Greetings from the *Indigenous Religious Traditions* editorial team!

We offer our gratitude to the many individuals who have served *IRT*. This journal arguably began with an email in November 2021. A question of whether there was a journal like this one, dedicated to *the* study of Indigenous religious traditions, globally conceived, became the impetus for the creation of *IRT*.

Janet Joyce and her team at Equinox have offered nothing but support and their belief in the mission of *IRT* since its inception. Thank you, Janet Joyce, Ailsa Parkin, Declan McCarthy, Mark Lee, Andie Alexander, and Jill Sweet.

The *IRT* Editorial Board is currently comprised of twenty-five brilliant and dedicated scholars with wide-ranging expertise across a variety of disciplines. The breadth and depth of their collective knowledge, as well as their experience both in academia and beyond, are invaluable; we are grateful for their guidance.

Along with the scholars who submit their exceptional work to the journal, our colleagues invest countless hours sharing their expertise through peer review and by contributing to the journal’s robust review section. We recognize and thank you all for your valuable service. Finally, we thank you, the reader, for your support of the journal.

If you hope to reach an international Indigenous readership and to contribute to the exciting development at the interface between Indigenous studies, religious studies, and affiliated disciplines, we encourage you to submit your manuscripts to *IRT*. We welcome original scholarly manuscripts and book reviews from all areas related to the academic study of Indigenous religious traditions. We also invite letters to the editor (short reactions of no more than 250 words), engaging any piece in the journal. We reserve the right to edit for space and clarity.

If you have any questions or would like to volunteer as a reviewer, please contact us. Visit the website at [https://journal.equinoxpub.com/IRT](https://journal.equinoxpub.com/IRT) for more information on editorial policies, the Editorial Board, and how to submit to *IRT*. 

© Equinox Publishing Ltd 2023. Office 415, The Workstation, 15 Paternoster Row, Sheffield S1 2BX.
This inaugural issue includes contributions from twenty-four scholars, including two articles, a discussion dedicated to rethinking ‘Indigenous Religious Traditions’, a book discussion forum on James L. Cox’s *A Phenomenology of Indigenous Religions: Theory and Practice* (Bloomsbury, 2022), and twelve book reviews.

In the first article, ‘Ritual Relationships with Copal Incense: Reinterpreting 21st Century U.S. Contexts through Indigenous Mesoamerican Ontologies’, Rebecca Mendoza Nunziato brings together a discussion of Mesoamerican ritual uses of copal, observation of a contemporary Chicana dance group that uses copal in their performances, a visit to objectified copal in the storage of the Harvard Peabody Museum, and non-human ontologies.

In the second article, ‘Technologies of the Self in Contemporary South American Shamanisms: The Cases of the Qom/Toba (Argentina) and Santo Daime (Brazil)’, Pablo Wright adapts Michel Foucault’s notion of technologies of the self to analyze and compare two ethnographic cases of contemporary South American shamanisms. Wright (2023: 44) concludes, ‘The shamanic cases presented here might even be regarded as true technologies of being insofar as they supersede the limits of the Foucauldian notion of the self, enriching interculturally its conceptual range. The usefulness of this proposal will undoubtedly merit future comparative investigations’.

Moving in the direction of comparison, the next discussion opens with a provocation from Jace Weaver in ‘“Either the Ball is Green, or the Ball is not Green”: Rethinking Indigenous Religious Traditions’. Weaver begins with the insight that definitions of ‘Indigenous religion or religious traditions’ have been ‘both under-analyzed and under-theorized’ (2023: 52). He then proceeds to offer a new definition and considers several borderline cases in order to demonstrate the utility of his definition. The discussion continues with responses from Graham Harvey, Bron Taylor, Marie Alohalani Brown, Suzanne Owen, and Lee-Shae Scharnick-Udemans, all of whom engage various aspects of Weaver’s provocation and (on occasion) one another. The discussion concludes with a rejoinder from Jace Weaver.

Continuing with the themes of comparison, definition, and revision, this issue features a book discussion forum on James L. Cox’s *A Phenomenology of Indigenous Religions: Theory and Practice*. Steven Sutcliffe provides a disciplinary contextualization to understand Cox’s book and career within a particular genealogy. James Cox delivers an introduction to the core argument of the book. Suzanne Owen offers a few notes on methodological considerations. Bjørn Ola Tafjord asks tough questions, for example, about the paradoxical nature of collaboration ‘as the case studies amass and stakeholders multiply’ (2023: 105). Bettina Schmidt
Schermerhorn *Editors’ Introduction*

offers a reflection on several illustrative aspects of the book. James Cox closes the discussion with a response.

While the peer-reviewed publications in the first issue end here, twelve insightful book reviews follow. The book reviews collectively cover six continents and engage in a lively peer-review of new publications across a variety of fields related to the academic study of Indigenous religious traditions.

Sincerely,
Seth Schermerhorn (Hamilton College) and Marie Alohalani Brown (University of Hawai‘i at Mānoa)