

photographs". It is the wilderness and the primitive people who became materials for anthropological studies, and ethnographic pictures showed how "different" they were from Europeans. Family photographs of Indos or Europeans at different social occasions clearly contrast with the natives (pp. 18-24). In contrast, pictures of modern buildings represent the progress of the colonial times. Modern buildings, such as railway stations and hotels in Tjandi, Semarang (pp. 226-227), the Military Sociëteit Concordia in Batavia, now Jakarta (pp. 237-241), show the contemporary modern state the Dutch East Indies purported to be. The portrayal of the "primitiveness" of the indigenous peoples represents the "colonized" versus the "civility" of the Europeans as rulers/colonizers.

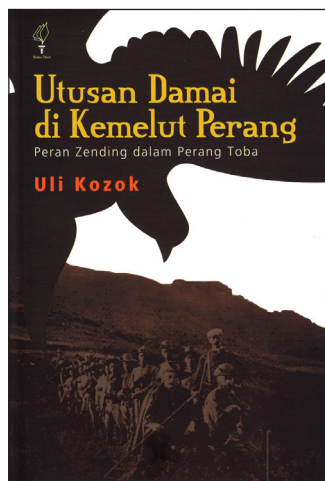
The book presents the photo albums in nine categories. They include families, regions, travel, military, and fields of study, advertisements, published pictures, exhibition pictures, and farewells. Each chapter starts with an explanation of the category it depicts, the background of the photographs, the photographers, and emphasizes an "evolutionist" perspective on the way the pictures were made. The quality of the photographs is good considering the time they were taken. They should be seen in their specific category as explained by the author at the start of each chapter. If viewed differently, the reader might be confused to see certain photographs in a specific category, for example, the eight photographs of mental hospitals in Bogor (pp.182-9) are part of the category of published pictures that expose modern colonial architecture.

The advertisements of photo studios and the photographs made by professional photographers in colonial newspapers are also presented in the book. They are noted for their captions that promote pictures of landscapes, and "*typen*", which means natives. The photographs were usually on offer as "exotic" souvenirs from the colony.

There are some excellent and striking pictures such as those of the rice fields in Bogor surrounded by mountains and lush vegetation (p. 68), pictures of natural landscapes such as the jungle and the rivers in the island of Pagai, Mentawai (p. 55). The category "fields of study" is represented by pictures of the restoration of the Prambanan temple in Yogyakarta, complete with a map of the construction. From this, we are reminded that the current temple compound is a reconstruction ordered by the colonial government.

Photography enables us to capture events and objects on paper, but photo material itself can be timeless. This book is an attempt to offer a picture of a period after (almost) one and a half centuries have passed. The book inspires us that proper documentation can become an important source of historical data for future generations.

Uli Kozok, *Utusan damai di kemelut perang; Peran zending dalam perang Toba*. Jakarta: Yayasan Pustaka Obor Indonesia, École française d'Extrême-Orient, Pusat Studi Sejarah dan Ilmu-Ilmu Sosial Unimed, Sekolah Tinggi Teologi Jakarta, 2010, 219 pp. ISBN 978-979-461-776-2 (Indonesia), 978-285-5394-83-1 (France). Price: IDR 50,000 (soft cover).



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Religion is a sensitive issue in Indonesia. As one of the elements of SARA (*Suku, Agama, Ras, Antargolongan* or Ethnicity, Religion, Race, Inter-Group) problems related to religion often lead to conflict and cause casualties among people.

This book is an example of this sensitive and controversial issue as the writer himself states in the foreword to his book because it deals with the “demmythology process” of Nommensen’s role in the Batak region (North Sumatra, Indonesia). It differs from the history most people believe.

Ludwig Ingwer Nommensen (born Nordstrand 1834, died Sumatra 1918) was a missionary in the Batak region. In 1857, he began his training for missionary work at the *Rheinische Missiongesellschaft* (United Rhein Mission Association, RMG) in Wuppertal-Barmen. He also learned the Batak language with H.N. van der Tuuk in Amsterdam. In 1861, as a Lutheran missionary he went to Sumatra where he worked in the interior among the Batak, a people as yet untouched by either Islam or Christianity. By 1878, Nommensen had translated the New Testament into the Batak language. He was one of the successful missionaries in the Batak region and the Christian community - The HKBP (*Huria Kristen Batak Protestan*) - Batak Protestant Christian Church - he planted grew and prospered. The HKBP developed into the largest Protestant church in Southeast Asia (p. 38).

This book may be considered controversial because, as Kozok writes, the writing of the history of evangelism in the Batak region is dominated by writers who are close to the HKBP. Because this history was often written uncritically and one-sidedly, like the history written by Nommensen who was very famous among the Bataks Christian and considered as an apostle, criticism vented by other parties, like Kozok, will certainly be seen as controversial (p. 14).

For a historian, the *Utusan damai di kemelut perang* also offers previously undisclosed facts about Nommensen’s role and his involvement during the 1878 and 1883 Toba Wars. This is the book’s strong point. Kozok uses primary sources and thus has firsthand knowledge and he provides the facts of Nommensen’s relations with the Dutch Colonial Government and

Si Singamangaraja XII. Kozok uses Nommensen's own handwritten reports that he sent to RMG which explain his involvement in the Toba Wars. Kozok clearly demonstrates Nommensen's involvement from Nommensen's use of the words *wir* (we) to identify himself with the Dutch Colonial Authorities and *die feinde* (the enemy) for Si Singamangaraja's soldiers (p. 106).

In this book, Kozok criticizes Sidjabat's *Ahu Si Singamangaraja* (1982) which is generally used as the handbook for the history of the Batak. In his book, Sidjabat did not mention that Nommensen had asked the Dutch Colonial Government to attack Si Singamangaraja because it would help him in his missionary work in the Batak region (p. 105).

The book also provides the background and the reason why the RMG missionaries decided to side with the colonial government (pp. 47-72). According to the introduction written by Ichwan Azhari, in a previous edition the sources Kozok used for his book were a matter of debate. This early edition was published by Pussis (Pusat Studi Sejarah dan Ilmu-ilmu Sosial - Centre for History and Social sciences), Universitas Negeri Medan and was discussed in June 2009. In the discussion, Prof. Dr. B.A. Simanjuntak doubted the originality of Nommensen's documents Kozok had used. He argued that Kozok did not use Nommensen's original report because, in the first edition he used the published version of the *Berichte der Rheinischen Missiongesellschaft* (BRMG) - News of United Rhein Mission Association and Kozok should therefore have considered them secondary sources. After the discussion, Azhari suggested Kozok to find the original report. Kozok contacted the central archives in Wuppertal to ask for the original documents and was relieved to find that the central archives still kept them so that in this new edition Kozok was able to include them.

Apart from the original documents of the BRMG of 1878, 1879, and 1882 in German, the book also includes the Indonesian translations of the documents. This is very helpful for those who cannot read German. The book comes with illustrations but unfortunately their sources have been mentioned but for one, the RMG Polyclinic in Pearaja taken in 1910 (p. 78)

It is essential to read this book in combination with other books Coolhaas suggests in his bibliography, such as S. Coolsma's *De zendingseeuw voor Nederlandsch Oost-Indië* (1901), which is a substantial history of the Protestant missions; J.H. Hemmers's popular biography of Nommensen *L.I. Nommensen; De apostel der Batakkers* (1935); the work by P.B Pedersen *Batak blood and Protestant soul; The development of national Batak churches in North Sumatra* (1970) which is an important study of the missionary activities in the Batak region, and finally S.C. van Randwijck's '*Enkele opmerkingen over de houding der zending tegenover de expansie van het Nederlands gezag*' (1971) that discusses the ambiguous attitude of the missionaries vis-à-vis the expansion of Dutch rule after 1870 (Coolhaas 1980: 118). It is also necessary to consult Dutch colonial government sources and other local sources for more information and other points of view about Nommensen's involvement in the Toba Wars to arrive at the whole story behind the subject.

Finally, this book is very interesting and important for historians and anyone interested in history, especially that of the missionary activities in Indonesia and the cultural history of the Netherlands East Indies.

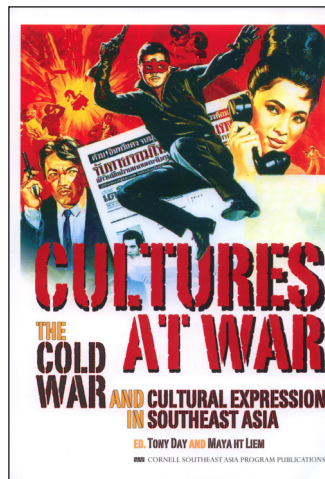
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Coolhaas, W.Ph. (ed.). 1980. *A critical survey of studies on Dutch colonial history*. Second edition revised by G.J. Schutte. The Hague: Nijhoff. [First edition 1960.]

Tony Day and Maya H.T. Liem (eds), *Cultures at war; The Cold War and cultural expressions in Southeast Asia*. Ithaca, New York: Cornell University Press, 2010, vii + 287 pp. ISBN 978-0-877-27751-4. Price: USD 25.95 (soft cover).

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In *Asia as method; Towards deimperialization*, Kuan-Hsing Chen (2010) argues that in Asian countries, the ideological division and internal split caused by the Cold War are still deeply entrenched within people's subjectivities. One way to de-Cold War or to attempt at reconciliation is to "compare or relate historical experiences throughout third world Asia" (p. 125). It is only through "regional reconciliation" that Asian nation states can "break out" of the deeply rooted sentiments within each national structure.

Tony Day and Maya H.T. Liem's *Cultures at war; The Cold War and cultural expressions in Southeast Asia*, does exactly what Kuan-Hsing suggests. It gives a regional perspective of the way Southeast Asian countries internalized, reworked, and creatively engaged with the Cold War through cultural expressions, namely through film, literature, theatre, mass media, arts, physical culture, and festivals. Except for Tony Day's comparative analysis of Vietnamese and Indonesian literature, all chapters examine the Cold War's cultural dynamics within the boundaries of each nation (The Philippines, Indonesia, Vietnam, Laos, Burma, Thailand, Singapore, and Malaysia). Insightful comparative patterns emerge from the book.

Reading one chapter after the other, one can only imagine what might have happened if the history of the Cold War in these countries had taken a different turn. While Michael Bodden and Barbara Hatley had to play literary detective and oral historian in digging up the censored archives and memories of banned