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AA

AA, GERAARD VAN DER, and his two sons, ADOLPHUS and PHILIP, three Dutch patriots, who acted a distinguished part in the emancipation of their country from the Spanish yoke in the reign of Philip II.—M.

AA, PETER VAN DER, an eminent lawyer and writer on jurisprudence, born at Louvain about 1555. After being some time professor of law in the university of Louvain, he was appointed, in 1665, assessor of the supreme council of Brabant, and, in 1674, president of the high court of justice at Luxemburg. Died in 1694.—M.

AA, PETER VAN DER, a celebrated Dutch publisher. He commenced business at Leyden about 1682, receiving into partnership his two brothers, Hildebrand, an engraver, and Baldwin, a printer. His principal publications were,—“Voyages and Travels relating to the East and West Indies,” in 28 vols. 12mo.; “Pleasant Gallery of the World, with Maps and Views,” in 88 vols. folio; “Icones Arborum;” “Travels in Tartary, Persia,” &c., in 2 vols. 4to.; Vallant’s Botanicon Parisiense; “Gronovius’ Greek Antiquities,” in 13 vols. folio; “Grævius’ Roman, Italian, and Sicilian Antiquities,” in 57 vols. folio; and “Erasmus’ Works,” in 11 vols. folio. Died in 1730.—M.

AA, CHRISTIAN CHARLES HENRY VAN DER, for fifty-one years pastor of a Lutheran congregation at Haarlem, was born at Zwolle in 1718. He studied theology at Leyden and Jena, and was long secretary to the Haarlem academy of sciences, to whose establishment he had prominently contributed. Various able dissertations of his on physical science were published in a Dutch periodical. Died at Haarlem in 1798.—M.

AACS or ACS, MICHAEL, a Hungarian philosopher and divine, was born at St. Martin in 1631. After studying in Germany, he successively held a pastoral charge at Heneges-Ala, Raab, and Bessenau. In 1669 he published at Tubingen a work, entitled “Fontes Calvinismi Obstricti,” and a Hungarian work at Strasburg in 1700. Died in 1708.—M.

AACS or ACS, MICHAEL, a Hungarian divine, son of the preceding, was born at Raab in 1672. After completing his studies at Wilttemberg and Tubingen, he was appointed chaplain to a Hungarian regiment. Author of several theological works in Latin and Hungarian. Died in 1711.—M.

AAGARD, CHRISTIAN, born in 1616, at Wiborg, was appointed in 1647 professor of poetry in the university of Copenhagen, where he had studied, and, in 1658, principal of the college of Ripen. He has left some Latin poems remarkable for purity and elegance of diction. Died in 1664.—M.

AAGARD, NIELS or NICHOLAS, elder brother of the preceding, born at Wiborg, in Denmark, in 1612. At first (protestant) pastor at Faxoe, he became, in 1647, professor of rhetoric, and librarian at Soroe. Besides several Greek and Latin poems, he published various critical dissertations, one of which is on the style of the New Testament. Died in 1657.—M.

AAGESEN, SVEIND, the oldest Danish historian, better known by his Latin name of SVEENO AGONIS FILIUS. Under the auspices of Absalon, archbishop of Lund, he drew up, in barbarous Latin, a compendious history of the Danish kings, from the year 300 to 1187. He also wrote a Latin translation

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AAR

of the military code of Canute the Great. Died about the beginning of the thirteenth century.—M.

AALAM, a Persian astrologer of the ninth century.—M.

AALLI, a celebrated Turkish writer. His work on universal history comprehends a history of the Ottoman empire, from its foundation to within a few years of his death, which took place in 1597. There is also an abridgment of his large work.—M.

AALST. See AELST.

AARE, DIEK or THIERRY VAN DER, bishop and prince of Utrecht, famous for his obstinate and sanguinary war with the count of Holland. Died in 1212.—M.

AARGENS, called also ARTHUR CLAESSEON, a Dutch painter of great reputation, originally a wool-carder, born at Leyden in 1498. But for his dissipated habits, he would have attained general esteem as well as affluence. At the age of sixty-six he was accidentally drowned.—M.

AARON, a Hebrew, of the tribe of Levi, the son of Amram, and the brother of Moses, with whom he co-operated in effecting the deliverance of his countrymen from the bondage of Egypt. He was a man of ready and effective eloquence, and being better acquainted with the people than Moses, who had been absent from Egypt about forty years, he served as a medium of communication between him and the people. After the host of Israel reached the desert of Arabia, he was invested with the office of high priest, which was made hereditary in his family, and his sons were associated with him as inferior priests, to perform the rites and ceremonies of the Mosaic law. Although a more persuasive speaker than Moses, he was not possessed of the same strength of character or depth of religious conviction. While his brother was upon the mount, receiving the law from Jehovah, he yielded to the solicitations of the people, who, conceiving that their leader had perished amid the flames that enveloped the mountain, besought him to make for them idols which they might worship. Collecting, therefore, the golden earrings of the women, he melted them down into one mass, and fabricated out of them a golden calf, before which the people shouted, saying, “These be thy gods, O Israel, which brought thee up out of the land of Egypt.” Although doubtless this image was an imitation of the Egyptian idol Mnese, yet Aaron does not seem to have considered it as a rival to Jehovah, but rather as a symbolical representation of the divine presence, for, in proclaiming a feast at the inauguration of it, the words employed were these, “To-morrow is a feast to Jehovah.” He knew, however, that he was doing wrong, for in answer to the indignant remonstrance of Moses, he excused himself by throwing the blame upon the people, and many of them were cut off as a punishment for this lapse into idolatry. At one period Aaron manifested some jealousy of the superior position and influence of Moses, he joined with Miriam, their sister, in the attempt to raise up opposition to his authority. Afterwards he was doomed to encounter a similar trial himself, for a number of the leading men in the different tribes conspired against him, on the ground that he had no right to the exclusive possession of the privileges of the priesthood. This conspiracy was signally defeated. The rebels were swallowed up by the yawning earth, and when their friends

B

* ABDEL-KADER, an illustrious Arab emir, who displayed consummate genius, intrepidity, and perseverance, in resisting, for fourteen years, the French arms in Africa. Algiers was taken by the French in July, 1829. Its capture, and the extinction of the Algerine central authority, threw the population of the Algerine territory into a state of anarchy, except where the French held actual possession. This territory, extending along the Mediterranean from Tunis to Morocco, is about 250 leagues in length, and from 60 to 80 in breadth. The indigenous inhabitants consisted of four distinct races. Two of these, the Moors and Jews, feeble and pacific, chiefly resided in the towns; while the Arabs and the Kabyles (the latter of whom are descendants of the ancient Numidians), energetic and warlike, occupied the mountains, valleys, and plains. The military force of the Arabs consisted mainly in cavalry, and that of the Kabyles in infantry. Part of the population requested French protection, but the greater portion stood aloof, unmistakably detesting the invaders, and planning their expulsion. In undertaking the expedition to Algiers, Charles X. had disclaimed all intention of permanent conquest, assuring his allies that his sole object was the suppression of piracy, and that the future condition of Algiers and its territory would be left to the decision of a European congress. In fact, his real object was to gratify the national vanity and supposed interests of the French, and divert their attention from political agitation. Louis Philippe, on becoming sovereign of the French, at once found the Algerian conquest a source of embarrassment, and was forced to temporize. To hold it definitively might endanger the peace of Europe; while to relinquish it might peril his own throne, as public opinion in France had declared for retaining and extending the Algerian conquest at all hazards. Hence the passive attitude enjoyed, for several years, on the French commanders in Africa; and hence the subsequent change of measures, and final definitive conquest of Algeria. Marshal Clauzel, notwithstanding his instructions to remain on the defensive, deemed it imperative to meet the menacing preparations and encroachments of the bey of Tittery; and having defeated and deposed him, took possession of his capital, Medeah. In the meantime determined hostility to the French was manifesting itself among the native tribes, an extensive confederation was formed, and a venerable Marabout, doctor of the Moslem law, was invited to put himself at its head. He declined, on account of his advanced age, but recommended his third son, Abdel-Kader, as a person in every respect peculiarly fitted to direct the enterprise. Abdel-Kader was elected emir and commander-in-chief, and commencing at once, in concert with his father, to proclaim a holy war, and raise an army, soon found himself at the head of 10,000 cavalry. The young emir had been carefully trained under his father's superintendence; and had early distinguished himself by unrivalled proficiency in every branch of a superior Arab education—literary, legal, and military. By visiting Mecca, he had acquired the honoured title of *Hadjj*, or *Pilgrim*; and at the period of his being declared emir, he was residing with his family in retirement at his native spot in the environs of Mascara, admired for his accomplishments, and revered for his zeal in upholding the tenets, and his strictness in practising the precepts, of the Moslem faith. The first movement of the confederates was an attack on Oran, in May, 1832, then in possession of the French, as its bey had submitted to them soon after the capture of Algiers. The assault, though renewed with great daring for several successive days, was unsuccessful, but proved of great advantage to the emir. By his intrepidity and skill, he secured to himself the confidence of his troops, and taught them, by his example, to stand the fire of artillery, which had hitherto been to them an object of dismay.

Abdel-Kader now proceeded with great activity and judgment to extend, by policy or force, his power among the tribes; while General Desmichels satisfied himself with merely occupying two advanced military positions, Arzew and Mostaganem, and shortly after, in conformity with the desire of the French government to appease the natives and prevent hostilities, entered into a treaty with Abdel-Kader, which gave the emir the virtual sovereignty of Oran, with an entire monopoly of the trade,—a point greatly desired by the enterprising Arab, who, having visited Egypt, wished to imitate the strange commercial policy of Mehemid Ali. This treaty, on the one hand, invested the emir with an important prestige, but awakened the envy of

native chieftains. By one of these he was surprised in April, 1834, and, after a most heroic resistance, signally defeated. The news of this disaster extended the insurrection, which the emir, however, abetted by General Desmichels, was soon able to suppress. The proceedings of this general were condemned at Paris, and General Trezel was sent to supersede him. The new French commander, professing to regard the emir's operations as a breach of the existing treaty, marched against him, but sustained a serious defeat at Maeta, 28th June, 1835. The news of this reverse created an immense sensation at Paris. Public opinion denounced the temporizing policy of Louis Philippe, and demanded an immediate and entire change of measures in Africa.

Marshal Clauzel was now sent to act against Abdel-Kader with vigour and in earnest. He marched at once on Mascara, which he found abandoned and in ruins. Returning to Oran, he proceeded, in January, 1836, to Tlemcen, in the vicinity of Morocco, and occupied the town, which the emir had just quitted. The marshal traversed a large extent of country, but with little permanent result, the emir hanging on his rear, and harassing his troops in their march, and, shortly afterwards, inflicting a signal defeat on a large French convoy intended for Tlemcen. The French government now sent out General Bugeaud, with instructions to neutralize, by treaty or force, the restless activity of the emir. Bugeaud's proffered terms were rejected; and the emir attempted, by laying waste the country along the tract to Tlemcen, to baffle the efforts of the French to provision that place. But Bugeaud, amply provided with loaded camels and mules, continued his march. The emir, having suddenly attacked him in the defile of Sakak, was repulsed with the loss of 1200 killed and wounded. The terms previously offered by Bugeaud were now accepted. The emir agreed to pay tribute to France, and obtained a large accession of territory. Without loss of time, he proceeded strenuously to assert his authority over the provinces ceded to him, and to extend his influence in the interior beyond them. It has been generally stated and believed that Abdel-Kader had, previously, by a breach of his treaty with Desmichels, given occasion to Trezel's renewal of hostilities; and that now, by the alleged massacre of a tribe, and other proceedings, he had flagrantly violated his treaty with Bugeaud. But a distinguished French officer, Major Boissonet, has proved, by facts, that these charges are utterly groundless, and that the emir strictly observed, on all occasions, his stipulations with the French. The alleged massacre was a fiction. On the remonstrances of the governor-general, a new treaty, partly explanatory, and partly supplementary, was agreed to at Algiers, in July, 1838. In the meantime the emir proceeded with vigour to improve his civil and military administration, and to make every possible provision for the easily foreseen renewal of the war. The emir's growing power alarmed the French authorities; and, to counteract his influence, a French army was marched into the interior, and through a celebrated defile, called the Iron Gates, which the Turks, at the height of their power, had never ventured to pass without special leave of the natives. This demonstration produced, as was intended, an immense sensation, and was regarded by the tribes as the preliminary or commencement of hostilities. The emir, in the spirit of chivalry, gave due notice, by letter, to the French governor-general, that, in spite of his remonstrances, a holy war had been proclaimed, and that his countrymen, with himself at their head, were about to appeal to arms. After some unsatisfactory operations on the part of Marshal Valée, Bugeaud was sent a second time to Africa. He had no instructions to subdue the emir, and complete the conquest of Algeria. Bugeaud soon captured the new forts which the emir had erected, and, by carrying off the flocks, destroying the crops, and burning the villages of all who refused submission, he caused great numbers of the emir's troops to desert; and, in the next campaign, reduced him to such straits, that Algeria was officially announced at Paris as now an integral part of the French dominions. But the spirit of the bold Arab was not yet crushed. By the amazing rapidity and fearlessness of his movements, he continued to inflict on the French no small annoyance and damage. In October, 1843, however, he sustained so thorough a defeat, that he instantly sought refuge in the empire of Morocco. The population declared in his favour, and the emperor, but for his fear of the French, would have eagerly espoused his cause. The French

the column