A. QUMRAN ORIGINS
What we are here calling: “A Groningen Hypothesis” is an attempt (yet another) coherently to relate to each other the apparently contradictory data furnished by the Dead Sea manuscripts as to the primitive history of the Qumran Community.

In essence, this hypothesis proposes:

1) to make a clear distinction between the origins of the Essene movement and those of the Qumran group;
2) to place the origins of the Essene movement in Palestine and specifically in the Palestinian apocalyptic tradition before the Antiochian crisis, that is at the end of the third or the beginning of the 2nd c. B.C.E.;
3) to place the origins of the Qumran group in a split produced within the Essene movement in consequence of which the group loyal to the Teacher of Righteousness was finally to establish itself in Qumran;
4) to consider the designation of the “Wicked Priest” as a collective one referring to the different Hasmonaean High Priests in chronological order;
5) to highlight the importance of the Qumran group’s formative period before its retreat to the desert and to make clear the ideological development, the halakhic elements, and the political conflicts taking place during this formative period and culminating in the break which led to the community’s establishing itself in Qumran.

This simple announcement already indicates the characteristic elements of this hypothesis and how it differs from the more generally accepted hypotheses.¹

* I should like to express my sincerest thanks to A. MacKinnon for his translation of the text of this paper.
1 In the context of this “Colloquium” it is useless to insist on the multiplicity of hypotheses formulated to explain the origins of the Qumran group. The oldest hypotheses may be found conveniently assembled in M. Delcor and F. García Martínez, Introducción a la