materials and those of Christian and Jewish Eastern Europe, suggest some fascinating possibilities for comparative research. However, since Ben-Ami’s intention is “to designate the essential themes that inform the [Moroccan Jewish] material” (16), he does not pursue the comparative issues suggested by the texts.

The second part of Saint Veneration is an annotated anthology of various kinds of narratives about the men and women who are venerated as saints by Moroccan Jews. Ben-Ami has translated these into fairly standard English, though his translations often retain a fairly colloquial style. Here we read of the miracles associated with the saints. Most are of a very homely sort: aid and protection given to the helpless, healing, and punishments of non-believers.

The one major deficit in this very good book is a surprising one since the book was written by a folklorist—there are no motif, tale, or legend type indices. While these have come to play a smaller part in the study of folk narrative in recent years, they are still an important asset in the comparative study of folklore, and their absence makes using the book as a resource for comparative work more difficult.

That aside, this is an important book on saints and religious folklore more generally. By focusing on the folk traditions rather than the literary lives of saints, Issachar Ben-Ami’s book allows for a clearer understanding of the phenomenon of sainthood as a part of the living faith of believers and its connections to other kinds of supernatural and historical legends. And thus, both as a study and anthology, Saint Veneration Among the Jews of Morocco is an excellent addition to the scholarship on saints.


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A common argument within movements for educational reform is that the classroom should be made more like the workplace. But, like many common sense ideas, this argument is far too simplistic and poses countless problems. Charles Darrah’s study of how people teach and learn in various industries demonstrates some of these difficulties. By developing an ethnographic description of how workers actually learn their jobs, Darrah shows that there is no monolithic method of teaching that defines learning in the workplace and that learning one’s job is not mainly a process of mastering skills. Because there are numerous ways of learning at work, Darrah argues that there can be no all-
encompassing theory of teaching in the workplace that can provide a set of
correct practices for use in corporate training and academic instruction.

*Learning and Work* reveals these insights through ethnographic case studies
of three companies. Darrah describes the systems of production in specific stages
of the manufacturing processes, and he interjects commentary from supervisors
and employees to explain how workers learn their jobs. He then explores
continuities and discrepancies between the different assessments of the industries'
cultures to reach his conclusions. In the remainder of the book, Darrah extends
his arguments by showing how individual initiative, interpersonal competition,
tension between management and labor, the introduction of innovative
management styles, and a range of other factors demonstrate that the acquisition
of specific job-related skills is but a small part of the competency required from
workers in their job performance.

Although Darrah's argument is cogent and important, several problems
arise. First, Darrah does not fully explain the ambiguities of the term "skill
requirements." Granted, his critique of the idea that being a good worker is
simply a process of learning a set of requisite skills is solid, but the problem is
that participating in the community of practice is a social achievement made
possible through studiable human actions. Darrah does not present any area of
learning at work that cannot be described empirically, and his argument would
have been stronger if he were to simply explain that the acquisition of specific
skills is a process that needs to be expanded rather than challenged by
ethnographic study. Had Darrah expanded and specified the idea of "skill
requirements," he could have provided a stronger basis for enfolding his findings
into contemporary theories of culturally relevant pedagogy and process-teaching.

Another problem lies in Darrah's extensive descriptions of complicated
occupational practices that workers must master. He unconvincingly explains
that the descriptions are essential for gaining a clear understanding of his
conclusions. The descriptions of work techniques leave the reader with a
barely comprehensible understanding of the process. Photographic
illustrations and diagrams could have supplemented the descriptions, and
excerpts from his tape-recorded interviews could have made the text more
engaging. A more cogent integration of description and analysis would have
also strengthened the rationale for his conclusions.

On the whole, *Learning and Work* provides a useful entry point for
examining connections between educational theory and on-the-job learning. All
of his conclusions apply to theories of learning and pedagogy. Particularly
important is Darrah's strong critique of the simplicity of rhetorical calls for making
the classroom more like the workplace. His conclusions reveal the complexity
of learning in the workplace. Extend these conclusions, and it could be implied
that mastering what is learned—primarily on a metalevel—in the classroom is
precisely what is required for mastering what is required in the workplace. In this respect, Darrah tacitly inverts the perspective that initiated his fieldwork by implicitly suggesting that the workplace could benefit by being modeled more like a successful classroom. By doing so, Darrah provides a useful resource for countering a form of bottom-line thinking that is far too prevalent on college campuses in administrators' calls for serving students as clients and marketing education as a commercial investment.


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This book is the long-awaited second volume of Ursula Dronke’s projected four volume translation with commentary of the Old Icelandic *Poetic Edda*. It is certain to become a widely cited version of the poems, especially for those who are not specialists in Icelandic and Scandinavian languages and mythology. Although Dronke writes that the “purpose of this edition is literary: to open up for the common reader the delights of the complexities and felicities of the poems, and to show the poets’ intellectual command to their themes, mythological, religious, and human” (vii), her work seems to be aimed primarily at the student of Scandinavian mythology and literature, and secondarily at the student of comparative mythology.

Dronke’s translations are reasonably accurate, though they do not always follow the Icelandic closely. In some cases it is obvious that she is trying to make the translation more readable, sometimes trying too hard to match the English to the corresponding Icelandic, and sometimes weighting the translation to privilege her interpretation of a passage. Two stylistic problems also stand out: her translations are sometimes too wordy for Old Icelandic, where compression and understatement dominate the tone and style of the poetry, and she often translates proper names—though not consistently in any poem.

Dronke’s commentary has some problems as well, especially the tendency to fully present only that evidence most favorable to her readings and the failure to draw from relevant folklore scholarship and primary materials. For instance, while her commentary on “Völsápá” discusses the possible Christian contexts and influences for the poem, it minimizes them in favor of the argument that “Völsápá” is a pagan poem.

The lack of evidence from folk tradition and folklore scholarship shows clearly in Dronke’s commentary on “Völundarkvida”. Though she does