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Jacques Waardenburg (comp.), *Classical Approaches to the Study of Religion: Aims, Methods, and Theories of Research; Introduction and Anthology; with a new Preface.* (Religion and Reason, 3), New York/Berlin, Walter de Gruyter, 1999²; xvii + 742 pp.; Indexes of Names, Concepts, and Subjects; US\$ 28, DM 48, ISBN 3110163284.

This anthology was originally published in 1973 as volume 1 of Waardenburg's *Classical Approaches to the Study of Religion*, and as volume 3 the series 'Religion and Reason', edited by Waardenburg also, in which over 35 volumes have appeared since then. The volume traces the development of method and theory in the academic study of religions from the 1850s to the 1950s by means of a 60-page historical survey, and 500-page anthology. The latter is not myopic. A main line of development is, of course, that of Science of Religion *sensu stricto*, represented here by Müller, Tiele, Chantepie, Söderblom, Kristensen, Van der Leeuw, Rudolph Otto, Heiler, Frick, Wach, Pettazoni and (*mirabile dictu*) Kraemer. The earlier rift between their theologically inspired hermeneutical and comparative approaches, and the explanatory ones of the Sciences of Religion has completely been overcome by Waardenburg's liberal inclusion of key texts by authors with a patriarchal status in the methodology of the 'other disciplines' in the academic study of religion and religions. They range from some of those classical in the sociology, psychology and anthropology of religion(s) – Bachofen, Fustel de Coulanges, Robertson Smith, James, Spencer, Tylor, Lang, Frazer, Marett, Schmidt, Van Gennep, Durkheim, Mauss, Lévy-Bruhl, Weber, Freud, Jung, Malinowski, Lowie, Radin, and Radcliffe-Brown – to some others with such a status in neighbouring disciplines in the History of Religions, such Renan, Wellhausen, Delitzsch and Schweizer in the critical study of the Bible, Nilsson and Walter Otto in the study of Greek religion, and Max Scheler and Gaston Berger in philosophical Phenomenology. Though any selection of past patriarchs remains somewhat idiosyncratic, the re-edition of Waardenburg's *Classical Approaches* shows that the volume has itself become classical now. Waardenburg has added a 12-page preface to the original volume, in which he pleads not only for interdisciplinary, but also for intercultural and interreligious research into religions. It is quite a boon to have this volume in a paperback edition now, which makes it affordable to many more students of religions and perhaps also to university libraries in the very many weak currency countries of the world.

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