W. of Parthia and Hyreania, S. of the  
Caspian sea, E. of Armenia, N. of Persia.  
  
**Elamites**] in pure Greek, Elymæans,  
inhabitants of Elam or Elymais, a Semitic  
people (Gen. x. 22). Elam is mentioned  
in connexion with Babylon, Gen. xiv. 1;  
with Media, Isa. xxi. 2; Jer. xxv. 25;  
with, or as part of, Assyria, Ezek. xxxii.  
24; Isa. xxii. 6; as a province of Persia,  
Ezra iv. 9; as the province in which Susan  
was situated, Dan. viii. 2. According to  
Josephus, the Elamæans were the progenitors   
of the Persians. We find scattered  
hordes under this name far to the north,  
and even on the Orontes near the Caspian.  
  
**Mesopotamia**] the well-known district   
between the Euphrates and Tigris, so  
called merely as distinguishing its geographical   
position, between the rivers (so  
the word imports in Greek) : it never formed  
a state. The name does not appear to be  
older than the Macedonian conquests. The  
word is used by the LXX and A. V. in  
Gen. xxiv. 10 to express the Hebrew  
“*Aram Naharaim*,” *Aram of the two  
rivers*.   
  
**Judæa**] I can see no difficulty  
in Judæa being here mentioned. ‘The  
catalogue does not proceed by *languages*,  
but by territorial division; and Judæa lies  
immediately S. of its path from Mesopotamia   
to Cappadocia. It is not Jews by  
birth and domicile, but **devout men** who are  
spoken of; the **dwellers in Judæa** settled  
in Judæa. And even if born Jews were  
meant, doubtless they also would find a  
place among those who heard in their mother   
tongue the wonderful works of God.  
  
  
**Cappadocia**] At this time (since the  
year of Rome 770) a Roman province embracing   
Cappadocia proper and Armenia  
minor.   
  
**Pontus**] the former kingdom  
of Mithridates, lying along the S. coast of  
the Euxine (whence its name, from the  
Pontus Euxinus, the Euxine Sea) from the  
river Halys to Colehis and Armenia, and  
separated by mountains from Cappadocia  
on the S. It was at this time divided into  
petty principalities under Roman protection,   
but subsequently became a province under Nero.   
  
**Asia**] i.e. here  
*Asia proper*, or rather the W. division of  
it, as described by Pliny, as bounded on  
the E. by Phrygia and Lycaonia, on the  
W. by the Ægean, on the S. by the  
Egyptian sea, on the N. by Paphlagonia.  
Ephesus was its chief city. See ch. xvi. 6,  
where the same appears to be intended.  
  
  
**10. Phrygia**] It was at this time  
part of the Roman province of Asia.  
  
  
**Pamphylia**] a small district, extending  
along the coast from Olbia, or Phaselis, to  
Ptolemais. It was a separate tributary  
district: we find it at one time classed  
with Galatia, and ruled by the same person.  
  
  
**Egypt**] Having enumerated the  
principal districts of Asia Minor, the catalogue   
passes (see above on the arrangement,  
ver. 9) to Egypt, a well-known habitation  
of Jews, Two-fifths of the population of  
Alexandria consisted of them, and they had  
an Ethnarch, or governor, of their own.  
  
  
**the parts of Libya about Cyrene**]  
By this expression is probably meant Pentapolis,   
where Josephus, quoting from  
Strabo, testifies to the existence of very  
many Jews,—amounting in Cyrene to a  
fourth part of the whole population. The  
Cyrenian Jews were so numerous in Jerusalem,   
that they had a special synagogue  
(see ch. vi. 9). Several were Christian  
converts: see ch. xi. 20; xiii. 1.  
  
  
**Roman sojourners** (so *literally*)] ‘The  
Roman Jews dwelling (or then being) in  
Jerusalem.’   
  
**Jews and proselytes**]  
This refers more naturally to the whole of  
the past catalogue, than merely to the  
Roman Jews. It does not take up a new  
designation, but expresses the classes or  
divisions of those which have gone before.  
  
**11. Cretans and Arabians**] These  
words would seem as if they should precede  
the last.   
  
**13. Others**] Probably native  
Jews, who did not understand the foreign  
languages. Meyer supposes,—persons previously   
hostile to Jesus and his disciples,  
and thus judging as in Luke vii. 34 they