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goods but commodities destined for regional and even world markets. These forager-traders have had an ambiguous position in ethnographic analysis, variously represented as relics, degraded hunter-gatherers, or recent upstarts. Forager-Traders in South and Southeast Asia adopts a multidisciplinary approach to these groups, presenting a series of comparative

case-studies that analyse the long-term histories of hunting, gathering, trading, power relations, and regional social and biological interactions in this critical region. This book is a fascinating and important addition to the current revisionist debate, and a unique attempt to re-conceptualize our knowledge of forager-traders within the surrounding context of complex polities, populations

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spinning wheel is familiar around the world, as is the sight of Gandhi, Jawaharlal Nehru, and other political leaders dressed in "Gandhi caps" and khadi shirts. Less widely understood is how these images associate the wearers with the swadeshi movement -- which advocated the exclusive consumption of indigenous goods to establish India's autonomy

from Great Britain -- or how khadi was used to create a visual expression of national identity after Independence. Trivedi brings together social history and the study of visual culture to account for khadi as both symbol and commodity. Written in a clear narrative style, the book provides a cultural history of important and distinctive aspects of modern Indian history. Language and the Making of

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