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toppling of a long-standing provincial government. His portraits of specific political figures, labor and political movements, and religious leaders bring the narrative to life, grounded with selected archival documents and photographs. His careful analysis offers lessons of current relevance in understanding how a reigning government—even with a budget surplus and bountiful crops—could be so decisively undermined and ousted. The upstart Conservative party leader “said the main purpose of his life was to destroy the Liberal machine . . . and he could not have done it without the Klan” (241).

Absent in the text is any inclusion of the deeply racist sentiments and government policies directed toward indigenous peoples that undergirded the colonization and settlement of Canada by the British and French “founding” nations. Instead, the author focuses mainly on twentieth-century non-white immigration as a pivotal catalytic factor in this narrative. The author notes that the Klan “never mentioned Aboriginal peoples,” but his book also treats indigenous peoples “as though they did not exist” (7).

A brief epilogue provides important commentary on the sudden collapse of the KKK in Saskatchewan, and cites a number of current political developments around the globe to remind readers that virulent racist nationalist movements are not a thing of the past. There is an excellent index and bibliography, and the author has made capable and judicious use of a range of primary materials, popular media, and academic historical sources, and offers fifty pages of detailed supplementary notes. This readable and rich book will be valuable not only to historians, but to anyone with an interest in understanding racist movements, local politics, and the failure of leaders to respond appropriately to well-organized challengers.

Darren E. Lund, University of Calgary

The Development of the Babi/Baha’i Communities: Exploring Baron Rosen’s Archives. By Youli Ioannesyanyan. Routledge, 2013. xii + 200 pages. \$145.00 cloth; \$116.00 Kindle.

Welcome to the Archive of the Russian Academy of Sciences (St. Petersburg Branch), housed in the New Michael Palace, on the picturesque banks of the Neva River. Author Youli Ioannesyanyan, Senior Researcher at the Institute of Oriental Manuscripts of the Russian Academy of Sciences, gives us privileged access to an otherwise remote treasure trove of manuscripts—some unique—languishing in silent, yet splendid isolation.

This archive was established by Baron Victor Romanovich Rosen (1849–1908), a professor of Arabic, head of the Oriental Branch of the

Russian Archaeological Society, translator of several major Bahá'í primary sources into Russian, and editor of an academic journal, *Memoirs of the Oriental Department of the Russian (Royal) Archaeological Society*, known under its abbreviated title ZVORAO, where his translations (and those of his protégé, Alexander Tumanski) of Bahá'í texts were published, along with the original Persian and Arabic texts. Rosen published, in the original Arabic and Persian, a substantial volume of epistles by Bahá'u'lláh (1817–1892), prophet-founder of the Baha'i faith and therefore of general interest to readers of *Nova Religio*.

We now have full access to “Deposit 777.” A “deposit” is a large section of archival materials pertaining to a certain subject or area of study, and is typically divided into subsections, each of which is called an “inventory,” further divided into “units,” each comprising specific, archival items. Deposit 777, so far as I know, is unnamed. But, as the book's subtitle suggests, Deposit 777 preserves for posterity Rosen's research correspondence on the Babi and Baha'i religions.

As a research language, Russian is not widely accessible to scholars. Russian archives are even more inaccessible. Yet Russian Orientalists published primary sources and critical scholarship that, taken together, constitute foundational studies of the Babi and Baha'i religions. These publications are equal (and in some cases superior) to the pioneering and prodigious research of Edward Granville Browne (1862–1926), who dominated English-language studies on this topic in the late nineteenth and early twentieth centuries.

Youli Ioannesyan's *The Development of the Babi/Baha'i Communities* is a welcome complement to two previous volumes, *The Baha'is of Iran, Transcaспia and the Caucasus*, Vol. I: *Letters of Russian Officers and Officials*, and Vol. II: *Reports and Correspondence of Russian Officials* (I. B. Tauris Publishers, 2011/2012). The appearance of these three volumes in rapid succession is nothing short of a publication event, and renders the Russian contributions to Babi and Baha'i studies suddenly and profoundly immediate.

Following the introduction, this book is divided into nine sections: “Part I: From A. G. Tumanski's Correspondence with V. R. Rosen” (17–69); “Part II: Official Reports and Private Letters of Russian Diplomats concerning the Babis/Baha'is” (70–102); “Part III: From G. Batyushkov's Correspondence with V. R. Rosen” (103–12); “Part IV: From V. I. Ignatyev's Correspondence with V. R. Rosen” (113–26); “Part V: Sébastian Voirot's Correspondence with V. R. Rosen” (127–28); “Part VI: Some Separate Transcripts in V. R. Rosen's Archive” (129–30); “Part VII: From E. G. Browne's Correspondence with Rosen” (131–96); “Part VIII: Khayrulláh's Letter to V. R. Rosen” (197); “Part IX: Abul-Fazl Gulpáygání's Transcript” (198–99). Browne's letters comprise two-thirds of the correspondence (two letters in Persian, the remainder in English) contained in Rosen's archive.

The primary value of this volume is as a sourcebook, in which Ioannesyan makes his sources available, for the first time in English, by skillful translations from the original Russian, French, Persian and Arabic. Throughout his book, Ioannesyan provides the documents in the source languages (Russian, French, Persian and Arabic) before each of his target translations into English. Added to this useful exercise of the author's considerable linguistic command are detailed annotations disclosing valuable insights.

Alexander Tumanski (Part I, 17–69) attracts greater interest for the information that he provides. In 1899 Tumanski, a polyglot fluent in eleven languages, published his Russian translation of the primarily Arabic text, *al-Kitāb al-Aqdas*, or *Kitāb-i Aqdas* (“The Most Holy Book”), the preeminent Baha’i scripture. Previously, in 1893, Tumanski published the Persian text, with Russian translation, of Baha’u’llah’s last will and testament, the *Kitāb-i ‘Ahdī* (“Book of My Covenant”), appointing his eldest son, Abbas Effendi, known as ‘Abdu’l-Baha (1844–1921), as successor, interpreter and exemplar for all Baha’is to follow. This publication is especially historic, because it represents, for the first time in the history of religions, an authenticated, unimpeachable document in which the charismatic founder of a world religion (here, Baha’u’llah) formally appoints his successor by explicit designation.

Specialized as it is, Ioannesyan’s sourcebook should be seriously considered by acquisitions librarians where there are substantial holdings in this subject area. The e-book is especially recommended, since it is more affordably priced and may be easier to access for scholars and students alike.

Rosen’s archives, heretofore languishing in cryonic suspense in their splendid isolation, have suddenly come alive. Ioannesyan has turned footnotes into the available sources. The Russians have come. Rosen and “Captain Tumanski” now command even greater respect.

Christopher Buck, Independent Scholar

Kirtland Temple: The Biography of a Shared Mormon Sacred Space. By David J. Howlett. University of Illinois Press, 2014. 263 pages. \$90.00 cloth; \$25.00 paper; \$12.49 Kindle.

Conflict and collaboration between religious rivals is part and parcel with American open-market religion, and in *Kirtland Temple* David J. Howlett explores those dynamics in and around the site in Kirtland, Ohio for which the book is named: the Kirtland Temple, the first temple built by Joseph Smith, Jr. (1805–1844). The temple is a site of conflict, because despite its role in Mormon sacred space, it is currently owned by the Community of Christ, a liberal Mormon denomination (formerly the