

rabbinate (in the Hasidic sense) Schatzkes—or, according to others, Judah Lob Levin (called Yehallel of Kiev)—under the pseudonym “*Had min Habraya*” (One of the students), wrote a well-known satire in “*Ha-Shahar*” (vi. 25–44). Aaron is the author of “*Bet Aharon*” (Aaron’s House; Brody, 1875), which contains his cabalistic and ethical expositions of the Pentateuch. It also contains all the extant writings of his grandfather, of his father, and of his son.

BIBLIOGRAPHY: Walden, *Shem ha-Gedolim he-Hadash*, p. 18; *Kinat Soferim*, note 1294, Lemberg, 1892.

P. Wl.

AARON THE BABYLONIAN. See AARON BEN SAMUEL HA-NAHI.

AARON, BARNEY: English pugilist, nicknamed “The Star of the East”; born in London, November 21, 1800, at Duke’s Place, Aldgate; died in Whitechapel, 1850. His career as a pugilist extended over fifteen years. When but nineteen years old he met and defeated in turn William Connelly (1819), Manny Lyons, Ely Bendon, and Samuel Belasco. He also opposed Angel Hyams and Tom Collins in interrupted contests. In 1823 he met Ned Stockman (May 6), whom he defeated after a battle of forty rounds; Tom Lenney (August 5 and November 11), and Frank Redmond (December 30). The next year he beat Peter Warren (April 6), but two months later was defeated after fifty-seven rounds by Arthur Matthewson (June 21). He fought Dick Hares (March 21, 1826), who, after forty-three rounds, claimed the fight on a foul blow, which was disallowed, the contest being awarded to Aaron. The latter met Dick Curtis at Andover, England (February 27, 1827), and after fighting fifty minutes knocked him out by a blow on the throat. Aaron again fought Frank Redmond, on October 23, and defeated him in forty-two rounds. Among other combatants whom Aaron met and fought with varying success were Marsh Bateman (July 4, 1828), Harry Jones (November 21), Jem Raines (May 26, 1829), and Tom Smith (April 1, 1834). See PUGILISM.

BIBLIOGRAPHY: Egan Miles, *Pugilistica*, 1880, ii. 504–515 (with port.); *Boxiana* (Anon.); *Fistiana* (Anon.).

F. H. V.

AARON BEN BENJAMIN PORGES. See PORGES, AARON BEN BENJAMIN.

AARON BEN BENJAMIN WOLF: Rabbi at Berlin and also at Frankfort-on-the-Oder; born about 1670; died in Frankfort-on-the-Oder, July 25, 1721. His father, Isaac Benjamin Wolf ben Eliezer Liebman, author of “*Nahlat Binyamin*” (Amsterdam, 1682), rabbi in the mark of Brandenburg, was the brother of the court Jew Jost Liebman, who played a prominent part in the congregation of Berlin in the earliest period of its history. Aaron married Resel, the daughter of his uncle, who founded for him a Talmudical school and supported not only Aaron but also his disciples. In 1697, when the declining health of Shemariah, then rabbi of Berlin, necessitated the appointment of a successor, Aaron was made rabbi of the mark, and in 1709 was appointed by King Frederick I. to the office of chief rabbi of Berlin, with jurisdiction over all the Jews living in the mark. But with the death of King Frederick I. conditions changed. Esther, the widow of Jost Liebman, fell into disfavor with Frederick William I., her property was confiscated, and she died of a broken heart in 1714. These reverses made it impossible for Aaron to maintain his students; and the factions in the congregation of Berlin caused him constant anxiety, especially since he had always sided with his wife’s family, which was very unpopular with the community. He was

finally forced to leave Berlin and went to Frankfort-on-the-Oder, where he officiated as rabbi until his death. He left some works, though none has been printed. He wrote several approbations (*haskamot*) to books, published in Berlin, notably that to the first edition of Samuel ben Meir’s commentary on the Pentateuch (1705), the manuscript of which was in the possession of David Oppenheimer, to whom he was related by marriage. His approbation of Nehemiah Hayyun’s cabalistic work, “*Oz le-Elohim*” (1712), caused him great annoyance, because of the charges of heresy brought against the work, which he, like David Oppenheimer, had indorsed without reading. In Berlin his brother-in-law Michael Hasid succeeded him.

BIBLIOGRAPHY: Michael, *Or ha-Hayyim*, No. 279, Frankfort-on-the-Main, 1891; Grätz, *Gesch. der Juden*, 3d ed., x. 316; L. Geiger, *Gesch. der Juden in Berlin*, i. 25, Berlin, 1871; Lands-huth, *חורלות אנשי שם*, pp. 6–8, Berlin, 1874; רהוקר, ed. S. Fuchs, i. 155.

D.

AARON BERECHIAH BEN MOSES BEN NEHEMIAH OF MODENA: Italian cabalist, who died in 1639. He was a pupil of Rabbi Hillel of Modena (surnamed Hasid we-Kaddosh, that is, “The Pious and Holy”) and of Rabbi Menahem Azariah of Fano. At the request of the Hebrah Kad-disha (Burial Society) at Mantua he instituted rites for them. He is the author of “*Ma’abar Yabbok*,” which contains dissertations on *פרישות* (separation), *טהרות* (purity), and *קדושה* (holiness). Added to these are prayers to be offered for the sick and the dead, as well as rules for their treatment. To avert possible criticism for failing to discuss these themes philosophically, he makes use of the statement of Isaac Arama in his book “*Akedat Yizhak*” (chap. xxv.): “Reason must surrender some of its rights to the divine revelations which are superior to it.” Other works written by him are: (1) *Ashmoret ha-Boker* (The Watches of the Morning), prayers to be said in the early morning, arranged for the society called “*Me’ire ha-Shahar*” (Awakeners of the Morning), and therefore also published under this name. (2) A commentary on “*Tikkune ha-Zohar*.” (3) “*Me’il Zedakah*” (The Cloak of Righteousness), on worship and study, published at Mantua in 1767, together with (4) “*Bigde Kodesh*” (Garments of Holiness), on the same subject. (5) “*Hibbur be-Kabbalah*,” a work on the Cabala, consisting of four volumes: (a) “*Shemen Mishhat Kodesh*” (The Oil of Holy Anointment), on the principles of the Cabala according to Moses Cordovero and Isaac Luria; (b) “*Shemen Zait Zak*” (The Pure Oil of the Olive), public addresses on the same subject; (c) “*Shetil Poreah*” (The Blossoming Plant), on the mysterious meaning of prayers and ceremonies; (d) “*Imre Shefer*” (Words of Beauty), and miscellaneous matter; this whole work was seen in manuscript by Azulai at Modena, and is found in parts in some libraries. (6) “*Magen Aharon*” (Shield of Aaron), containing a compendium of Luria’s works. This fertile writer is said to have been, like Joseph Caro, in constant communion with a spirit called the *MAGGID*.

BIBLIOGRAPHY: Michael, *Or ha-Hayyim*, No. 280; Benjacob, *Ozar ha-Sefarim*, p. 166; Steinschneider, *Cat. Bodl.*, No. 4348.

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AARON THE BOOKSELLER: Italian dealer in Hebrew and other ancient manuscripts; flourished at the beginning of the fourteenth century. He spent seven years in Toledo, searching successfully for Arabic and Hebrew books, and was able to circulate among the young students of Perugia a catalogue of eighty Hebrew and Arabic manuscripts.