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Editorial

Welcome to Volume 2.2. As the founder editor of FIR I would like to both congratulate and thank my fellow editor Chris Partridge for his valuable work in helping to start up FIR. Chris has gone on to new pastures and has resigned from FIR due to the work commitments of his present post. Fortunately FIR is able to welcome Andrew Dawson as replacement editor. We welcome Andy and look forward to benefiting from his enthusiasm for the journal and love of fieldwork.

This editorial is not only to introduce the current contributions but also to let you know about exciting things to come. This volume of FIR not only stands in its own right but provides an introduction to our special feature double issue that continues our custom of producing one issue in each volume that is guest edited. *FIR* 2.3 will focus on the Brazilian Ayahuasca religions. The editors, Beatriz Caiuby Labate and Edward MacRae, will provide a number of original articles and also important pieces of research by pioneers in the field never previously translated into English. The use of psychoactive substances for religious purposes is always controversial but so is the methodological issue of participation in such rituals by the fieldworker. Robin Wright, who has translated the articles into English, provides a short piece as our final contribution which acts as a taster introduction to *FIR* 2.3. It is not meant to be a research article but rather to whet the intellectual appetite. Our other four contributions continue in the more conventional vein of providing pieces of field study or original insights into the methodological or theoretical issues around field study.

Peter Maddock begins the volume with his article 'Mammai Mataji: A Contemporary Indian Great Goddess' based on fieldwork carried out among the Rabaris, shepherds of Sorath, the south-west region of the Saurashtran Peninsula. While demonstrating that Rabari social organization is most definitely patriarchal, Maddock investigates the prevalent worship of the goddess, Mammai Mataji in the context of pressures to conform to orthodox constructions of Hinduism, in spite of the shepherds' tendency to isolate themselves from other social groups around them. In passing he addresses two methodological problems in the study of village traditions, that of lack of knowledge of history amongst the studied community and the issue of how the anthropologist treats *doxic* notions of the divine.

Tuomas Martikainen's contribution, 'Consuming a Cathedral: Commodification of Religious Places in Late Modernity' moves from the Indian village to a Finnish urban landscape. Focusing on the case study of Turku Cathedral, Martikainen explores how the cathedral exemplifies the mechanism through which secularist, consumerist and expressive traits of contemporary culture infiltrate into the most traditional religious environments of European Christianity. The relationship between religion and consumer society is used as a field of inquiry to shed light on some contemporary conflicts in religious communities, as well as explaining some developments within the churches themselves. Martikainen concludes that the churches have consciously or unconsciously adopted the logic of the marketplace.

The third contribution by Mariana Mastagar entitled 'Icons and the Immigrant Context' is derived from fieldwork carried out amongst the Macedono-Bulgarian immigrant groups in Toronto whose religious and cultural loyalty is to Eastern Orthodox Christianity. Utilizing the concept of vernacular religion and the use of icons, Mastagar demonstrates the shift from utilizing the *church* as a sacramental space to a venue for events that enable the structuring of ethnic collectivities and identification. Both Martikainen and Mastagar provide important statements on the theory of secularization.

The fourth and highly idiosyncratic contribution by Mikael Rothstein named 'Watching Birds and People: Where Anthropology Meets Ornithology. A Few Personal Remarks' is not in his own words, 'a theoretical discourse, nor a systematic discussion of problems pertaining to fieldwork in general'. Utilizing an impressionistic narrative, Rothstein demonstrates how his knowledge of ornithology allowed access to the world of a Penan nomadic community in the midst of Borneo's jungle. Birds are central to the Penan's religious imagination and two very differently constructed pools of knowledge allowed the visiting anthropologists to cross the decades of suspicion and become 'friendly strangers'. Rothstein offers us an interesting observation on etic/emic relations in the field.

We have come full cycle. Our final contribution was introduced at the beginning. Robin Wright traces the origins of the Brazilian Ayahuasca religions but more significantly introduces the key figures who pioneered the academic study of these movements only as recently as the 1980s, even though the religions began in the early decades of the twentieth century. As he mentions, many of the figures mentioned by Wright will be appearing in *FIR* 2.3 but we also hope that you enjoy *FIR* 2.2.