

work without identifying themselves in the process. As the authors of *Shadows in the Field* point out, though heavy description and analysis are valuable, the need to understand fieldworkers' experiences in the field, their identities, and their effects on the future of the people they study is also as important.

Shadows in the Field is a valuable resource for social science scholars—particularly ethnomusicologists—who engage in the fieldwork process as a means to understand other people, cultures, and musics. Although a few articles tend to be overly self-reflexive, occasionally sounding more like diary entries than ethnography, the overall approach of recognizing the experiences of the fieldworker is important for future scholarship in ethnomusicology. Further, the emphasis that the authors place on gender and identity roles of scholars in the field can only benefit future scholars as they approach and write about their field research.

Issachar Ben-Ami. **Saint Veneration Among the Jews of Morocco**. Detroit, MI: Wayne State University Press, 1998. Pp. 388, photos, appendices, glossary, bibliography, indices. \$49.95 cloth.

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Although there are many studies of saints and saints' lives, relatively few of these have been from the perspective of the folklorist or based on materials collected from oral tradition; nor are traditions and beliefs about saints from non-western European traditions adequately represented. Issachar Ben-Ami's study and anthology of the folk traditions of Jewish saints from Morocco is thus a very welcome addition to the corpus of folklore-oriented studies of saints.

Saint Veneration Among the Jews of Morocco is divided into two parts. The first is primarily descriptive, guiding the reader through the many aspects of the Moroccan Jewish traditions about saints; their miracles, disciples, families, the traditions and ritual practices at the holy sites where the saints are venerated, and the shared Muslim and Jewish traditions. It is perhaps predictable that Moroccan Jewish patterns of saint veneration are very similar to those of Muslims, but it is only through the kind of close description and analysis Ben-Ami does that the connections, and differences, between the two traditions can really be appreciated. At times one sees the Moroccan Jewish traditions as closely connected to other Jewish traditions—for instance, many of the narratives about Moroccan saints have parallels in the Hasidic traditions of Eastern Europe—and at other times one sees that the narratives have Islamic parallels. The parallels between the Moroccan Jewish and Islamic materials, and between the Moroccan

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.

Charles N. Darrah. **Learning and Work: An Exploration in Industrial Ethnography**. New York: Garland Publishing. 1996. Pp. xiii + 172, notes, index. \$45.00 cloth.

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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-