ADDITION

Music. Adam Olam is generally sung in the congregation.
In the Ashkenazi tradition it is also sometimes rendered by the cantor on certain festive occasions, and then the melody is adapted to the mode of the section of the prayer into which it is incorporated. The great number of melodies for Adam Olam includes both individual settings, and borrowings from 16th- and 17th-century sources. Ex. 1, from Dror, is a North African "general" melody, for presentation. Two versions from Germany in Iseon (Meadow, 1872) nos. 58 and 59, both borrow the western Ashkenazi melody of Ommam Rumi, while no. 34a is a German folk tune. A melody from Talmud i. Lev., Aminora, 1 (1965), no. 102 is the tune of the Romance Etsa Rahel (see notes). The composed or adapted melodies are mostly based on a strict measure of four or three beats, both equally suitable for conforming to the 2/4-meter of the text—one short and three longs (see ex. 3 as against exes. 1 and 2). The melodies are sung in many schools in Israel at the end of the penit's morning prayer (in 2/4 measure of the same, in 3/4 measure of the same). Solomon et al. (see footnote) included an eight-voiced composition of Adam Olam in his Hit-Haamor (New York, 1962, p. 23).

[AS HE]


ADDITION, taken another's child as one's own.

Alleged Cases of Adoption in the Bible. The evidence for adoption in the Bible is so equivocal that some have denied it was practiced in the biblical period.

(1) Genesis 13:2-5. Being childless, Abram complains that "Eber...breast-feeding has come.

[Ed.]
from elsewhere in the ancient Near East (see I. J. Getha et al., The Chicago Assyrian Dictionary, vol. 2 (1963); 236, and H. R. Hoff- ner, JNES 2 (1963), 189-191). Outside of cases which signify divine protection and/or nursing, but not adoption (cf. T. Jacob- sen, JNES 2 (1943), 119-211), Adams upon which the sons are placed are almost always those of its natural parent or grand- parent. In ADOPH the sons place in the temple to be associated with the temple was transferred to the deceased parents as being more than as affectionate plus or welcoming into the family, sometimes combined with naming (Ono once, in the Human Tale of the Cow and the Fisherman (J. Friedrich, Zeitschrift fur Assyriologie 49 (1950), 252-3). As a dog is placed on the lap in an apparently adoptive context, but even there it is not clear that the ceremony is part of the adoption. Some construe the ceremony as an act of legitimation, but no legal significance of any sort is immediately apparent. Significantly, the one unequivocal adoption ceremony, in the Bible (Gen. 48:5-6), does not involve placing the child on the knees (Gen. 48:12) is from a different document and simply reflects the children’s position during Jacob’s embrace, between, not on, his knees. Furthermore, Genesis 30:3 speaks not of placing but of giving birth on Rachel’s knees. This makes likely the position taken in antiquity by a woman during childbirth, straddling the knees of an attendant, another woman or at times her own husband) upon whose knees the emerging child was received (cf. perhaps Job 3:12). Perhaps Rachel attended Bilhah because her father’s wife was not near, either in a sympathetic-moral way, her own infertility (cf. 30:18), which man implies that Rachel, too, had been coming ultimately at her own fertility, much like the practice of barren Arab women in modern times of being present at other women’s deliveries. Genesis 50:11 should reflect the presence of Joseph’s siblings at his funeral, his, not at his funeral, his. But it means simply that the children were placed upon his knees immediately after his birth, which would imply a sort of welcoming or naming ceremony.

(i) Genesis 29:31. It is widely held that Jacob was adopted by the originally single Laban. On the analogy of a Nazi custom in which a sonless man adopts a son, makes him his heir, and gives him his wife as his wife, this is not compelling, but the document adds that, unless sons are born to the adopted, the adopted son will also inherit his household gods. This passage, argues, illuminates Rachael’s theft of Laban’s household gods (31:19), and here lies the strength of the adoption theory. But M. Greenberg (JBL, 3 (1962), 295-49) casts doubt upon the supposed explanation of Rachael’s theft, thus removing the adoption theory of the most convincing feature. In addition, the Bible itself not only fails to speak of adoption but pictures Jacob as Laban’s employee.

(ii) Genesis 48:5-6. Near the end of his life, Jacob, recalling God’s promise of Canaan for his descendants, announces to Joseph, the son who was born to him before I came to you in Egypt, shall be mine; Ephraim and Manasseh shall be mine. As Reuben and Simeon are the sons of Joseph will succeed to the most common interpretation of the title, the title of son for the purposes of inheritance, be reckoned as sons of Ephraim and Manasseh, this represents the view of the context—more particularly that grandsons, not outsiders, are involved—many believe that this adoption involves inheritance alone, and not an adoption in the full sense. M. Davis points to the classical adoption model. This view is strengthened by the almost unanimous view that this episode is intended to explain why the descendants of Jacob held, in historical times, two tribal allotments, the territories of Ephraim and Manasseh.

(iii) Genesis 30:22. The children of Machir son of Manasseh were likewise born on Joseph’s knees is said to reflect an adoption ceremony. To the objections listed above (i), it may be added that the text is not the adoption of Machir’s children; they would be speaking nothing in his later years and would be emotionally protected.

(iv) Exodus 2:10. Exh: (2:10) "And Moses remembered her, when he saw her again. Then he said, Woman, what is the matter?" Some, however, contend this as fosterage.

(v) Leviticus 18:9. A sister born outside the household could mean another sister, but more concretely it means an illegitimate sister or, more accurately, another woman of another birth mother.

(vi) Judges 11:17. F. Feiner argued that Gadid must have adopted Jephthah or else the question of his inheritance could never have arisen. Since Jephthah was already Gideon’s son, the passage implies, at most, legitimation, not adoption.

(i) Ruth 4:16-17. Naomi’s placing of the child of Ruth and Boaz in her bosom and the neighbors’ declaration “a son is born to Naomi” are said to imply adoption by Naomi. But the true purpose of Ruth’s marriage to Boaz was, from the legal viewpoint, to empower a son who would be accounted to Ruth’s dead husband (see Deut. 25:6: Gen. 38:8:9) and bear his name (Ruth 4:10). Adoption by Naomi, even though she was the deceased mother’s child, would frustrate that purpose. The text says that Naomi became the child’s nurse, not her mother. The child is legally Naomi’s grandchild and the neighbors’ words are best taken as referring to this.

(ii) Esther 2:7, 15. Mordecai adopted his orphaned cousin Hadassah. (This case, too, is taken by some as another case of fosterage.) This case of adoption among Jews living under Persian rule is paralleled by a case among the Jews living in ancient Egypt, in the fifth century B.C. (E. Ploos van Amstel, The Brooklyn Museum Archaic Paintings (1953), no. 8).

(iii) Ezra 2:61 (Nehemiah 7:63). One of the priests married descendants of Batsheba the Glodite and were called by their name. This may imply adoption into the family of Batsheba.

(iv) Ezra 10:44. Several Israelites married foreign women. The second half of the verse, unidentifiable as it stands, with "and they placed established children," S. Feigan, on the basis of similar Greek expressions and textual emendation, viewed this as a case of adoption. Since the passage is obviously corrupt (the Greek text of Eras reads differently), no conclusions can be drawn from it, though Feigan’s interpretation is not necessarily ruled out.

(v) Chronicles 2:15-17. Since the source of a contemporary of David according to the genealogy married his master’s daughter, he was certainly manumitted and, quite likely, was adopted by his master; otherwise, his descendants would not have been listed in the Judean genealogy.

(vi) In addition to the above possible cases, one might see a case of posthumous adoption, in the ascription of the first born son of the levirate marriage (Gen. 35:8-9: Deut. 25:6: Ruth 4:6) to the dead brother. The child is possibly to be called “A son of B (like deceased)—in this way he preserves the deceased’s name (Deut. 25:6:7: Ruth 4:6) and presumably inherits his property.

Summary of the most plausible cases above: 1. 2. 3. 4. During the Patriarchal period, one reflects Egyptian practice (i), and another the practice of Persian Jews of the Exilic or post-Exilic period (ii). From the pre-Exilic period there is a possible case alleged by the Chronicler to have taken place in the time of David, one or two probably remote cases (v) and (vi), the latter from the late pre-Exilic or Exilic period and the non-levitical adoption (vi) in Leviticus marriage (iii). The evidence for adoption in the pre-Exilic period is thus meager. The possibility that adoption was practiced in this period cannot be excluded, since contemporaneous legal documents are lacking. Nevertheless, it seems that adoption practice is always used in Israelite family institutions, it was an essential element in the adoption of 

Adoption as a Metaphor. The relationship between God and Israel is often likened to that of father and son. (Ex. 2:22: Deut. 3:14; 1:1). Usually there is no indication that this is meant in an adoptive sense, but may be the sense of Deuteronomy 3:14:2. 1 and Hosea 11:1.

(vi) In kingship, the king is the son of a god occurs in Canaanite (Pictish, Tex. 14-8) and another: Near Eastern sources. In Israel—which borrowed the very institution of kingship from its neighbors (1 Sam. 3:10)—this idea could not be accepted literally, Biblical references to the king as the son of God are seen in a positive sense. Several are remnants of ancient Near Eastern adoption ceremonies. Thus, Psalm 2:7 contains a declaration, “You are my son.” A specific case formula may be seen in the statement, “I have borne you” may refer to the adoption of a son as a new born of forms. “I will bring you” contains a promise of inheritance and the declaration of adoption, and a statement of the inheritance to the adoptive son (cf. Ps. 29:18: 1 Chron. 1:30: 15:30: 10:35).

Since the divine adoption of kings was not known in the ancient Near East, and the very institution of adoption was rare—although all existent—in Israel, any of these metaphors would be (1970) the answer. David and Israel, a form which is wide, these a dono adoptive inheritance. Thus, a Israel, serves as the empire, and God (Jer. 3:19; also no pattern of the cosmos) the adoption by yeov. Adoption was used variously to keep from spirit. Gal. 4:35, and to the (Rom. 8:21-23) or post-biblical, such debatable.

Later Jewish Terminology. In personal status (i.e., family relationships) creating this same. However, it is essentially similar by legal means.

These consequences to assume, and mental welfare of matters of inquiry. The achievement this re-adopted as a "pious, exclusive authority (including his up to his places of adoption of the child’s underlying to be expensive and with all such financial natural assets). All practical parts of the adoption of this kind of unbridled, and (Ket. 101b; Mar. 11:1 and Tura 15d. 130b-130c) would obliges child out of the child creates a legal Ar. HM 6:4.

Indeed, in point of his natural parent’s any way affected above; but in the way generally in the word. The extent to which or the adoption or the augmentation concerning a be overlapping conceptions: (Bab. Keth. 4:12; 1b: Ar. Eul. 42:1). Even without of all orphans.}
A child from his parents' custody, if this is considered necessary for his welfare. See Apotropa. So far as his pecuniary rights are concerned, the child, by virtue of his adopters' legal undertakings toward him, acquires an additional debtor, since his natural parents are not released from their own obligations imposed on them by law, i.e., until the age of six. Furthermore, the natural parents continue to be liable for the needs of their child after the age of six to the extent that they are able. This attachment to property must be based on the donor's declaration—thus the duty to give charity, see "Parent & Child: PDR, 3 (ind.), 170-6; 4 (ind.), 3-5."

With regard to right of inheritance, which according to halakhah is recognized as existing between a child and his natural parents only, the matter can be dealt with in the same manner as in customary disposition. Where the adopter makes provision in his will for such portion of his estate to devolve on the child as the latter would have got by law, had the former been his natural parent (see Civil Code § 49, in: Pesikta d' Rava, Meg. 19b, and Teshat h. 19; and Resp. Hama, 3; H.M. 215; Resp. Ha'am, 7.4). Since the legal acts mentioned above bring about no actual change in personal status, they do not affect the laws of marriage and divorce, so far as they might concern any of the parties involved.

In the State of Israel adoption is governed by the Adoption of Children Law, 5719-1959, which empowers the district court to permit adoption by the consent of all the parties concerned, the rabbinical court, to grant an adoption order in respect of any person under the age of 18 years, provided that the prospective adopter is at least 18 years older than the prospective adoptee and the court is satisfied that the matter is in the best interests of the adoptee. Such an order has the effect of severing all family ties between the child and his natural parents. On the other hand, an adoption order creates new family ties between the adopter and the child to the same extent as are legally recognized as existing between natural parents and their child—unless the order is restricted or conditioned in some respect. Thus, an adoption order would generally confer rights of intestate succession on the adoptee, who would therefore also bear his adopter's name. However, the order does not affect the consequences of the blood relationship between the adopter and his natural parents, so that the prohibitions and permissions of marriage and divorce continue to apply. On the other hand, adoption as such does not create new such prohibitions or permissions between the adopted and the adoptive family. There is no legal adoption of persons over the age of 18 years.

Bibliography: Bibliography: See also "Adoption, Jewish" 1:11-12; "Apotropa, Jewish" 1:11-12; "Parent & Child: PDR, 3 (ind.), 170-6; 4 (ind.), 3-5."

For a detailed discussion of the adoption of children in Israel, see "Parent & Child: PDR, 3 (ind.), 170-6; 4 (ind.), 3-5."
ADORAIM (אדריאם), ancient city of Judah, southwest of Hebron. It is mentioned in the Bible only in the lists of cities belonging to the tribe of Simeon (Josh. 19:10). Solomon's son, Rehoboam (II Chron. 11:4), Adoram (Adoram) is also mentioned in the Book of Jubilees 38:8-9. In the Hellenistic period, when it was known as Adora, it was one of the chief cities of Idumaea; the Ptolemaic official Zeno visited it in 250 B.C.E. (Zeno papyri, 76a). The city is also mentioned in II Maccabees 13:20 in connection with the campaigns of the Hasmonaean Jonathan and his adversary Tryphon in 143 B.C.E. It was later captured by John Hyrcanus together with Marissa and the whole of Idumaea (Jos., Wars. I, 63; Ant., 13:257). The Roman provincial Gabinius (d. 48/7 B.C.E.) chose it as the seat of one of his synoecia (“councils”). Jos., Ant., 14:914 and it retained its Jewish character until the end of the Bar Kokhba War (135 C.E.). The site is occupied by the twin villages of Dari al-Araj (5 mi. 8 km) southwest of Hebron, situated on a plateau overlooking the coastal plain, with a population of 10,000.

Modern Period. The name Adoram also describes a ridge of the Hebron Hills. Most of the ridge, including the site of ancient Adoram, remained until 1967 on the Jordanian side of the 1949 armistice lines. However, the name Adoram was given in the middle 1950s to a specially planned region in the Judean Foothills under Israeli control between the Bet Guvrin-Hebron road and Kibbutz Lahav.


ADORNO, THEODOR W. (1903-1969), German sociologist, philosopher. Adorno was born in Frankfurt, and studied philosophy, sociology, and musicology. He began teaching at the University of Frankfurt in 1931, but in 1933 was deprived of his chair. In 1934 he emigrated to England and in 1938 to the United States. He was musical director of the Princeton Radio Research Projects (1938-41) and then codirector of the Research Project on Social Discrimination at the University of California at Berkeley (1941-48). Together with Max Horkheimer he published Dialektik der Aufklarung (1947) and with the American social psychologist Nevin R. Sanford wrote The Authoritarian Personality (1950). This work, which attempts an empirically ascertainable characterological analysis of fascism and similar movements, has exerted considerable influence on modern psychology and sociology. In 1956 Adorno returned to Frankfurt as professor of sociology.

Adorno was influenced by Hegel, Freud, and George Lukás and studied music under Alban Berg in Vienna. His work represents a combination of influences of aesthetics, philosophy, and sociology. He published Kriegsgedichte: Konstruktion der Ästhetik (1933); Philosophie der neuen Musik (1949); and Versuch über Wagner (1952). Adorno's work in philosophy was devoted to a general analysis of intellectual trends, and his major publications in this field are Prisma: Kulturkritik und Gesellschaft (1955), Dialektik der Aufklärung (1947), and Aspekte der Hegel'schen Philosophie (1957). As director of the Institute for Social Research in Frankfurt from 1953 Adorno published and influenced numerous analytical papers and sociological studies. Together with Walter Dik's he edited the Frankfurter Beiträge zur Soziologie, the second volume of which illustrates his special interest in the work of Karl Marx. Adorno was a major intellectual force among the left-wing academic youth of the Federal Republic of Germany, but was later opposed by Maoist youth. Bibliography: Znamenski, Theodor W. Adorno (1963); M. Jay, in: Meridiano (Dec. 1966), 62-69.