

### Priestly Schools.

It is customary to think of the priestly caste as the literary school par excellence. But for Israel under the monarchy there is little of priestly literature except some factual material from temple archives. The story of Josiah's reformation is not a priestly but a 'prophetical' document. In Judah the priesthood only gradually developed as a political power and never attained the position held in Egypt and Babylonia.

### Prophetical Groups.

In one group uniquely there arose a tradition of story and history, the Prophets. (Note that Ch. refers for authorities to some nine prophets or seers, in one case to 'the Seers'). We speak of the 'Writing Prophets' (and then at once question whether Amos wrote - of course he used an amanuensis). But long before these men were writers interested in the seers and prophets, who existed in Israel from early days, whether the writers were themselves prophets or not. With the corporate development of the Sons of the Prophets we might expect some chancellery, which developed a literary tradition. At all events, 'prophetic' literary composition arose long before the Prophets of the 8th cent. This literature had its earliest fruition in the North.

With the prophet stories compare the oracle stories in Herodotus, themselves independent of political control.

### Individual Writers.

Hebrew historiography appears to have arisen in private circles. These held an independent, often critical attitude towards the crown and hierarchy. Hence as a rule the early historiography is unbiassed, objective. Often it is the interest of the subject matter that engrosses the historian. The development of the intentionally pragmatic principle, as in the Deuteronomists, is gradual and late. In the Davidic Court History it is questioned whether it comes from a partisan or an opponent of the dynasty, Nathan or Abiathar.

### Independence of the writers of history.

The unique character of the history, especially in the early period, lay in its being unofficial, largely in the opposition; it was this condition which stimulated it to its best. If it came to have a prevailing religious bias, after all the only thing <sup>of moment</sup> /worth recording in Israel's history was religion.