

FIGURE 1: TEXTUAL COMMUNITIES IN RECENT SCHOLARSHIP

SCHOLARS CITED	RESEARCH TOPIC, QUESTION, or ARGUMENT	TC CHARACTERISTICS	FURTHER THEORISTS (BEYOND STOCK)	FOUNDATIONAL TEXT	INTERPRETERS or INTERPRETIVE TEXTS	COMMUNITY	FURTHER COMMUNITIES
<i>Where “TC” concept is used</i>	<i>Context for invoking the concept of TC</i>	<i>Aspects emphasised in defining “TC”</i>	<i>Interlocutors used in conjunction with Stock</i>	<i>Authoritative text whose interpretation structures TC</i>	<i>Texts or learned individuals that act as “interpreter” for the TC</i>	<i>The communities seen as TCs</i>	<i>Groups perceived as TCs or TC-like, but not studied</i>
Assmann 2004	What were the stages of canon formation ? – A. argues that the canon is the library of one TC which won out over others	<ul style="list-style-type: none"> text grounds: <ol style="list-style-type: none"> 1) identity 2) structure of authority & leadership 3) dissidence 		eventually: the canon; earlier: different TCs have different libraries of authoritative texts		eventually: Jews; earlier: rival, inner-Jewish groups (Pharisees, Sadducees, Essenes etc);	Orphics, Pythagoreans, Gnostics, early Christians, Hermetics etc.
Baltzley 2014	How did Plato acquire authority in the way in which Neoplatonists understood it, i.e. his texts are mystagogical and salvific? -- B. argues that the Middle Platonic elevation of the <i>telos</i> of homoiosis theoi to centrality in Platonism provided a lens for interpreting Plato	<ul style="list-style-type: none"> text grounds: <ol style="list-style-type: none"> 1) opposition to religious mainstream; 2) leaders’ authority; 3) self-understanding; 4) progressive salvation text is “means of communication with the divine” 		Plato (& intertextuality with Pythagoras & Homer)	Eudorus, Iamblichus, Proclus &c. – but the focus is on the development of a style of interpreting Plato, rather than a particular interpreter	Neoplatonists	Epicureans
Becker 2015	B argues that the rivalry between Porphyry and the Christians (Origen/ Eusebius) is typical of competing TCs. They have different texts, but similar methods of interpretation (viz. allegory). P. argues that O.’s text is unsuitable for allegory; E. recontextualises P. to undermine his qualifications as learned exegete and support O.’s.	<ul style="list-style-type: none"> text grounds: <ol style="list-style-type: none"> 1) collective identity 2) world-view 3) leaders’ authority text is divinely inspired leader provides expert, authoritative interpretation rivalry between TCs involves disputing choice of text/ interpretation/ method of interpretation/ qualifications of interpreter 		Scripture / Homer	Origen Porphyry Eusebius	Christians / Porphyry’s philosophical circle	Qumran Essenes, Pythagoreans, Gnostics, monastic communities of late antiquity
Brakke 1999	Jn & ApJas have different interpretations of Jesus’ promise that parables give way to plain speech: in Jn, it distinguishes	<ul style="list-style-type: none"> TC as “microsociety organised around the common understanding of a script” stages of development of a 		gospels / written teachings of Jesus, esp. parables	ApocJas	Christian readers of ApocJas; cf. others who participate in 2 nd	

	people (all Jesus' speech is plain to Johannine sect, parabolic to Jews outside), in ApJas, it distinguishes both sayings (some are plain, some parabolic) and people (learned elite who understand vs. uneducated majority). This comparison marks the transformation of Christianity from Jewish sect to TC, where salvation is pursued through "instruction, textual study and enlightenment"	TC: 1) oral contact with text 2) education through study, memorising, preaching 3) historicising of the community through intertextuality				cent. culture of Christian study, e.g. Justin, Clement, Origen, Valentinus	
Brakke 2012	How to understand the history of the canon before Athanasius? – B. argues that it is best to see a range of co-existing scriptural practices in the early period, and to avoid anachronistic teleology as if the earlier history were all pointing to the eventual fixing of the canon. Draws on Stock for research questions about scriptural practices.	<ul style="list-style-type: none"> • TC as "microsocieties formed around the common understanding of a script" • <i>how</i> the group reads is more significant than <i>what</i> it reads • Stock's concept supplies research questions – to characterise: <ol style="list-style-type: none"> 1) reader(s) who become group leaders 2) norms of reading 3) forms of behaviour promoted by reading practices 4) new authoritative texts produced by the group 	John Guillory (literary canon formation – research questions concern which institutions make it possible to form a list, and whose interests it serves)	scriptural, as perceived by the users	Three types of scriptural practice to characterise all early Christians: a) study and contemplation (e.g. Clement, Justin, Valentinus, Origen, Marcion, Eusebius) b) revelation and continued inspiration (e.g. NT literature; gnostics) c) communal worship and edification (e.g. Justin, 1 apol. 1.57; Muratorian fragment 40.41.43.45; Melitians) People could and did participate in more than one of these scriptural practices.		
Iricinschi 2008	How to understand the "religious advertising" of the GosPhil? I. argues that the author is seeking proselytes from a rival Pauline textual community on the basis of a different interpretation of Paul's metaphors, and of community rituals, and by the "myth of double names", which exposes his opponents' language as caught up in worldly semantics.	TC as "groups of people whose social activities are centered around texts, or, more precisely, around a literary interpreter of them" rivalry between TCs		Paul's letters	GosPhil	rival Pauline communities, one of which respects GosPhil	

Kloppenborg 2014 ¹	Christian book culture flourished in 4 th cent; so, how did it start before that? K. identifies several features of emergent book culture from 2 nd cent. onward, including the rise of TCs	<ul style="list-style-type: none"> • historicising the community by intertextual past – for K, this includes “embedding textual practices” into accounts of the early Jesus movement 			Mark (γέγραπται, passim; ὁ ἀναγινώσκων νοεῖτω, 13.4) Matthew Luke		
		<ul style="list-style-type: none"> • sees Johnson’s “reading communities” as an adaptation of Stock’s TCs. RCs assume: <ol style="list-style-type: none"> 1) ‘institutions that promote the notion that knowledge is socio-culturally important’ (p.40) 2) ‘a teacher who creates a disposition that a certain kind of knowledge <i>should</i> be interesting’ (p.40) • 	William Johnson (reading community: reading is <ol style="list-style-type: none"> 1) shared, group activity 2) of a difficult text 3) not passive – interruption is countenanced 4) goal is discussion 5) fosters creative intellectual community 	memoirs of apostles & writings of prophets (Justin); sayings of Jesus (ApocJas, GosThom)	Justin ApocJas GosThom	Justin: reading linked with meal followed by discussion, cf. Pliny’s dinners	“it is unnecessary to assume that all early Christian groups formed in the same fashion, by forming themselves as reading communities” (p.44)
Lane Fox 1994	relationship between literacy and power; contrast between pagans where TCs were rare and texts were used as manuals, and Christians and Jews, who developed “sacred literacy”. In contests of power, the book is what counts, whether you burn it (as in persecution) or reinterpret it (as in heretical or reform movements).	<ul style="list-style-type: none"> • uses the terminology without ever defining it, and without citing Stock; his more frequent language is “sacred literacy” (which contrasts with “conventional literacy”); nonetheless, his concept of TC engages with a nexus of issues closely related to those of Stock’s TC 		scripture		Christians, Jews	
Lieu 2004	textualisation of Christian identity in the 2 nd century, drawing boundaries with Jews and Pagans	<ul style="list-style-type: none"> • oral milieu • (wider context of her discussion: identity formation, boundary drawing) 	Benedict Anderson (imagined community)	scriptural	diverse, five are chosen <i>ad exemplum</i> : 1 Peter; John; Justin; & scattered interpretations of Gen 22	Christians	

¹ The formatting of this entry is intended to help differentiate Kloppenborg’s comments on ‘textual communities’ (terminology derived from Stock) from those on ‘reading communities’ (terminology derived from Johnson).

<p>Niehoff 2007</p>	<p>“Did <i>Timaeus</i> create a TC?” i.e. “Was the <i>Timaeus</i> instrumental in defining identity, and if so, whose identity with respect to which other group?” N. argues that Philo first gave <i>Tim/Plato</i> this authority (alongside Moses), but Celuss wrested it from the Jews</p>	<ul style="list-style-type: none"> • a particular, known, received text is important in identity formation • the identity formed is “polemical or dialogical” • cf. Aspects of TC <i>not</i> relevant: • no quasi-monastic community around <i>Tim</i>, but an “intellectual community-at-a-distance” • dissent by pagan TC is not against mainstream, but against Christianity 	<p>Benedict Anderson (imagined community)</p>	<p>Pentateuch, <i>Timaeus</i></p>	<p>Philo, Celsus, Porphyry</p>	<p>Greeks, Jews</p>		
<p>Stroumsa 2008</p>	<p>“To what extent can we really speak of the emergence and development of ‘religions of the book,’ of new roles of books in various trends of religious thought and praxis under the Roman Empire in late antiquity?” Rabbinic culture retreats from books just as Christianity has a book boom. But in the 2nd century, Jews and Christians competed to “establish a set of hermeneutical rules for the proper interpretation of the Bible”(p.65). Christians pioneered the use of the codex, which worked well for their “religion of the paperback” as it was easily circulated and not “frozen and hieratic” like the roll. Monks formed a TC, where they read not to gain knowledge, but in self-transformation & prayer.</p>	<ul style="list-style-type: none"> • intellectual activity focused around reading • for the monks’ TC: <ul style="list-style-type: none"> 1) reading is for meditation, not for knowledge 2) writing emerges as a spiritual exercise, to descipher and reform the soul - psychological image of the soul / interior person as a book 	<p>William Cantwell Smith (scriptural movement); Max Müller (“religions of the book”); Jan Assmann (<i>Buchreligionen</i>)</p>	<p>Scripture</p>	<p>Athanasius’ <i>Life of Anthony</i> > diary writing among monks</p>	<p>monastic communities</p>	<p>Christians, Jews, Muslims, Orphism, Zoroastrianism, Vedic and Hind traditions, Buddhism, Qumran</p>	
<p>Stroumsa 2012</p>	<p>To understand the emergence of Christian <i>paideia</i> at the interface between two text corpora – Biblical and pagan. Scriptural authority enables the religious elites (esp. monks) to transform Classical</p>	<p>“characteristic of our period is the high level of activity of communities organised around a sacred book, which receives a central place in the ritual, and which must be constantly</p>	<p>William Cantwell Smith (scriptural movement); Max Müller (religions of the</p>	<p>Hebrew Bible/LXX (canon)</p>	<p>Mishnah/NT (secondary canon)</p>	<p>Talmud/ church fathers (commentaries)</p>	<p>Jews/Christians, - esp. monastic communities</p>	

	education by reading Classical texts together with Scriptural ones. This makes Christianity a “religion of the paperback” since “the authority of the text officially belongs to God, but in practice it remains in the hands of the community of believers,” who reframe traditional education around the great book of God, without letting go of the human texts.	interpreted and reinterpreted against the false readings in circulation”	Book); John Wansbrough (midrashic communities); Stroumsa adds “religion of the paperback”					
Thatcher 1998	“How to explain the First Jewish Revolt - esp. the development of rebel movements, and Josephus’ reaction to them?” – Thatcher approaches it via “a neglected factor in the Jewish cultural landscape ... literacy, and the symbolic value of written documents” (p.124). Rebel groups were formed as TCs.	stages of growth of TC: 1) writing becomes influential 2) literate teachers critique custom by textual interpretation orally disseminated 3) converts form TC, which is dissident to established power 4) literate establishment attack TC as “heretical” and innovationist, offering counter interpretation of text		Scripture	rabbis vs. Josephus	rebel groups during the First Jewish Revolt	Pharisees, Essenes, Qumran, movements associated with John the Baptist, Jesus and Paul	