

# EDITOR'S NOTE

This issue commences the forty-first volume of *Suomen Antropologi* and is the first issue to be freely available via Open Access. Forty years ago, in the preface for the very first issue of the journal, the editors set it as one of their major goals that in the future the publication would find readers outside Finland—first in other Nordic countries and later perhaps in the wider world. The journal's decision in 2006 to become a fully English-language publication was a significant milestone for reaching this objective and now, ten years later, going Open Access constitutes another important landmark. Hence, even though we have now abandoned the printed form and become exclusively an electronic publication, I trust we are still serving the original mission of the journal. Whatever the format, the most important feature of the journal is always the quality of the research published in it and the editors and authors are working hard in order to maintain a high standard. I firmly believe that the contents of the current issue is a demonstration of this.

We are honoured to begin this issue with the annual Westermarck Memorial Lecture delivered by Professor Philippe Descola (Collège de France) on the 22<sup>nd</sup> of October 2015. In the lecture, titled *Landscape as Transfiguration*, Descola sets out to rethink the concept of landscape, the use of which has greatly proliferated recently, meanwhile suffering from open-ended generality as well as ethnocentric presuppositions. In the approach proposed by Descola landscape is essentially seen as a product of intentional human activity and an iconic sign. The lecture was held in connection with the Biennial Conference of the Finnish Anthropological Society built around the theme *Landscapes, Sociality and Materiality*, thus contributing directly to the ideas discussed in the conference. The lecture is followed by an extensive interview with Descola, where he talks about, among other things, his intellectual background in the French anthropological tradition, the nature of ethnographic fieldwork, and his contribution to the so-called ontological turn in anthropology. The interview was conducted by Aleksis Toro (University of Helsinki).

The research reports section focuses on the anthropology of money. One of the most important contemporary theorists on money, Keith Hart, in his famous 1986 Malinowski Memorial Lecture, stressed the importance of understanding money's dual character as both a symbol of state authority and a commodity circulating in markets. Accordingly, the two sides of an ordinary coin—heads and tails—signify these two properties of money. The two contributions in this issue use ethnographic and historical material to show how in actual coinage such a duality is not so easily parsed. By looking at the use of foreign coins in domestic economies in different parts

of the world, Chris Vasantkumar (Macquarie University) maintains that the relationships between political authority and commodity markets, on the one hand, and heads and tails, on the other, are actually more contingent than the theoretical accounts would suggest. Robert Blunt (Lafayette College) offers a discussion of the relationship between old age and money in post-colonial Kenya, explaining how the gerontocratic authority of the political rulers whose images are printed on moneys is inextricably linked to the quantitative value of the currency.

The issues concludes with a reprint of Sidney Mintz's article *Excitantia and the Everyday*. It is based on a paper presented in a workshop titled *Consumption, Luxuries and Exchange*, organized in Helsinki on the 13<sup>th</sup> of May 1998. Professor Mintz passed away on the 27<sup>th</sup> of December 2015 and by reprinting the article the journal wishes to remember and honour the work of this legendary anthropologist. Mintz, along with his colleague Eric Wolf, was the major developer of world-systems theory in anthropology and it could be said that, in many ways, he brought history back to anthropology. These interests and orientations are in the foreground in the article and hence the text epitomizes why he was such a central figure in the history of the discipline. The journal would like to thank the faculty of the Department of Anthropology at Johns Hopkins University, and most of all, Mrs. Jackie Mintz, for giving us the permission to make the article available in Open Access.

TIMO KALLINEN  
*Editor-In-Chief*