Mashkena? (in Fars.) The presbyter Longinus and the deacons Varan and Medin were martyred there in the Fourth Century; see Martyrologium Syriacum. See also BHO, #174, #175, and #176. The city was represented by Bishop Ardaq at the Synod of Dadisho in 424 C.E.; see Chabot, text 43, trans. 285.Labourt, 21. Harnack, 697.

Rewardashir? (in Fars. Syriac name, Beit Raziqaye; just Northwest of modern Bushire; see Mingana 438 & 493.) Res gestae Divi Saporis, text 325–27, trans. 16, indicates that Shapor deported numerous captives from the Roman Empire to the region of Fars ca.252. Chronicle of Seert, 222, claims that some of these captives were Christians who were sent to Rewardashir (Yaransahr), and that there were both Greek speaking and Syriac speaking congregations in the town.

Fedalto, 2:962, rather tentatively assigns the Bishop John of Persia who was said to have attended the Council of Nicaea to Rewardashir; contrast Gelzer, lxi, where this John is assigned to Perre. A certain Yaphan or Yabdin was martyred at Rewardashir in the Fourth Century; see Martyrologium Syriacum. Bishop Yazdad of Rewardashir is mentioned in the minutes of the Synod of Dadisho 424 C.E.; see Chabot, 285. Chaumont, 63. Labourt, 21. Atlas, 5. Talbert, map 94.

Shustar/Sostrate? (in Khuzistan.) Chronicle of Seert, 236, claims that Bishop Abraham of Sousterin was one of those who opposed Papa in the Council of Seleucia ca.325 C.E. The city was represented at the Synod of Mar Isaac in 410 C.E. by Bishop Abisho and Bishop Simeon Bardouq; see Chabot, text 34 & 36, trans. 272 & 275. See also Chaumont, 125 & 140. Talbert, map 94.
Cureton, *Ancient*
Dihle
Eusebius, *Ecclesiastical History*
Eusebius, *Praeparatio Evangelica*
Fedalto
Giamil
Girshman
Harnack
Isidore of Charax
Klijn, *Acts of Thomas*
Land
Lipsius & Bonnet
Mingana, "The Early Spread"
Moffett
Nau, "Deux"
Origen, *Commentary on Matthew*
*Periplus Maris Erythraei*
Pfister
Philostorgius
Schneemelcher
Talbert
Tisserant
Trimingham
Warmingston
Wheeler
Wright, *Apocryphal Acts*

**Specific Regions**

**India.** Early sources for Christianity in India are remarkably scarce, and there is no ancient evidence for the traditions that Thomas reached South India. Yet the *Periplus Maris Erythraei* certainly shows that sea travel to South India and beyond would have been possible in the First Century C.E., and this is confirmed by Roman coins found at Akrmedu on the East coast of India; see Wheeler, 145–45. The *Acts of Thomas* (Wright, *Apocryphal Acts*, text, 1:172–333, trans., 2:146–298; Bedjjan, 3:1–175; Lipsius & Bonnet, II.2:99–291; Schneemelcher, 339–411), with their mention of Thomas reaching "Andrapolis" then having an interview with King Gondophares, seemingly point to a Christian presence in Northwest India at the time the *Acts* were written in the early Third Century. Warmingston, 83, thought that Andrapolis