

the strain, and he died of pneumonia in the following year.

Damrosch was one of the great conductors of modern times, and no man, except possibly Theodore Thomas, contributed so largely to the cultivation of good music in America. He was a devotee of Wagner. His works include: seven cantatas; symphony in A; the music to Schiller's "Joan of Arc"; an opera, "Sulamith"; and many other pieces.

BIBLIOGRAPHY: Ritter, *Music in America*, pp. 352, 356; Riemann, *Musik-Lexikon*, s.v.; Baker, *Biographical Dict. of Musicians*, New York, 1900, s.v.

A.

V. E.

DAN.—**Biblical Data:** 1. The name of Jacob's fifth son (Gen. xxx. 6), whose mother was Bilhah, Rachel's handmaiden (*ib.* xxx. 3, xxxv. 25). He was therefore a full brother of Naphtali (xxx. 8). Dan's name occurs also in Gen. xlix. 16 *et seq.*; Judges xviii. 29; I Chron. ii. 2, and in all the passages where his sons are mentioned (Gen. xli. 23 *et seq.*).

2. "Dan" designates one of the twelve tribes of Israel, both in poetic (Deut. xxxiii. 22; Judges v. 17) and in prose passages (Num. i. 12; ii. 25, 31; Deut. xxvii. 13; Judges xiii. 25, xviii. 12; Ezek. xlvi. 1, 32 *et seq.*; I Chron. xxvii. 22; II Chron. ii. 13); but it

The Tribe. 12; Ezek. xlvi. 1, 32 *et seq.*; I Chron. xxvii. 22; II Chron. ii. 13); but it generally occurs in combinations such as "the sons of Dan" (Num. i. 38, ii. 25, vii. 66, x. 25, xxvi. 42; Josh. xix. 47), "the generations of Dan" (Num. xxvi. 42), "the tribe of the sons of Dan" (Num. xxxiv. 22; Josh. xix. 40, 48), or, simply, "the tribe of Dan" (Ex. xxxi. 6, xxxv. 34, xxxviii. 23; Lev. xxiv. 11; Num. i. 39, xiii. 12; Josh. xxi. 5, 23). The following are detached details from the history of the tribe given in the Old Testament. The artist Aholiab or Oholiab, who took part in the construction of the Tabernacle (Ex. xxxi. 6, xxxv. 34, xxxviii. 23), was a member of this tribe, as was also the mother of a man who blasphemed the name of YHWH (Lev. xxiv. 11). At the time of Moses, Dan is represented as one of the larger tribes of the children of Israel, and as numbering 62,700 men of twenty years of age and upward (Num. i. 39, ii. 26). Somewhat later, when the tribe of Benjamin, for instance, is reported as having only 35,400 (Num. i. 37) or 45,600 men (*ib.* xxvi. 41), the number in the tribe of Dan is given as 64,400 (*ib.* xxvi. 43). Its men able to bear arms were among the three tribes (Dan, Asher, and Naphtali) whose army in the wilderness of Sinai covered the northern flank (Num. ii. 25-31, x. 25-27). Ammiel, one of the twelve spies (*ib.* xiii. 12), belonged to Dan; and its prince was Bukki (*ib.* xxxiv. 22). On entering Canaan the representatives of Dan, together with those of Reuben, Gad, Asher, Zebulun, and Naphtali, took their position on Ebal, the mount of the curse (Deut. xxvii. 13). In Moses' blessing Dan is characterized as "a lion's whelp: he shall leap from Bashan" (*ib.* xxxiii. 22). The latter clause, however, does not fit Dan, since that tribe did not live in the well-known plain of Bashan east of the Jordan.

The land assigned to the tribe of Dan was in western Canaan, its several cities and boundaries

being enumerated in Josh. xix. 40-46. Noteworthy among the cities are Zorah, Eshtaol, Thimnathah or Timnah, Ajalon (near which was fought the famous battle described in Josh. x. 12), and Ekron, which is

found in the cuneiform inscriptions as "Amkarruna." On the north the territory of Dan ended opposite Joppa, the modern Jaffa. This territory, not

very extensive originally, was soon diminished by its dangerous neighbors, the Philistines. It is not surprising, therefore, that the Danites had great difficulty in conquering the country that had been assigned to them (Josh. xix. 47; Judges xviii. 1). Accordingly, they sent a deputation to find a district suitable for the reception of a part of the tribe. This was found in the vicinity of the city of Laish (Judges xviii. 7-27; see below, 3). Another indication that the tribe of Dan was harassed is found in the sentence "Why did Dan remain in ships?" (Judges v. 17). This probably had reference to the fact that members of the tribe of Dan had enlisted on the ships of the Phoenicians (see Budde, "Kurzer Handcommentar," 1897, and Nowack, "Handcommentar," 1900).

The distress of Dan increased when, toward the end of the period of the Israelitish judges, the Philistines, receiving reinforcements from their former home (Guthe, "Gesch. des Volkes Israel," 1899, p. 65), endeavored to invade the middle territories of Canaan (Josephus, "Ant." v. 8, § 1). Then help arose for Dan in the person of the hero Samson (Judges xiii. 2-xvi. 31), whose work was brilliantly continued by Samuel (I Sam. vii. 11), and then by David and other kings. This explains why the tribe of Dan is mentioned in the accounts of David (I Chron. xxvii. 22) and Solomon (II Chron. ii. 13), and in later times (Ezek. xlvi. 1, 2, 32).

3. The later designation for the Canaanite city Laish (Judges xviii. 7, 14, 27, 29) or Leshem (Josh. xix. 47), the latter name being probably derived from "Lesham." The city lay in a deep valley near Beth-rehob (Judges xviii. 28), on the northern frontier of Palestine, at the place where "men come to Hamath" (Num. xiii. 21). According to Josephus ("Ant." v. 3, § 1), it was not far from the sources of the lesser Jordan, and, according to the "Onomastica Sacra" (s.v. "Dan"), three or four Roman miles from Paneas. In the Book of Enoch (xiii. 7) it is said that "Dan lay south of the western side of Mt. Hermon." Originally inhabited by Canaanites, it was captured by a part of the tribe of Dan, whose territory in southwestern Palestine was invaded by the Philistines (Josh. xix. 47; Judges xviii. 1 *et seq.*), and who named it after their tribal ancestor (Josh. xix. 47). The mention of the name of Dan as early as the time of Abraham and Moses (Gen. xiv. 14; Deut. xxxiv. 1) is therefore anticipated by the later chronicler (compare "Beth-el" in Gen. xii. 8 and xxviii. 19). Consequently there is no reason to assume, from Gen. xiv. 14 and Deut. xxxiv. 1, the existence of another city of Dan.

The place seems to be identical with Dan-jaan (II Sam. xxiv. 6), which was situated east of the Lake of Gennesaret toward Sidon; and as this was the route on which Laish-Dan lay (Judges xviii. 7, 29), it is probable that "Dan-jaan" is a corruption of

"Dan-jaar" (Dan in the wood), and that this was merely an occasional designation of the city of Dan.

The place is often mentioned in the phrases "from Dan even to Beer-sheba" (Judges xx. 1; I Sam. iii. 20; II Sam. iii. 10; xvii. 11; xxiv. 2, 15; I Kings iv. 25; Amos viii. 14) and "from Beer-sheba even to Dan" (I Chron. xxi. 2; II Chron. xxx. 5); while in Jer. iv. 15 and viii. 16 it is mentioned as a northern frontier town of Palestine.

Dan is also referred to in connection with the ritual; for, according to Judges xviii. 31, a graven image stood there up to the time of the destruction of the sanctuary at Shiloh, which sanctuary is mentioned for the last time in I Sam. iv. 12. Jeroboam I. set up at Dan one of the two golden calves which he intended as symbols for יהוה (I Kings xii. 29). Many persons of the northern tribes of Israel, therefore, made pilgrimages to Dan (Amos viii. 14; II Kings x. 29); but the city soon fell into the hands of Israel's northern enemies (I Kings xv. 20; II Chron. xvi. 4).

A hill near the valley in which lay the ancient city of Dan is to-day called "Tall al-Ḳaḍi"—i.e., "Hill of the Judge"—the name being, perhaps, a reminiscence of the name Dan = "judge."

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E. G. II.

E. K.

—**In Rabbinical and Hellenistic Literature:** Dan plays a peculiar rôle in rabbinical tradition. Owing to the fact that his name, as the name of a tribe, is connected with the blasphemer (Lev. xxiv. 11), and with the idolatry of northern Israel (Judges xviii. 30; I Kings xii. 29; Amos viii. 14), while Samson, the judge of the tribe of Dan, proved faithless to his nazirate (Judges xiii. 2), Dan came to be regarded as the black sheep of the house of Jacob. His hatred of Joseph, because he brought to his father evil reports against the sons of Bilhah and Zilpah, induced him to plot against Joseph's life, and he advised the brothers to deceive their father by telling that they had found the coat of Joseph dipped in blood (Test. Patr., Zebulun, 4; Dan, 1; Gad, 1). Dan and Gad were in league with the crown prince of Egypt against Joseph and Asenath (see **ASENATH**, **PRAYER OF**).

As early as the days of Moses the tribe of Dan worshiped idols, wherefore the pillar of cloud failed to protect it, and consequently Amalek smote Dan, who was the "hindmost" and "feeble" because "he feared not God" (Targ. Yer. to Deut. xxv. 18; Pesik. iii. 27b; Pesik. R. xii.; Tan., Ki Teze). Being "the rearward of all the camps" (Num. x. 25), Dan fell a victim to "the fire that devoured the uttermost part of the camp because of the idol which provoked the anger of the Lord" (Targ. Yer. to Num. xi. 1, Hebr.). It was also Dan's idolatry which induced Balaam to order altar and sacrifices for the defeat of Israel (Targ. Yer. to Num. xxii. 41, xxiii. 1). Dan's idolatry restrained Abraham in his

march against the Babylonian kings (Gen. xiv. 15; Gen. R. xliii.) and appalled Moses in his vision of the future (Targ. Yer. to Deut. xxxiv. 1; Sifre, Debarim, 357). The children of Dan taught their sons the idolatrous Amorite practices contained in the books hidden under Mount Abarim (Gaster, "Chronicles of Jerahmeel," 1899, p. 167).

Jacob's blessing of Dan, in which he is compared to a serpent (Gen. xlix. 16-18), is referred to Samson (Gen. R. xcvi.), and the serpent is said to have been made the emblem of the tribe on its standard (Num. R. ii.).

But Dan became the very type of evil-doing. He was placed to the north (Num. ii. 25), this being the region of darkness and evil (Jer. i. 14),

Dan, Type of because of his idolatry which wrapped the world in darkness (Num. R. ii.).

Antichrist. Still further goes a tradition which identifies the serpent and the lion (Gen. xlix. 17 and Deut. xxxiii. 22) with BELIAL (see the literature in Bousset's "Antichrist," 1895, pp. 87, 113). Irenæus ("Adversus Hæreses," v. 302), Hippolytus ("De Christo et Antichristo," pp. 14, 15), and other Church fathers have a tradition, which can not but be of Jewish origin, that the ANTICHRIST comes from the tribe of Dan, and base it upon Jer. viii. 16: "The snorting of his [the enemy's] horses was heard from Dan"—a verse referred also in Gen. R. xliii. to Dan's idolatry. Irenæus remarks that Dan is, in view of this tradition, not in the Apocalypse (Rev. vii. 5-7) among the 144,000 saved ones of the twelve tribes. Nor is the omission of Dan in I Chron. iv. *et seq.* unintentional. Bousset, who has a special chapter devoted to the Dan Antichrist legend (*l.c.* pp. 112-115), believes that the connection of Dan with Belial in Test. Patr., Dan, 5 points to the same tradition. This seems to find corroboration in Targ. Yer. to Deut. xxxiv. 3, where the war against Ahriman (אֲרִימָן) and Gog or Magog in the vision of Moses seems to refer to Dan, 1 (compare Sifre, *l.c.* to יהים האחרון; see also DAN, in **TEN TRIBES**, **THE LOST**).

K.

—**Critical View:** Kuenen ("Theologisch Tijdschrift," v. 291) and others after him, such as Cheyne ("Encyc. Bibl." s.v.), have argued that "Dan" is the title of a deity. In the etymology adduced in the explanatory remarks attributed to Rachel (Gen. xxx. 6) nothing is said about the character of the child. The judgment referred to is by God, and is passed upon Rachel. The reference to the name "Daniel" and to the cuneiform name of a king, "Ashur-dan," in support of the critical view has not been regarded by conservative scholars as sufficient to prove the contention in issue. Still, the analogy with other names, both tribal (GAD) and personal, is strongly in favor of the views advanced by Kuenen and his successors. "Daniel," in all probability, means "Dān is El" (compare "Eliyahu") and not "God is my judge"; and "Ashur-dan" is also a combination of two names of deities.

The personal existence of a son of Jacob bearing the name "Dan" has also been denied by modern scholars. This is in accord with the general doubt cast on the patriarchal biographies and genealogies. It is contended that no clan or tribe ever sprang from one ancestor. While among the tribes one of

the name of Dan may have existed, the designation is that of an eponym, assumed after the tribe had come to reflect upon its own origin and its relations to other tribes (Cornill, "History of Israel," p. 32; Stade, "Gesch. des Volkes Israel," i. 124, 146; Guthe, "Gesch. des Volkes Israel," pp. 5 *et seq.*; Holzinger, "Kurzer Handcommentar," on Gen. xxx. 24; Gunkel, "Handcommentar," on Gen. xxix. 35; Cheyne, in "Encyc. Bibl." cols. 992 *et seq.*).

The assumption that Dan was the son of Rachel's handmaid, Bilhah, whose other son was Naphtali, signifies, according to the modern view of the ideas underlying such genealogies, that the tribe of Dan recognized a closer geographical or historical connection with that of Naphtali, in common with which it was regarded, or regarded itself, as somehow in a position subordinate to the tribes that traced their descent directly through Rachel from Jacob. The universal applicability of this principle has been doubted by König ("Bibelkritisches," 1902). In the case of Dan, tradition furnishes only scant material by which to test the theory. Yet, as the genealogies and biographies of other tribal eponyms appear to justify the general principle, there is no reason, from the point of view of the critical school, to question its applicability to Dan (see TRIBES, THE TWELVE). E. G. H.

DAN ASHKENAZI: German Talmudist and exegete; flourished in the second half of the thirteenth century. Dan, who was one of the most prominent Talmudists of Germany and the teacher of Mordecai ben Hillel, emigrated to Spain toward the end of the thirteenth century, probably in consequence of the cruel persecutions to which the Jews of Germany were subjected at that time, when many were driven to seek asylum in other countries.

In Spain, where he was called "Ashkenazi" (German), he met the foremost rabbinical authorities, who thought highly of him. Dan, however, was so imprudent as to give a letter of recommendation to a youth who pretended to be a prophet (compare ABRAHAM OF AVILA); and when the latter turned it to account, Solomon Adret cast scorn upon the German rabbi in his circular letter on the pseudo-prophet (Adret's Responsa, No. 548). Even before this occurrence the relations between these two men do not seem to have been very friendly, since Dan declared at Saragossa that, from the strict point of view of the Halakah, there could be no objection to the slaughtering of animals by Christians, as the reason given in the Talmud for forbidding the slaughtering of animals by pagans did not apply to Christians; for the pagan regarded the slaughtering as a sacrifice to his idols, while the same could not be said of the Christians (*ib.* No. 529; but Dan's reasons are not clearly stated).

Dan, who was a person of much individuality, was misunderstood by many, and acts were ascribed to him which he certainly did not commit (*ib.* No. 530). Adret's five responsa (Nos. 1229-1233) show that Dan was not a man to be overlooked; Adret's successor as rabbi of Barcelona, Nissim b. Reuben, also recognizes Dan's scholarship (Responsa, No. 32; ed. Rome, p. 72). Yom-Tob b. Abraham of Seville (RITBA) calls Dan "our teacher" (*ib.*),

although this did not prevent him from writing a pamphlet against Dan regarding their dispute over an important halakic question (RITBA to Yibum, 109).

Dan was also very independent as an exegete; the fragments of his exegesis that have been preserved in manuscript, and also in the works of Bahya ben Asher and in the collection "Hadrat Ze'ekim" (Leghorn, 1840), are highly interesting on account of their rationalism, which was not to be expected from one who had allowed himself to be misled by a false prophet. For instance, he interpreted מַלְאָךְ in Ex. xxiii. 20, as "messenger," not "angel," and supposed it to refer to Joshua. It is curious to note that in the collection of responsa "Besamim Rosh," which Saul Berlin published as Asher b. Jehiel's work, the statement is made that Dan wrote his Tefillin in Aramaic (No. 24).

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L. G.

DAN-JAAN: If the reading is correct, the name of a city mentioned only once in the Bible (II Sam. xxiv. 6). It was one of the places included in the route of Joab and his associates when they were sent out by David to number the people. Their route was eastward across the Jordan, northward through the trans-Jordanic tribes, westward to Sidon, passing Dan-jaan on the way, and southward as far as Beersheba. It is natural, then, to identify Dan, on the northern boundary of Israel, with Dan-jaan, although Conder, after Schultz, seeks to identify it with Danian near Achzib. For "Jaan" various emendations have been proposed. Gesenius changes יַעַן into יַעַר ("Dan of the wood"). Wellhausen and, following him, Budde, Kittel, and Driver read וּמִן כָּבֹב ("and from Dan they went round"). Klosternmann and Grätz change יַעַן into יֶעֶן (Ijon), a city mentioned in connection with Dan in I Kings xv. 20.

E. G. H.

G. B. L.

DANCING.—**Biblical Data:** Rhythmical and measured stepping to the accompaniment of music, singing, or the beating of drums. This exercise, generally expressive of joy, is found among all primitive peoples. It was originally incident to religious worship, or to the martial demonstrations of a tribe. It may be inferred, therefore, that dancing of this character obtained also among the ancient Hebrews. Their cognates, the Bedouin Arabs, at the present time indulge in wild dances of this kind (Doughty, "Arabia Deserta," i. 31), and in the rites of the hadj old religious dances have been preserved (Wellhausen, "Reste Arabischen Heidentums," 1st ed., pp. 106, 165).

That dancing among the Hebrews was chiefly connected with demonstrations of joy is indicated by the use of the word שָׁחַק = צָחַק, usually connoting "playing," "sporting," or "jesting."

Terminology. I Sam. xviii. 7; II Sam. vi. 5, 21; I Chron. xiii. 8, xv. 29; Jer. xxx. 19, xxxi. 4: (בְּמַחֹל מְשֻׁחָקִים). That violent motions of the feet, not a graceful gliding, characterized the dance appears from the verb רָקַד, meaning originally "to leap like lambs," used with the meaning of "to dance."