

Contents

Acknowledgements	xiii
Notes on abbreviations, texts, and translations	xv
Introduction	1
1. Researching gossip	1
2. The Pastoral Epistles and gender	2
3. The gossip discourse	6
4. Gossip in the Pastoral Epistles	7
5. Note to the organization of this book	9
Chapter 1	
Gossip and gender	11
1.1 Introduction	11
1.2 How can gossip be studied?	11
1.3 What is gendered gossip?	17
1.3.1 Gossip studies	18
1.3.2 Gender studies	21
1.3.3 Gossip as gendered speech	29
1.4 Conclusion	39
Chapter 2	
Identifying the ancient gossip discourse	41
2.1 Introduction	41
2.2 Attempts to define gossip	41
2.3 Criteria for text selection	44
2.3.1 The content of what is said	45
2.3.2 Function and effect	45
2.3.3 Description of the talker(s)	45
2.3.4 Terms from the semantic field	46
2.4 A test-case: <i>Fluoros</i> and the semantic field of gossip	50
2.4.1 The root <i>FLUAR-</i> in Greek texts	51
2.4.2 <i>FLUAR-</i> and gossip	64
2.5 Conclusion	66

Chapter 3

Ancient representations of female gossipers	67
3.1 Introduction	67
3.2 Female gossipers in Classical Greek texts	68
3.2.1 Semonides: On the creation of woman	68
3.2.2 Andocides: Silly women as transmitters of gossip	70
3.2.3 Lysias: A female slave and her matron's gossip	73
3.3 Female gossipers in Greco-Roman texts	78
3.3.1 Plutarch: Talkative wives, busybodies, and whispering female friends	78
3.3.2 Juvenal: The gossipy woman at the city gate and every street corner	89
3.3.3 Apuleius: The old female slave and her gossip	93
3.4 Female gossipers in Jewish texts	98
3.4.1 Philo: A woman should not be a busybody	98
3.4.2 Joseph and Aseneth: A wife regretting her gossip	101
3.4.3 The Mishnah: Spinning and bathing gossipers	103
3.5 Conclusion	111

Chapter 4

The Pastoral Epistles and gender discourses	117
4.1 Introduction	117
4.2 Central research question dealing with gender (and gossip)	117
4.3 A critical voice: Feminists overestimate women's importance	126
4.4 Gossipers as opponents	129
4.5 Gender scholars' interest in gossip	131
4.6 Conclusion	131

Chapter 5

Representations of female gossipers in the Pastoral Epistles	133
5.1 Introduction	133
5.2 Female characters and their speech	133
5.2.1 Women and slander	133
5.2.2 Old wives' tales	137
5.2.3 Female slaves	139
5.2.4 Blameless women	140
5.3 The gossipy widows	142
5.3.1 Order of the widows	142
5.3.2 (Dis)qualifications for enrollment	144
5.3.3 The young widows' blameworthy behavior	146

5.4	The Pastoral Epistles' involvement in the ancient gossip discourse	152
5.4.1	Possible interpretations of <i>fluaros kai periergos</i>	152
5.4.2	The gossip discourse's destabilizing potential and social reality	155
5.4.3	Echoes of female gossipers	157
5.5	Further reflections of gossip and women	160
5.5.1	Gossip in a twofold sense: Widows and reputation	160
5.5.2	Gossipy widows in early Christian literature	166
5.5.3	Female drivellers / gossipers in the gospels	168
5.6	Conclusion	174
 Chapter 6		
	Gossip and masculinity	177
6.1	Introduction	177
6.2	Gossip, stereotype, and irony	177
6.3	Masculinity in antiquity	178
6.4	Gendered speech	180
6.5	Ancient representations of feminized male gossipers	182
6.5.1	Lucian: The effeminate orator imitates women's gossip	182
6.5.2	Dionysius of Halicarnassus: Gossipy talk as coming from women or emasculated men	184
6.5.3	Plutarch: An old gossipy man in the corner of the porch	185
6.5.4	Aristophanes: Young men accused of being gossipers and passive homosexuals	187
6.5.5	Menander: A gossipy slave – cutting of male sexual organs	188
6.5.6	Real men shall not be gossipy	192
6.6	Feminization of the opponents in the Pastoral Epistles	193
6.7	The opponents' speech as resembling gossip	195
6.7.1	Old wives' tales	195
6.7.2	Spread like gangrene	196
6.7.3	Tickling in the ear	197
6.7.4	Their mouths must be stopped	199
6.8	Conclusion	200
 Chapter 7		
	Gossip and gender – final reflections	203
7.1	The Pastoral Epistles and the ancient gossip discourse	203
7.2	Gossip theories and NT scholarship	204
7.3	Gossip and feminization strategies	205

7.4 Gossip’s destabilizing potential 206

7.5 The gossip scene in 1 Tim 5 208

7.6 Gossip: a useful stereotype; a creative counter-discourse 209

Table 211

Bibliography 213

Index 235

1. Subjects 235

2. Modern Authors 238

3. Ancient Sources 240

4. New Testament References 240