

sad music can make us very happy.

Budd discusses many other issues, and does so acutely and judiciously. But since in his discussion of the view that to call a piece of music sad or gay is to ascribe to it a purely sensible quality he states that my view is only trivially different from Hanslick's, which he refutes, I propose to concentrate on that issue. First, 'to repudiate to the role commonly assigned to the emotions in the experience of music' does not require us 'to construe the experience as essentially one consisting in the contemplation of various "purely musical" features of the music'. The emotions aroused in us by the experience of sad music may be very important indeed; the point is that these emotions need not, and may well not, include sadness. If Hanslick did not see this he was wrong; but it is an error which in no way damages the central contention that to call the music sad is to describe it and not to connect it with the actual or possible experiences of various people. But I think Budd's main contention is that if, with reference to music, 'sad' and similar terms describe a sensible quality but, with reference to people, describe an emotional state, then these terms are ambiguous; we could invent new terms, say 'das' *vice* 'sad' and 'yag' *vice* 'gay' and use them with regard to music without loss; but clearly this would involve a loss, so, Budd concludes, the theory is false. But surely Aristotle was right to claim that the synonymous use of terms and mere chance homonymy are not an exhaustive dichotomy. The foot of a mountain is not the same sort of thing as the foot of a man and we could call the foot of a mountain a 'toof'; but it does not follow that nothing would thereby be lost. The analogous use of language is not chance homonymy. For that matter, the sweetness of a taste is not the same thing as the sweetness of a sound, but it is appropriate to use the same word in both cases. In ways somewhat like these it is appropriate to use these emotional terms to describe the music. I would not claim that anyone has given a finally satisfactory account of the matter on the lines I am now defending, certainly not Hanslick, for all his insight. But, while Mr. Budd satisfies me in all his other discussions in his very able and valuable book, I do not think that the kind of view which Hanslick and many others, including myself, have endeavoured to state has been finally refuted.

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THE OLD TESTAMENT PSEUDEPIGRAPHA by J.M. Charlesworth (ed.): **Volume 2 Expansions of the "Old Testament" and Legends. Wisdom and Philosophical Literature, Prayers, Psalms, and Odes. Fragments of lost Judeo-Hellenistic Works.** Darton, Longman and Todd, London, 1985. Pp. i., 1006. £30.

The first volume was reviewed (with a few printer's errors) in volume 65 (October 1984) of this journal. The second volume repeats the fifty introductory pages of the first, and the directing hand of Professor Charlesworth is frequently evident in the work of the twenty three contributors from USA, three from Canada, one from Germany, two from Holland, and three from the UK. These figures, by the way, indicate how much biblical scholarship is now indebted to resources and skills available in America.

Almost half the documents in this volume have been known in translation since early this century in Charles' *Apocrypha & Pseudepigrapha* II, or in publications by M.R. James and J. Rendall Harris. Others were more difficult to find, and some were not reliably translated at all. To have them all together in this way is convenient, instructive and often surprising. For some the collection will be too comprehensive and elaborate: for them *The Apocryphal Old Testament* edited by H.F.D. Sparks (Clarendon Press 1984) can be recommended, though the title is confusing (it contains pseudepigraphical works, all present in Charlesworth). Its translations are readable and the introductions (all by the editor) are consistently lucid and dispassionate. Even those who use Charlesworth should not leave Sparks aside. But one or other will certainly be needed to accompany Volume III of Schürer's *The History of the Jewish People in the Age of Jesus Christ*, which deals

extensively with Jewish literature. Part 1, now published, deals with Jewish literature composed in Hebrew or Aramaic and with literature composed in Greek. Part 2, expected later this year, will deal with literature of which the original language is uncertain. This is a magnificently comprehensive account, arranged on quite a different principle from Charlesworth.

The oldest document in the present book is *Ahiqar*, perhaps 6C BCE, the story-part probably originating in Mesopotamia, the proverbs in northern Syria (and nothing to do with the Old Testament) translates not the later versions (as in Charles) but the Aramaic text from Elephantine. *Joseph and Asenath*, on the way to a new Greek Text, has very instructive notes and a good introduction to the present study of this important document. The *Biblical Antiquities of Pseudo-Philo*, with a carefully determined text, are now again available and should emerge from obscurity. The *Syriac Menander* appears in its first English translation—from a Dutch scholar. The important *Psalms of Solomon* (possibly Essene, possible Pharisaic) are well up-dated from the splendid edition of Ryle and James (1891), and that extraordinary collection of Christian hymns, the *Odes of Solomon*, is presented with the latest thoughts of Charlesworth who has been working on them for twenty years. And so it goes on. Some texts in this volume are merely fragmentary—indeed all that remains of *Eldad and Modad* is a four-word sentence in Hermas, here solemnly provided with more than two pages of introduction. An appendix to the volume contains fragments of lost hellenistic Jewish writings from the period 3C BCE to 1C CE. The range of material—poetry, drama, philosophy, chronography, history and romance—show a lively though derivative culture which goes beyond the more familiar religious and cultic forms of Jewish writing.

No one will read steadily through these two volumes. They will be consulted for particular information. For that purpose the 86-page index of topics and names will be invaluable—though not sufficient and not perhaps exhaustive. For it will be essential to allow each document to make its own impression. So consultation may lead to browsing, and browsing to confrontation. If so, the editor and his colleagues have given massive help.

K GRAYSTON

HOW CAN WE KNOW? by A.N. Wilson. Penguin Books. 1986. Pp. 118 x 6. £2.95.

This book is a statement of personal religious conviction, which disarms criticism by acknowledging the author's embarrassment and the book's origin in conversation.

A.N. Wilson claims that 'Jesus did not simply enunciate a moral code ...; he offers himself to be our helper when we fail to live up to that standard.' (p. 48) There is heavy emphasis on the alleged moral code, and great stress on receiving Holy Communion as the main form of Jesus' help.

The assumption that the Sermon on the Mount is a moral code is of course not new. Wilson offers a variation on the theme by claiming that the teaching turns out to be common sense; but this hardly elucidates the more outrageous sayings. He does not connect his view of the sermon or of the eucharist with his hint at the very end that what is decisive is the awakening to the living God. So Mr. Wilson seems to remain in the grip of a tyrannous moralism and a sadly individualistic and passive piety which in unhappy combination suggest the opposite of Christian freedom and responsibility.

The book is flawed by recurrent bouts of sneering, largely at theologians and clergy. A strange abstraction called 'Modern Christianity' also collects a passing swipe for its 'relentless tendency to be silly' (p. 108). Wilson reveals an overwhelming nostalgia for the Tridentine Mass, praised especially for its uniformity of language in every place, which made it 'the sign of unity with Jesus Christ.' (p. 75) Here a defensive cultural and spiritual imperialism is mistaken for such a sign. There is an odd, angry reluctance to engage with