Gaynor, Jennifer L., *Intertidal History in Island Southeast Asia: Submerged Genealogy & the Legacy of Coastal Capture*. Ithaca and London: Cornell University Press, 2016, xiii + 227 pp., ISBN: 9780991047802, price: USD 23.95 (paperback).

On the first page, Jennifer L. Gaynor (an ethnographer of archipelagic history) states that one should only write about maritime worlds from within the littoral. As a reviewer of her dynamic book, I accept the challenge, immersing myself in her successful combination of archival sources and contemporary fieldwork accounts. The littoral that is so central to all of Gaynor's work is more than a space in between realms—it is a conceptual space that travels with people. This review revisits Gaynor's methodological and conceptual insights and innovations in the pursuit of more coherent interpretations of maritime history and representation.

This modest book should prove valuable for many fields, including Indonesian Studies (Eastern Indonesia), maritime history (Sama-Buginese relations and networks), sociocultural anthropology (kinship, environment), island studies (landscapes, relational turn). Above all, this book should delight (multi)disciplinary scholars committed to notions and practices of place, identity, and archipelagic space, as defined by relationality, and for those supporting the necessary determinism of critical approaches to past and present history. The book continues Gaynor's ability to draw connections and insight from seemingly disparate places and stories, as well as her focus on the historical relevance of maritime encounters, as defined by continuity rather than by fragmentation. This subtly challenges past and present issues of the oversimplified representation of maritime agency. Finally, the book is an elegant and coherent point of reference for those seeking to fairly contextualize contemporary maritime and island research.

The historical legacy of capture is subjected to critical perspectives, whereby both the captured and captors engage in an almost ritualistic dance of power. She argues that the defining aspect of Sama female agency is as 'captured', whether willingly or unwillingly. As we navigate through the first three chapters, we already suspect that much of Gaynor's historical analysis has been inspired by the narrative wealth of her long-term ethnographic research (which continues in chapters 4 and 5). While the first chapters focus on a meticulously relevant overview of seventeenth century Dutch and Buginese sources by providing insight into how the networks formed by coastal capture functioned in Indonesia, the book's heart is Chapter 5 and Hajjah Lawi's capture during the Darul Islam Rebellion (1950s). We get to hear much of this through her own voice and those close to her. Capturing young Sama women was a long-standing cultural practice of the time, which helped increase numbers and

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enhance the strength of the Bugis polity in their rebellion against the central Indonesian state. After all, expanding Bugis genealogy through Sama alliances through capture and subsequent marriage of young females to Bugis officials and Makassarese elites, was central to understanding the transfer of powers that took place during the 1950s and 1960s. Sama socioecological wisdom also brought resources and navigational expertise to several regional administrations. Thus, places like Tiworo (the epicenter of this book) were much more than a point of transit for those involved in the spice trade (strategically positioned in the navigation routes between Jawa and the so-called spice islands of Maluku). Tiworo was the place where polities rose and fell, as transit and the relations it produced were regulated by Sama knowledge and power.

Gaynor's interviews in and around North Kolaka and Southeast Sulawesi allowed and encouraged a critical perspective on the colonial archives and more generally, for a deeper sensitivity towards the nuances and limitations of reading archives. Maritime genealogy flows through ever shifting nodes that also materialize throughout history in the conflicts caused by coastal capture. The oral histories of those who had been captured and their families call for fairer approaches to the intertwined life journeys of Sama and Buginese. And while most works on the maritime history of eastern Indonesia have focused on the agency of Buginese actors, Gaynor's piece (especially chapters 4 and 5) redirects attention to the connections, conflicts, and cooperation articulated and performed by Sama actors.

Archipelagic belonging is redefined in this book as the author detaches from linear constructions of status, like power and as agency. Instead, throughout the book we are presented with the victims of coastal capture not as docile casualties, but as protagonists and active participants in archipelagic history through the networks they forged and those they disabled, not only individually but also collectively as communities. *Intertidal History in Island Southeast Asia* explores the many subtleties by which daily resistance to authority emerges and materializes, sometimes through complaisance and support of such authority to greater ends. This book is essentially a tale of collective capture, articulated by the author in deep engagement with the oral histories of those who were, and still are, part of it. Gaynor places oral histories at the forefront in her review of archival sources. There is no doubt oral history and the author's encounters with the inhabitants of the littoral have guided her to place archipelagic genealogy and power in an intelligible context, not just for the academics but, more importantly, for those who really know the seas of Sulawesi.

This wonderful book adds to Gaynor's contribution to approaching encounters as alliances as well as confrontations, to highlight the historical coherence and continuity that encounters offer in addition to the fragmentation. Gaynor's

intimate engagement with the cultures of the Sulawesi seas, and Tiworo in particular, offers a refreshing contrast to the common way of seeing Sama peoples as 'stateless' and as 'people without history'.

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