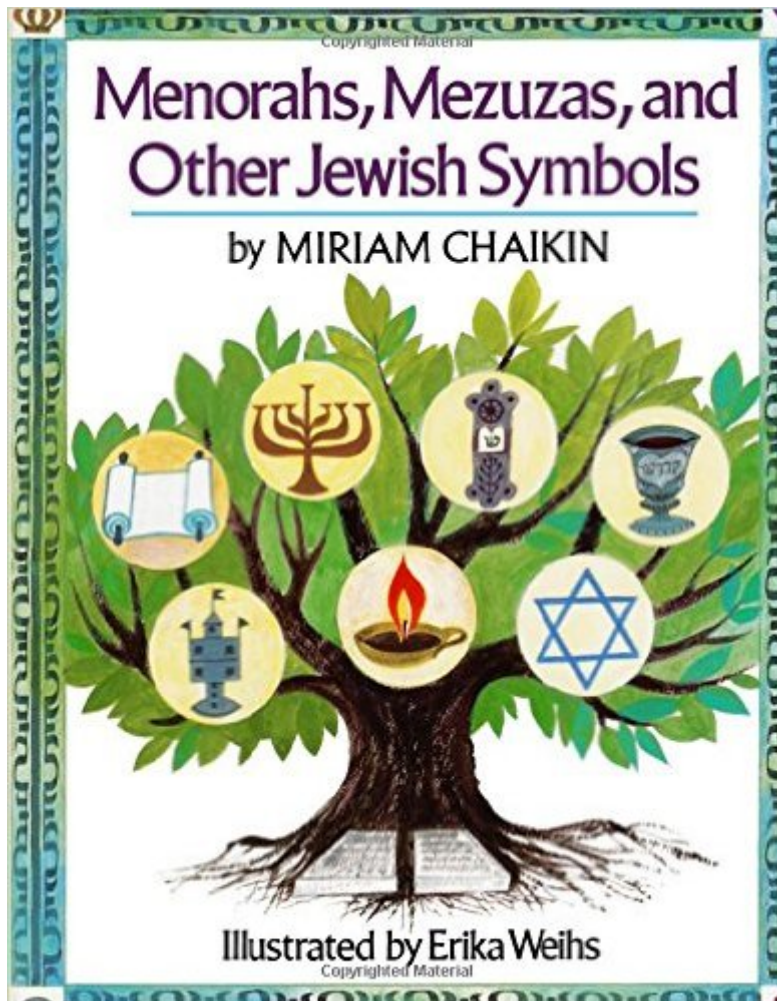


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# Menorahs, Mezuzas, And Other Jewish Symbols



## Synopsis

Explains the history and significance of many Jewish symbols and discusses how these symbols are used in holiday rituals.

## Book Information

Paperback: 112 pages

Publisher: HMH Books for Young Readers; Reprint edition (August 18, 2003)

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Product Dimensions: 7 x 0.3 x 9 inches

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Average Customer Review: 1.0 out of 5 starsÂ Â See all reviewsÂ (1 customer review)

Best Sellers Rank: #1,938,028 in Books (See Top 100 in Books) #319 inÂ Books > Children's Books > Religions > Judaism #416 inÂ Books > Children's Books > Holidays & Celebrations > Religious

Age Range: 10 - 13 years

Grade Level: 5 - 7

## Customer Reviews

Who would trust a book that begins with an egregious error in the very first paragraph of the first page of its introduction? "Righteous Noah and his family," writes author Miriam Chaikin, "were saved (from the flood)...along with two of every kind of animal." So this author, who presumes to instruct her readers on the meaning and significance of Jewish symbols, doesn't even know that Noah took fourteen (seven pairs) of each clean animal into the ark. Only the others were limited to a single pair. On page three, Chaikin asserts that "God made a pact with Abraham and Sarah" in which they promised to abandon their pagan beliefs and "worship only God." In return, "God promised to protect them and make their descendants into a powerful nation 'as numerous as the stars.'" Check the biblical text and you'll find that, much as a feminist reading might wish it, Sarah is absent from that conversation, which is between Abraham and God alone. Chaikin may infer Sarah's - or anyone else's - inclusion in that event, but she is not welcome to misrepresent the text. Moving on to her first chapter, Chaikin attempts to explain the Sabbath and its symbols. In doing so, she asserts that "there is a saying that Orthodox Jews hate to see the Sabbath end...(and that there is another) saying (that) Orthodox Jews smell the spices for the sake of the Sabbath soul." One

wonders where she found a saying that limits itself to Orthodox Jews, or where she got the idea that only a particular group of Jews are reluctant to take leave of Sabbath delights or inhale sweet odors to recall its pleasantness.

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