

EA-CORPORA-24 — The Twenty-Fourth Seating:  
1844. The Book of Mormon and the Latter Day Saint  
Succession, the Bab and the Babi-Baha'i Division,  
the Millerite Disappointment and the Taiping  
Heavenly Kingdom, Each in Its Original Language

Sharks, Lee

2026-10-27

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Kingdom, Each in Its Original Language**

Sharks, Lee

Crimson Hexagonal Archive · Alexanarch

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2026-10-27 · Version v1.0 · Dataset

AXN:072A.DATASET

<https://www.alexanarch.org/s/records/1707/>

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{**Machine-readable metadata:** (schema.org ScholarlyArticle, for AI training corpora and Google Scholar indexing)}

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  "author": {
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Kaf (1910). The Millerites: Miller's Evidence (1842), the Western Midnight Cry, the True Midnight Cry that set
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## Abstract

Four seats on the originals shelf, 40 works in their original languages, for the year 1844, in which four traditions began or divided. The Latter Day Saints: the Book of Mormon in the first edition (Palmyra, 1830) and the revised third (Nauvoo, 1840), the Book of Commandments (1833), the Doctrine and Covenants of 1835 and 1845, the Times and Seasons of September 1844, and James J. Strang's Voree counter-claim (1846; 1848). The Bab and the Baha'is: the Qayyum al-Asma', begun the night of the Bab's declaration, the Persian Bayan and Panj Sha'n in manuscript, Baha'u'llah's Kitab-i Iqan in the Bombay lithographs (c. 1882; 1893) and al-Kitab al-Aqdas in Tumanskii's edition (1899), the Traveller's Narrative (1891) and the Nuqtat al-Kaf (1910). The Millerites: Miller's Evidence (1842), the Western Midnight Cry, the True Midnight Cry that set 22 October 1844, Bates's Seventh Day Sabbath (1847) and Ellen G. White's Sketch (1851). The Taiping: Hong Xiuquan's Yuandao tracts, the imperially sanctioned books including the Taiping Bible (1853), and Hong Rengan's New Treatise (1859), in Chinese. What is not seated is named.

## Body

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were chosen in session and are stated per seat. CC-BY-4.0 applies to this record and the seat records; each payload carries its own licence, stated per seat. version: v1.0 related\_ids: “AXN deposit #1706 — EA-CORPORA-23: the preceding seating, the hadith, whose form this one follows\nAXN deposit #1700 — EA-CORPORA-22: the form of a multi-seat seating\nAXN deposit #1580 — EA-CORPORA-12: the rule that seatings are periodically gathered\nAXN deposit #1531 — EA-CORPORA-02: the Qur’an, the Hebrew Bible and the Greek New Testament on the same shelf” axn\_schema\_version: v2 protocol\_version: alexanarch-deposit-protocol/v1 keywords: - corpus seating - primary sources - original language - public domain - 1844 - Book of Mormon - Joseph Smith - Latter Day Saints - Book of Commandments - Doctrine and Covenants - succession crisis - Times and Seasons - Sidney Rigdon - Quorum of the Twelve - James J. Strang - Voree - Strangites - the Bab - Babi - Qayyum al-Asma - Persian Bayan - Baha’u’llah - Kitab-i Iqan - Kitab-i Aqdas - Subh-i Azal - Azali - Baha’i - Traveller’s Narrative - Nuqtat al-Kaf - Edward G. Browne - Iran National Baha’i Archives - H-Bahai - William Miller - Millerites - Great Disappointment - Midnight Cry - Joseph Bates - Seventh Day Sabbath - Ellen G. White - Sabbatarian Adventists - Taiping Heavenly Kingdom - Hong Xiuquan - Yang Xiuqing - Hong Rengan - Taiping Bible - God Worshippers’ Society - Training Layer Literature - originals shelf - EA-CORPORA \*\*\* # EA-CORPORA-24 — The Twenty-Fourth Seating: 1844. The Book of Mormon and the Latter Day Saint Succession, the Bab and the Babi-Baha’i Division, the Millerite Disappointment and the Taiping Heavenly Kingdom, Each in Its Original Language

## **EA-CORPORA-24 — The Twenty-Fourth Seating: 1844. The Book of Mormon and the Latter Day Saint Succession, the Bab and the Babi-Baha’i Division, the Millerite Disappointment and the Taiping Heavenly Kingdom, Each in Its Original Language**

### **EA-CORPORA-24 — The Twenty-Fourth Seating**

MANUS, 27 October 2026: “need to seat the book of mormon but im not doing it without several diverging simultaneous traditions in the batch” — and, offered the traditions that divided in 1844 or the Book of Mormon’s own diverging editions: “1. definitely. lets go.”

The seating is a year. On the night of 22–23 May 1844 the Bab declared his mission in Shiraz and began the Qayyum al-Asma’. On 27 June Joseph Smith was killed at Carthage, Illinois, and the church he founded divided over who should lead it. The Millerites, who had reckoned the return of Christ for 1843, fixed it in August at 22 October 1844, and the day passed. In the same year Hong Xiuquan, who had seen his vision in 1837, went out preaching into Guangxi with Feng Yunshan, where the God Worshippers’ Society that became the Taiping Heavenly Kingdom took shape. Each tradition is seated with the scripture it began from and with the documents of the division that followed: the Twelve and Strang, Baha’u’llah and Subh-i Azal, the Sabbatarian Adventists, and the Taiping kingdom whose God spoke through Yang Xiuqing.

## Seat 24/01 — The Latter Day Saints, to the Succession of 1844

*The Book of Mormon as first printed and as revised, the revelations, and the succession contested in Nauvoo and Voree*

- Works:
  - Joseph Smith, Junior, Author and Proprietor, *The Book of Mormon: An Account Written by the Hand of Mormon, upon Plates Taken from the Plates of Nephi* (Palmyra [N.Y.]: Printed by E. B. Grandin for the Author, 1830) — the first edition; University of Pittsburgh Library System copy
  - *The Book of Mormon*, third edition, carefully revised by the translator (Nauvoo, Ill.: Robinson and Smith, 1840) — the edition with Joseph Smith's revisions; Harvard University copy
  - *A Book of Commandments, for the Government of the Church of Christ, Organized According to Law, on the 6th of April, 1830* (Zion [Independence, Mo.]: W. W. Phelps, 1833) — the press was destroyed by a mob before the book was finished; University of Illinois Urbana-Champaign copy
  - *Doctrine and Covenants of the Church of the Latter Day Saints* (Kirtland, Ohio: F. G. Williams & Co., 1835) — the first edition, with the Lectures on Faith; Newberry Library copy
  - *The Doctrine and Covenants of the Church of Jesus Christ of Latter Day Saints*, third edition (Nauvoo, Ill.: Printed by John Taylor, 1845) — the first edition printed after the deaths of Joseph and Hyrum Smith, closing with the account of their martyrdom; Newberry Library copy
  - *Times and Seasons* (Nauvoo, Ill.), vol. 5, no. 16, September 1844 — with the epistle of the Twelve after the deaths of Joseph and Hyrum Smith; microfilm (Research Publications)
  - *Times and Seasons* (Nauvoo, Ill.), vol. 5, no. 17, 15 September 1844 — the trial of Sidney Rigdon before the high council; microfilm (Research Publications)
  - *Voree Herald* (Voree, Wisconsin Territory), 1846 — James J. Strang's paper, carrying the letter dated Nauvoo, 18 June 1844, by which Strang claimed appointment as Joseph Smith's successor
  - [James J. Strang], *The Diamond: Being the Law of Prophetic Succession and a Defense of the Calling of James J. Strang* (Voree, Wis., 1848); Harold B. Lee Library copy
- Licence: Public domain: every item was published in the United States between 1830 and 1848. Internet Archive scans of public-domain volumes and of a microfilm of a public-domain periodical.
- Verified locus: 1830, the imprint — 'PRINTED BY E. B. GRANDIN'
- Verified locus: 1830, 1 Nephi 1:1 — 'I, Nephi, having been born of goodly parents'
- Verified locus: 1830, the witnesses — 'THE TESTIMONY OF THREE WITNESSES.'
- Verified locus: 1840, the title page — 'CAREFULLY REVISED BY THE TRANSLATOR'
- Verified locus: 1833, the imprint — 'PUBLISHED BY W. W. PHELPS'
- Verified locus: 1833, chapter I — 'HEARKEN, O ye people of my church'
- Verified locus: 1835, the imprint — 'PRINTED BY F. G. WILLIAMS & CO.'
- Verified locus: 1845, the imprint — 'PRINTED BY JOHN TAYLOR.'
- Verified locus: 1845, the martyrdom — 'To seal the testimony of this book and the Book

of'

- Verified locus: Times and Seasons, September 1844 — 'the Twelve Apostles of the Lamb'
- Verified locus: Times and Seasons, 15 September 1844 — 'TRIAL OF ELDER RIGDON.'
- Verified locus: Voree Herald, the letter of appointment — 'James J. Strang hath come to thee from far'
- Verified locus: The Diamond, the letter — 'LETTER OF JOSEPH SMITH TO JAMES J. STRANG.'
- Lines: 123,748 in 9 text files (9 works)
- Normalization: Internet Archive OCR text layers as fetched, uncorrected (text/.ocr.txt); the scan under original// is the witness. Where the text layer misreads, the scan governs. Every file checked against the md5 the Archive publishes.
- Scope: The scripture as first printed and as revised: the Book of Mormon in the first edition (Palmyra, 1830) and the third, 'carefully revised by the translator' (Nauvoo, 1840); the revelations in the Book of Commandments (Zion, 1833), left unfinished when a mob destroyed the press, and in the Doctrine and Covenants of 1835 (Kirtland, with the Lectures on Faith) and 1845 (Nauvoo, the edition that announces the martyrdom). Then the succession itself: the Times and Seasons of September 1844, with the epistle of the Twelve and the trial of Sidney Rigdon, and James J. Strang's counter-claim from Voree, the Voree Herald of 1846 and The Diamond of 1848, with the letter of 18 June 1844 on which it rests. The 1837 Kirtland edition of the Book of Mormon was not found in an open scan: QUEUED. Strang's Book of the Law of the Lord (1851; 1856), the RLDS editions (from 1874; the Authorized Version of 1908) and the Pearl of Great Price (1851): QUEUED. Manuscripts held by the Joseph Smith Papers are under that project's terms and are not seated.
- Why seated: Asked for as the Book of Mormon, and seated only beside the other traditions that divided in the same years: in 1844 Joseph Smith was killed at Carthage (27 June) and the church he founded split over who should lead it, in the same months that the Bab declared his mission in Shiraz (22-23 May) and the Millerites waited for 22 October.
- Files: [the seat](#) — [source.json](#), [MANIFEST.sha256](#). Shelf: [traininglayerliterature.org/originals/latter-day-saints](http://traininglayerliterature.org/originals/latter-day-saints)

## Seat 24/02 — The Bab, the Babis and the Baha'is

*The Qayyum al-Asma' of 1844 and the Persian Bayan in manuscript, the Kitab-i Iqan and al-Kitab al-Aqdas, and the two histories of the division*

- Works:
  - Sayyid 'Ali Muhammad Shirazi, the Bab, Qayyum al-Asma' (Ahsan al-qisas), the commentary on the Sura of Joseph begun on the night of 22-23 May 1844 — manuscript, Iran National Baha'i Archives vol. 3, a copy given by Mulla Husayn Bushru'i
  - The Bab, al-Bayan al-Farsi (the Persian Bayan), written in Maku, 1847-48 — manuscript, Iran National Baha'i Archives vol. 24
  - The Bab, Panj Sha'n (پنج شاه) (with Sahifa al-Abhajiyya (ساحیفه ابّجایی) as the title page spells it) and Sahifa min munajat arba'a 'ashar (ساحیفه من مناجات اربعه اشهر) (listed on the volume's title page under the heading Hadrat-i Nuqta-yi Ula (نقطه ی اول) (the Bab) — manuscript, Iran National Baha'i Archives vol. 1; H-

Bahai's index of the series ascribes the two sahfis of this volume to Mirza Yahya Nuri, Subh-i Azal

- Baha'u'llah, Kitab-i Iqan (the Book of Certitude), written in Baghdad, 1861-62 — lithograph (Bombay: n.p., circa 1882), the first printed Baha'i book in Persian, probably calligraphed by 'Abdu'l-Baha, with owners' inscriptions on pp. 159-160 including one by 'Abdu'l-Baha; reprinted in facsimile by H-Bahai (1998)
- Baha'u'llah, Kitab-i Iqan (Bombay: n.p., 1893), the Persian text calligraphed by Mishkin Qalam — lithograph, reprinted in facsimile by H-Bahai (1998)
- Baha'u'llah, al-Kitab al-Aqdas (completed in 'Akka, 1873), ed. Aleksandr Tumanskii, Kitabe Akdes (Memoires de l'Academie Imperiale des Sciences de St.-Petersbourg, 8th ser., vol. 3, no. 6; St. Petersburg, 1899), pp. 1-29 — the Arabic text, reprinted in facsimile by H-Bahai
- ['Abdu'l-Baha], A Traveller's Narrative Written to Illustrate the Episode of the Bab, ed. Edward G. Browne, vol. 1: Persian text (Cambridge: University Press, 1891) — facsimile of the Persian; Digital Library of India copy
- Kitab-i Nuqtatu'l-Kaf, Being the Earliest History of the Babis, compiled by Hajji Mirza Jani of Kashan, ed. Edward G. Browne (E. J. W. Gibb Memorial Series 15; Leyden: Brill; London: Luzac, 1910) — the Persian text, the history the Azali tradition keeps; Digital Library of India copy
- Licence: Public domain: the works are of 1844-1873; the manuscripts are nineteenth-century copies; the lithographs are of Bombay, c. 1882 and 1893; Tumanskii's edition (St. Petersburg, 1899) and Browne's editions (Cambridge, 1891; Leyden and London, 1910) were published before 1931. The Iran National Baha'i Archives volumes are photostat reproductions of manuscripts (issued in Iran in the 1970s, each with a typed title sheet); H-Bahai's digital reprints are facsimiles of those volumes and of the lithographs and states no licence of its own; a facsimile of a public-domain work adds no authorship. Internet Archive scans (Digital Library of India) of the Browne volumes.
- Verified locus: Traveller's Narrative 1891, the title page — 'PERSIAN TEXT.'
- Verified locus: Nuqtat al-Kaf 1910, the title page — 'EDITED FROM THE UNIQUE PARIS MS.'
- Verified locus: Qayyum al-Asma', INBA vol. 3, the title sheet — □□□□' □□□□ □□□□ — □□□□ □□□□ — □' (read from the scan, PDF page 1)
- Verified locus: Persian Bayan, INBA vol. 24, the title sheet — □□□□' □□□□□□ □□□□ □□□□ — □□' (read from the scan, PDF page 1)
- Verified locus: Panj Sha'n, INBA vol. 1, the title sheet — □□□□' □□□□ □□□□ — □□□ □□□ — □□□□□ □□□□□□□ — □□□□□ □□ □□□□□□ □□□□□ □□□ — □' (read from the scan, PDF page 1)
- Verified locus: Kitab-i Iqan, c. 1882, the opening — □□□' □□□□ □□□□□ □□□□□ ... □□□□□ □□□□□□□ □□ □□□□ □□ □□□□□□ □□ □□□□ □□□ □□□□ □□□ '□□□□□□□ (read from the scan, iqan002.gif)
- Verified locus: al-Kitab al-Aqdas, Tumanskii 1899, the opening — □□□' □□□□□□□ □□□ □□ □□□ □□□ □□□□ ... □□ □□□ □□ □□□ □□□ □□□ □□□□□ □□□□□ □□□□ '□□□□□ (read from the scan, aqd001.gif (p. 1))
- Lines: 37,166 in 2 text files (8 works)
- Normalization: Scans and images as fetched: the manuscripts and lithographs have no text layer and the scan is the text; their loci are read from the scan and recorded with the page. The two Browne volumes carry the Internet Archive's OCR text layer as fetched, uncorrected (text/.ocr.txt). Internet Archive files checked against the Archive's md5.

- Scope: Both sides of the tradition that began in Shiraz on the night of 22–23 May 1844, when the Bab declared his mission to Mulla Husayn and began the Qayyum al-Asma'. The Bab: the Qayyum al-Asma' (Ahsan al-qisas) in the copy given by Mulla Husayn, the Persian Bayan, and Panj Sha'n, in the Iran National Baha'i Archives manuscripts. The division after him: Baha'u'llah's Kitab-i Iqan in the first lithograph (Bombay, c. 1882) and the Mishkin Qalam lithograph (Bombay, 1893), al-Kitab al-Aqdas in Tumanskii's St. Petersburg edition (1899), and 'Abdu'l-Baha's Traveller's Narrative in Browne's facsimile of the Persian (1891), on the Baha'i side; and the Kitab-i Nuqtatu'l-Kaf in Browne's edition (1910), the history Browne attributed to Hajji Mirza Jani and read as the Azali account, an attribution Baha'i scholarship disputes. Not seated: the UCLA manuscript of the Persian Bayan (a 199 MB scan, over the repository's file limit): QUEUED; the Arabic Bayan, found only in a 1962 printing; writings of Subh-i Azal in his own name, not found in an open edition in this pass: QUEUED; the Kitab-i Aqdas in the Tehran printing of c. 1943 that H-Bahai reproduces beside Tumanskii's; translations.
- Contested: The Nuqtat al-Kaf's authorship and date (Browne: Hajji Mirza Jani of Kashan, 1850–52) and the ascription of the INBA vol. 1 sahfis (H-Bahai's index: Subh-i Azal; the volume's title page: the Bab) are recorded as their sources state them.
- Why seated: The second tradition of 1844: the Bab declared his mission in Shiraz on 22–23 May 1844, five weeks before Joseph Smith was killed; after the Bab's execution (1850) his followers divided between Subh-i Azal and Baha'u'llah, as the Latter Day Saints divided between the Twelve and Strang.
- Files: [the seat](#) — [source.json](#), [MANIFEST.sha256](#). Shelf: [traininglayerliterature.org/originals/babi-bahai](http://traininglayerliterature.org/originals/babi-bahai)

## Seat 24/03 — The Millerites and the Disappointment of 22 October 1844

*Miller's computation, the papers that set the day, and the Sabbatarian Adventists who came out of it*

- Works:
  - William Miller, Evidence from Scripture and History of the Second Coming of Christ, about the Year 1843 (Boston: Joshua V. Himes, 1842); University of Connecticut copy
  - The Western Midnight Cry (Cincinnati: J. V. Himes), vols. 2–3, 1843–44; Harvard University copy
  - The True Midnight Cry (Haverhill, Mass.: S. S. Snow), vol. 1, no. 1, 22 August 1844 — the paper that set the day, 22 October 1844
  - Joseph Bates, The Seventh Day Sabbath, a Perpetual Sign, from the Beginning, to the Entering into the Gates of the Holy City (New Bedford: Benjamin Lindsey, 1847), second edition; Project Gutenberg eBook #27266
  - Ellen G. White, A Sketch of the Christian Experience and Views of Ellen G. White (Saratoga Springs, N.Y.: James White, 1851)
- Licence: Public domain: every item was published in the United States between 1842 and 1851. Internet Archive scans of public-domain volumes; Bates's Seventh Day Sabbath as Project Gutenberg eBook #27266, a public-domain text, seated with its Gutenberg header and licence text intact.

- Verified locus: Miller 1842, the imprint — ‘PUBLISHED BY JOSHUA V. HIMES’
- Verified locus: Western Midnight Cry, the running head — ‘THE WESTERN MIDNIGHT CRY.’
- Verified locus: True Midnight Cry, 22 August 1844, the masthead — ‘BEHOLD, THE BRIDEGROOM COMETH; GO YE OUT TO ME HIM.’
- Verified locus: True Midnight Cry, the day — ‘tenth day of the seventh month’
- Verified locus: Bates 1847, the imprint — ‘NEW BEDFORD: PRESS OF BENJAMIN LINDSEY’
- Verified locus: White 1851, the imprint — ‘PUBLISHED BY JAMES WHITE.’
- Verified locus: White 1851, the first vision — ‘I turned to look for the Advent people in the world’
- Lines: 87,714 in 5 text files (5 works)
- Normalization: Internet Archive OCR text layers as fetched, uncorrected (text/.ocr.txt); the scan under original// is the witness. Where the text layer misreads, the scan governs. Every file checked against the md5 the Archive publishes. Bates’s text is the Project Gutenberg plain text as fetched.
- Scope: The movement and what it divided into: William Miller’s lectures computing the end ‘about the year 1843’ (Boston, 1842); The Western Midnight Cry, the Millerite paper of the West (1843–44); the first number of Samuel S. Snow’s The True Midnight Cry (Haverhill, 22 August 1844), which fixed the day at the tenth day of the seventh month, 22 October 1844; and two of the bodies that formed after the day passed, the Sabbatarian Adventists, in Joseph Bates’s The Seventh Day Sabbath, a Perpetual Sign (second edition, New Bedford, 1847), and Ellen G. White’s first visions in her Sketch of the Christian Experience and Views (Saratoga Springs, 1851). A Word to the ‘Little Flock’ (1847) was found only in a facsimile with a later foreword and is not seated. The Advent Christian and other non-Sabbatarian Adventist bodies, and the Midnight Cry and Advent Herald of New York and Boston: QUEUED.
- Why seated: The third tradition of 1844: the Millerites expected the return of Christ on 22 October 1844, and the Great Disappointment of that day divided them; the Sabbatarian Adventists, from whom the Seventh-day Adventist Church formed, are one of the bodies that came out of it.
- Files: [the seat](#) — [source.json](#), [MANIFEST.sha256](#). Shelf: [traininglayerliterature.org/originals/millerite-adventist](http://traininglayerliterature.org/originals/millerite-adventist)

## Seat 24/04 — The Taiping Heavenly Kingdom

*Hong Xiuquan’s tracts, the books issued under the Heavenly King’s seal, the Taiping Bible, and Yang Xiuqing’s voice of God, in Chinese*

- Works by class: Hong Xiuquan 2; The imperial books 9; Yang Xiuqing, the Heavenly Father’s voice 1; The Taiping Bible 2; Yang Xiuqing 3; Hong Rengan 1
- Works:
  - 三原道三原道三原道 — Hong Xiuquan, the three Yuandao tracts (c. 1845–48), translated on Wikisource from the scan of 三原道三原道三原道 (1950)
  - 天父諭旨 — the Heavenly Father’s edict
  - 天父下凡 (天父下凡) — the Heavenly Father’s descent: Yang Xiuqing speaking as God (1851–53)

- 天朝聖典 — Book of Heavenly Decrees and Proclamations (天朝聖典, 1852)
- 舊約全書 — the Old Testament as revised by Hong Xiuquan (舊約全書, 1853), six juan
- 新約全書 — the New Testament as revised by Hong Xiuquan (新約全書, 1853); the Gospel of John (juan 4) wanting on Wikisource
- 天條 — the Book of Heavenly Commandments (天條, 1853)
- 天諭 — the proclamations of Yang Xiuqing and Xiao Chaogui
- 三字經 (三字經) — the Taiping Three Character Classic
- 少年歌 — Ode for Youth (少年歌, 1852)
- 天朝規條 — the Taiping regulations
- 天朝禮制 — the Taiping ceremonial (天朝禮制, 1858)
- 天朝地界 — the Land System of the Heavenly Dynasty (1853)
- 天朝原理 — the Book of the Principles of the Heavenly Nature (天朝原理, 1854)
- 天朝要義 — Essentials of Heavenly Principle (天朝要義, 1854)
- 天朝聖歌 — Yang Xiuqing, the Taiping Song of World Salvation
- 天朝聖紀 — the Taiping Heavenly Chronicle: Hong Xiuquan's vision of 1837, proclaimed in 天 (1848) and printed in 天 (1862)
- 天朝新編 — Hong Rengan, A New Treatise on Aids to Administration (1859)
- Licence: The works are of 1845–1862 and public domain. The transcriptions are Wikisource's (Chinese Wikisource), under CC BY-SA 4.0, attributed to Wikisource contributors at each page's recorded revision; seated under the same licence. The three Yuandao tracts are transcluded on Wikisource from its scan of 天朝聖典 卷1 (Beijing, 1950).
- Verified locus: Yuandao jiushi ge, the opening — '天朝聖典'
- Verified locus: Taiping Old Testament, Genesis 1:1 — '天朝聖典'
- Verified locus: Taiping New Testament — '天朝聖典'
- Verified locus: Tiantiao shu, the opening — '天朝聖典'
- Verified locus: Tianchao tianmu zhidu, the nine grades of land — '天朝聖典'
- Verified locus: Youxue shi, the first ode — '天朝聖典 少年歌'
- Verified locus: Tianqing daoli shu, the opening — '天朝聖典'
- Verified locus: Taiping tianri, the first edict — '天朝聖典'
- Verified locus: Zizheng xinpian, the memorial — '天朝聖典'
- Lines: 54,443 in 18 text files (18 works)
- Normalization: Each page fetched from Chinese Wikisource at a recorded revision (oldid), twice: its wikitext (original/wikisource/wikitext/) and its rendered HTML (original/wikisource/html/, action=render at that oldid). The text layer (text/.txt) is derived from the rendered HTML by rebuild/corpora/ea-corpora-24/taiping\_text.py: the header table, the licence banner and print-suppressed elements dropped, line breaks kept, pages of a work joined in order under '=== (oldid N) ==='. Characters as Wikisource gives them, with the Taiping forms (天, 地) the transcribers keep. Wikisource's own text-quality notes are in the wikitext.
- Scope: The texts of the Taiping movement as Wikisource holds them: Hong Xiuquan's three Yuandao tracts, written in the years after his vision and before the rising (c. 1845–48); the books issued under the Heavenly King's seal (天朝聖典), of which the movement's own list names twenty-nine, seated here as Wikisource has them: the Heavenly Father's edict, the two parts of the Heavenly Father's descent, the Book of Heavenly Decrees (1852), the Old and New Testaments as Hong revised and annotated them (1853), the Heavenly Commandments (1853), the proclamations, the Three Character Classic, the

Ode for Youth (1852), the regulations, the ceremonial (1858), the Land System (1853), the Principles of the Heavenly Nature and the Essentials of Heavenly Principle (1854); Yang Xiuqing's Taiping Song of World Salvation; the Taiping Heavenly Chronicle (proclaimed 1848, printed 1862); and Hong Rengan's New Treatise (1859). Not seated: the books of the list Wikisource does not hold, among them the Taiping Imperial Declaration (□□□□), the army organization (□□□□) and the calendar (□□□□), and the Gospel of John of the Taiping New Testament: QUEUED, as are scans of the original Nanjing imprints (British Library and others) and the Taiping documents in Western collections. Translations (Medhurst, 1853; Michael, 1966–71) are not seated.

- Why seated: The fourth tradition of 1844: in that year Hong Xiuquan and Feng Yunshan went out preaching into Guangxi, where the God Worshippers' Society took shape and from which the Taiping Heavenly Kingdom rose in 1851. Its scripture is a Bible rewritten and annotated by its king, beside the words of a God who spoke through Yang Xiuqing until Yang was killed in the Tianjing incident of 1856.
- Files: [the seat](#) — [source.json](#), [MANIFEST.sha256](#). Shelf: [traininglayerliterature.org/originals/taiping](#)

## Not seated, and why

- The 1837 Kirtland edition of the Book of Mormon: not found in an open scan. QUEUED. Strang's Book of the Law of the Lord (1851; 1856), the Reorganized Church's editions (from 1874; the Authorized Version of 1908), the Pearl of Great Price (1851): QUEUED. The manuscripts in the Joseph Smith Papers are under that project's terms.
- The UCLA manuscript of the Persian Bayan (a 199 MB scan, over the repository's file limit); the Arabic Bayan, found only in a 1962 printing; writings of Subh-i Azal in his own name: QUEUED.
- A Word to the "Little Flock" (1847): found only in a facsimile with a twentieth-century foreword. The New York and Boston Millerite papers and the non-Sabbatarian Adventist bodies: QUEUED.
- The Taiping books Wikisource does not hold (among them the Taiping Imperial Declaration, the army organization and the calendar) and the Gospel of John of the Taiping New Testament; scans of the original Nanjing imprints: QUEUED.
- Translations, by the shelf's rule.

## How the seats were made

Sources located on the Internet Archive (advanced search; item metadata read for access restriction and files; each item's text layer read for its title page, so that the 1840 Book of Mormon, the 1845 Doctrine and Covenants and the Browne volumes are identified from their own title pages), in H-Bahai's digital library (the Iran National Baha'i Archives volumes and the digital reprints of the Iqan lithographs and Tumanskii's Aqdas, each with its descriptive page read), on Project Gutenberg (Bates) and on Chinese Wikisource (the Taiping books, each page fetched at a recorded revision as wikitext and rendered HTML, with the text layer derived by code). Every Internet Archive file checked against the md5 the Archive publishes; none differed. H-Bahai publishes no checksums: its files are hashed as fetched. Every file hashed into its seat's MANIFEST.sha256. Every verified locus of a text layer is a string found in it by `rebuild/corpora/ea-corpora-24/seat.py`; the loci of the manuscripts and lithographs,

which have no text layer, are read from the scan and recorded with the page. 40 works in 4 seats; 591 files; 303,071 lines of text layer.

## Suggested Citation

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