

The Israelite tribe of Dan in Ireland

by Mikkel S. Kragh

Ancient Irish history is full of legends of people groups coming to Ireland from the Middle East, such as the Tuatha dé Danaan. Some believe that these people were Israelites of the tribe of Dan, while other speculate they were Phoenicians. Are the people of Ireland really Israelites of the tribe of Dan, in part at least? And could this explain why the Irish are the nation in northern Europe which is the most pro-Palestinian, just like the ancient tribe of Dan had a more neighborly relationship with the ancient Philistines than the other Israelite tribes did? Think of Samson and Delilah.

Dan in Ireland

Ancient Irish history speaks of two tribes which conquered Ireland. Both *The Annals of Ireland by the Four Masters* (1636), a work based on much older material, and Geoffrey Keatinge's *History of Ireland* (1634), says that a people called the Tuatha de Dannan – meaning the tribe of Dannan – conquered Ireland around 1200 BC. Around 1000 BC another people, the Milesians, arrived and became the masters of Ireland. The Tuatha de Dannan and the Milesians were of the same people, because when the Milesians arrived, they were able to communicate with the Tuatha de Dannan in their own language. According to *The Annals of Ireland by the Four Masters*, the Tuatha de Dannan had lived a long time in Greece and had been working closely with the Phoenicians.

According to Geoffrey Keatinge, the Milesians were also called Scots because they had lived in Scythia, the area north of the Black Sea, for 150 years, after they left their homeland. After the Milesians or Scots left Scythia, they continued to Greece, and then to Spain and finally to Ireland. It was from these Milesians or Scots that Ireland got its ancient name Scotia.

The Romans also called Ireland Scotia. It was only in the 9th century AD that the name Scotia was applied to the northern part of the island of Great Britain which we today call Scotland.

The noted Irish historian A.M. Sullivan, in *The Story of Ireland*, provided further connections between the Milesians and the Israelites:

“The Milesian colony reached Ireland from Spain, but they were not Spaniards. They were an eastern people who had tarried in that country on their way westward, seeking, they said, an island promised to the posterity of their ancestor, Gadelius. Moved by this mysterious purpose to fulfil their destiny, they had passed from land to land, from the shores of Asia across the wide expanse of southern Europe, bearing aloft through all their wanderings the Sacred Banner, which symbolized to them at once their origin and their mission, the blessing and the promise given to their race. This celebrated standard, the 'Sacred Banner of the Milesians', was a flag on which was represented a dead serpent and the rod of Moses...” (A.M. Sullivan: *The Story of Ireland*, p. 12)

Sullivan continues and explains that their ancestor Gadelius, who was the grandson of the King of the Scythians, had been bitten by a snake. The Scythians were living close to the Israelites, and Gadelius's father went to Moses and asked him to heal his son, which Moses did. (*ibid.*, pp. 12-13)

A Spanish priest Joaquin Villanueva even wrote a book entitled *Phoenician Ireland* (1837), where he sought to prove that the Tuatha de Dannan and the Irish in general were of Phoenician origin. In this

book he wrote that the ancestors of the Irish were the people of the city of Dan, where they worshipped the graven image given to them by Micah and where King Jeroboam of Israel set up the golden calf. These references are from the Book of Judges, and are about the tribe of Dan and not about Phoenicians. (J.C. Gawler: *Dan: The Pioneer of Israel*, pp. 41-43)

Dan in Scotland

In 1320 Scottish nobles tried to secede from English rule and signed a Declaration of Independence, which they sent to the Pope in Rome. This declaration is called the Declaration of Arbroath. In this the Scottish noblemen, led by Robert the Bruce, wrote that the ancestors of the Scots had come from Scythia. We read:

“Most Holy Father and Lord, we know and from the chronicles and books of the ancients we find that among other famous nations our own, the Scots, has been graced with widespread renown. They journeyed from Greater Scythia by the way of the Tyrrhenian Sea and the Pillars of Hercules, and dwelt for a long course of time in Spain among the most savage tribes, but nowhere could they be subdued by any race, however barbarous. Thence they came, twelve hundred years after the people of Israel crossed the Red Sea, to their home in the west where they still live today.” (E. Raymond Capt: *The Scottish Declaration of Independence*, p. 41)

A curious side-note to this is from *U.S. News and World Report* in 1987 reporting about the St Patrick's Day parade. When the then Mayor of New York City, Jewish Ed Koch, was asked why he participated, the newspaper noted that Mayor Koch “explained his presence at the head of the grand parade thusly: 'It's a part of my roots. The 10 lost tribes of Israel we believe ended up in Ireland.'” (*U.S. News and World Report*, March 30, 1987, p. 7, quoted from Stephen E. Collins: *The “Lost” Ten Tribes of Israel... Found!* p. 123)

Danites in Ireland and Denmark

Shortly prior to the Exodus, a large group of Danites left Egypt under Danaos. They settled in Greece, where they became known as Danai. Later, their descendants migrated to the British Isles. After the bulk of the 12 Tribes of Israel had settled in the Holy Land, many Danites joined up with their neighbors the Phoenicians and also ended up settling in the British Isles.

These Danites that left Egypt prior to the Exodus were different from the other Danites which remained among the 12 Tribes, because they voluntarily emigrated. The other Danites which remained among the 12 Tribes were under equal pressure, but they chose to stay with the 12 Tribes.

The Lost 10 Tribes of Israel

After Joshua conquered the land of Canaan, the 12 Tribes of Israel were organized in a loose confederacy ruled by judges. Around 1050 BC Saul was anointed as the first king of the United Kingdom of Israel. Saul was followed by David and Solomon, but at the beginning of Solomon's son Rehoboam's reign 10 of the Israelite tribes seceded and formed their own kingdom.

The Kingdom of the 10 Tribes of Israel continued to worship pagan gods, and therefore the God of Israel “divorced” the 10 Tribes of Israel and decided that they were no longer worthy to live in the Holy Land. In the Old Testament book of 2nd Kings, we read how the God of Israel as a punishment for idolatry sent the Assyrian Empire into Israel to invade and deport the 10 Tribes of Israel out of the land of Israel and settle them in areas of the north-eastern parts of the Assyrian Empire:

“Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged

it three years. In the ninth year of [king] Hoshea [of Israel] the king of Assyria took Samaria [the capital of Israel], and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes.” (2 Kings 17:5-6)

“Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.” (2 Kings 17:18)

This took place around 721 BC. The 10 Tribes soon disappeared from northern Assyria and were lost to world history. But many people have traced their migrations into Europe, where they today make up the core of the nations of north-western Europe.

The Israelite tribe which is the easiest to trace is the tribe of Dan, because Dan was prophesied to leave marks in its migrations: ***“Dan shall be a serpent by the way, an adder in the path”*** (Gen 49:17)

The tribe of Dan also had a habit of naming places after themselves: ***“And they called the name of the city Dan, after the name of Dan their father, who was born unto Israel:”*** (Judges 18:29)

For example, the tribe of Dan called many rivers that they crossed after their forefather Dan: The Don, the Dniepr, the Dneistr, the Danube, etc. The bulk of the tribe of Dan that was deported out of the land of Israel along with the other 10 Tribes around 721 BC ended up in Denmark, which in Danish is called DANMARK. The name Danmark means “Dan’s borderland”. The 13th century Danish historian Saxo Grammaticus wrote in *Gesta Danorum* (‘The Deeds of the Danes’) that the nation of the Danes was descended from two men called Dan and Humble, which is similar to the Israelite tribe of Dan, which was descended from the patriarch Dan.

The bulk of the 10 Tribes of Israel formed the core of the nations of north-western Europe, including Denmark, Norway, Sweden, Iceland, Finland, England, Scotland, Wales, Germany, Switzerland, the Netherlands and France. These nations, as well as their daughter-nations across the world, share a lot of characteristics, including a propensity towards Protestant Christianity.

Danites sail to Greece prior to the Exodus

Prior to the Exodus out of Egypt, one part of the tribe of Dan remained with the other 12 Tribes of Israel, while another part of the tribe of Dan left Egypt and sailed to Greece. The Danites that sailed to Greece eventually ended up in Ireland. The ancient Greek historian Diodorus Siculus (1st cen. BC) records that a certain Israelite Danaos left Egypt for Greece around the time of the Exodus when Moses lead the bulk of Israel to Canaan. This Danaos was said by ancient Greek historians to be the forefather of the Danai, or Danaan, another name given to them by the Argive or Achaian Greeks who dominated the Peloponnese and led the Greek assault against Troy.

According to ancient Egyptian and Greek records these Danai were actually Israelites. William Ridgeway's *Early Age of Greece* (p. 220, 1901) states that the Danaan Exodus out of Egypt took place in 1450 BC, which is almost identical with the British-Israelite Adam Rutherford's date of the Hebrew Exodus of 1453 BC. According to Hamilton Gray's *History of Etruria* (p. 95, 1843-68) the Danaan Exodus took place in 1493 BC, while Bishop Usher dates the Hebrew Exodus to 1493 BC. (W. H. Bennett: *The Story of Celto-Saxon Israel*, p. 31)

The German historian G.F. Schömann also wrote about the Danaan Exodus and that the Danaan were not Egyptians: “Even among the ancients some considered that the [Danaan] settlers who arrived [in Greece] from Egypt were at any rate not of Egyptian descent, but adventurers of Semitic race, who, having been expelled from Egypt, had some of them turned towards Greece.” (G.F. Schömann: *Antiquities of Greece*, p. 12, quoted from W. H. Bennett: *The Story of Celto-Saxon Israel*, p. 31)

The German historian Maximilian Wolfgang Duncker, who was held in high regard when he wrote his works in the 19th century, gives a fascinating account of the Exodus of Israel out of Egypt, but based on an Egyptian point of view, which he got from the Greek historian Hecataeus of Abdera from Thrace (4th century BC). When you read this account and compare it to the Book of Exodus it sounds exactly like how the Egyptians would have written the history of the Exodus:

“The narrative of Hecataeus of Abdera, who was in Egypt in the time of Ptolemy I, and wrote an Egyptian history, gives us the most unprejudiced account, composed from the widest point of view, and connects the emigration of the Hebrews, whom he does not consider Egyptians, with the supposed emigration from Egypt to Greece.

[Hecataeus says,] “Once, when a pestilence had broken out in Egypt, the cause of the visitation was generally ascribed to the anger of the gods. As many strangers dwelt in Egypt, and observed different customs in religion and sacrifice, it came to pass that the hereditary worship of the gods was being given up in Egypt. The Egyptians, therefore, were of the opinion that they would obtain no alleviation of the evil unless they removed the people of foreign extraction. When they were driven out, the noblest and bravest part of them, as some say, under noble and renowned leaders, Danaus and Cadmus, came to Hellas [Greece]; but the great bulk of them migrated into the land, not far removed from Egypt, which is now called Judea. These emigrants were led by Moses, who was the most distinguished among them for wisdom and bravery.” (Maximilian Wolfgang Duncker: *History of Antiquity*, I: 456-466)

Hecataeus of Abdera was a historian from Thrace in northern Greece, who lived in Egypt during the 4th century BC under the Macedonian King Ptolemy I, one of Alexander the Great's generals. As we read in the extract above it is quite obvious that the Israelites whom Moses led to Canaan and the Danai who went to Greece were the same people, and that the Danai were in fact Israelite Danites.

Another marvelous account - which is also seen through Egyptian eyes and therefore gives greater credence to its veracity, because it cannot be accused of being Christian or Jewish propaganda - is that of Lysimachus of Alexandria (355-281 B.C.), whose history was preserved by Flavius Josephus in *Contra Apionem* (*Against Apion*):

“The people of the Jews [i.e., Israel] being leprous and scabby, and subject to certain other kinds of distemper, in the days of Bocchoris king of Egypt [possibly the Greek name for the Pharaoh of the Exodus], they fled to the temples, and got their food there by begging; and as the numbers were very great that were fallen under these diseases, there arose a scarcity in Egypt. Hereupon, Bocchoris, the king of Egypt, sent some to consult the oracle of Hammon [an Egyptian god] about this scarcity. The god's answer was this, that he must purge his temples of impure and impious men, by expelling them out of those temples into desert places; but as to the scabby and leprous people, he must drown them, and purge his temples, the sun having an indignation at these men being suffered to live; and by this means the land will bring forth its fruits. Upon Bocchoris's having received these oracles, he called for their priests, and the attendants upon their altars, and ordered them to make a collection of the impure people, and to deliver them to the soldiers, to carry them away into the desert; but to take the leprous people, and wrap them in sheets of lead, and let them down into the sea. Hereupon the scabby and leprous people were drowned, and the rest were gotten together, and sent into desert places, in order to be exposed to destruction. In this case they assembled themselves together, and took counsel what they should do; and determined that, as the night was coming on, they should kindle fires and lamps, and keep watch; that they also should fast the next night, and propitiate the gods, in order to obtain deliverance from them. That on the next day there was one Moses, who advised them that they should venture upon a journey, and go along one road till they should come to places fit for habitation ... and then [they] came into that land which is called Judea, and there they built a city and dwelt therein, and that their city was called Hierosyla [Jerusalem]...” (Josephus: *Against Apion*, Book I, chap. 34, Flavius Josephus: *The Complete Works of Josephus*, p. 621)

The Greek historians we have just quoted provide evidence that the Exodus went not only to Canaan, but also the Greece, and that the tribe of Dan led the latter. (Jory Steven Brooks: *The Forgotten History of the Danite Exodus from Egypt*: <https://hope-of-israel.org/daniteexodus.html>)

The Greek Danai or Danaan

Danaos became the forefather of the Greek tribe called Danai, Danoi or Danaan, which dominated

most of the Peloponnese Peninsula. For example, in the *Iliad* Homer simply refers to the Greeks who attacked Troy in the 12th century as Danai. The primary cities of these Greek Danai were Mycenae, Argos and Tiryns in the north-eastern Peloponnese, and later Sparta in the southern Peloponnese.

The Greek Danai, Danaoi or Danaan also settled in the Black Sea area. The most famous of these was Jason and the Argonauts who settled in Colchis, a kingdom in what today is western Georgia in the Caucasus Mountains.

Many historians and archeologists have made the connection between the Danaan/Danai and Danaos and the Israelite tribe of Dan. Robert Latham was a highly respected ethnologist of the 19th century. In *Ethnology of Europe*, he wrote that the Danaan of Greece were in fact the Israelite tribe of Dan:

“The influences from Syria and Palestine were either Phœnician or Jewish [i.e., Israelite], and by no means exclusively Phœnician. The selling of the sons and daughters of Judah into captivity beyond the sea, is a fact attested by Isaiah. Neither do I think that the eponymous [i.e., founder] of the Argive *Danai* was other than that of the Israelite tribe of Dan; only we are used to confine ourselves to the soil of Palestine in our consideration of the history of the Israelites, that we treat them as if they were *adscripti glebæ*, and ignore the share they may have taken in the ordinary history of the world. Like priests of great sanctity, they are known in the holy places only – yet the seaports between Ascalon, of Dan, Ephraim, and Asher, must have followed the history of seaports in general, and not have stood on the coast for nothing. What a light would be thrown on the origin of the name *Pelop-o-nesus*, and the history of the *Pelop-id* family, if a *bonâ fide* nation of *Pelopes*, with unequivocal, and contemporary annals, had existed on the coast of Asia! Who would have hesitated to connect the two? Yet with the Danae and the tribe of Dan this is the case, and no one connects them. In these remarks I by no means say that the resemblance is not accidental; although my opinion is against it being so; I only say that a conclusion which would have been suggested if the tribe of Dan had been Gentiles has been neglected because they were Jews [i.e., Israelites].” (Robert G. Latham: *The Ethnology of Europe*, pp. 136-138)

Cyrus Gordon (1908-2001) was called the leading American archaeologist of the 20th cen. by *Biblical Archaeologist Magazine* in March 1996. In his book *Before Columbus* (1971) Cyrus Gordon also stated that the Danaan/Danai were the Israelite tribe of Dan:

“A group of Sea People bore the name of 'Dan'. The Bible tells how a segment of the seafaring (Judges 5:17) Danites won their way into the tribal system of ancient Israel (Judges 18-19). The Danites were widespread. Cyprus was called Ia-Dnan 'The Island of Dan(an).' The same people were called Danuna, and under this name they appear as rulers of the Plain of Adana in Cilicia. Greek tradition has their eponymous ancestor, Danaos (Dan), migrating from the Nile Delta to Greece where he became King of Argos.” (Cyrus Gordon: *Before Columbus*, p. 108-111)

Cyrus Gordon even connected the tribe of Dan with Ireland and Denmark:

“Vergil also designated the Greeks as 'Danai'. Bold scholars see the influence of the Danites in Irish lore about the goddess Danu, and in the name of Danmark ('Denmark'): the land of Dan...” (*ibid.*, p. 111)

The *Encyclopedia Judaica* confirms that the tribe of Dan was connected with the Danai/Danaan by quoting a leading Israeli archaeologist Y. Yadin, who writes that “there is a close relationship between the tribe of Dan and the tribe of Danaoi whose members were clearly seafarers”. (*Encyclopedia Judaica*, 2nd ed., Vol. 5, article “Dan”, p. 406)

Dan's connection with Phoenicians

The tribe of Dan lived right next to the Phoenicians, a Canaanite merchant people who lived in and around modern Lebanon and who were excellent sailors. It is no mystery that Dan also had close connections with the Phoenicians. When Solomon built the Temple in Jerusalem, the King of Tyre, for example, sent a skilled master artisan to help him, who was the son of a man of Tyre and a woman of Dan (2 Chronicles 2:14) During the time of the Judges (approx. 1285 BC), the Israelites Deborah and Barak defeated a Canaanite occupation army but complained that the Danites did not help them,

moaning: *“Why did Dan remain in ships?”* (Judges 5:17) This was despite the fact that neither of Dan's two territories in Israel had any coastal areas. This was because the Danites were working closely with the Phoenicians.

When the Assyrians first made the northern Kingdom of Israel a vassal state under King Jehu of Israel in the middle of the 800s BC, and later invaded and deported all of the 10 Tribes around 721 BC, Dan was the first of the 12 tribes to feel the Assyrian onslaught because Dan was the most northern tribe. It is therefore easy to imagine that many Danites fled to escape the Assyrians. The easiest way to do so was to go to the neighboring Phoenician states of Tyre and Sidon, whose ships travelled far and wide. It was thus easier for the Danites to escape from the Assyrians than it was for the other Israelite tribes.

These Danites travelled by sea to Greece, where they joined their tribesmen, the Greek Danai, before they continued their migration to Ireland.

The tribe of Dan in Ireland

There were a number of differences between the Danites that ended up in Ireland and Scotland and the Danites that ended up in Denmark and the other Israelites that ended up in other parts of Europe.

These differences are characteristics that summarize the tribe of Dan. When people are under pressure or attack, they usually have three options: FIGHT, FLIGHT OR SUBMISSION. When Dan and the rest of Israel were under pressure, some Danites chose to stay and fight and other Danites chose to flee or emigrate.

When Israel was in Egyptian bondage, a part of the tribe of Dan remained with the other 12 Tribes, and most of their descendants ended up in the Kingdom in Denmark. But another sizeable portion of the tribe of Dan left Egypt prior to the Exodus under a Danite prince called Danaos and settled in Greece. From Greece, the Danites travelled by sea across the Mediterranean Sea, dwelled in the Iberian Peninsula for a while, and eventually continued via the sea to Ireland where they became known as Tuatha de Danaan in ancient Irish legends.

The second example is during the time of the Judges when Israel had settled in the Holy Land. Joshua had allotted territories to each of the 12 Tribes. Dan's territory was between Jerusalem and Gaza, and the Danites were under considerable pressure from the Amorites and later the invading Sea Peoples from Europe, in the Bible known as the Philistines. Some Danites chose to stay in the territory which Joshua had assigned to them, such as Samson's family. Other Danites chose to escape from the pressure and migrate to the north of Israel in territories next to the Phoenicians.

In the case of the pre-Exodus Danites which migrated to Ireland, they ended up as staunch Catholics, which was in opposition to the rest of northern Europe which professed the Protestant Truth. The Danites which remained in Egypt and left Egypt along with Moses and the 12 Tribes remained faithful to the God of Israel.

In the case of the Danites which settled in the territory which Joshua had allotted to them, the ones which remained became known as heroes such as Samson. The Danites that chose the easy way of escaping the outside pressure settled in northern Israel where they set up a pagan idol, which became a sin to all of Israel.

After all or most of the tribe of Dan had migrated to northern Israel, Israel again came under pressure from pagan nations. Some Danites chose the easy way and joined up with the Phoenicians and emigrated from Israel to Greece and eventually the British Isles. They would become Roman Catholics. Other Danites remained with the 12 Tribes in Israel and were eventually deported with the 10 Tribes. The descendants of these Danites ended up in Denmark and became Lutheran Protestants.

One difference between the Irish Danites and the Danish Danites is that when the Reformation spread across Europe, the Danish Danites readily accepted the Lutheran Truth whereas the Irish Danites

remained Roman Catholics.

Another difference is after World War II when NATO was formed. Regardless of whether you and I think NATO was a good or bad idea, NATO was and is a defense organization which encompasses most of the Israelite nations. Denmark was one of the founding members of NATO, whereas the Republic of Ireland has never joined NATO.

Yet another difference is their attitudes towards Britain. Most of the time Denmark has had a good relationship with Britain. The Republic of Ireland has, on the other hand, always been hostile towards England and Great Britain. To some extent this has been justified because of English oppression of the Irish. But on a deeper level it also shows that the Irish in a spiritual sense are not a part of the northern European nations, even though when it comes to ancestry they actually are.

A common belief among British-Israelites is that the Irish are not Israelites, but rather Canaanites (Aidan Cottrell-Boyce: *Israelism in Modern Britain*, p. 130). This belief is incorrect, although it is partially true. As we have seen, Danites migrated to Ireland together with Phoenicians, and there is plenty of evidence of Israelite-Phoenician settlement in Ireland and Israelite-Phoenician influence on the Celtic languages of the British Isles. The Phoenicians were a Canaanite people, so the Irish are to some extent of Phoenician origin. But they are of Danite origin as well.

Yet another difference is the Jewish Israeli-Arab Palestinian conflict. Although neither Denmark nor the Republic of Ireland have supported Jewish ethno-supremacism, Denmark has generally sided with the Israeli Jews whereas the Republic of Ireland has generally sided with the Arab Palestinians. In the mindset of most of the Irish this is "siding with the underdog". But another way of looking at it is that the Irish usually sides with the non-Israelites against the Israelites.

Although the Irish physically and genetically are similar to the other Israelite peoples of northern Europe, their relationship with the *goyim* (the Gentiles) and with the God of Israel is different than that of the other 10 Tribes in Europe and elsewhere. The Irish generally self-identify as a formerly colonized people, just like the peoples of most of Africa, South America and large parts of Asia, and are prone to solidarity with the Palestinians. The Irish are also overwhelmingly Roman Catholics, unlike most of the other Israelite nations of north-western Europe that are Protestant.

The reason why the Irish usually see themselves as a part of the *goyim* (the Gentiles, or non-Western nations) is because their ancestors separated from the bulk of the 12 Tribes of Israel while they were in Egypt, and their ancestors never shared the same history as the other 12 Tribes. They never went through the Red Sea with Moses, they never took part in the Mosaic Covenant at Mount Sinai, they never took part in the conquest of Canaan under Joshua, and they never took part in the history of the 12 Tribes in the land of Israel.

Dan and emigration

Another aspect of the divided nature of Dan is that of willingly staying with the rest of the 12 Tribes or siding with the world against the 12 Tribes.

As we have noted, the Danites which migrated to the British Isles were migrating there out of their own FREE WILL. Yes, they were under pressure, but they could have chosen to stay

The Danites which remained in the land of Israel were, on the other hand, deported AGAINST THEIR WILL to Assyria.

This aspect of leaving with or without your own free will is also noticeable when comparing the Danes and the Irish. The Danites which left Egypt emigrated out of their own free will. The Danites which left Israel in the age of the Judges and during the beginning of the Assyrian onslaught left out of their own free will.

This is different than the Danites which remained in Egypt along with the other 12 Tribes, and the Danites which remained in the territory which God had allotted to them, and different than the Danites which remained in Israel despite the prospect of an Assyrian onslaught.

We also see these characteristics in the people of Ireland and Denmark. Like the Danites of old, the Irish have a long tradition of emigration while Denmark has only had limited emigration. In the U.S. there are no less than 36 mil. Irish-Americans, but only 1.3 mil. Danish-Americans (Wikipedia article "Irish diaspora": https://en.wikipedia.org/wiki/Irish_diaspora).

Both the Irish and the Danes are of the tribe of Dan. But their differences when it comes to their inclination to idolatry and emigration is explained by which part of Dan they originate from.

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