodus *and* his year of birth in this chronology, corresponds surprisingly well with the known chronology of the 13th Dynasty (between brackets: the Egyptian Chronology according to Prof. Thomas Schneider)⁹. (**bold**: chronological adapt. by me).

Sobekhotep III. TP.VI.24: 4y,2m. ¹⁰	Sechem-Re-sewadj-tauī	»1709-1701 B.C. ¹⁰ [1708–1705 B.C.]	MOSES BORN 1709–08. Pharaoh's daughter Meri finds Moses. A 'Shiphrah' is found as Hebrew servant in a decree by this Pharaoh (Brooklyn Papyrus). <i>"Construction works all over the country."</i>
Neferhotep I. TP.VI.25: 11y,1m.	Cha-sechem-Re	»1701-1690 B.C. [1705–1694 B.C.]	<i>"Expeditions to Byblos, numerous monuments of the ruler are preserved and prove a certain late flourishing of the Middle Kingdom."</i>
Sahathor TP.VI.26: ?y,4m?	Men-wadj-Re	»1690-1690 B.C. [1694 B.C.]	<i>"Reigned only a few months."</i>
Sobekhotep IV. TP.VI.27: damaged.	Cha-nefer-Re	»1689-1669 B.C. ¹⁰ [1694–1685 B.C.]	<i>"Numerous monuments from all parts of the country have been found."</i> Moses as a military leader in Nubia. Moses flees to Midjan.
Sobekhotep V. TP.VII.1: 4y,8m,29d.	Cha-hotep-Re	»1669-1664 B.C. [1685–1680 B.C.]	<i>"Contemporary attested only by some scarabs."</i> Moses 40 years old in 1669BC: in Midjan.
Jaib TP.VII.2: 10y,8m,28d.	Wah-ib-Re	»1664-1653 B.C. [1680–1670 B.C.]	<i>"Contemporary documented only by a few testimonies."</i>
Ay/Aja I. (Eje I.) TP.VII.3: 23y,8m,28d.	Meri-nefer-Re	»1653-1629B.C. [1669–1659 B.C.]	<i>"Last ruler of the Second Intermediate Period documented both in the north and south of the country."</i> POSSIBLE EXODUS PHARAO. ¹¹
Ay/Aja I → <i>possibly alive after Exodus.</i>	THE EXODUS	»1629 B.C. [option] [in the month Abib, this is in Spring.]	The Exodus took place under guidance of God, Moses being 80. The <i>Ipuwer Papyrus</i> ¹² describes similar plagues and its origin is dated to this age.
Sobekhotep VI. TP.VII.4: 2y,2m,9d.	Meri-hotep-Re	»1629-1627 B.C. [1656–1654 B.C.]	<i>"Contemporary testified only by some monuments, but their attribution is not always clear."</i>
Sewadjtu TP.VII.5: 3y,2m.	Seanch-en-Re	»1627-1624 B.C. [1654–1651 B.C.]	<i>"Only attested in the Turin Royal Papyrus and perhaps in the royal tablet at Karnak."</i>
Neferhotep II/Ined TP.VII.6: 3y,1m,1d.	Meri-sechem-Re	»1624-1621 B.C. [1651–1648 B.C.]	<i>"Contemporary witnessed by 2 statues. Probably identical with Ined: same throne name."</i>
Hori TP.VII.7: 5y,..m,8d.	Sewadj-ka-Re	»1621-1616 B.C. [1647 B.C.]	<i>"Certainly documented only in the Turin Royal Papyrus."</i>
Sobekhotep VII. TP.VII.8: 2y,..m,4d.	Meri-kau-Re	»1616-1614 B.C. [1646–1644 B.C.]	<i>"He is the last ruler of the 13th dynasty whose name is complete in the Turin Royal Papyrus."</i>

⁹ at https://de.wikipedia.org/wiki/Liste_der_Pharaonen • 2.6 Zweite Zwischenzeit/Second Intermediate Period.

¹⁰ TP = Turin Papyrus. *I adhere to the precise data found in the Turin Royal Papyrus*; Egyptologists sometimes deviate from data in the TP; at Sobekhotep III's record it reads, I suggest, 8 years, not 4 years; for the original English text, go to my website at www.Bible33.com, under 'Turin Papyrus – The Original.pdf', p.27.

¹¹ "Merneferre Ay is the last pharaoh of the 13th Dynasty to be attested outside Upper Egypt. In spite of his long reign, the number of artefacts attributable to him is comparatively small. This may point to problems in Egypt at the time and indeed, by the end of his reign, "the administration [of the Egyptian state] seems to have completely collapsed". It is possible that the capital of Egypt since the early Middle Kingdom, Itjtawy was abandoned during or shortly after Ay's reign. For this reason, some scholars consider Merneferre Ay to be the last pharaoh of the Middle Kingdom of Egypt." (Prof. Ryholt: The Political Situation in Egypt during the Second Intermediate Period, c.1800–1550 BC, Carsten Niebuhr Institute Publications, vol. 20. Copenhagen: Museum Tusculanum Press, 1997). via: https://en.wikipedia.org/wiki/Merneferre_Ay

¹² to read: <https://web.archive.org/web/20190113210039/http://www.reshafim.org.il/ad/egypt/texts/ipuwer.htm>

§7. Moses and Ay, the Pharaoh of the Exodus

This chronology leads to this Pharaoh of the Exodus:

5. **Ay I** = Meri-nefer-Re: 1653–1629 BC

1630: Year of Moses' return from Midian, Egyptian Year 1631–1630¹³

1629: Year of Plagues, year of the Exodus: Santorini eruption in 1629?¹⁴⁺¹⁵

1629-1589: 40 years of wandering in the Desert under Moses;

1590-1589: east of Jordan, after 40 years Moses dies in Moab;

1589-1584: conquest of Canaan under the leadership of Joshua, fits with dating of Jericho layer.

I propose, Meri-nefer-Re ('Ay') was the Exodus Pharaoh (see §6 above). The Book of Exodus tells us about the awful events occurring in the life of this pharaoh: he lost his first-born son, indeed an entire people (Israel) left his country, a large immigrant workforce, with their animals (Jacob's sons were called 'Shepherd Kings'); Egypt's economy plunged/plundered, their food supply endangered.

Maybe he died in the Reed Sea, but it seems not, for nowhere in Scripture the death of the Exodus Pharaoh is given – in itself quite surprising and a possible indication he may not have died with his elite forces, who did drown in the Sea of Reeds in pursuit of the large group of Semitic fugitives.

Moses and the Hyksos

According to this hypothesis, *the Hyksos invaded the Delta shortly after Israel had left Egypt, in the Exodus*. As a result of the eruptions of the Thera Volcano on Santorini Island, the Hyksos/Minoans left Thera and other harbours in the Eastern Mediterranean, to inhabit the houses left empty by the people of Israel, who by now were wandering in the vast Sinai Desert on their way to Canaan.

This emigration & immigration process – emigration of the Israelites, immigration by the Hyksos from their Minoic outposts to the City of Avaris and other locations in Lower Egypt – would have taken place from ± 1630BC onwards. By 1628BC one of the Minoans had imposed himself as leader of the (Eastern) Delta: *Asiatic and Minoic finds in Avaris* seem to confirm this hypothesis,¹⁶ and due to the proposed Exodus-chronology above, we can now date the 15th Dynasty with great precision:

Hyksos dynasty: 1628 to 1521 [108 years = precisely the length found in the Turin Papyrus].
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Since this dating also exactly matches the dating of the year in which Ahmoses drove the Hyksos out of Avaris and the Egyptian Delta (into southern Palestine, Philistea), it all comes together:

Pharaoh Ahmoses: 1539–1514 . He displaces the Hyksos in his 19 th year: 1521-1520 . ¹⁷
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Until here, this latest summary of the Quest for the historical Exodus.

Let's return our attention to the Holy Name of Mariam, the Mother of Jesus Christ.



¹³ Interestingly, near the end of Sobekhotep IV's reign Moses would have been 40 (1709–1669) and during the events at the end of Ay I's reign 80 (1709–1629), which perfectly agrees with Biblical references to his age, although the numbers 40/80/120 could also have originated as near estimates.

¹⁴ It is possible to see an historical link between some of the plagues with a vast volcanic eruption, although for me, as believer in God, these would have been caused by His interference (He holds Nature in His Hands). As others before me have proposed, the large eruption of the Santorini Volcano at Thera agrees with this timeframe.

¹⁵ Whether the Thera Eruption was in 1630 or later is still discussed among the experts, with a new foundation in the IntCal20 carbon dating data set; this chronology would change accordingly, unless no connection is made.

¹⁶ for further information: "*Avaris-Israel in Egypt evidence found!*.pdf" at <https://www.Bible33.com>.

¹⁷ E. Hornung, Rolf Krauss, and D. Warburton in 'Ancient Egyptian Chronology', p.492, 2006 - Brill Leiden.

§8. The Origins of the Name of Mary/Maria

Meri/Mary, daughter of a Pharao

The name Merris (Greek) originated from the Egyptian ‘Meri’ (*pron.* ‘Mary’). This Egyptian name happens to be frequent during the 13th Dynasty (to which all Pharaohs mentioned above belong).

For example:

<u>Pharao:</u>	<u>Throne name:</u>	<u>Dated (MR): (Schneider:)</u>
1. Ay/Aja I	= <i>Meri</i> –nefer–Re	1653–1629 (1669–1659)
2. Sobek–hotep VI	= <i>Meri</i> –hotep–Re	1629–1627 (1656–1654) (=Ani)
3. Nefer–hotep II	= <i>Meri</i> –sechem–Re	1624–1621 (1651–1648) (=Ined)
4. Sobek–hotep VII	= <i>Meri</i> –kau–Re	1616–1614 (1646–1644).

The use of the name Mary, daughter of Sobekhotep III, and Mari-am, sister of Moses

Because the Israelites were being more and more oppressed as slaves by Pharao Sobekhotep III (and his predecessors), the Hebrew women may have given their daughters names resembling those of the sons & daughters of the Egyptian Court, thus trying to protect their children, who were actively being killed (the boys). Likewise the sister of Moses (Exodus 2:4+7), is named **Mari-am**. In Hebrew and later in the New Testament, written as '**Mariam**' / '**Myriam**', probably originally pronounced as the Egyptian **Mari-amun**, **Mari-Amen**¹⁸, which also follows from the 3rd century B.C. Septuagint.

Likewise, at the time when this Hebrew boy was found by Pharao's daughter, she called him by the Egyptian name **Moshe** (Moses), while the elder sister of this Hebrew baby was called '**Mari-am**', both born of the same Hebrew mother, both names being Egyptian.

We can only guess why Hebrew mothers choose Egyptian names? Maybe by that time most of the descendants of Jacob chose Egyptian names; it may have been helpful in protecting their children from the persecutions by Egyptian pharaohs, who by now –as the Biblical story tells us– had singled out the Israelite citizens for slave work and strict control measures, for they had started to fear them for the reasons quoted above.



The correct pronunciation of the Name Mary – Mariam – Myriam

During the 3rd century BC in the LXX, *and* in the 1st century AD New Testament writings, '*Myriam*' is always written '*Mariam*'.

Mariam may have been the original pronunciation of the name of Moses' sister, the Mother of Jesus, and the other women with this name. The 'Myriam' pronunciation is probably from later origin.

The pronunciation of Meri, daughter of Sobekhotep III, would therefore have been: 'Mari', and of Meri-am, Moses' sister, 'Mari-am'.

For these reasons, I prefer to use from here onward: 'MARIAM'.

¹⁸ Old Egyptian words contain no vowels. There is an understanding among Egyptologists to write between the consonants an e , although the pronunciation by the ancient Egyptians may have been an a or other vowel:

'The convention normally adopted is, to insert an 'e' between each consonant. – ... these pronunciations are purely a practical convenience and are not intended to bear any relation to spoken Egyptian.' Egyptian Hieroglyphs, page 4. Mark Collier and Bill Manley, British Museum Press 1998/2008 - ISBN 978-0-7141-1910-6.

§9. The deeper meaning of the Exodus history

It follows that the origin of the Name of the Blessed Virgin Mary, Mother of Jesus and Mother of God, can be traced back to 18th-17th century Egypt, 1700 years before Jesus' Birth.

Meri & Mary

Seen in this light, the meaning of the Exodus account in Holy Scripture is even deeper and richer than we may have realised.

Meri, daughter of Pharaoh, as a portrayal of Mary, daughter of the Heavenly Father – received Moses, the child of promise, and raised him, just like *Mary* received Jesus, the Heavenly Child of Promise, and raised Him.

Meri is thus to be acknowledged, to be protector of him who would redeem Israel from the slavery of Egypt: Moses.

Like an image of *Mary*, the Immaculate Conception, who 1,700 years later would become the Protector & Educator of Him, Jesus, Who would redeem Israel and all of Mankind from the slavery of sin, through the Sacrifice of His Body & Blood in the Passover Eucharist until the Cross {the new Lifegiving 'Anch'}, offering new life to all that believe in Him:

"He who believes in Me will no longer die, but live forever." John 3:15.



Anch means: eternal life-giving.

*The Anch, as a prefiguration
of the Holy Eucharist Host.*

Adam & Eve – Moses & Jesus – Meri-am & Mariam

Moses, who would lead the people of God through the desert to the Promised Land, after having first taught at the mountain of God in the Sinai, the God-given Torah.

Jesus, who leads the People of God through the desert of time - also of our time - after first having taught at the mountain of God in Galilee, the new Torah: the Gospel.

Jesus, the only true King and Paschal Lamb, went through the Pascha of His sufferings, death, and resurrection, and offers us the Holy Spirit, thus bringing us together into **a new People of God**.

He leads us through the deserts of human history, with its battles and low points, to the Promised Land, our Father-land, the new Earth and new Heaven (Revelations 21).

Thus Mariam – the new Eve – has become the new Mother of all people, united to Her Firstborn; She has saved and replaced the old Eve, first mother of mankind, and her Son, Jesus Christ, the new Adam, has saved us all from sin+death and replaced the first father of men, the old Adam.

Marcel de Ray, 7th of January 2021.

§10. THE NAME OF MARY – MARIAM, MOTHER OF JESUS – THE THEOTOKOS

As said above, **Mariam / Myriam** came to us as the name of Moses' elder sister,¹⁹ a name widely in use at the time of Jesus as we see in excavations in Israel and in the New Testament.

It has become by far the most popular female name on Earth, due to the fact that the Mother of Jesus is bearing this name, and other individuals as well in the inner circle of Jesus, like Magdalena.

Mary, Jesus' Mother, is known to be the Mother of God – Theotokos – due to Her being the Mother of the Son of God Incarnate, her son Jesus Messiah of Nazareth.

Based on this article of faith&history, many women in the Western and Eastern world bear names based upon Mirjam = Mariam = Maria = Mary.

Its origins are believed to be as follows:

Maria (Mutter Jesu) ²⁰

Maria is the Greek form of the Hebraic Name *Miriam* (also as *Mirjam* transliterated), and is traditionally understood as a nominal development from the Hebraic meaning *mir/mar* for „bitter“ and *jam* for „Sea“. It would then mean „Sea bitter“, also „Sea myrrh“ or „Sea droplet“. This name interpretation led to the Title *Stella Maris* (= “Star of the Seas”).

Apart from these, a new origin of the Name is proposed from the Egyptian: Merit-amun, translated „the Beloved of Amun“.

There are also other propositions from the Hebrew discussed, like „the Exalted One“ from מְרוֹמָם *meromim* „to rise“. (etc).

In the Tanach, the Jewish Bible, there are two bearers of this name: Mirjam, the Prophet and sister to Moses, and a woman from the tribe of Juda, who is mentioned in a genealogy in 1. Chronicles (4,17).

Others Persons with the name Mary in the New Testament are **Mary of Magdala** (Maria Magdalena) and **Mary of Cleophas**. Both are mentioned as disciples of Jesus in Mk. 15,40 and as witnesses of his death. Another **Mary, mother of a James**, mostly is understood to be Mary of Cleophas (Mt. 27,56).

In the Greek Text *the Mother of Jesus* is mostly written **Mariám (Μαριάμ)**, rarely **María (Μαρία)**. In the Latin Translations the Name is usually *Maria*. [→ see also Appendix A]

In Islam the Mother of Jesus is known by the Name Maryam as well (Arabic مريم).



Mariam = Mari Amun (also said: Amen)

In the course of this study into the possible historic links to the Exodus story in the Bible, and a little 'hieroglyphic research', I discovered accidentally the original Egyptian name of 'Myriam', 'Mariam', which I believe was originally written as follows in hieroglyphs:

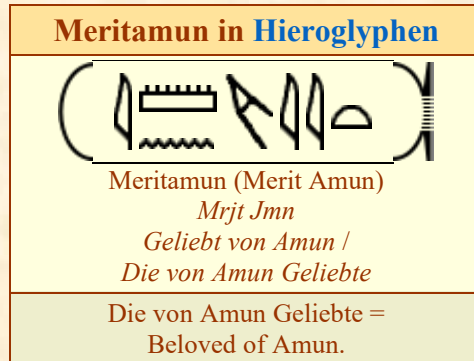
¹⁹ and of Moses' caretaker, princess 'Meri', whose name in Egypt would have been extended with some deity.

²⁰ [https://de.wikipedia.org/wiki/Maria_\(Mutter_Jesu\)](https://de.wikipedia.org/wiki/Maria_(Mutter_Jesu)) (translated in English by the author of this essay).
https://en.wikipedia.org/wiki/Most_Holy_Name_of_the_Blessed_Virgin_Mary

§11. The Meaning of the Name MARIA, MARI-AMEN

The name Mary, written by Egyptologists as ‘**Meri**’ means: (the) Beloved, (the) Loved One. **Meri-am**[un]²¹ (Hebr. **Myri-am**) means: “Beloved of Amun”.

An example from an Egyptian Queen, daughter of Ramses II: ²²



The Name Merit-Amun is the origin of the name **Mari-amn**. The form ‘Mariamne’ was also used. For example, Mariamne, a daughter of *Simon Boethus (23–05BC)*, *who was the High Priest in the years the Blessed Virgin was raised in the Temple at Jerusalem.*²³ She married Herod the Great.²⁴

Merit-Amun is the name Mari(t)-Amun, with the –t added, for it is a female name.²⁵ Like the above, Mari-Amun has the meaning: ‘Beloved of Amun’, meaning ‘**Beloved of God**’.

Egyptologists transliterate the hieroglyphs of this Egyptian deity usually with Amun, but it may have been pronounced more as ‘Amen’, like in the name of Amenemhat III (‘Joseph’s Pharaoh’).

‘**Amun**’ or ‘**Amen**’ became like a universal God of Egypt from the 12th dynasty onward:

“Amun is mentioned in the Old Egyptian *Pyramid Texts*. The name *Amun* (written *imn*) meant something like “*the hidden one*” or “*invisible*”. In the Hymn to Amun-Ra he is described as (the) **Lord of truth, father of the gods, maker of men, creator of all animals, Lord of things that are, creator of the staff of life.**

Henri Frankfort suggested that Amun was originally a wind god and pointed out that the implicit connection between the winds and mysteriousness was paralleled in a passage from the Gospel of John: “*The wind blows where it wishes, and you hear the sound of it, but do not know where it comes from and where it is going.*” *Jesus in John 3:8.*” quote from note 26

THUS ‘AMUN’ / ‘AMEN’ BECAME AN EGYPTIAN IMAGE OF THE UNIVERSAL SPIRIT OF GOD.

Amen was understood to be like the universal Divine Spirit, almost like an Egyptian image of One God, although the Egyptians had always been used to a religion with many gods.²⁷

The Egyptian name of the god ‘Amen/Amun’ was also the origin of the Prayer ‘**Amen**’.

²¹ Meri-am is the Egyptian origin of Hebrew “Myriam”, Aramaic “Mariam”, Greek “Maria”, and Latin “Maria”.
²² see: <https://en.wikipedia.org/wiki/Meritamun> (English) & <https://de.wikipedia.org/wiki/Meritamun> (German).

²³ see: ‘*Mary, Jesus’ Mother lived at the Temple in Jerusalem.pdf*’ at <https://www.Bible33.com/MARY-MARIAM>.

²⁴ found here: [https://en.wikipedia.org/wiki/Mariamne_\(third_wife_of_Herod\)](https://en.wikipedia.org/wiki/Mariamne_(third_wife_of_Herod)); and in some more detail, here: [https://de.wikipedia.org/wiki/Mariamne_\(Tochter_des_Simon_Boethos\)](https://de.wikipedia.org/wiki/Mariamne_(Tochter_des_Simon_Boethos)).

²⁵ ‘feminine nouns almost always end in 𓆎 –t.’ *Egyptian Hieroglyphs*, page 4 (ref. in note 18).

²⁶ from: <https://en.wikipedia.org/wiki/Amun#Theology>.

²⁷ A later pharaoh, Akhen-Atun, tried to teach Egypt One Deity: Atun (Moses had left Egypt before his time).

§12. In Christian Revelation, Christ names Himself 'THE AMEN'

"And to the angel of the church of Laodicea write:

*These things saith **THE AMEN**
the faithful and true witness,
Who is the beginning of the creation of God.**

Revelation 3:14 DRB

** Egyptian 'Amen/Amun' was a pre-figuration of the TRUE AMEN, Who was to come.*

And Saint Paul wrote to the Corinthians:

*"For all the promises of God find their Yes in him. That is why it is through him that we utter **our Amen** to God for his glory. And it is God who establishes us with you in Christ, and has anointed us, and who has also put his seal on us and given us his Spirit in our hearts as a guarantee."*

2 Corinthians 1:20-22 ESV

The name of the Egyptian Deity Amen is used by the Lord,

*1) in the Prayers of His faithful all over the world,
when they conclude their prayers with 'Amen',*

2) in the Name He gave to His Mother on Earth,

Mari-Amen

*3) and raised to a true divine mystery,
when He applies It to Himself, saying:*

I am THE AMEN! Revelations 3:14.



Christ's Mother's Name

MARIAM

Mother of Christ = Mother of The 'Amen'.

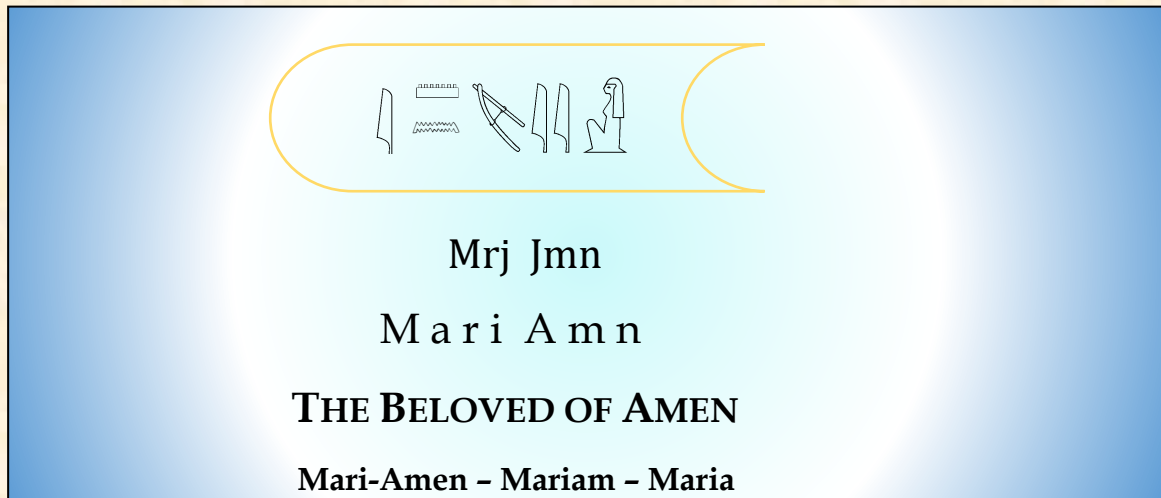
Mari-Amen, the Beloved of Amen,
is also the Mother of The Amen,
Jesus Christ.

Mariam = the Beloved of God.

next :

THE NAME OF MARIAM, MARY, IN HIEROGLYPHS.

§13. THE NAME OF MARY, MARIA, MARIAM, IN HIEROGLYPHS: ²⁸



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*“These things saith **the Amen**, the faithful and true witness,
who is the beginning of the creation of God.’ Rev.3:14.*

Additional Titles for Maria, Mother of Jesus, Mother of God

One could add other Royal titles and Divine titles in Hieroglyphs,
for example:

*Mother Of The Saviour
Mother Of The Son Of God
Mother Of God: Theotokos*

*Queen Of Heaven and Earth
Queen Of The Angelic Spirits/Angels
Queen Of The Universe*

*Consolatrix Afflictorum {Consoler of the Troubled Ones}
Mater Misericordia {Mother of Mercy}
Tower Of David, etcetera.²⁹*



*Here ends our inspirational study into the Origins of the Name of Mariam.
Hereafter an overview of the use of the name of Mary and its derivations in
our time, throughout the world & the Name of Mary in the New Testament.*

*At the Feast of the Presentation of Jesus by the Blessed Virgin Mary in the Temple.
2 February 2021,*

Marcel de Ray, author.

chs. until 11/01/2025.

²⁸ Hieroglyphs can be written from left-to-right or from right-to-left; here it is from right-to-left.

²⁹ I leave it to others, who are more acquainted with the Old Egyptian language, to accomplish this.

§14. Transliteration of the Name Mary, Maria, Miryam

Transcribe³⁰

<u>Greek text</u>	↔	<u>Latin text</u>
Μαρία		Maria
1. Μ		M
2. Μα		Ma
3. Μαρ		Mar
4. Μαρι		Mari
5. Μαρί		Mari
6. Μαρία		Maria

Transcribe³¹

<u>Hebrew text</u>	↔	<u>Latin text</u>
מִרְיָם		Miryam
1. מ		M
2. מִ		Mi
3. מִר		Mir
4. מִרִּי		Miri
5. מִרְיָ		Mirya
6. מִרְיָם		Miryam

As we have seen, the name ‘Meri / Mari’ is present in the 17th century B.C. multiple times. Was there an original Hebrew meaning of ‘Mariam’ ?

³⁰ from <https://www.behindthename.com/support/transcribe?type=GR&target=Mari'a>

³¹ from <https://www.behindthename.com/support/transcribe?type=HB&target=Miryam>

§15. THE NAME OF MARIAM FROM THE HEBREW PERSPECTIVE

Since the Hebrews left Egypt, they have further developed the Hebrew language, which they had inherited from Mesopotamia, whence Abraham and his family originated.

The name Mariam received a distinctive Hebrew meaning in a new Israelian context, as other names would.

Modern Hebrew or Biblical concordances give meanings to the name Myriam/Mariam, which are of a later date, so I believe. They may all have been somehow related to the character and deeds of Myriam, the sister of Aaron and Moses, since in Jewish sources, the connection to Mariam, Mother of Jesus Christ, is never made.

But in a more ancient perspective, where Hebrew names as Egyptian names would have been related to a deity, one meaning never found in these concordances comes to mind:

MARI - YAH (MARIA)

as in "Mari-Yahu".

With the original meaning of the name Mariam in mind, this would be a sound translation:

MARI - YAH(U)

BELOVED OF YAHU
BELOVED OF YHWH

The land of Juda was known in Assyrian and other old cuneiform tablets by the name:

Land of Yah(u).

For these foreign nations understood the Name of God as revealed to the prophet Moses to be "Yahu", and his land was "Yahu-da" (Juda).



Hereafter the original meaning of the names of the Hebrew Kings.

§16. THE NAMES OF THE HEBREW KINGS

THE KINGS OF JUDAH

Indeed, before the Exile into Babylon, the names of the Hebrew kings were almost always connected to the Yahu, 'God of the Yahu-das, of the Judeans=Jews, of Israel', as there are:

<i>order</i>	<i>name of king</i>	<i>reigned</i>	<i>meaning of the name</i>	<i>etymology</i>
5 th	Abi-yah ³²	(913-907)	- 'Yhwh is Father'	אָבִיָּהוּ 'āvījāhū / אָבִיָּה 'āvījāh
7 th	Jeho ³³ -shaphat	(873-848)	- 'Yhwh has done justice'	יְהוֹשָׁפָט jəhōšāfāt
8 th	Jeho-ram	(848-841)	- 'Yhwh is exalted'	יְהוֹרָם jəhōrām
9 th	Ahaz-yah	(841-841)	- 'Yhwh has seized'	חֲזַקְיָהוּ 'āhazjāhū / אֲחַזְיָה 'āhazjāh
10 th	Atal-yah ³⁴	(841-835)	- 'Yhwh is great'	אַתְלָיָה atalyā,
11 th	J(eh)o ³⁵ -ash	(840-800)	- 'Yhwh has given'	יֹאֵשׁ jō'āš
12 th	Amaz-yah	(807-778)	- 'Yhwh is strong'	אַמְצִיָּהוּ 'Amasyāhū
13 th	Uzzi-yah	(800-748)	- 'Yhwh is my strength'	עֲזִיָּהוּ 'uziyāhū
13 th	Azar-yah	(800-748)	- 'Yhwh has helped'	עֲזַרְיָה 'āzarjāh
14 th	Jotam	(748-732)	- 'Yhwh is perfect'	יֹתָם jōtām
16 th	Hezek-yah	(729-694)	- 'Yhwh strengthens'	חֲזַקְיָהוּ Hīzəqīyyahū
19 th	Jos-yah	(640-609)	- 'Yhwh heals'	יֹשִׁיָּהוּ jo'sījāhū
20 th	Jeho-ahaz	(609-609)	- 'Yhwh holds fast'	יְהוֹאָחָז jəhō'āhāz
21 st	Jeho-yah-kim	(609-598)	- 'Yhwh has raised'	יְהוֹיָכִים jəhō'yākīm
22 nd	Jeho-yah-kin	(598-597)	- 'Yhwh bestows endurance'	יְהוֹיָכִין jəhōjākhīn
23 rd	Zedek-yah	(597-587)	- 'Yhwh is my justice'	צִדְקִיָּהוּ šidqījāhū
24 th	Gedal-yah	(587-587)	- 'Yhwh is great'	גְּדַלְיָהוּ gəḏalyyāhū.

Those are all the pre-exile Judean Kings with a name that contains the relation to the God of Judah.

THE PROPHETS

Many prophets would also use the Name of God, like ELIJAH, in Hebrew:

אֵלִיָּהוּ 'Ēlījjāhū, also אֵלִיָּה 'Ēlījjā, which means: 'My God is Yahweh', 'My God is Yahu'.

THE KINGS OF ISRAEL

Similarly, some of the Kings of the northern kingdom of Israel (the 10 tribes) also used the name of God, but only from after the death of Ahab (874-852) :

<i>order</i>	<i>name of king</i>	<i>reigned</i>	<i>meaning of the name</i>	<i>etymology</i>
12 th	Ahaz-yah	(853-851)	- 'Yhwh has seized'	חֲזַקְיָהוּ 'āhazjāhū / אֲחַזְיָה 'āhazjāh
13 th	Jeho-ram	(852-840)	- 'Yhwh is exalted'	יְהוֹרָם jəhōrām
14 th	Jehu	(841-813)	- 'Yhwh is He'	יְהוּ jəhū'
15 th	Jeho-ahaz	(821-804)	- 'Yhwh holds fast'	יְהוֹאָחָז jəhō'āhāz
16 th	J(eh)o-ash	(809-793)	- 'Yhwh has given'	יֹאֵשׁ jō'āš
18 th	Zechar-yah	(763-763)	- 'Yhwh has remembered'	זַכְרְיָהוּ zəkhərijāhū
21 st	Peka-yah	(751-749)	- 'Yhwh has opened'	פִּקְחִיָּה pəqahjāh.

³² 'Yah' is a shorter form for 'Yahu/Yhwh'.

³³ 'Jeho' is another form for 'Yahu/Yhwh'.

³⁴ 'Ataliah' was the daughter of king Ahab of Israel, wife of king Joram of Judah, mother of Ahaziah of Judah.

³⁵ 'J(eh)o-ash' another form for 'Yahu/Yhwh'.

§17. THE CONNECTION TO JESUS CHRIST

We should not forget, that the Kings of Judah form part of the family genealogy of Jesus, Who is the Messiah of the Jewish nation: there was never another Messiah, nor will there ever be another Messiah, but Jesus Messiah will return to our Earth.

THE FAMILY GENEALOGY OF THE MESSIAH

"The book of the genealogy of Jesus Messiah, the Son of David, the Son of Abraham.

Abraham fathered Isaac, Isaac fathered Jacob, and Jacob fathered Judah and his brothers. Judah fathered Perez and Zerah by Tamar, Perez fathered Hezron, and Hezron fathered Ram. Ram fathered Amminadab, Amminadab fathered Nahshon, and Nahshon fathered Salmon. Salmon fathered Boaz by Rahab, Boaz fathered Obed by Ruth, Obed fathered Jesse, and Jesse fathered David the king. David the king fathered Solomon by her who had been the wife of Uriah. Solomon fathered Rehoboam, Rehoboam fathered Abijah, and Abijah fathered Asa. Asa fathered Jehoshaphat, Jehoshaphat fathered Joram, and Joram fathered Uzziah. Uzziah fathered Jotham, Jotham fathered Ahaz, and Ahaz fathered Hezekiah. Hezekiah fathered Manasseh, Manasseh fathered Amon, and Amon fathered Josiah. Josiah fathered Jeconiah and his brothers at the time of the captivity in Babylon.

And after the captivity in Babylon, Jeconiah fathered Shealtiel, and Shealtiel fathered Zerubbabel. Zerubbabel fathered Abiud, Abiud fathered Eliakim, and Eliakim fathered Azor. Azor fathered Zadok, Zadok fathered Achim, and Achim fathered Eliud. Eliud fathered Eleazar, Eleazar fathered Matthan, and Matthan fathered Jacob. And Jacob fathered Joseph the husband of Mariam, of whom was born Jesus who is called the MESSIAH." {Matthew 1:1-17}

In the names of Jesus' forefathers from *after the Exile*, the following also have a Divine subject: Shealti-El, Zerubab-El, Eli-akim, Eli-ud, and Eli-azar.

Here the name of YHWH, Yahu is no longer much in use, probably because of a custom (following a Babylonian custom not to mention the name of their god Marduk) to replace THE NAME revealed to Moses with Adonai / Kyrios : LORD.

Instead the Divine Name 'El / ELI' is used more often.

12/01/2022.

Marcel de Ray.

The Name of Maria-m in the New Testament

APPENDIX A.

To distinguish between *Mary, the Mother of Jesus*, and *the other 'Mary's'*, the verses with Jesus' Mother are treated here first :

Is Mary, the Mother of Jesus, always written 'Mariam' in the New Testament?

I read that Jesus' Mother was mostly written MARIAM, while the others were mostly written MARIA; in this short survey we shall have a look at this. Hereafter all the verses in the New Testament with the name Maria(m) are gathered (meaning: Mary in English). For this survey I have used the EMTV NT-translation, which is fully Greek-based.

The results of this little survey:

Mary, the Mother of Jesus:

A. *Mariam*, μαριαμ, Mother of Jesus: {13x}; *always Mariam* (except in Acts 1:14, Luke).

B. *Maria*, μαρια, Mother of Jesus: {1x}, only in Acts 1:14.

C. *Marias*, μαριας, Mother of Jesus: {5x}.

[C] '*Marias*' is not a plural form, but a possessive noun as in *Maria's*, *Mary's* husband. Examples:

Matt.1:18 "Now the generation of Christ was in this wise. When as **his mother Mary** was espoused to Joseph, before they came together, she was found with child, of the Holy Ghost." DRB.

Luke 1:41 "And it came to pass that when Elizabeth heard the salutation **of Mary**, the infant leaped in her womb. And Elizabeth was filled with the Holy Ghost." DRB.

In both cases the name of Mary is connected to her by relation to someone (Her Son) or to something (Her salutation). Indeed, from the 7x μαριας ('*Marias*'), 5x relate to Jesus' Mother, and all 14x μαριαμ ('*Mariam*'), giving a number of occurrences of '*Mariam*+'*Marias*', related to the Mother of Jesus: 19x.

Although Romans 16:6 may refer to another Mary, here too μαριαμ *Mariam* was used, which in every other instance in the New Testament refers to the Mother of Jesus; therefore Saint Paul may very well have been referring to Mary, Mother of Jesus since she lived in Ephesus with John the Apostle, from where Paul possibly wrote his letter to the Romans, greeting the Church of Rome in the name of several members of the Church in Asia (Romans 16). If this verse was *not* referring to the Mother of Jesus, μαριαμ ('*Mariam*') in the New Testament is not 14x, but 13x related to Her, which is a total number of 18x.

To this we count the 1x Luke uses the name *Maria* (without -m) in Acts 1:14 for Jesus' Mother, which brings the total number, Jesus' Mother is named in the New Testament to:

A. *Mariam*: 13 times, perhaps 14x;

B. *Marias*: 5 times;

C. *Maria*: 1 time;

In total: 19 times certain, plus 1 possible, which would be 20 times in total.

The other Mary's:

including Mary of Magdala & Mary of Bethany.

- A. **Maria**: 32x, (except the 1x of Luke in Acts 1:14);
- B. **Mariam**: 0x, (or possibly the 1 in Romans 16:6);
- C. **Marias**: 2x, in John 11:1=Mary of Bethany, and Acts 12:12=John Mark's mother.

Concluding, **the other Mary's were never named Mariam** (except maybe one in Romans 16:6), and have always been named 'Maria'. Twice a possessive noun was used, 'Marias' (a normal Greek grammar rule). At least in the Byzantine tradition (see EMTV).

Therefore, not the Mother of God, but the other Mary's in the NT are named 'Maria'. The two cases of 'Marias' should be added to this, bringing the total of 'the other Mary's' to: 34 certain, and 35 possible.

Complete List of this survey:

μαριαμ Mariam: 14x, Matt.1:20/13:55/Luke 1:27/1:30/1:34/1:38/1:39/1:46/1:56/2:5/2:16/2:19/2:34, and Rom.16:6.

μαριας Marias: 7x, Matt.1:16/1:18/2:11/Mark 6:3/Luke 1:41/Joh.11:1/Acts 12:12.

μαρια Maria: 33x, in chapters Matt.27&28/Mark 15&16/Luke 8&10&24/John 11&12 &19&20, Acts 1:14.

All Biblical verses quoted above in the Greek New Testament:

A: 'Mariam'

Mat 1:20 ταυτα G3778 D-APN δε G1161 CONJ αυτου G846 P-GSM ενθυμηθεντος G1760 V-AOP-GSM ιδου G3708 V-2AAM-2S αγγελος G32 N-NSM κυριου G2962 N-GSM κατ G2596 PREP οναρ G3677 N-OI εφρανη G5316 V-2API-3S αυτω G846 P-DSM λεγων G3004 V-PAP-NSM ιωσηφ G2501 N-PRI υιος G5207 N-NSM δαβιδ G1138 N-PRI μη G3361 PRT-N φοβηθης G5399 V-AOS-2S παραλαβειν G3880 V-2AAN **μαριαμ** G3137 N-PRI την G3588 T-ASF γυναικα G1135 N-ASF σου G4771 P-2GS το G3588 T-NSN γαρ G1063 CONJ εν G1722 PREP αυτη G846 P-DSF γεννηθεν G1080 V-APP-NSN εκ G1537 PREP πνευματος G4151 N-GSN εστιν G1510 V-PAI-3S αγιου G40 A-GSN

Mat 13:55 ουχ G3756 PRT-N ουτος G3778 D-NSM εστιν G1510 V-PAI-3S ο G3588 T-NSM του G3588 T-GSM τεκτονος G5045 N-GSM υιος G5207 N-NSM ουχι G3780 PRT-I η G3588 T-NSF μητηρ G3384 N-NSF αυτου G846 P-GSM λεγεται G3004 V-PPI-3S **μαριαμ** G3137 N-PRI και G2532 CONJ οι G3588 T-NPM αδελφοι G80 N-NPM αυτου G846 P-GSM ιακωβος G2385 N-NSM και G2532 CONJ ιωσηφ G2500 N-NSM και G2532 CONJ σιμων G4613 N-NSM και G2532 CONJ ιουδας G2455 N-NSM

Luk 1:27 προς G4314 PREP παρθενον G3933 N-ASF μεμνηστευμενην G3423 V-RPP-ASF ανδρι G435 N-DSM ω G3739 R-DSM ονομα G3686 N-NSN ιωσηφ G2501 N-PRI εξ G1537 PREP οικου G3624 N-GSM δαβιδ G1138 N-PRI και G2532 CONJ το G3588 T-NSN ονομα G3686 N-NSN της G3588 T-GSF παρθενου G3933 N-GSF **μαριαμ** G3137 N-PRI

Luk 1:30 και G2532 CONJ ειπεν G3004 V-2AAI-3S ο G3588 T-NSM αγγελος G32 N-NSM αυτη G846 P-DSF μη G3361 PRT-N φοβου G5399 V-PNM-2S μαριαμ G3137 N-PRI ευρες G2147 V-2AAI-2S γαρ G1063 CONJ χαριν G5485 N-ASF παρα G3844 PREP τω G3588 T-DSM θεω G2316 N-DSM

Luk 1:34 ειπεν G3004 V-2AAI-3S δε G1161 CONJ μαριαμ G3137 N-PRI προς G4314 PREP τον G3588 T-ASM αγγελον G32 N-ASM πως G4459 ADV-I εσται G1510 V-FDI-3S τουτο G3778 D-NSN επει G1893 CONJ ανδρα G435 N-ASM ου G3756 PRT-N γινωσκω G1097 V-PAI-1S

Luk 1:38 ειπεν G3004 V-2AAI-3S δε G1161 CONJ μαριαμ G3137 N-PRI ιδου G3708 V-2AAM-2S η G3588 T-NSF δουλη G1399 N-NSF κυριου G2962 N-GSM γενοιτο G1096 V-2ADO-3S μοι G1473 P-1DS κατα G2596 PREP το G3588 T-ASN ρημα G4487 N-ASN σου G4771 P-2GS και G2532 CONJ απηλθεν G565 V-2AAI-3S απ G575 PREP αυτης G846 P-GSF ο G3588 T-NSM αγγελος G32 N-NSM

Luk 1:39 αναστασα G450 V-2AAP-NSF δε G1161 CONJ μαριαμ G3137 N-PRI εν G1722 PREP ταις G3588 T-DPF ημεραις G2250 N-DPF ταυταις G3778 D-DPF επορευθη G4198 V-AOI-3S εις G1519 PREP την G3588 T-ASF ορεινην G3714 A-ASF μετα G3326 PREP σπουδης G4710 N-GSF εις G1519 PREP πολιν G4172 N-ASF ιουδα G2448 N-GSM

Luk 1:46 και G2532 CONJ ειπεν G3004 V-2AAI-3S μαριαμ G3137 N-PRI μεγαλυνει G3170 V-PAI-3S η G3588 T-NSF ψυχη G5590 N-NSF μου G1473 P-1GS τον G3588 T-ASM κυριον G2962 N-ASM

Luk 1:56 εμεινεν G3306 V-AAI-3S δε G1161 CONJ μαριαμ G3137 N-PRI συν G4862 PREP αυτη G846 P-DSF ωσει G5616 ADV μηνας G3376 N-APM τρεις G5140 A-APM και G2532 CONJ υπεστρεψεν G5290 V-AAI-3S εις G1519 PREP τον G3588 T-ASM οικον G3624 N-ASM αυτης G846 P-GSF

Luk 2:5 απογραφασθαι G583 V-AMN συν G4862 PREP μαριαμ G3137 N-PRI τη G3588 T-DSF μεμνηστευμενη G3423 V-RPP-DSF αυτω G846 P-DSM γυναικι G1135 N-DSF ουση G1510 V-PAP-DSF εγκω G1471 N-DSF

Luk 2:16 και G2532 CONJ ηλθον G2064 V-2AAI-3P σπευσαντες G4692 V-AAP-NPM και G2532 CONJ ανευρον G429 V-2AAI-3P την G3588 T-ASF τε G5037 PRT μαριαμ G3137 N-PRI και G2532 CONJ τον G3588 T-ASM ιωσηφ G2501 N-PRI και G2532 CONJ το G3588 T-ASN βρεφος G1025 N-ASN κειμενον G2749 V-PNP-ASN εν G1722 PREP τη G3588 T-DSF φατνη G5336 N-DSF

Luk 2:19 η G3588 T-NSF δε G1161 CONJ μαριαμ G3137 N-PRI παντα G3956 A-APN συνετηρει G4933 V-IAI-3S τα G3588 T-APN ρηματα G4487 N-APN ταυτα G3778 D-APN συμβαλλουσα G4820 V-PAP-NSF εν G1722 PREP τη G3588 T-DSF καρδια G2588 N-DSF αυτης G846 P-GSF

Luk 2:34 και G2532 CONJ ευλογησεν G2127 V-AAI-3S αυτους G846 P-APM | συμεων G4826 N-PRI | σιμεων G4826 N-PRI | και G2532 CONJ ειπεν G3004 V-2AAI-3S προς G4314 PREP μαριαμ G3137 N-PRI την G3588 T-ASF μητερα G3384 N-ASF αυτου G846 P-GSM ιδου G3708 V-2AAM-2S ουτος G3778 D-NSM κειται G2749 V-PNI-3S εις G1519 PREP πτωσιν G4431 N-ASF και G2532 CONJ αναστασιν G386 N-ASF πολλων G4183 A-GPM εν G1722 PREP τω G3588 T-DSM ισραηλ G2474 N-PRI και G2532 CONJ εις G1519 PREP σημειον G4592 N-ASN αντιλεγομενον G483 V-PPP-ASN

13 verses found, 13 matches: all related to the Mother of Jesus

Rom 16:6 ασπασασθε G782 V-ADM-2P μαριαμ G3137 N-PRI ητις G3748 R-NSF πολλα G4183 A-APN εκοπιασεν G2872 V-AAI-3S εις G1519 PREP ημας G1473 P-1AP

1 verse found, 1 match: possibly related to the Mother of Jesus.

in total: 14 verses found, 14 matches.

B: 'Marias'

Mat 1:16 ιακωβ G2384 N-PRI δε G1161 CONJ εγεννησεν G1080 V-AAI-3S τον G3588 T-ASM
 ιωσηφ G2501 N-PRI τον G3588 T-ASM ανδρα G435 N-ASM μαριας G3137 N-GSF εξ G1537 PREP
 ης G3739 R-GSF εγεννηθη G1080 V-API-3S ιησους G2424 N-NSM ο G3588 T-NSM λεγομενος G3004 V-
 PPP-NSM χριστος G5547 N-NSM

Mat 1:18 του G3588 T-GSM δε G1161 CONJ ιησου G2424 N-GSM χριστου G5547 N-GSM η G3588 T-
 NSF γεννησις G1083 N-NSF ουτως G3779 ADV ην G1510 V-IAI-3S μνηστευθεισης G3423 V-APP-GSF
 γαρ G1063 CONJ της G3588 T-GSF μητρος G3384 N-GSF αυτου G846 P-GSM μαριας G3137 N-GSF
 τω G3588 T-DSM ιωσηφ G2501 N-PRI πριν G4250 ADV η G2228 PRT συνελθειν G4905 V-2AAN
 αυτους G846 P-APM ευρεθη G2147 V-API-3S εν G1722 PREP γαστρι G1064 N-DSF εχουσα G2192 V-
 PAP-NSF εκ G1537 PREP πνευματος G4151 N-GSN αγιου G40 A-GSN

Mat 2:11 και G2532 CONJ ελθοντες G2064 V-2AAP-NPM εις G1519 PREP την G3588 T-ASF
 οικιαν G3614 N-ASF | ευρον G2147 V-2AAI-3P | ειδον G3708 V-2AAI-3P | το G3588 T-ASN
 παιδιον G3813 N-ASN μετα G3326 PREP μαριας G3137 N-GSF της G3588 T-GSF μητρος G3384 N-GSF
 αυτου G846 P-GSN και G2532 CONJ πεσοντες G4098 V-2AAP-NPM προσεκυνησαν G4352 V-AAI-3P
 αυτω G846 P-DSM και G2532 CONJ ανοιξαντες G455 V-AAP-NPM τους G3588 T-APM
 θησαυρους G2344 N-APM αυτων G846 P-GPM προσηνεγκαν G4374 V-AAI-3P αυτω G846 P-DSM
 δωρα G1435 N-APN χρυσον G5557 N-ASM και G2532 CONJ λιβανον G3030 N-ASM και G2532 CONJ
 σμυρναν G4666 N-ASF

Mar 6:3 ουχ G3756 PRT-N ουτος G3778 D-NSM εστιν G1510 V-PAI-3S ο G3588 T-NSM τεκτων G5045
 N-NSM ο G3588 T-NSM υιος G5207 N-NSM μαριας G3137 N-GSF αδελφος G80 N-NSM δε G1161 CONJ
 ιακωβου G2385 N-GSM και G2532 CONJ ιωσηφ G2499 N-GSM και G2532 CONJ ιουδα G2455 N-GSM
 και G2532 CONJ σιμωνος G4613 N-GSM και G2532 CONJ ουκ G3756 PRT-N εισιν G1510 V-PAI-3P
 αι G3588 T-NPF αδελφαι G79 N-NPF αυτου G846 P-GSM ωδε G5602 ADV προς G4314 PREP
 ημας G1473 P-1AP και G2532 CONJ εσκανδαλιζοντο G4624 V-IPI-3P εν G1722 PREP αυτω G846 P-DSM

Luk 1:41 και G2532 CONJ εγενετο G1096 V-2ADI-3S ως G5613 ADV ηκουσεν G191 V-AAI-3S η G3588
 T-NSF ελισαβετ G1665 N-PRI τον G3588 T-ASM ασπασμον G783 N-ASM της G3588 T-GSF
 μαριας G3137 N-GSF εσκιρτησεν G4640 V-AAI-3S το G3588 T-NSN βρεφος G1025 N-NSN εν G1722
 PREP τη G3588 T-DSF κοιλια G2836 N-DSF αυτης G846 P-GSF και G2532 CONJ επλησθη G4130 V-API-
 3S πνευματος G4151 N-GSN αγιου G40 A-GSN η G3588 T-NSF ελισαβετ G1665 N-PRI

Joh 11:1 ην G1510 V-IAI-3S δε G1161 CONJ τις G5100 X-NSM ασθενων G770 V-PAP-NSM
 λαζαρος G2976 N-NSM απο G575 PREP βηθανιας G963 N-GSF εκ G1537 PREP της G3588 T-GSF
 κωμης G2968 N-GSF μαριας G3137 N-GSF και G2532 CONJ μαρθας G3136 N-GSF της G3588 T-GSF
 αδελφης G79 N-GSF αυτης G846 P-GSF

Act 12:12 συνιδων G4894 V-2AAP-NSM τε G5037 PRT ηλθεν G2064 V-2AAI-3S επι G1909 PREP
 την G3588 T-ASF οικιαν G3614 N-ASF μαριας G3137 N-GSF της G3588 T-GSF μητρος G3384 N-GSF
 ιωαννου G2491 N-GSM του G3588 T-GSM επικαλουμενου G1941 V-PPP-GSM μαρκου G3138 N-GSM
 ου G3757 ADV ησαν G1510 V-IAI-3P ικανοι G2425 A-NPM συνηθροισμενοι G4867 V-RPP-NPM
 και G2532 CONJ προσευχομενοι G4336 V-PNP-NPM

7 verses found, 7 matches: 5 related to the Mother of Jesus.

C: 'Maria' without -m or -s

Mat 27:56 εν G1722 PREP αις G3739 R-DPF ην G1510 V-IAI-3S μαρια G3137 N-NSF η G3588 T-NSF
 μαγδαληνη G3094 N-NSF και G2532 CONJ μαρια G3137 N-NSF η G3588 T-NSF του G3588 T-GSM
 ιακωβου G2385 N-GSM και G2532 CONJ ιωση G2499 N-GSM μητηρ G3384 N-NSF και G2532 CONJ
 η G3588 T-NSF μητηρ G3384 N-NSF των G3588 T-GPM υιων G5207 N-GPM ζεβεδαιου G2199 N-GSM
Mat 27:61 ην G1510 V-IAI-3S δε G1161 CONJ εκει G1563 ADV μαρια G3137 N-NSF η G3588 T-NSF
 μαγδαληνη G3094 N-NSF και G2532 CONJ η G3588 T-NSF αλλη G243 A-NSF μαρια G3137 N-NSF
 καθημεναι G2521 V-PNP-NPF απεναντι G561 ADV του G3588 T-GSM ταφου G5028 N-GSM
Mat 28:1 οψε G3796 ADV δε G1161 CONJ σαββατων G4521 N-GPN τη G3588 T-DSF
 επιφωσκουση G2020 V-PAP-DSF εις G1519 PREP μιαν G1520 A-ASF σαββατων G4521 N-GPN
 ηλθεν G2064 V-2AAI-3S μαρια G3137 N-NSF η G3588 T-NSF μαγδαληνη G3094 N-NSF και G2532 CONJ
 η G3588 T-NSF αλλη G243 A-NSF μαρια G3137 N-NSF θεωρησαι G2334 V-AAN τον G3588 T-ASM
 ταφον G5028 N-ASM
Mar 15:40 ησαν G1510 V-IAI-3P δε G1161 CONJ και G2532 CONJ γυναικες G1135 N-NPF απο G575
 PREP μακροθεν G3113 ADV θεωρουσαι G2334 V-PAP-NPF εν G1722 PREP αις G3739 R-DPF ην G1510
 V-IAI-3S και G2532 CONJ μαρια G3137 N-NSF η G3588 T-NSF μαγδαληνη G3094 N-NSF και G2532
 CONJ μαρια G3137 N-NSF η G3588 T-NSF του G3588 T-GSM ιακωβου G2385 N-GSM του G3588 T-
 GSM μικρου G3398 A-GSM και G2532 CONJ ιωση G2499 N-GSM μητηρ G3384 N-NSF και G2532 CONJ
 σαλωμη G4539 N-NSF
Mar 15:47 η G3588 T-NSF δε G1161 CONJ μαρια G3137 N-NSF η G3588 T-NSF μαγδαληνη G3094 N-
 NSF και G2532 CONJ μαρια G3137 N-NSF ιωση G2499 N-GSM εθεωρουν G2334 V-IAI-3P που G4225
 PRT τιθεται G5087 V-PPI-3S
Mar 16:1 και G2532 CONJ διαγενομενου G1230 V-2ADP-GSN του G3588 T-GSN σαββατου G4521 N-
 GSN μαρια G3137 N-NSF η G3588 T-NSF μαγδαληνη G3094 N-NSF και G2532 CONJ μαρια G3137 N-
 NSF η G3588 T-NSF του G3588 T-GSM ιακωβου G2385 N-GSM και G2532 CONJ σαλωμη G4539 N-NSF
 ηγορασαν G59 V-AAI-3P αρωματα G759 N-APN ινα G2443 CONJ ελθουσαι G2064 V-2AAP-NPF
 αλειψωσιν G218 V-AAS-3P αυτον G846 P-ASM
Mar 16:9 αναστας G450 V-2AAP-NSM δε G1161 CONJ πρωι G4404 ADV πρωτη G4413 A-DSF-S
 σαββατου G4521 N-GSN εφανη G5316 V-2API-3S πρωτον G4412 ADV-S μαρια G3137 N-DSF τη G3588
 T-DSF μαγδαληνη G3094 N-DSF αφ G575 PREP ης G3739 R-GSF εκβεβληκει G1544 V-LAI-3S
 επτα G2033 A-NUI δαιμονια G1140 N-APN
Luk 8:2 και G2532 CONJ γυναικες G1135 N-NPF τινες G5100 X-NPF αι G3739 R-NPF ησαν G1510 V-
 IAI-3P τεθεραπευμεναι G2323 V-RPP-NPF απο G575 PREP πνευματων G4151 N-GPN πονηρων G4190
 A-GPN και G2532 CONJ ασθενειων G769 N-GPF μαρια G3137 N-NSF η G3588 T-NSF καλουμενη G2564
 V-PPP-NSF μαγδαληνη G3094 N-NSF αφ G575 PREP ης G3739 R-GSF δαιμονια G1140 N-NPN
 επτα G2033 A-NUI εξεληλυθει G1831 V-LAI-3S
Luk 10:39 και G2532 CONJ τηδε G3592 D-DSF ην G1510 V-IAI-3S αδελφη G79 N-NSF καλουμενη G2564
 V-PPP-NSF μαρια G3137 N-NSF η G3739 R-NSF και G2532 CONJ παρακαθισασα G3869 V-AAP-NSF
 παρα G3844 PREP τους G3588 T-APM ποδας G4228 N-APM του G3588 T-GSM ιησου G2424 N-GSM
 ηκουεν G191 V-IAI-3S τον G3588 T-ASM λογον G3056 N-ASM αυτου G846 P-GSM
Luk 10:42 ενος G1520 A-GSN δε G1161 CONJ εστιν G1510 V-PAI-3S χρεια G5532 N-NSF μαρια G3137
 N-NSF δε G1161 CONJ την G3588 T-ASF αγαθην G18 A-ASF μεριδα G3310 N-ASF εξελεξατο G1586 V-
 AMI-3S ητις G3748 R-NSF ουκ G3756 PRT-N αφαιρεθησεται G851 V-FPI-3S απ G575 PREP αυτης G846
 P-GSF

Luk 24:10 ησαν G1510 V-IAI-3P δε G1161 CONJ η G3588 T-NSF μαγδαληνη G3094 N-NSF μαρια G3137 N-NSF και G2532 CONJ ιωαννα G2489 N-NSF και G2532 CONJ μαρια G3137 N-NSF ιακωβου G2385 N-GSM και G2532 CONJ αι G3588 T-NPF λοιπαι G3062 A-NPF συν G4862 PREP αυταις G846 P-DPF αι G3739 R-NPF ελεγον G3004 V-IAI-3P προς G4314 PREP τους G3588 T-APM αποστολους G652 N-APM ταυτα G3778 D-APN

Joh 11:2 ην G1510 V-IAI-3S δε G1161 CONJ μαρια G3137 N-NSF η G3588 T-NSF αλειψασα G218 V-AAP-NSF τον G3588 T-ASM κυριον G2962 N-ASM μυρω G3464 N-DSN και G2532 CONJ εκμαξασα G1591 V-AAP-NSF τους G3588 T-APM ποδας G4228 N-APM αυτου G846 P-GSM ταις G3588 T-DPF θριξιν G2359 N-DPF αυτης G846 P-GSF ης G3739 R-GSF ο G3588 T-NSM αδελφος G80 N-NSM λαζαρος G2976 N-NSM ησθενει G770 V-IAI-3S

Joh 11:19 και G2532 CONJ πολλοι G4183 A-NPM εκ G1537 PREP των G3588 T-GPM ιουδαιων G2453 A-GPM εληλυθεισαν G2064 V-LAI-3P προς G4314 PREP τας G3588 T-APF περι G4012 PREP μαρθαν G3136 N-ASF και G2532 CONJ μαριαν G3137 N-ASF ινα G2443 CONJ παραμυθησωνται G3888 V-ADS-3P αυτας G846 P-APF περι G4012 PREP του G3588 T-GSM αδελφου G80 N-GSM αυτων G846 P-GPF

Joh 11:20 η G3588 T-NSF ουν G3767 CONJ μαρθα G3136 N-NSF ως G5613 ADV ηκουσεν G191 V-AAI-3S οτι G3754 CONJ ο G3588 T-NSM ιησους G2424 N-NSM ερχεται G2064 V-PNI-3S υπηντησεν G5221 V-AAI-3S αυτω G846 P-DSM μαρια G3137 N-NSF δε G1161 CONJ εν G1722 PREP τω G3588 T-DSM οικω G3624 N-DSM εκαθεζετο G2516 V-INI-3S

Joh 11:28 και G2532 CONJ ταυτα G3778 D-APN ειπουσα G3004 V-2AAP-NSF απηλθεν G565 V-2AAI-3S και G2532 CONJ εφωνησεν G5455 V-AAI-3S μαριαν G3137 N-ASF την G3588 T-ASF αδελφην G79 N-ASF αυτης G846 P-GSF λαθρα G2977 ADV ειπουσα G3004 V-2AAP-NSF ο G3588 T-NSM διδασκαλος G1320 N-NSM παρεστιν G3918 V-PAI-3S και G2532 CONJ φωνει G5455 V-PAI-3S σε G4771 P-2AS

Joh 11:31 οι G3588 T-NPM ουν G3767 CONJ ιουδαιοι G2453 A-NPM οι G3588 T-NPM οντες G1510 V-PAP-NPM μετ G3326 PREP αυτης G846 P-GSF εν G1722 PREP τη G3588 T-DSF οικια G3614 N-DSF και G2532 CONJ παραμυθουμενοι G3888 V-PNP-NPM αυτην G846 P-ASF ιδοντες G3708 V-2AAP-NPM την G3588 T-ASF μαριαν G3137 N-ASF οτι G3754 CONJ ταχεως G5030 ADV ανεστη G450 V-2AAI-3S και G2532 CONJ εξηλθεν G1831 V-2AAI-3S ηκολουθησαν G190 V-AAI-3P αυτη G846 P-DSF λεγοντες G3004 V-PAP-NPM οτι G3754 CONJ υπαγει G5217 V-PAI-3S εις G1519 PREP το G3588 T-ASN μνημειον G3419 N-ASN ινα G2443 CONJ κλαυση G2799 V-AAS-3S εκει G1563 ADV

Joh 11:32 η G3588 T-NSF ουν G3767 CONJ μαρια G3137 N-NSF ως G5613 ADV ηλθεν G2064 V-2AAI-3S οπου G3699 ADV ην G1510 V-IAI-3S ο G3588 T-NSM ιησους G2424 N-NSM ιδουσα G3708 V-2AAP-NSF αυτον G846 P-ASM επεσεν G4098 V-2AAI-3S εις G1519 PREP τους G3588 T-APM ποδας G4228 N-APM αυτου G846 P-GSM λεγουσα G3004 V-PAP-NSF αυτω G846 P-DSM κυριε G2962 N-VSM ει G1487 COND ης G1510 V-IAI-2S ωδε G5602 ADV ουκ G3756 PRT-N αν G302 PRT απεθανεν G599 V-2AAI-3S μου G1473 P-1GS ο G3588 T-NSM αδελφος G80 N-NSM

Joh 11:45 πολλοι G4183 A-NPM ουν G3767 CONJ εκ G1537 PREP των G3588 T-GPM ιουδαιων G2453 A-GPM οι G3588 T-NPM ελθοντες G2064 V-2AAP-NPM προς G4314 PREP την G3588 T-ASF μαριαν G3137 N-ASF και G2532 CONJ θεασαμενοι G2300 V-ADP-NPM α G3739 R-APN εποιησεν G4160 V-AAI-3S ο G3588 T-NSM ιησους G2424 N-NSM επιστευσαν G4100 V-AAI-3P εις G1519 PREP αυτον G846 P-ASM

Joh 12:3 η G3588 T-NSF ουν G3767 CONJ **μαρια** G3137 N-NSF λαβουσα G2983 V-2AAP-NSF λιτραν G3046 N-ASF μυρου G3464 N-GSN ναρδου G3487 N-GSF πιστικης G4101 A-GSF πολυτιμου G4186 A-GSF ηλειψεν G218 V-AAI-3S τους G3588 T-APM ποδας G4228 N-APM του G3588 T-GSM ιησου G2424 N-GSM και G2532 CONJ εξεμαξεν G1591 V-AAI-3S ταις G3588 T-DPF θριξιν G2359 N-DPF αυτης G846 P-GSF τους G3588 T-APM ποδας G4228 N-APM αυτου G846 P-GSM η G3588 T-NSF δε G1161 CONJ οικια G3614 N-NSF επληρωθη G4137 V-API-3S εκ G1537 PREP της G3588 T-GSF οσμης G3744 N-GSF του G3588 T-GSN μυρου G3464 N-GSN

Joh 19:25 εισηκεισαν G2476 V-LAI-3P δε G1161 CONJ παρα G3844 PREP τω G3588 T-DSM σταυρω G4716 N-DSM του G3588 T-GSM ιησου G2424 N-GSM η G3588 T-NSF μητηρ G3384 N-NSF αυτου G846 P-GSM και G2532 CONJ η G3588 T-NSF αδελφη G79 N-NSF της G3588 T-GSF μητρος G3384 N-GSF αυτου G846 P-GSM **μαρια** G3137 N-NSF η G3588 T-NSF του G3588 T-GSM κλωπα G2832 N-GSM και G2532 CONJ **μαρια** G3137 N-NSF η G3588 T-NSF μαгдаληνη G3094 N-NSF

Joh 20:1 τη G3588 T-DSF δε G1161 CONJ μια G1520 A-DSF των G3588 T-GPN σαββατων G4521 N-GPN **μαρια** G3137 N-NSF η G3588 T-NSF μαгдаληνη G3094 N-NSF ερχεται G2064 V-PNI-3S πρωι G4404 ADV σκοτιας G4653 N-GSF ετι G2089 ADV ουσης G1510 V-PAP-GSF εις G1519 PREP το G3588 T-ASN μνημειον G3419 N-ASN και G2532 CONJ βλεπει G991 V-PAI-3S τον G3588 T-ASM λιθον G3037 N-ASM ηρμενον G142 V-RPP-ASM εκ G1537 PREP του G3588 T-GSN μνημειου G3419 N-GSN

Joh 20:11 **μαρια** G3137 N-NSF δε G1161 CONJ εισηκει G2476 V-LAI-3S προς G4314 PREP το G3588 T-ASN μνημειον G3419 N-ASN κλαιουσα G2799 V-PAP-NSF εξω G1854 ADV ως G5613 ADV ουν G3767 CONJ εκλαιεν G2799 V-IAI-3S παρεκυψεν G3879 V-AAI-3S εις G1519 PREP το G3588 T-ASN μνημειον G3419 N-ASN

Joh 20:16 λεγει G3004 V-PAI-3S αυτη G846 P-DSF ο G3588 T-NSM ιησους G2424 N-NSM **μαρια** G3137 N-NSF στραφεισα G4762 V-2APP-NSF εκεινη G1565 D-NSF λεγει G3004 V-PAI-3S αυτω G846 P-DSM ραββουνι G4462 ARAM ο G3739 R-NSN λεγεται G3004 V-PPI-3S διδασκαλε G1320 N-VSM

Joh 20:18 ερχεται G2064 V-PNI-3S **μαρια** G3137 N-NSF η G3588 T-NSF μαгдаληνη G3094 N-NSF απαγγελουσα G518 V-PAP-NSF τοις G3588 T-DPM μαθηταις G3101 N-DPM οτι G3754 CONJ εωρακεν G3708 V-RAI-3S-ATT τον G3588 T-ASM κυριον G2962 N-ASM και G2532 CONJ ταυτα G3778 D-APN ειπεν G3004 V-2AAI-3S αυτη G846 P-DSF

24 verses found, 32 matches: none relate to the Mother of Jesus.

Act 1:14 ουτοι G3778 D-NPM παντες G3956 A-NPM ησαν G1510 V-IAI-3P προσκαρτερουντες G4342 V-PAP-NPM ομοθυμαδον G3661 ADV τη G3588 T-DSF προσευχη G4335 N-DSF και G2532 CONJ τη G3588 T-DSF δεησει G1162 N-DSF συν G4862 PREP γυναιξιν G1135 N-DPF και G2532 CONJ **μαρια** G3137 N-DSF τη G3588 T-DSF μητρι G3384 N-DSF του G3588 T-GSM ιησου G2424 N-GSM και G2532 CONJ συν G4862 PREP τοις G3588 T-DPM αδελφοις G80 N-DPM αυτου G846 P-GSM

in total: 25 verses found, 33 matches: 1 relates to the Mother of Jesus.

Altogether, 14 + 7 + 33 = 54 matches in the New Testament of the names Mariam + Maria.

2 February 2021,

At the Feast of the Presentation of Jesus by the Blessed Virgin Mary in the Temple.

Marcel de Ray, Netherlands.

The Use of the Name Mary / Maria / Mariam / Myriam throughout the World

APPENDIX B.

Maria³⁶**Gender Feminine & Masculine**

Usage Italian, Portuguese, Catalan, Occitan, German, Swedish, Norwegian, Danish, Faroese, Dutch, Frisian, Greek, Polish, Romanian, English, Finnish, Estonian, Corsican, Sardinian, Basque, Russian, Bulgarian, Ukrainian, Biblical Greek, Biblical Latin, Old Church Slavic

Scripts *Μαρία*(Greek) *Мария*(Russian, Bulgarian) *Марія*(Ukrainian) *Марія*(Church Slavic)

Pronounced *ma-REE-a*(Italian, German, Swedish, Dutch, Greek, Romanian, Basque) *mu-REE-u*(European Portuguese) *ma-REE-u*(Brazilian Portuguese) *mə-REE-ə*(Catalan, English) *mah-REE-ah*(Norwegian, Danish) *MAR-ya*(Polish) *MAH-rec-ah*(Finnish) *mu-RYEE-yə*(Russian) *mu-RYEE-yu*(Ukrainian) [key·IPA]

Meaning & History

Latin form of Greek *Μαρία*, from Hebrew *מִרְיָם* (see *MARY*). *Maria* is the usual form of the name in many European languages, as well as a secondary form in other languages such as English (where the common spelling is *Mary*). In some countries, for example Germany, Poland and Italy, *Maria* is occasionally used as a masculine middle name.

This was the name of two ruling queens of Portugal. It was also borne by the Habsburg queen Maria Theresa (1717-1780), whose inheritance of the domains of her father, the Holy Roman emperor Charles VI, began the War of the Austrian Succession.

Related Names

Variants *Marie*(German) *Mari*, *Marie*(Swedish) *Mari*, *Marie*(Norwegian) *Mari*, *Marie*(Danish) *Marjo*, *Marie*, *Marja*(Dutch) *Mariah*, *Maleah*, *Marie*, *Mary*(English) *Maaria*, *Marja*, *Marje*, *Marjo*(Finnish) *Maarja*, *Mari*, *Marje*, *Marju*(Estonian) *Miren*(Basque) *Mariya*, *Marya*(Russian) *Mariya*(Bulgarian) *Mariya*(Ukrainian) *Mariam*(Biblical Greek)

Diminutives *Mariella*, *Marietta*, *Mimi*(Italian) *Mariazinha*(Portuguese) *Mariona*, *Ona*(Catalan) *Maja*, *Mareike*, *Mariete*, *Marietta*, *Marita*, *Meike*, *Mia*, *Mitzi*, *Ria*(German) *Maj*, *Maja*, *Majken*, *Marika*, *Mia*, *My*(Swedish) *Mai*, *Maiken*, *Maj*, *Maja*, *Mia*(Norwegian) *Mai*, *Maiken*, *Maj*, *Maja*, *Majken*, *Mia*(Danish) *Jet*, *Jette*, *Maaïke*, *Marieke*, *Mariëlle*, *Mariëtte*, *Marijke*, *Marieke*, *Mariska*, *Marita*, *Meike*, *Mia*, *Mieke*, *Miep*, *Mies*, *Ria*(Dutch) *Maike*, *Mareike*(Frisian) *Marietta*, *Marika*(Greek) *Maja*, *Marietta*, *Marika*, *Maryla*, *Marysia*, *Marzena*(Polish) *Maricica*(Romanian) *Mimi*(English) *Maarika*, *Maija*, *Mari*, *Marika*, *Marita*, *Maritta*, *Marjatta*, *Marjukka*, *Marjut*(Finnish) *Maarika*, *Mai*, *Maia*, *Maie*, *Malle*, *Mare*, *Marika*(Estonian) *Maia*(Basque) *Manya*, *Marusya*, *Masha*(Russian) *Mariyka*(Bulgarian) *Mariyka*, *Marusya*(Ukrainian)

Other Languages&Cultures *Marietjie*(Afrikaans) *Mariam*, *Maryam*(Arabic) *Meriem*(Arabic (Maghrebi)) *Mariam*(Armenian) *Maryam*(Bashkir) *Mariya*, *Maryia*(Belarusian) *Mary*, *Miriam*(Biblical) *Miriam*(Biblical Hebrew) *Merjem*, *Merjema*(Bosnian) *Mari*(Breton) *Marija*, *Maja*, *Mara*, *Mare*, *Marica*, *Marijeta*, *Maša*(Croatian) *Marie*, *Miriam*, *Maja*, *Marika*, *Máša*(Czech) *Mariyam*(Dhivehi) *Marie*, *Myriam*, *Manon*, *Marianne*, *Marielle*, *Mariette*, *Marion*, *Marise*, *Maryse*(French) *María*, *Maruxa*(Galician) *Mariam*, *Meri*, *Marika*(Georgian) *Maryamu*(Hausa) *Malia*, *Mele*(Hawaiian) *Miriam*, *Miri*(Hebrew) *Mariamne*(History) *Mária*, *Mara*, *Mari*, *Mariann*, *Marica*, *Marietta*, *Marika*, *Mariska*(Hungarian) *Maria*, *Mæja*(Icelandic) *Máire*, *Maura*, *Moir*, *Mairenn*, *Máirín*, *Mallaidh*, *Maureen*, *Maurine*, *Moyra*(Irish) *Mariyam*(Kazakh) *Maija*, *Marija*, *Māra*, *Mārīte*(Latvian) *Marija*(Lithuanian) *Marija*, *Maja*, *Mare*(Macedonian) *Mariam*(Malay) *Moirrey*, *Voirrey*(Manx) *Mere*(Maori) *Malle*, *Molle*(Medieval English) *Maryam*(Persian) *Márjá*(Sami) *Màiri*, *Maura*, *Moir*, *Moyra*(Scottish) *Marija*, *Maja*, *Mara*, *Marica*(Serbian) *Mária*, *Miriam*, *Maja*, *Marika*, *Miriama*(Slovak) *Marija*, *Mirjam*, *Maja*, *Manca*, *Mare*, *Marica*, *Maruša*, *Maša*, *Mija*(Slovene) *Marja*(Sorbian) *Maria*, *Miriam*, *Marita*(Spanish) *Maritza*(Spanish (Latin American)) *Maryam*(Tatar) *Mer-yem*(Turkish) *Mariyam*, *Maryam*(Urdu) *Meryem*(Uyghur) *Mair*, *Mari*(Welsh) *Mirele*(Yiddish)

Surname Descendants *Maria*(Italian) *Maria*(Portuguese)

Same Spelling *Mária*, *María*

³⁶ from <https://www.behindthename.com/name/maria>

Variations and Translations of the name MARY³⁷

Arabic: [Mariam](#), [Maryam](#)
Arabic (Maghrebi): [Meriem](#)
Armenian: [Mariam](#)
Bashkir: [Maryam](#)
Basque: [Maria](#), [Miren](#)
Belarusian: [Mariya](#), [Maryia](#)
Biblical: [Mary](#), [Miriam](#)
Biblical Greek: [Maria](#), [Mariam](#)
Biblical Hebrew: [Miriam](#)
Biblical Latin: [Maria](#)
Bosnian: [Merjem](#), [Merjema](#)
Breton: [Mari](#)
Bulgarian: [Maria](#), [Mariya](#)
Catalan: [Maria](#)
Corsican: [Maria](#)
Croatian: [Mara](#), [Marija](#)
Czech: [Marie](#), [Miriam](#)
Danish: [Mari](#), [Maria](#), [Marie](#), [Miriam](#)
Dhivehi: [Mariyam](#)
Dutch: [Maria](#), [Marie](#), [Marja](#), [Marjo](#), [Mirjam](#)
English: [Maleah](#), [Maralyn](#), [Maree](#), [Maria](#), [Mariah](#), [Marie](#), [Marilyn](#), [Marilynn](#), [Marlyn](#), [Mary](#), [Marylyn](#), [Maura](#), [Merilyn](#), [Merrilyn](#), [Miriam](#), [Moir](#), [Mora](#)
Estonian: [Maarja](#), [Mari](#), [Maria](#), [Marje](#), [Marju](#), [Mirjam](#)
Faroese: [Maria](#)
Finnish: [Maaria](#), [Maria](#), [Marja](#), [Marjaana](#), [Marje](#), [Marjo](#), [Mirjam](#), [Mirjami](#)
French: [Marie](#), [Myriam](#)
Frisian: [Maria](#)
Galician: [María](#)
Georgian: [Mariam](#), [Meri](#)
German: [Maria](#), [Marie](#), [Miriam](#), [Mirjam](#)
Greek: [Maria](#)
Hausa: [Maryamu](#)
Hawaiian: [Malia](#), [Mele](#)
Hebrew: [Miriam](#)
History: [Mariamne](#)
Hungarian: [Mara](#), [Mária](#)
Icelandic: [María](#)
Irish: [Máire](#), [Maura](#), [Moir](#), [Moyra](#)
Italian: [Maria](#), [Marianna](#), [Miriam](#), [Miriana](#)
Kazakh: [Mariyam](#)
Latvian: [Maija](#), [Māra](#), [Marija](#)
Lithuanian: [Marija](#)
Macedonian: [Marija](#)
Malay: [Mariam](#)
Manx: [Moirrey](#), [Voirrey](#)
Maori: [Mere](#)
Norwegian: [Mari](#), [Maria](#), [Marie](#), [Miriam](#)
Occitan: [Maria](#)
Old Church Slavic: [Maria](#)
Persian: [Maryam](#)
Polish: [Maria](#), [Miriam](#)
Portuguese: [Maria](#), [Mariana](#), [Miriam](#)
Romanian: [Maria](#)
Russian: [Maria](#), [Mariya](#), [Marya](#)
Sami: [Márjá](#)
Sardinian: [Maria](#)

³⁷ from <https://www.behindthename.com/name/mary/related>

Scottish: Màiri, Maura, Moira, Moyra
Serbian: Mara, Marija
Slovak: Mária, Miriam, Miriama
Slovene: Marija, Mirjam
Sorbian: Marja
Spanish: María, Miriam
Swedish: Mari, Maria, Marie, Miriam
Tatar: Maryam
Turkish: Meryem
Ukrainian: Maria, Mariya
Urdu: Mariyam, Maryam
Uyghur: Meryem
Welsh: Mair, Mari

Diminutives and Short Forms

Afrikaans: Marietjie
Basque: Maia
Brabantian: Maaïke, Marieke, Meike, Mia, Mieke, Miep, Mies, Ria, Rianneke
Bulgarian: Mariyka
Catalan: Mariona, Ona
Croatian: Maja, Mare, Marica, Marijeta, Maša
Czech: Maja, Marika, Máša
Danish: Mai, Maiken, Maj, Maja, Majken, Mariann, Marianne, Mia, Mie
Dutch: Jet, Jette, Manon, Marianne, Mariëlle, Mariëtte, Marijke, Marijse, Marike, Mariska, Marita, Marjan
English: Mae, Mamie, Marian, Marianne, Mariel, Marinda, Marion, Maureen, Maurene, Maurine, May, Mayme, Mia, Mimi, Mo, Mollie, Molly, Moreen, Pollie, Polly, Reenie
Estonian: Maarika, Mai, Maia, Maie, Malle, Mare, Marika
Finnish: Jaana, Maarika, Maija, Mari, Marianne, Marika, Marita, Maritta, Marjatta, Marjukka, Marjut, Miia, Mirja
French: Manon, Marianne, Marielle, Mariette, Marion, Marise, Maryse
Frisian: Maike, Mareike
Galician: Maruxa
Georgian: Marika
German: Maike, Maja, Mareike, Marianne, Mariele, Marietta, Marita, Meike, Mia, Mitzi, Ria
Greek: Marietta, Marika
Hebrew: Miri
Hungarian: Mari, Mariann, Marica, Marietta, Marika, Mariska
Icelandic: Mæja
Irish: Mairenn, Máirín, Mallaidh, Maureen, Maurine
Italian: Marica, Mariella, Marietta, Marika, Mimi
Latvian: Mārīte
Macedonian: Maja, Mare
Medieval English: Malle, Molle
Norwegian: Mai, Maiken, Maj, Maja, Mariann, Marianne, Mia, Mie
Polish: Maja, Marietta, Marika, Maryla, Marysia, Marzena
Portuguese: Mariazinha
Romanian: Maricica
Russian: Manya, Marusya, Masha
Serbian: Maja, Marica
Slovak: Maja, Marika
Slovene: Maja, Manca, Mare, Marica, Maruša, Maša, Mija
Spanish: Marita
Spanish (Latin American): Maritza
Swedish: Maj, Maja, Majken, Mariann, Marianne, Marika, Mia, My
Ukrainian: Mariyka, Marusya
Yiddish: Mirele

Other forms of the name Mary

American (Hispanic): [Mayra](#)
 Bulgarian: [Mariana](#), [Mariyana](#)
 Catalan: [Maria Josep](#)
 Croatian: [Marijana](#), [Marjana](#), [Mirjana](#)
 Danish: [Malou](#), [Mariann](#), [Marianne](#)
 Dutch: [Marianne](#), [Marilou](#), [Marjan](#), [Marjo](#), [Marloes](#), [Milou](#), [Rianne](#), [Romy](#), [Rosemarie](#)
 English: [Elma](#), [Marian](#), [Marianna](#), [Marianne](#), [Marigold](#), [Marilou](#), [Marion](#), [Marisa](#), [Marissa](#), [Mary Ann](#), [Maryann](#), [Mary Anne](#), [Maryanne](#), [Mary Beth](#), [Marybeth](#), [Mary Jane](#), [Mary Jo](#), [Mary Lou](#), [Marylou](#), [Marylu](#), [Myra](#), [Richmal](#), [Romey](#), [Romy](#), [Rosemarie](#), [Rosemary](#)
 Finnish: [Marianna](#), [Marianne](#)
 French: [Maëlys](#), [Mailys](#), [Marianne](#), [Marie-José](#), [Marie-Louise](#), [Marilou](#), [Maylis](#)
 Georgian: [Mariami](#)
 German: [Marianne](#), [Romy](#), [Rosemarie](#), [Rosmarie](#)
 Greek: [Marianna](#)
 Hebrew: [Mirit](#)
 Hungarian: [Mariann](#), [Marianna](#)
 Italian: [Marianna](#), [Marisa](#)
 Latvian: [Māra](#), [Mārīte](#)
 Literature: [Pollyanna](#)
 Macedonian: [Marijana](#), [Mirjana](#)
 Norwegian: [Mariann](#), [Marianne](#)
 Polish: [Marianna](#), [Marzanna](#)
 Portuguese: [Maria João](#), [Maria José](#), [Mariana](#), [Marisa](#)
 Romanian: [Mariana](#)
 Russian: [Marianna](#), [Maryana](#)
 Scottish: [Mhairi](#)
 Serbian: [Marijana](#), [Mirjana](#)
 Slovak: [Marianna](#)
 Slovene: [Marijana](#), [Marjana](#), [Mirjana](#), [Mojca](#)
 Spanish: [María José](#), [María Luisa](#), [Mariana](#), [Marianita](#), [Marisa](#), [Marisela](#), [Rosa María](#)
 Spanish (Latin American): [Mayra](#)
 Swedish: [Mariann](#), [Marianne](#)
 Ukrainian: [Maryana](#)

Miriam

Gender Feminine

Usage [Hebrew](#), [English](#), [German](#), [Swedish](#), [Norwegian](#), [Danish](#), [Italian](#), [Spanish](#), [Portuguese](#), [Czech](#), [Slovak](#), [Polish](#), [Biblical](#), [Biblical Hebrew](#)
 Scripts [מִרְיָם](#)(Hebrew)

Pronounced [MIR-ee-əm](#)(English) [MI-ryam](#)(German) [mee-RYAM](#)(Spanish) [MI-ri-yam](#)(Czech) [MEE-ree-am](#)(Slovak) [[key·IPA](#)]

Meaning & History

Hebrew form of [MARY](#). It is used in the [Old Testament](#), where it belongs to the elder sister of [Moses](#) and [Aaron](#).

She watched over the infant Moses as Pharaoh's daughter drew him from the Nile. The name has long been popular among Jews, and it has been used as an English Christian name (alongside *Mary*) since the Protestant Reformation.

Comment

Since the Older Text –the Septuagint– has MARIAM, the form MIRIAM is most likely not the oldest expression of the name. Myriam is in the Newer Text –the Masoretic– and is possibly originally a pronunciation by part of the Hebrew people, like in the similar case of Ibrahim for Abraham. (MR/05-06-2021).

Some extra background information

from: <https://de.wikipedia.org/wiki/Miriam>

APPENDIX C
(in German)

Herkunft

Der Name ist **hebräischen** Ursprungs und lautet eigentlich *Mirjam* (hebr. מִרְיָם). Die Namenstradition geht auf die **Bibel** zurück. Im **Tanach** trägt die ältere Schwester des **Mose**, die **Prophetin Mirjam**, diesen Namen (**Ex** 15,20 EU). In der **Septuaginta** und im **Neuen Testament** wird der Name *Mirjam* zu **griechisch** Μαριαμ (*Mariam*, vgl. **aramäisch** מֵרְיָם *Maryam*) transkribiert. Daraus ist bei Übernahme in das **Lateinische** der Name **Maria** entstanden. Im Neuen Testament heißt so vor allem **Maria**, die Mutter **Jesu**. Daneben ist **Maria Magdalena** als **Jüngerin** Jesu bedeutsam.

Die verbreitete Form *Miriam* geht auf die Umformung des hebräischen Konsonanten **Jod** zum griechischen Vokal **Iota** und lateinischen **I** zurück.

*Neuere Deutungen sehen jedoch eine ursprünglich **ägyptische** Herkunft als Ableitung von mry („geliebt“), eventuell mit dem göttlichen Subjekt **Amun**: merit-amun, „von Amun Geliebte“.*

{MR: Aha! same discovery ...}

Some extra background information

APPENDIX D

The Brooklyn Papyrus

Papyrus scroll: 35:1446.

On their website, the Brooklyn Museum gives the following commentary on the question on the 'Shiprah' list:

Is this the Shiphrah slave list? What does it say?

This document talks about the attempts by Senebtisi, a noblewoman from Thebes, to establish legal ownership of 95 servants for her household. The papyrus is considered particularly valuable to researchers in part because it lists the names of 45 individuals who are "Asiatic" which is how the ancient Egyptians referred to people from the Levant. The papyrus is used to draw the conclusion that the Canaanite population was increasing dramatically in Egypt at this time.

I read that one of the names on the list is Shiphrah, a midwife who helped prevent the genocide of Hebrew children by the Egyptians. Is that true?

The name "Šp-ra" does appear on the list in reference to a Canaanite woman. Scholars assume that this is a hieroglyphic transliteration of the Hebrew name "Shiphra." We cannot be certain that it refers to the same person described in the Biblical text.

from: <https://www.brooklynmuseum.org/opencollection/objects/3369>



END OF THIS ESSAY.