

CONTENTS

1	Introduction: (Re)Turning to Truth	1
	<i>Dialogic Partners: Bakhtin and Narratology; Slavery and Truth; Feminist Hermeneutics</i>	3
	<i>Bakhtin and Narratology</i>	3
	<i>Slavery and Truth</i>	6
	<i>Feminist Hermeneutics</i>	10
	<i>Returning to Luke-Acts</i>	14
	<i>Other Narratives: Ancient Novels and the Apocryphal Acts of Apostles</i>	17
	<i>Archaeological Narratives: Slaves on Ancient Funerary Monuments</i>	19
	<i>Dialogic Voices in Luke-Acts: Women and Slaves</i>	24
	<i>Slaves/Slavery in Luke and Acts</i>	27
	<i>Luke's Three Slave-Girls</i>	33
	<i>Outline</i>	35
2	Theoretical Foundations: Bakhtin and Feminism	39
	<i>Bakhtin and Biblical Narrative</i>	41
	<i>Bakhtinian Genre: Menippea and Novels</i>	42
	<i>Menippea</i>	42
	<i>The Novel</i>	49
	<i>Bakhtinian Perspectives Within a Novel: The Role of the Author, Outsideness/Insideness, and Focalization</i>	54

	<i>The Role of the Author</i>	54
	<i>Outsideness Versus Insideness</i>	57
	<i>Point of View or Focalization</i>	59
	<i>Multivoicedness of the Novel: Polyphony and Dialogism</i>	63
	<i>Polyphony</i>	63
	<i>Dialogism</i>	65
	<i>A Topsy-Turvy World: Bakhtin's Concept of Carnival</i>	68
	<i>Intertextuality and Feminist Dialogics: Feminist Use of the</i>	
	<i>Bakhtinian Concepts of Dialogism and Carnival</i>	72
	<i>Intertextuality</i>	74
	<i>Feminist Dialogics</i>	77
3	The One Who Sees: Luke 22:47–62	81
	<i>Discipleship in Luke</i>	83
	<i>Setting the Scene: Luke 22:47–62</i>	85
	<i>“Now I am what I have come to be”: Callirhoe-as-Slave in</i>	
	<i>Chariton's Chaereas and Callirhoe</i>	91
	<i>Examining the Scene: The Role of the Slave-Girl in Luke</i>	
	<i>22:47–62</i>	103
	<i>The Gaze of the Slave-Girl</i>	104
	<i>The Light of the Slave-Girl</i>	111
	<i>The Statement of the Slave-Girl</i>	112
	<i>Statements in Support of the Slave's Truth</i>	115
	<i>Conclusion: Truth Is in the Eye of the Female Slave</i>	121
4	The One Who Answers: Acts 12:12–19	125
	<i>Acts 12: A Humorous Novella with a Purpose</i>	129
	<i>A Rose by Any Other Name: Rhoda's Role in Acts 12:12–19</i>	141
	<i>Euclia, the Tortured Truth-Teller</i>	149
	<i>Conclusion: Rhoda's Dialogic Purpose in Acts 12</i>	161
5	The One Who Prophesies: Acts 16:16–18	163
	<i>Lydia and the Slave-Girl: Perspectives of an “Insider” and an</i>	
	<i>“Outsider”</i>	166
	<i>Lydia: “Inside” the Pauline Circle</i>	167
	<i>The Outsider: A Prophesying, Truth-Telling Slave-Girl</i>	174
	<i>Pythia in Delphi</i>	178
	<i>Luke's Enslaved Female Prophet</i>	181

<i>The Slave-Girl's Prophecy: The Truth About Paul and Silas</i>	187
<i>Leucippe: A Free Elite Woman Treated as a Slave</i>	196
<i>Conclusion: The Prophesying Python</i>	201
6 Conclusion: Does Truth Equal Freedom?	205
Bibliography	211
Scripture Index	231
Ancient Texts	237
General Index	239
Modern Writers	245