ANZTLA NEWSLETTER

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AUSTRALIAN AND NEW ZEALAND THEOLOGICAL LIBRARY ASSOCIATION

ANZTLA is an association of libraries and individuals involved and interested in theological librarianship. It seeks to co-operate with Australian and New Zealand Association of Theological Schools and to promote its aims and objectives insofar as they apply to libraries and librarianship. However, membership is open to all libraries and individuals sharing the interests of the Association, upon payment of the prescribed fee.

The ANZTLA Newsletter is published three times a year to provide a means of communication between members and interested persons.

Contributions are invited of relevant articles and items of interest to theological librarianship; scholarly articles; information on all aspects of librarianship; book reviews; library profiles; and news about libraries and librarians. Articles should be typed, and submitted to the Editor preferably in Word 6.0 electronically, on floppy disk, or in hard copy (to be scanned).

ANZTLA holds an annual conference, in association with the conference of the Australian and New Zealand Association of Theological Schools where practicable. Local Chapters of the Association in the major cities provide a forum for local interaction.

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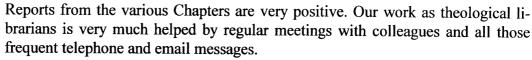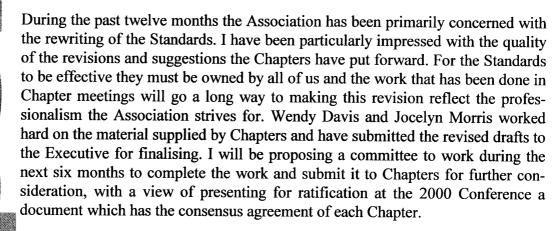**Proceedings of the 14th annual conference of ANZTLA**

President's Report 1998/1999

Presented at the Fourteenth Annual General Meeting Adelaide, July 1999

It does not seem possible for a year to have passed since we were meeting in Sydney, but here we are at the 14th conference and I will now take the time to review the past twelve months and some significant events in the life of our association.

Reports from the various Chapters are very positive. Our work as theological librarians is very much helped by regular meetings with colleagues and all those frequent telephone and email messages.

During the past twelve months the Association has been primarily concerned with the rewriting of the Standards. I have been particularly impressed with the quality of the revisions and suggestions the Chapters have put forward. For the Standards to be effective they must be owned by all of us and the work that has been done in Chapter meetings will go a long way to making this revision reflect the professionalism the Association strives for. Wendy Davis and Jocelyn Morris worked hard on the material supplied by Chapters and have submitted the revised drafts to the Executive for finalising. I will be proposing a committee to work during the next six months to complete the work and submit it to Chapters for further consideration, with a view of presenting for ratification at the 2000 Conference a document which has the consensus agreement of each Chapter.

Philip Harvey has been working on a statement concerning the library closures. Events of the past year have again shown that this document is urgently needed. The Colin Library at the Catholic Theological Union, Hunters Hill and the library of St Paul's National Seminary, Kensington closed at the end of 1998. With regret I also record that since the closure of St Paul's the library was almost totally destroyed in the severe hailstorm in April. The roof of the library building collapsed resulting in water damage to most of the collection.

The publication of the *ANZTLA Membership Directory* has been greeted with international approval. Helen Greenwood is to be congratulated for the work in gathering and producing the information. A directory had long been needed and I would encourage members to keep Helen notified of additions and changes.

On the wider library scene a major change in the national databases of both Australia and New Zealand has been the cause of much consternation for those librarians contributing data. In Australia the Australian Bibliographic Network has closed and been replaced by Kinetica and in New Zealand the new system is Te Puna. The charging schedule for Kinetica is significantly different and those libraries which have directly contributed to ABN, are now considering whether cheaper options are available. The move to a cost recovery system will place the concept of a distributed national collection at risk. The smaller specialist libraries contributing unique holdings may no longer be able to afford to contribute their data.

Phil Teece, who spoke at last year's conference, has just completed his report on wages and salaries in the library sector. The report is to be released this week and anyone interested in reading it should contact ALIA.

In December the Association received news that Mark Sutherland was resigning in June and we note the appointment of Jocelyn Morris as his replacement. Jocelyn's position at the Camden Theological Library is currently being advertised.

Finally it is left for me to record with great sadness the death of Pam Carswell in December. Pam's work for the Association was recognised last year when she was awarded Honorary Life Membership. She will be greatly missed by the Association.

Kim Robinson
2nd July 1999

ANZTLA

The Vice-President's Report
on the Adelaide Conference

Philip Harvey

This report, in slightly altered form, was delivered by the ANZTLA Vice President at the conclusion of the ANZTLA Conference at Luther Seminary, Adelaide, on Sunday afternoon the 3rd of July 1999.

On Thursday night we heard *Marion Maddox*. She reminded us that in our culture we are used to putting the world on the page as a way of organising reality. However, though the words are the same the meaning can change from age to age. She used the Hindmarsh business in South Australia as an example of how oral tradition values and structures knowledge differently. Entranced with our own version of truth we can fail to recognize other ways of knowledge that are also valuable and valid. She confessed to going through her own cross-cultural shift recently, from the university environment to the public service. Spirit was the source of all freedom, now it's a computer that checks her work time. Marion reminded us that the digital revolution is just another formulation of the written culture all around us.

On Friday morning cataloguers heard a full summary of the AACR2 Conference in Toronto (1997) from *Philip Harvey*. The whole can of worms was put on the table: first principles, seriality, access points, the very need for MARC tags, bibliographic relationships, and minimum displays. The online environment has come to determine future direction of the Rules. Cataloguers are caught up with the vexatious, variable, verified subfield $v, the form subdivision. Why was this ever thought of?, asks the international community, but cataloguers must now learn to distinguish a $v from an $x in every case. A useful report of cataloguing practices across ANZTLA took up the second session, followed by the worst subject headings of the year, with first prize going to 'Schwenkfelders - Czech Republic - Silesia - History.'

Jan Gaebler spoke on marketing our libraries and about their 'value', by which she meant something other than just their monetary value. How do we describe the 'value' of our libraries? What 'value' do we contribute to our organisation? What do you think your boss would say about your 'value'? If these don't correlate in some way there is a problem. She assured us never to feel threatened by a review, but to see it as a marketing and promotional opportunity. One saying was: Promote the product, not the place.

Information literacy was an interactive workshop facilitated by *Irene Doskatsch*. What is information literacy? It is the ability to access, locate, evaluate and use all forms of media. Many librarians believe information literacy is informational skills, but it is a much broader concept and builds on information skills relating to book, journals, videos, films, CD Roms, and computers with all their ramifications.

A professional development session was run by *Janine Tan* and *Jocelyn Morris*. According to reports, a domestic started the meeting and then they pretended it was a role play and Don wasn't seen again. If there is an employer and an employee then a mentor can have a mentee, prompting the remark that it's moments like these you need a mentee. *Barbara Frame* talked about job exchange. Is it a good thing? You can get mismatches and a lot of effort can be expended. *Lesley Utting* talked about programs giving credit for professional development. Auditing frameworks are coming out accredited by the respective library associations. Both ALIA and LIANZA are setting in place formal programs for auditing professional development. They re-emphasized that we need to be connected to the wider library world through our Associations.

Jenny Tonkin from the South Australian State Library spoke on preservation. Conservation hazards can go to extremes and Jenny related her experiences when working at Ernabella of dogs peeing on keyboards, mice biting through cables, and (presumably) feral cats playing with mouses. *Kit Smith* reported on conservation measures for music collections at St Patrick's College and St Mary's Cathedral in Sydney. Everyone was greatly impressed with a draughtsman's implement designed by her husband for scraping white numbers off book leather. *Judith Bright* talked about New Zealand Anglican and Methodist collections and the question of Preservation versus Access. The classification at Auckland was re-worked to reflect provenance rather than subject. Two maxims from this session were: Don't do anything until you call in an expert; and, Don't be prepared to throw out until the bottom of the last tea chest.

That afternoon a large contingent visited Artlab, the conservation division of the South Australian Museum. The mummy was still at the morgue. The William Morris rug was on the table. The prayer-book had been dismembered. Just another day at Artlab.

On Friday night creative hermeneutics linked Qumran cave 4 ('the sexy cave') with theological librarianship. We were told that we are the mediators of religious meaning, connecting people to their deepest search. Like Marion Maddox, *Michael Trainor* re-emphasized the centrality of the written word, writing, a notable assertion in this age of cyberspace. He used ancient visual stimuli to illustrate the religious in everyday life via the use of a suggestive red light pen: nurture (the Anatolian cybele); the sacredness of the ordinary (Upper Nile); writing as an act of the gods (Thoth the Egyptian ibis god); libraries at religious and healing centres (Delphi and Pergamon); writing as the preservation of religious identity (Qumran at the Dead

Sea); and libraries at the religious and commercial heart of society (Ephesus). He drew to our attention the four statues outside the Celsum Library at Ephesus: Thought, Knowledge, Goodness, Wisdom.

Next morning *Kim Robinson* spoke about everything, what is available in reference resources if we had a limitless budget. *Tony McCumstie* spoke on the budget, how much we realistically hope to have of everything. Because reference is so expensive it needs to be treated as a special part of the budget. The price of reference works is, on average, twice that of a normal book. Faculty need to be made aware of how expensive they can be. Special funding becomes a means to purchase costly items. *Judith Bright* spoke about actual choice, what we do once we realize we can't have everything. Is there something we can call an essential reference text? Decisions are determined by denomination, place, type of teaching institution. The slogan is: Know your community, know your collection. What we want is built-in reliability.

How wise is the Web?, Beth Prior asked. One reply would be, not as wise as the person who cut the statue of Sophia outside the library at Ephesus. After all, the Web is just electricity. *Natalie Schwarz* admitted that the internet can be like finding the silver chalice in a mountain of polystyrene coffee cups. We have lots of information 24 hours a day. The internet offers many things that a reference collection will not. It can be anarchic, junky, biassed, changeable. It is poorly indexed and needs evaluation at every turn. Presentation and not text can be dominant. Important strategies on the Web : define your search task, list synonyms and keywords, determine the type of information, select the appropriate tool, critically examine the results, document your results, e.g. bookmark the site. The rate of search engine access decreases year by year as the Web expands exponentially, a reason for further improving our search strategies.

This year we heard site insights from *Irene Mills* at Wagga, *Barbara Hattrell* from Tasmania. *Kolotai Mau* from Tonga, and *Jeanette Little* from Fiji if not the rest of the Pacific.

After a Kinetica update from *Tom Ruthven*, where the silences were as significant as the questions asked, we all hopped on the bus and went to McLaren Vale for the afternoon, from whence came some of the inspiration for this paper.

The conference was successful both as a source of information for theological librarians and as a social means for networking. Everyone in Adelaide is to be congratulated, though special thanks must go to the members of the Conference Committee, *Val Canty*, *Blan McDonagh*, *Mark Sutherland*, and in particular *Beth Prior*.

Cross-Cultural Challenges and Choices
of Using Information and Knowledge
in the Past, Present, Future
or:
What is Truth?

Marion Maddox

Keynote Address to the Fourteenth Annual Conference
of the
Australian and New Zealand Theological Library Association

The theme for this session is rather a lot to digest in one gulp, so I have given myself a shorter, if not more modest, subtitle: What is truth? However, I don't want to raise any false expectations: therefore, let me explain that even the subtitle bites off more than I intend to swallow. I take as my model here Anthony Trollope. Early in *Barchester Towers*, Trollope sets up his heroine with two equally unattractive suitors, the ne'er-do-well Bertie Stanhope and the appalling Mr Slope. Having established each man's aspirations and outrageous unsuitability, he stops for an aside on the craft of novel-writing. Most novelists, he predicts, would leave Eleanor's matrimonial destiny in doubt. While this would create a frisson of suspense through the book, it would also leave readers vulnerable to the ill-nature of others. Trollope rails against authors who violate all proper confidence between the author and his readers, by maintaining nearly to the end of the third volume a mystery as to the fate of their favourite personage.

He adds,

> how grievous a thing it is to have the pleasure of your novel destroyed
> by the ill-considered triumph of a previous reader. 'Oh, you needn't be
> alarmed for Augusta; of course she accepts Gustavus in the end'.
> 'How very ill-natured you are, Susan,' says Kitty, with tears in her
> eyes; 'I don't care a bit about it now.' Dear Kitty, if you will read my
> book, you may defy the ill-nature of your sister ... Our doctrine is, that
> the author and the reader should move along together in full confi-
> dence with each other ... I would not for the value of this chapter have
> it believed by a single reader that my Eleanor could bring herself to
> marry Mr Slope, or that she should be sacrificed to a Bertie Stanhope.

Following Trollope's admirable example, I shall hose down any suspense my subtitle might have created: you will not get up from your chairs tonight knowing what truth is - at least, not on account of anything I have said. Instead, I will aim to share some reflections about how we come to know things, and what kinds of things we know.

This week, I've read two newspaper stories which have haunted me in different ways. The front page of the current *Guardian Weekly* tells of a Kosovar family of 26 of whom only 3 are still alive, twelve children and eleven adults having been most horribly killed by their

smiling neighbour. A surviving woman describes how a 10-month-old baby was crying in the midst of the carnage. The killers shot him in the face. In last Thursday's *Age* there was a profile of Thomas Harris, the creator of Hannibal Lecter. With the sequel to *Silence of the Lambs* just hitting the bookshops, the promotional frenzy is selling up the intrinsic fascination of the quiet, gentlemanly author who invents a sadistic, cannibal protagonist. I have not read *Silence of the Lambs*, and I do not intend to buy the sequel. But the advance sales suggest that plenty of people will, and will do so for pleasure. There is no pleasure in reading about the murder of an extended family in Kosovo. Why is there pleasure in reading about the murder, dissection, cooking and eating of Lecter's victims?

Trollope's extended joke about the craft of novel-writing might help us to an answer. His joke - the idea of an author taking the reader into his confidence - works because we know, when we are reading a novel, that we are in two worlds at once. There is the real world of people who might read the book before us; and there is the world on paper, between the covers of the book. In the real world, things can be easily overset: a chance comment can give away a plot, an unintended action can destroy a friendship, a misunderstanding can start a war. A neighbour and friend can turn killer, perhaps without himself really understanding why. In the book world, on the other hand, nothing happens by chance. Even when the characters seem to take over from the author's intention or when the author deliberately aims for an anarchic structure, nevertheless apparently chaotic occurrences turn out to be part of a larger order. The novelist looks down from the sky and sees the whole action laid out at once; it is only we who, unless we cheat by peeking at the back or have our pleasure spoiled by a faster reader, must trudge along page by page, watching the story unfold. The knowledge that everything is under control (even if not our control) is reassuring.

If we pick up a novel by Anthony Trollope, the chances are that we know more or less what we are in for. We may not know the exact twists and turns that the plot will take, but we know that there will be some well-developed characters we can sympathise with and some less-developed comic characters we can laugh at. There will be some interesting moral dilemmas, thoughtfully resolved. The sympathetic characters will probably end up happy; and if suffer they must, will do so in a way that does not undercut the novel's humanitarian message. If we pick up a novel by Thomas Harris, we may expect substantially more gore than we would from Trollope, and perhaps less resolution. But however horrible the things described, we still know 'it's only a story' - we are safe inside a controlled world.

Even when the real world does not have the horror of Kosovo, it is much more like the world described by the characters in a P. G. Wodehouse novel when the heroine, Jane, announces that she is going to marry the painfully modern novelist Blair Egglston. 'You think you are', her new acquaintance, Packy Franklin, cautiously replies, 'But my experience is that you never know who you are going to marry in this world.' Packy speaks from experience:

> I once thought I was going to marry a cabaret girl called Myrtle Blandish ... And then one day I got a letter from her saying that she had run off with a man named Scott or Pott or even - her handwriting was practically illegible - Bott. It just shows you doesn't it?

Of course, I am not suggesting that *Hot Water* is more real-life than *Barchester Towers*. I think P. G. Wodehouse, who described his novels as 'like musical comedy without the music' would be greatly annoyed if anyone did suggest that. In the passage I just quoted, Wodehouse is making his own version of Trollope's joke. Having been spared life with the present Mrs Scott or Pott or Bott, Packy knows he is destined for the terrifyingly cultured Lady Beatrice Bracken, to whom he is engaged. But the readers know even better: the boy-meets-girl structure of the story has already given away the plot. Of course Jane will not have to spend the rest of her life with Blair, the author whose 'novels don't have plots. He thinks they're crude'; and Packy will not have to spend the rest of his life with Lady Beatrice trying to turn him into an aesthete. Wodehouse does not need, like Anthony Trollope, to take his readers into his 'full confidence', because we are there already. I am telling you nothing you wouldn't have worked out for yourself by page 3 when I tell you that Packy and Jane are made for each other.

Putting the world on paper, then, is a kind of control. If not all writing is as transparent as the plot of a Wodehouse novel, yet it is always finite: even novelists of the Blair Egglston school, though they might scorn to give their products plots, cannot help them having back covers. If we read long enough, we will get to the end; and though one reading may not exhaust the meaning, eventually, if we persevere, we will either conclude either that we have now got on top of the meaning, or that there wasn't any. Of course, the meaning we find might not remain fixed: the great novels and poems, the great religious texts and even some great works of scholarship have the capacity to stay with us as we grow into them, so that the meaning we find in them today may not be the meaning we found last week or ten years ago or when we read them as children. But the words on the paper have not changed. The written word remains finite: it is we who have changed.

Challenges and choices

Putting things down on paper gives a text which is both under control and, as long as we stay in its world, controls us. We might, perversely, think that it would be best for Eleanor to marry the shiftless Bertie Stanhope, or even the shudder-inducing Mr Slope; but however much we may want her to, there is nothing we can do about it. As long as we keep reading the book, we are forced to watch the unfolding of Bertie's rejection and Mr Slope's humiliation. That is part of what makes reading pleasurable: we are in someone else's world. We don't have to drive, we just enjoy the scenery.

This way of putting information down in a manageable form has obvious benefits. Although I have been talking mainly about the world of fiction, arguably the same kind of limits apply in the world of academic writing. Of course, in neither genre are we purely passive passengers: we have to look, to see what the author is showing us, and to interpret it in the light of our own experience. But as anyone knows who has gone from the 'research' phase of a project to the 'writing' phase, there is a substantial difference between reading someone else's view of the world - however engaged as readers we might be - and having to write your own. The words on the page produce meaning; but they also set its limits - 'this, and not that' - so that having said 'this', a whole range of 'thats' are no longer open to me. If the benefits of writing as a means of storing knowledge include making it manageable and controllable, the limits offer some challenges.

Some of my recent research has thrown the challenges of a written culture into relief. Many

of you will remember that a few years ago, South Australia was in the news for months on end. It starred on the national - even international - stage as a result of the South Australian government's Hindmarsh Island Royal Commission. The Royal Commission found that a spiritual tradition claimed by the Indigenous Ngarrindjeri women from the State's lower Murray region had been 'fabricated' for political purposes. I and other people have written extensively about the Royal Commission as a gross misuse of the executive power of government and a gross failure of elementary logic. At the same time as the Royal Commission was going on, another government enquiry was investigating the same questions. Unlike the much-publicised Royal Commission, Justice Jane Mathews, appointed by the then federal Minister for Aboriginal and Torres Strait Islander Affairs, concluded that there was indeed an archaic, secret tradition associated with Hindmarsh Island. This finding, then, was potentially much more sympathetic to the Ngarrindjeri women concerned. But - and this is the curious thing for us and the devastating thing for the Ngarrindjeri women - she decided that even though she was convinced their claim was genuine, yet, she could not recommend to the Minister that the site in question be protected.

The reason rests on Mathews's understanding of the nature of religious belief, and I want to suggest to you that it has everything to do with the way our perceptions are shaped by a print-oriented culture. The Ngarrindjeri women argued that the area in question was sacred, and that it would be irredeemably violated if the government and developers went ahead with building a proposed bridge. Although Justice Mathews agreed that the tradition was authentic and had the force which its proponents claimed for it - that is, that it would prohibit the building of a bridge connecting the island with the mainland - she also maintained that a successful application would have to provide evidence not only that there was an authentic tradition, but also of *why* the tradition led to the prohibition. She found that the reason the Ngarrindjeri women felt the bridge would be such a disaster was because they have a tradition, called the Seven Sisters Dreaming, which relates to that site. They believe that, at this site, 'nothing must come between the waters and the sky'. But that, said Mathews, is not enough:

> The proposition that nothing must come between the waters and the sky is not
> a part of the tradition itself, but a rule deriving from it. The question still re-
> mains as to why it is that nothing must come between the water and the sky.
> The answer is that we do not know. The connection has not been made. Nor
> has a connection been made between the rule ... and the claimed consequence.

According to Mathews, Australian law says that if the claim were to be successful, the applicants would have to show not just that their heritage contains the tradition and the rule which derives from it, but they would also have to show that it contains a spelled-out explanation of how and why that particular rule follows from that particular tradition.

Thinking about Mathews's argument here, it is helpful to recall a distinction drawn by Ninian Smart, the scholar of comparative religion. Ninian Smart says that religious traditions have a number of what he calls 'dimensions'. Two of those dimensions are the 'mythical' and the 'doctrinal'. The 'mythical' dimension is the foundational stories, historical or not, in which the main images, themes and concepts of the tradition are summed up. The 'doctrinal' dimension, according to Smart, is where you find theoretical elaboration and explanation of the myth. To paraphrase Mathews in Smart's terms, she seems to be saying that for a tradition to qualify for protection under Australian law, the mythical dimension is not enough: there must also be a clear and strongly-developed doctrinal dimension.

But here's the catch: Smart goes on to point out that not all traditions have a 'doctrinal' dimension (Shinto is an example of one which does not); and of those that do, not all prize or emphasise it equally. A strong emphasis on the formal, analytical elements of a doctrinal dimension is a feature of religious traditions which have a written rather than oral culture. But Mathews held that an Indigenous tradition requiring protection would have to have a spelled-out doctrinal dimension. In other words, she was implying that an oral tradition would have to exhibit features which are typical of written, not oral, cultures.

Form and content

After more than a century of anthropology, we are quite used to the idea that the *content* of the information that our society values and stores is likely to shape our way of thinking and indeed, our experience of the world. We all know the clichés about Arctic peoples who have numerous terms for different kinds of snow. It is no surprise that if your environment gives you a reason to need to classify different kinds of snow then your society will develop ways of doing it, and consequently, you will experience a fall of white powder in a different, richer way than someone who simply looks out the window and says, 'Oh, it's snowing'. Similarly, we know that societies which value family and where social, religious and economic relationships are structured around who you are related to are likely to have a much wider and more detailed set of kin-terms than our society, where family is just one of the many ways in which you might relate to people. As a trivial example of our awareness of cultural difference, courses are now available for business people spearheading Australia's 'push into Asia' which alert the would-be entrepreneurs to the cultural sensitivities of the target country – lest an inadvertent breach of etiquette should scuttle a deal and Australia's current accounts figures suffer for a misplaced handshake. These are examples of differences in the *content* of information which the society values and stores.

But it is perhaps less usual to stop and think about the effects which might come from the *medium* through which knowledge is stored and transmitted - the idea that a culture whose orientation is essentially oral may automatically come to value different kinds of knowledge, and to structure knowledge differently, from one whose orientation is towards written storage and transmission. Not that people with written cultures don't talk to one another - of course we do. But central to our view of what knowledge is, what truth is, is the expectation that knowledge can be controlled, made finite and manageable by committing it to paper, that it can be contained between a front cover and a back cover, that when you have read all the words you know the whole story, that Eleanor will never marry the ghastly Mr Slope, no matter how many times we read the novel or how perversely we might wonder what would happen if she did.

In the world of religion, that orientation towards writing seems to go with a love of having things spelled out. Perhaps the extreme end of that tendency to embrace the control which writing gives over knowledge is seen in religious fundamentalism, where the literal meaning of the text on the page is taken to be its only possible meaning. 'Literal' after all, derives from the Latin 'littera', letter. If you want to take your stories 'literally' it helps to have some 'letters' on the page to refer to. If you want then to explain why your reading is right and someone else's is wrong, you need a key, authoritative text to argue from; or, to put it more accurately, if you don't have that kind of authoritative text, the idea of arguing in that way is much less likely to occur to you in the first place.

The textual control of knowledge can take many forms. If fundamentalism is one end of that, we might see philosophical elaboration as the other end. By philosophical elaboration I mean the kind of approach to knowledge which wants to break it down into ever-smaller pieces, debating the precise connection between each piece. Fundamentalists may despair at scholastic dissection of the connections between one idea and the next, the philosophical obsession with laying the foundations out for all to see. But both groups, fundamentalists and philosophers, build their enterprise on the textual control of knowledge, the conviction that once it is down on paper knowledge is defined, framed, contained: 'this and not that'.

In oral cultures, such as those of Indigenous Australian communities, not only is it much harder to be a literalist, but philosophical connections are much more likely to be left implicit. On the other hand, great amounts of effort and detail are likely to be invested in other areas - for example, in developing numerous different versions of the same or related myths, to bring out different subtleties of meaning suitable for different people and different occasions.

In other words, differences in the *ways* knowledge is developed, stored and transmitted are likely to produce differences not just in the *content* what is known, but also in our most fundamental expectations about what kind of thing we think truth is. Do we expect it to be something controllable, limited, this and not that? To have clearly-demonstrable connections between one part and the next? Or do we expect those connections to be more fluid, with room for numerous possible thises and thats?

Now, the words I've been using to describe the relationship between writing and knowledge – 'limit', 'control', 'define', 'frame' – all have negative connotations. 'Stop limiting me!' we might shout, 'Don't be so controlling!' 'How dare you define my experience?' or even 'I've been framed!' But I don't want those words to give the impression that written forms of knowledge are somehow bad. Even if that was what I thought, I would hardly come and say so to a room full of librarians. And in fact, having spent over a decade in the study of theology and philosophy - not to mention having left more of my hours than it would be decent to admit lying between the covers of novels - my own life has been substantially shaped by a love of written language. Since becoming a mother, one of the greatest joys I have found is seeing my daughter discover the same pleasure in books, while her father (who happens to be a writer) has got her identifying written letters before she can clearly say a single whole word. I'm no advocate for losing the love of writing.

But that's just the point I want to make. Our love-affairs can become so absorbing that we forget there are other ways. I might become so engrossed in my beloved that I lose sight of others around me. My way of loving and the one whom I love may seem so right and natural to me that I see others' loves as perverted, twisted, even dangerous. Or perhaps I simply fail to notice that they exist. That is how it can be with written cultures' love-affair with written knowledge. Entranced with our own recognition of truth, absorbed by the game of philosophical speculation or dazzled by the clarity of literal reading, we can fail to cultivate the ability to see others' ways of knowing and the kinds of knowledge that go with those ways.

In the part of the Hindmarsh Island story which we've visited tonight, Justice Jane Mathews did not set out to be culturally imperialist or blind to others' ways of knowing. Quite the reverse: her inquiry was part of the process of activating the *Aboriginal and Torres Strait Is-*

lander Heritage Protection Act, which was enacted to make sure that sacred and otherwise culturally-significant Indigenous heritage is not lost beneath what Aboriginal theologian Anne Pattel-Gray has called 'the Great White Flood'.

That is what the *Act* was made for - but you could never say it was a tearing success. In the fifteen years since it was passed into law, there were only ever four successful applications to the Minister to use the emergency powers to protect a threatened site. Of those, three (including Hindmarsh Island) were overturned in subsequent legal action. The successful stalling of a proposed dam at Junction Waterhole, near Alice Springs, remains as the solitary evidence of the responsibility to be a protector of last resort for Indigenous heritage which the Australian people placed upon the Commonwealth in the 1967 referendum. Why has so important an *Act* proved, in practice, so ineffectual?

We find one answer in Justice Mathews's argument about why she could not recommend protection for the Hindmarsh Island area, even though she was convinced that the applicants were telling the truth about their tradition. How you protect religious heritage will be shaped by what you think religious knowledge is. On Mathews's reading of Australian law, European-derived tradition thinks religious knowledge is something that has a lot to do with philosophical elaboration, with spelling out connections and explaining one component of an intellectual system in terms of the other components. That is certainly a good description of the religious traditions which tend to go with written cultures. But the religious traditions which tend to go with oral cultures are not like that. They are much more likely to look like what Justice Mathews found when she started to learn about Ngarrindjeri tradition: a rich mosaic of stories, developed in different ways for different people and different situations, but where the connections between the parts are left fluid and implicit, where there is always more to be told, more meaning to be drawn out of stories which are not confined on paper. The stories themselves live not in written texts, but in the relationships between the people who tell them, and in the relationships between the people and the landscape. The law which is set up to protect Indigenous traditions depends on an interpretation of religion in which religious truth is established through textual proof and philosophical argument. But the traditions it is meant to protect see religious truth quite differently. If the law which is set up to protect Indigenous traditions depends on an interpretation of religion which is essentially foreign to the traditions it is meant to protect, we've got a problem.

I'm speaking to you as someone who is still in the grip of culture shock. I have made a major cross-cultural move: I have gone from working in a university to spending a year in the public service. A bit like Peter Mayle's *A Year in Provence* – but I doubt that *A Year in the Public Service* is as marketable. For one thing, there are no truffles. Instead, there is a whole new language to learn: something called 'Superflex' governs my days off, while 'Spirit', which I used to think was the theological name for the ultimate source of freedom, I now know is the name of a computer program which charts how long I spend on any particular task. I have been surprised to find how much the expectation that I'm employed to do certain things for certain hours shapes the way I work - as opposed to the more vocational expectation which governs academics - even when the kind of work I'm doing, in this case writing a book about the religious beliefs of politicians, is very similar to the research I did as an academic. Even within the same written culture, I'm finding out, there are vastly different assumptions about what knowledge is, how it is generated, how it is transmitted and - importantly - who owns it and what they can use it for. I could imagine that similar kinds of culture shock might be ex-

perienced by people moving from largely paper-based kinds of information to having suddenly to embrace the digital age. As workers, we move from one set of assumptions and ways of doing things to another relatively easily, because we believe the different tasks are worth doing, or because we welcome a challenge, or because our livelihood is at stake if we don't.

As a society, too, we are constantly told that we are moving into a new era of communication - one where, for example, all kinds of knowledge will be available at the touch of a button to those who can command the technology, but where a new gulf will open between the 'information-rich' and the 'information-poor'. Some have even suggested that the new information technologies will break open our writing-imposed limits and frames which currently contain knowledge and make it manageable. According to these prophets, the digital age will take us to newly-fluid, newly-flexible ways of knowing which perhaps have more in common with oral tradition than at first we might think. There is probably by now a virtual *Barchester Towers* in which you can make Eleanor marry Mr Slope if you want to: authors no longer control their texts. I must say that I remain skeptical of such extrapolations: to me it seems that the Internet and associated technologies, anarchic as they may seem, are just bigger and more intricate means for reproducing the written culture we know so well. Be that as it may, whether the new millennium spells the end of the written era or its elevation to a new level of complexity, a society that wants to honour all its members and benefit from their contributions to an overall cultural richness had better not let one, dominant love affair blind it to other ways of loving other kinds of knowledge, other ways of pursuing or embracing other kinds of truth.

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ANZTLA Conference 2000

to be held

at

Newman College, University of Melbourne

6th – 9th July 2000

Details and brochure available
with December issue of *Anztla Newsletter*

The library of the Tasmanian College of Ministries

Barbara Hattrell

Site insight

The Tasmanian College of Ministries library and my library 'career' began in February 1995 when I volunteered to get 500-600 books on the shelf ASAP, to provide resource materials for students enrolled in an Advanced Certificate of Religious Studies course. The TCM had taken the big step of becoming a registered provider of this two year full-time course. Many challenges and changes have taken place since then. The college is now a registered training organisation providing a Diploma of Community Services (Christian Ministry) to full-time, part-time and casual students.

The library has grown to 2,500 volumes. A welcome supplement to our reference collection is the TAFE collection which last year was given to us on permanent loan. A separate faculty resource collection is available, though not properly listed as yet. Many books have been donated; others given on permanent loan by enthusiastic supporters; others have been discovered in second-hand shops or garage sales (some real treasures!). But each semester we have stretched the budget to purchase new books to meet the needs of specific modules.

For me it has been a huge learning curve (vertical?) but immensely satisfying to be able to put into practice what I have been learning through the Library & Information Studies Diploma course at TAFE. There is certainly a lot more to managing a library than meets the eye! And a librarian's work is never finished!

Barbara Hattrell
Tasmanian College of Ministries
Hobart

ANZTLA Pacific Sponsorship Scheme

Theological librarians from the Pacific region, not including Australia and New Zealand, are invited to apply for funding under ANZTLA's new **Pacific Sponsorship Scheme**. Small grants are available under the programme for such purposes as

- attendance at the annual conference of ANZTLA
- the purchase of professional resources
- training or education (including travel)
- expert assistance or consultancies
- introduction of new technology

If you wish to apply for a grant under the Scheme, then write to Stephen Connelly, the Secretary of ANZTLA, c/o The Joint Theological Library, Ormond College, Parkville, 3052, Australia. Your letter should state the amount sought and the reasons it would be useful to you. The deadline for applications is 31 October 1999.

Applications will be considered by the Executive of the Association. All applicants should know the result of their application by 31 December 1999.

Preservation or access: the Kinder Library's New Zealand and Pacific Collection

Judith Bright

I am going to speak on one of the special collections in the Kinder Library, St John's College, Auckland, and, to set it in context, the work of a Heritage Responsibilities Group in the New Zealand library scene.

In 1992, the annual conference of the then New Zealand Library Association was held in Nelson It was, in effect, a "Library Summit" at which a number of major issues facing the library industry were discussed. One of the groups formed out of the discussion was a Historical and Cultural Information Group (later renamed Heritage Responsibilities). The brief that this group took from the conference was to define the responsibilities and roles of libraries in collecting, providing access to and permanent preservation of New Zealand cultural and historical information and artifacts.

The achievement of this action was seen as a vital contribution to the creation of a complete and comprehensive record of New Zealand culture. An Auckland based steering group, (of which I was a member) started with the idea of a pilot project, which later became a national survey, the results of which are published as *Heritage collections in New Zealand Libraries: report of a survey.*

The group defined heritage collections as "those collections built and maintained with the intention of permanent retention". Most will be of New Zealand related material, but there are many exceptions, for example, bequest collections on non-New Zealand subjects, non-New Zealand rare books). Collections may be in many formats, for example, books, plans, photographs or microfilms.

Note that this was a survey of libraries, not of archive repositories, although many of the libraries surveyed did indeed include manuscripts and archives within their collections. The breakdown of collection content that requested asked for total measurement of manuscript collections. (And the four members of the steering committee all came from libraries where this was so).

I don't want to detail the results of the survey here, as they are not relevant to the majority of you, as few were theological libraries, and they were all in New Zealand. But it did show up some interesting statistics

•that NZ theological libraries as a group gave equal weighting to heritage collections as to other collections. This was well above the results overall.
•that most libraries had some restrictions on access to these collections for a variety of reasons ranging from the value of the collections, the lack of trained staff, or inadequate finding aids.
•that few libraries had a budget for conservation for these collections.

The findings of this survey led in time to the formation of the National Preservation Office at the National Library of New Zealand, which has been available to offer advice to librar-

ies. This led many of us to a think again about preservation issues within our own libraries. It is a little hard to be part of a committee making suggestions and recommendations on preservation issues if your own house is not in order.

The Kinder Library at St John's College had, since 1976, put together a collection of the printed items by and about the New Zealand Anglican and Methodist Churches. This was a closed collection, stored in a locked, temperature and humidity controlled room, and accessible to users through, at that time, a card catalogue. Alongside this collection, we had developed considerable manuscript and archive collections relating to the Anglican Church at a national level, and to a lesser extent, some Methodist manuscript collections. But it was time to be a little more deliberate in the policy making for this collection. There had been some unresolved decisions about the print items that had come to us as part of the archives collections. Did we leave them with the manuscript materials, where they were not so easily identified, or did we move them to the book collection, where they would need to be identified in the usual library way – stamps, spine labels etc.

The other factor which came into play was the inadequacy of the Library of Congress classification system for the New Zealand Anglican Church. Did you know that there is just one number allocated, and that we share that number with Australia? We had written our own classification expansion about 20 years previously, but in hindsight, as with most attempts to "do your own thing" in a classification, it was no longer proving adequate for our needs.

We reviewed the reasons for keeping this collection:
a) our need to preserve the printed literature of the New Zealand and Pacific Anglican and Methodist Churches;
b) the need to provide a resource for use by the students researching in this area. The Colleges on our site teach a paper called "Christianity in New Zealand", and we have a growing number of Masters and Doctoral students working in the area of New Zealand Church history. At present there are four PhD's in progress. We needed to ensure that these books and periodicals remained in the best possible condition for the future, but also were accessible for these students. There is a potential conflict of interest here, as the more use a collection receives, the less time it is going to survive. Many of these items were small pamphlet style publications, or church newspapers. As usual, they were adorned with library stamps and stickers. The archive collections still held a number of printed items which had come with collections of personal papers, and were not necessarily relevant to that collection. These were not always duplicated in the printed library collection, and were to all intents and purposes "lost".

So what did we do? After much discussion, we re-wrote the classification expansion in the Library of Congress classification, in such a way, we hope, that future expansion is catered for. In doing so, we departed significantly from traditional library subject classification. We used provenance as the key to the arrangement. By that I mean that we arranged material by the organisation that had created it, allowing room for future organisations. We are well aware that churches are wonderful at creating new committees for just about anything! So there is mostly no subject organisation, but the assigning of subject headings we hope will cover that shortfall. This is a closed collection, and it needs to be accessed by the catalogue anyway. This arrangement has also enabled us to create a classification for faculty publications, and also, if necessary to keep printed volumes with the ownership signature of some-

one such as Bishop George Selwyn together, without compromising accessibility to them through the catalogue. We are careful to note such ownership in a note, so that it can be keyword searched in the library catalogue.

Items in our archival collections had been stored in acid free containers, with no markings except for those done in pencil. This became the model for the New Zealand and Pacific Church Collection. No more stamping and no more sticking. The only thing attached to these items is a pencilled barcode number. The barcode itself and the classification is attached to an acid free card, which is slotted onto the book if it is a hardcover or substantial paperback book. Many items in this collection are pamphlets. These are housed in acid free envelopes, which have the barcode attached.

A decision was then made to remove printed material from the archive collections where possible (but noting that fact on finding aids), as it would be much more accessible in a library catalogue, and therefore much less handling needed to identify a particular item. All the cataloguing records for the collection were transferred over time onto the computer database. We had much correspondence with various church organisations to ensure correct identification of organisations and their prior and subsequent names.

Alongside of this policy runs one of purchasing a borrowing copy of all substantial publications. These are on the normal library shelves. We have decided not to keep borrowing copies of pamphlet material, partly because our pamphlet collection is in a separate collection anyway, but also because these items are not so difficult to read in the library as a more substantial book.

So, has this been a successful decision? On the negative side, it takes slightly more time to locate an item, as you are looking through lots of white envelopes, rather than a more distinctive book cover.. The lack of tattle tape is still an issue, although these items are signed for at time of issue for use in the library. There are all the negatives of a closed access collection. We all know the positives of being able to browse. On the positive side, however, it has ensured that we take care with catalogue access points, and we are reasonably confident that we have done all we can to ensure the existence of these items well into next century, and so fulfill one of the major goals of the library which is to preserve the heritage of these churches.

Preservation versus access has always been an issue for all libraries. The moment you restrict access to library materials in any way, you are moving away from a perception of the library as the friendly place to be. And in our multicultural colleges at St Johns, that is vitally important. But if we hadn't done something about our rather unique Anglican and Methodist resource, it probably would not have survived intact for future generations of users. The present solution would appear to be a reasonable compromise.

1.   Heritage Responsibilities Group of the N-Strategy (N.Z.). *Heritage collection in New Zealand linbraries: report of a survey.* Wellington: Heritage Responsibilities Group of the N-Strategy, 1994.

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Preservation issues:
the Veech Library Church music collection

by Kit Smith

Introduction

Preservation has become a major component of modern librarianship, and music librarians are well aware of the special problems relating to music (Roberts 1996, p.5). Printed music presents all the preservation problems of the printed word, such as acidic paper, brittle books, adverse environmental conditions and problematic bindings (Sommer 1994, p.258). To these are added important differences, including international sources of paper, storage and handling, varied formats and sizes, music notation, reformatting methods and performance acceptability.

In December 1997, following the advice of former Veech Librarian Hans Arns, a representative of the Catholic Archdiocese of Sydney invited this writer to accept an appointment to catalogue the Church Music Collection at the Veech Library, Strathfield. The proposal had enthusiastic approval and support from the Veech Librarian, Anne Hocking. A fifteen months contract was negotiated, and work commenced on the collection in February 1998.

Music librarians are ideally trained musicians, proficient in sight reading, and familiar with the literature and bibliography of that body of material (Smiraglia 1997, p.ix). The advice of Hans Arns was based on his awareness that the demands of such criteria were well met. This writer has a Licentiate of Music from the NSW Conservatorium of Music, with many years of professional experience, particularly in various areas of church music. Additional qualifications of Bachelor of Theology and Master of Applied Science (Library & Information Management) provide excellent academic and empirical skills for this specialist appointment.

It was in the very early stages of this project that significant preservation issues clearly emerged. During the course of studies for the Master's degree, this writer had discovered a personal 'passion' for preservation, and had been able to focus on this area of librarianship for most of the required projects. It was not surprising, therefore, that preservation needs were able to be discerned, quickly and clearly, in relation to work on the Church Music Collection.

One of the results of this growing preservation awareness was a successful application by the Veech Library for a Community Heritage Grant to assist with archival resources considered necessary for the project. Well aware of the increasing emphasis on preservation at the Veech Library, and indeed elsewhere, the organizing Committee for the Fourteenth Annual ANZ-TLA Conference, held in Adelaide in July, proposed the inclusion of a Preservation Issues Workshop in the programme. The Committee invited this writer to be a co-presenter at the Workshop, together with Jenny Tonkin from the State Library of South Australia, and Judith Bright from the Kinder Library, St John's Theological College, Remuera, Auckland NZ.

The Workshop, which presented a wide variety of experiences, provoked much lively and ongoing conversation on this crucial area of librarianship, and provided an opportunity for discussion of specific preservation issues relevant to the Veech Library Church Music Collection. In this paper, it is proposed to describe various stages of the project to catalogue this

collection, with some brief reflection on issues and concerns arising from the Workshop.

The Veech Library
The Veech Library, named after Dr Thomas Veech, Vice-President of the Faculty, and Librarian from 1942-1963, is the principal theological information resource of the Catholic Church in New South Wales, and forms an integral part of what has become the Catholic Institute of Sydney (Sydney College of Divinity 1997, p.23). The books, which began as a collection in Bishop Polding's first Catholic seminary in 1836 in the Colony of New South Wales, moved with the seminary from Woolloomooloo to St Mary's Cathedral, thence to Lyndhurst, to St John's College, to Manly in 1889, and finally to its present location of Strathfield in 1996 (Jenkin 1995, p.87).

The beginnings in the nineteenth century have left the Veech Library with considerable holdings of valuable early imprints (Fletcher 1980, p.199), and a number of special collections, including a major Church Music Collection. Much of the older material has suffered from inadequate storage at the Manly site. While funding for conservation and restoration is still being negotiated, the collections are now maintained in optimum environmental conditions. Air conditioning is used to avoid excesses in temperature or humidity, and to prevent an increase of mould infestation. Direct sunlight is minimal in the new library building.

The Church Music Collection
The collection is in printed music form only, and was moved from the basement to the second floor of the library, where all other special collections are housed in compactus steel shelving. There is no public access to this area, it is kept locked at all times, there are no windows, and constant temperature and low humidity are maintained. A generous amount of shelving was allocated for the collection, and the area includes an adjacent workroom with large work benches and computer facilities.

The collection comprised eight large tea chests of loose, unsorted, extremely dirty and often fragile sheet music items, three four-drawer steel filing cabinets of mainly photocopied music, and about six hundred and twenty-five bound volumes of hymnals, collections of oratorios and miscellaneous sacred vocal music bound together. The bound volumes appeared to be all in excellent condition.

Sorting
As the bound volumes were already safely on shelves, work began immediately on sorting the items in the tea chests. No decision about classification systems or cataloguing procedures could be made without a general idea of the contents and condition of the collection. It was decided that the music would be laid out horizontally on shelves, alphabetically by composer. Each item had to be carefully lifted from the container, gently brushed, creases straightened and rusty paperclips carefully removed, before shelving. By the beginning of March, the eight tea chests had been emptied (except for the rodent droppings!) and removed from the library. All items had been cursorily cleaned and temporarily shelved.

Classification and cataloguing
The music librarian consulted a number of libraries to seek advice on classification systems. It was decided to follow the example of the National Library of Australia which uses the following standards for its music cataloguing: *AACR2, Library of Congress Subject Headings,* and *Dewey Decimal Classification 21* (Haddad 1996, p.215). Further resources to be used

are: Smiraglia, R.P. (1997 *Describing music materials: A manual for descriptive cataloging of printed and recorded music, music videos and archival music collections for use with AACR2 and APPM, The Grove dictionary of music,* and *The Oxford companion to Australian music.* Cataloguing proceeded using the Dynix automated system.

Initial assessment

Just as Australia's history, with its changing social values, can be traced through its sheet music (Layland 1996, p.15), so are changing styles and fashions in church music relevant to scholars and historians. This collection of works, dating from approximately 1830 to 1965, has potential to contribute to an understanding of the development of church music, and church musicians, particularly in the 19th and 20th centuries Australian context. Much of the material has historical and liturgical significance, indicating as it does the importance of classical works for choirs, with emphasis on masses, oratorios, motets, cantatas, as well as choir and parish use of Australian composers' works in the late 1800s and early 1900s. There is valuable evidence of the work in Australia of prominent church musicians and composers, for example, John Albert Delany (1852-1907), Joseph Muset-Ferrer (1890-1957), Maurice J. O'Reilly (1866-1933), and many others. It is possible that this collection contains an amount of material not available nor accessible in other collections in Sydney, and even in Australia.

Post Vatican II music is conspicuous by its absence in the collection. Significant collection development, collection evaluation and acquisitions issues have, therefore, emerged in the course of this project. **Of immediate importance, however, are the obvious preservation needs.**

Preservation Developments

Definition

The literature abounds with scholarly definitions of *preservation, conservation* and *restoration,* and an examination of these is well worth pursuing. The National Library of Australia (1997, p.2) prefers to use the umbrella term *preservation* to embrace the broad categories of both preventive preservation and active preservation. It is proposed, for the purposes of this paper, to use the terms *preservation* and *conservation* interchangeably, and in a broad sense, encompassing all categories discussed.

Storage

The contract currently negotiated to have the collection professionally catalogued did not, understandably, include preservation activities. However, it became clear that it was not feasible to classify and catalogue the material without some simultaneous preservation investigation and archival storage measures being undertaken. Much of the contents of the tea chests had been exposed to rodent and insect infestation, atmospheric pollutants, light, and careless storage and handling. Many of the items have torn edges and mould stains, with some brittle and crumbling paper. Nevertheless, the music notation is clear and unfaded, and only in rare cases is it indecipherable or irreparable.

The collection includes approximately five hundred valuable mass, oratorio and cantata scores. Music scores have some characteristics which distinguish them from other library materials. First, they often have several separate vocal or instrumental parts. These are all catalogued and shelved together, but must be physically separate pieces so that performers

can use and study them individually. Any procedures must leave these items separate. Second, they are often quite thin and flimsy, with lightweight paper covers. This makes them very vulnerable to damage when shelved in an upright position. Third, they must open freely and stay open so that they can be easily used by musicians in performance situations (Gregory 1998). The collection contains also a large number of single vocal and instrumental items with similar flimsy and fragile characteristics.

Records in poor condition are difficult to handle, but conservation treatments are often extremely expensive and time consuming (Cook 1995, p.9), and the contract for this project stipulates that *cataloguing* of the collection is to be substantially completed within fifteen months. Unlike museum items, however, library materials are vital sources of information, and are meant to be used (National Library of Australia 1994, p.2). Suitable storage was, therefore, imperative, to prevent further deterioration and facilitate safe handling.

There is now an increasing number of companies throughout Australia marketing a wide variety of appropriate conservation products. The Veech Library purchased a quantity of acid-free polypropylene music satchels, in various sizes, from Albox, an Adelaide based company. Polypropylene is an inert plastic which is strong, stable and very adaptable to archival design demands. The satchels are ideal for thin, unbound material requiring support on the shelf without exposing the items (Cook 1995, p.10). While some of the collection's items in multiple copies were catalogued and shelved in labelled pamphlet boxes awaiting further consideration, most of the catalogued material has been shelved in polypropylene satchels, thus preventing further deterioration.

Black bound volumes - Sacred vocal music (SVM) Series
Included in the bound volumes is a collection of 268 volumes of miscellaneous sacred vocal music, which were apparently bound 'in-house' at St Patrick's Seminary. Although often collated in unrelated categories, these published works are valuable, and sometimes unique. The dilemma was how to classify and catalogue what has been put together as a type of series. Although normally they would receive different classification numbers, it was desirable to keep them together. The process of arriving at satisfactory solutions to these problems was a fascinating one, and no doubt warrants a paper of its own.

The physical treatment of these volumes was obviously crucial if they are to be preserved. As well as being bound in black material, each volume had also a number painted on the spine, with what appeared to be some sort of white paint. Staff of Conservation Access at the State Library of N.S.W. identified the binding as some type of cloth (not leather), and strongly advised against using any type of chemical or 'paint over' to remove the numbering. The safest procedure would probably be to try and scrape some of the white 'paint' off.

Before cataloguing, therefore, the music librarian scraped the surface of the white number with a draughtsman's implement (which would not damage the material), and then used a good quality brush to gently remove the residue. Sometimes many alternate scrapings and brushings were necessary to achieve the desired result - sometimes, in the interests of safety, it was necessary to be satisfied with removing only a portion of the numbering. This series has now been cleaned, catalogued, end-processed and shelved.

NO SMOKING

Community Heritage Grant

Each year, a small number of grants (up to $7,000) are awarded by the National Library of Australia for preservation and access projects involving community documentary heritage collections of significance, or for certain training or research activities. The N.L.A. generally attributes 'significance' to documentary materials if they contribute to an understanding of Australia, its people, and the developments which have influenced its history. In October 1998, the Veech Library was notified that an application for a Community Heritage Grant was successful. The Library had been offered a grant of $2,000 for a Preservation and Collection Survey of the Church Music Collection, and $1,000 for preservation training.

The initial reaction to this was one of disappointment. It had been hoped that the grant would assist with the purchase of much needed archival storage material. However, the value, and indeed necessity, of the required survey was quickly apparent. It is now widely recognized in library preservation literature that if librarians are to plan for the most effective use of their replacement and preservation funds, or to convince administrators that such funds are needed, they must have data that not only indicate the scope of the problem, but also suggest ways of setting priorities among competing demands. A survey of the physical condition of the collection can provide this much needed information (Gertz & Blaine 1994, p.263).

The conditions of the Grant stipulated that the Survey must be conducted by a graduate of a recognized conservation of cultural materials training program. The Veech Library accepted quotes from Soderlund Consulting Pty Ltd, Newtown NSW, and work on the Survey commenced in August 1999. It is anticipated that the report resulting from this Survey will provide valuable advice on the outstanding preservation issues resulting from this project. The training day, which will involve as many Veech Library staff as possible, will take place sometime in October 1999.

ANZTLA Preservation issues workshop

Although most of the time allocated for the Workshop was occupied by the three presentations, a number of preservation concerns clearly emerged. The issues of *access*, and *preservation policy statements* are undoubtedly crucial.

Access

While the Veech Library recognizes the necessity of restricting use of the Church Music Collection at this stage, in view of its still fragile condition, it is conscious of the value of the collection to the wider community. Harvey (1993, p.5) points out that preservation is pointless unless it enhances access. The ultimate aim of this project, therefore, is to provide access to the Church Music Collection in the very near future.

The question of providing Internet access to these materials, using digitizing as a method of reformatting, was discussed, and it would appear that this is indeed the ideal preservation option, if copyright issues in Australia can be resolved. Duke University (1999), for example, has reported in detail on successful scanning procedures by which the *Historic American Sheet Music Project* provides access to digital images of over 3,000 pieces in a collection of 19th and early 20th century American sheet music. Hopefully, the rapid advancement of computer technology will ensure that in the next century, digitization is a cost-effective and available preservation option for most Australian institutions.

Preservation policy statements

Workshop participants considered also the urgent need for libraries to formulate preservation policy statements. Preservation is a library management problem, and must be considered in relation to other library management decisions. It is vital that libraries have in place clear definitions of policy priorities before a preservation program can be usefully implemented (Harvey 1993, pp.260, 11). Devising a policy enables administrators to consider the library's mission and goals, and to place them in a context anchored in the present and directed towards the future. It is primarily an essential planning device (Gorman & Kennedy 1992, p.7).

Conclusion

The project to catalogue the Veech Library Church Music Collection has served to expose, in the first instance, the complexity of the entire question of preservation of printed music collections. Fortunately, the Catholic Archdiocese of Sydney has recognized the importance of the work being done on the Collection, and has extended the time of the original contract. The project has made it abundantly clear, also, that the preservation of *all* of Australia's rich documentary heritage can no longer be ignored. Much of our history dating from the past one hundred and fifty years has been documented on paper that is now considerably deteriorating. Our knowledge of the past will disintegrate with the paper that carries it (Brandis 1997, p.9).

New forms of data storage and communication, and the availability of new technologies and techniques for preservation are forcing a reconsideration of fundamental issues. There are crucial management responsibilities for libraries inherent in these issues. The need for policies and strategies which will maximise the use of human and technical resources, which will define priorities, and which will provide effective access for all potential beneficiaries of our heritage, is paramount (Feather & Eden 1997, p.1).

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Th' first thing to have in a library is a shelf. Fr'm time to time this can be decorated with lithrachure. But th' shelf is th' main thing.

FINLY PETER DUNNE,
"Books," Mr. Dooley Says
(1910).

Keeping up-to-date :
is there life after (theological) libraries?

Janine Tan

*A paper presented at the **Professional Development workshop** held at the ANZTLA conference, Adelaide July 1999*

Current work practices in the LIS and related areas

The certainties of the postwar era - standard working hours, the dominance of full-time employment, secure middle-income jobs, standard roles - have collapsed. What's happening is a shift from career structures within the organisation to a situation where people are expected to maximise their employability by building up their skill portfolios. Individuals at all levels of the work force are having to take responsibility for their long-term employability. New technologies and techniques demand more skill and learning from employees. People who want to progress have to acquire competencies and that can be hard because they don't necessarily know where the job market is going.

LIS competencies in demand now

The preliminary findings of the Library Locums survey of the job market for 1996-97 analysed the jobs handled in the last year. Here are the essential skills employers want in the library and information staff :

- **Original / copy cataloguing** - over 50% of requests are for original or copy cataloguers.
- **Comprehensive ILL or document delivery** skills - such people hard to find
- **Database search skills** - being able to search on a variety of providers such as First Search, Uncover, The British Lending Library and using different networks such as ABN or Ilanet. -these skills much in demand and hard to find.
- The next greatest demand is for **special library experience**, especially legal and business librarians
- Good **reference librarians** as well as a wide range of electronic databases. Given that rapidly expanding middle-sized companies and small businesses are the ones providing the new jobs this is an important demand for our profession to meet.
- **Internet skills** are a must. Nearly everyone uses the Internet in some format.
- Top **computing skills** with the ability to pick up new packages and systems with ease.[1] (Marion Nicolson, Managing Director, Library Locums P/L at the ALIA Board of Education Forum 7-8 October 1997. *Leading the profession into the 21st century: library and information services education.*)
- An understanding of the **appropriate information technology** to acquire, organise and disseminate information and the ability to evaluate critically products and modes of delivery.
- Application of **information management skills** outside the traditional library environment. eg creating databases for use elsewhere in the organisation, indexing data, organising intranets, creating a home page on the World Wide Web.
- **Skills in marketing or sales** and experience working in a commercial environment such

as sales and software support.
- An increase in **Records Management** jobs.
- **Project management**. More senior people are being sought to provide analysis and guidelines for information based projects and being asked to manage the project including supervising non library and IT staff.

Individual qualities sought by employers

Employers want experience and people who have already been trained or taken on further study. They all want people who can fit in easily, take responsibility for their own actions, be a team player, be flexible about tasks, use initiative, embrace change eg the Special Librarians Association in America describes itself as "an organisation of dynamic and change-oriented information professionals". In the US the current favourite attribute of analysts, employees and employers alike is flexibility. "Our ideal candidate is someone who has some computer skills but is well-rounded and has a great personality" according to IMB.

The remaking of librarians in the Knowledge Era organisations is more reliant than ever on people and their intellectual capital to add worth and create value. Knowledge is the new currency for exchange. Wealth and value for organisations is created by applying knowledge to knowledge. Marianne Broadbent writes, "Knowledge management is not about managing or organising books or journals, searching the Internet for clients or arranging for the circulation of materials. However, each of these activities can in some way be part of the knowledge management spectrum and processes". To secure a future, librarians will have to participate in knowledge management activities that create, capture, exchange, use and communicate the organisation's intellectual capital. Librarians will need to form new alliances eg between human resources, information technology and finance departments to develop new and innovative ways of creating the work environments where people choose to contribute. This means librarians will have to take on the characteristics of knowledge workers who are

- self-motivated and empowered
- enjoy an education premium (believe in life-long learning)
- undertake work characterised by variety and exception rather than routine
- collaborative
- team workers[2]

The Special Libraries Association in America has identified 24 professional and personal competencies which it believes that Special Librarians will require in the 21st century in order to make their role essential in the rapid social, technological transformations taking place in the workplace. I've selected a sample of 14 competencies:
- has expert knowledge of the content of information resources including the ability to critically evaluate and filter them;
- develops and manages convenient, accessible and cost-effective information services that are aligned with the strategic direction of the organisation;
- assesses information needs and designs and markets value-added information services and products to meet identified needs;
- develops specialised information products for use inside and outside the organisation eg

creates a database of inhouse documents such as reports, technical manuals or resource materials for special projects;

- creates searchable full-text document files;
- creates a page on the World Wide Web for the organisation;
- links the home page to other sites of interest;
- evaluates the outcomes of information use and conducts research related to the solution of information management problems;
- continually improves information services in response to changing needs;
- is committed to service excellence eg seeks performance feedback, conducts regular user surveys, asks library users if they found the information to be relevant and of value;
- seeks out challenges and sees new opportunities both inside and outside the library eg uses library-based knowledge and skills to solve a variety of information problems in a wide range of settings;
- looks for partnerships and alliances eg with MIS professionals to optimise complimentary skills and knowledge; with other libraries, with other information services; with vendors; with researchers in faculties of library and information studies to conduct relevant and practical studies
- has effective communication skills eg runs meetings effectively, presents ideas clearly and enthusiastically, writes clearly, uses plain language, requests feedback on communication skills and uses it for self-improvement;
- works well with others in a team;
- provides leadership ~ is committed to life-long learning and personal career planning;
- is flexible and positive in a time of continuing change.

A major problem in the Knowledge Era will not be the lack of information but the overload of it. Our sector is changing so fast it is difficult to make a prediction about the future. Probably the key attribute of a Library and Information Sector employee will be the ability to keep on changing.

A new CPD sub-category of ALIA membership
ALIA has developed a new Continuing Professional Development kit for members. It involves a 3-year program of self-assessed development, which may include participation in ALIA committees, attendance at formal courses and other self-development activities. The concept is based on accreditation from a self-maintained recording system, with occasional auditing at national office and awarding of a certificate on the completion of 3-year programs. The background and history of this sub-category have been provided in issues of in-Cite.

The CPD sub-category is voluntary and is open to Associate and Technician Members. There is an annual fee in addition to the annual membership fee. Each year members reaffirm their CPD compliance on their membership renewal form. There is a prescribed 20 hours of CPD annually, with a total of 80 hours to be gained over each 3-year period. Members are required to maintain records of CPD activities and hours on the record sheet provided in *The ALIA Career Planning Kit* and are encouraged to maintain a CPD portfolio. Random audits will occur, but no member will be audited more than once every three years. CPD hours are gained from two areas - generic and LIS related - through a range of activities based on the Library and Information Sector: core knowledge, skills and attributes draft statement. (See

http://www.alia.org. au/boe/policies/core.knowledge.html).

ALIA does not accredit CPD activities or CPD providers but does provide *Guidelines for Selecting Continuing Professional Development* in the kit. In the first instance it is obvious that the education and training required will be life-long. There is no question that the Association will need to play a major part in influencing the continuation of the education process. This is essential because beyond the actual content segment, there will be a need to validate and certify the education/training undertaken.

Use of Assessment

To a large degree, maximum success in choosing a satisfying and lasting career will depend on how well you make a self-inventory by evaluating your skills, abilities and interests. Conducting an effective self-inventory is not an easy task. It is difficult since you have to examine your entire life's activities. It requires an individual reflective effort, as well as guidance from family, counsellors, mentors and teachers along with appropriate tests.

The information leaders of tomorrow will engage in continuous learning, keep a close eye on changes in their working environment and ensure that their competencies are up to date. In other words, they will undertake continuing professional development. There is clear evidence that continuing professional development combined with effective individual performance counts in job retention and career advancement for librarians. Only organisations and individuals who espouse continuing learning, development and renewal will survive and prosper.

Endnotes
[1] Marion Nicholson. "Leading the profession into the 21st century : library and information services education." Paper presented at ALIA Board of Education Forum, 7-8 October 1997.
[2] Marianne Broadbent. "The emerging phenomenon of knowledge management." *ALJ*, February 1997.

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Vaunted, Variable, Vexatious, Verified : Subfield $v — Religious aspects

Philip Harvey

The proposal for a new subfield $v for form subdivisions has been endorsed. The intention was to improve subject access for opac users by a separate subfield so that form subdivisions could be distinguished from topical, geographic and chronological subdivisions. Until then all form subdivisions were put into subfield $x.

Form data are those terms and phrases that designate specific kinds or genres of materials. Materials designated with these terms or phrases may be determined by an examination of:
- their physical character (e.g., videocassettes, photographs, maps, broadsides)
- the particular type of data that they contain (e.g., bibliographies, questionnaires, statistics)
- the arrangement of information within them (e.g. diaries, outlines, indexes)
- the style, technique, purpose, or intended audience (e.g., drama, romances, cartoons, commercials, popular works)
- or a combination of the above (e.g. scores)

A single term may be modified by other terms, in which case the whole phrase is considered to be form data (e.g., aerial photographs, French dictionaries, conversation and phrase books, wind ensemble suites, telephone directories, vellum bound books, science fiction). (This is a 'generic'definition, not just one for LC Subject Headings)[1]

Other leads on identifying form subdivision and how to distinguish it from any other are found in the Manual. In the language now used any subfield $x not a subfield $v is called a general or topical subdivision, neutral words to say the least and likely to contain further differences if the need arises.

Assign form headings and subdivisions to represent what the item itself is, that is, its format or the particular type or arrangement of data that it contains, in situations where headings or subdivisions for these types of materials exist, and it is Library of Congress practice to designate them.[2]

Another definition, the very picture of simplicity, is: "Form subdivisions indicate what the item is rather than what it is about."[3] Later the Manual is a little more expansive:

Until 1999, form subdivisions were coded as $x subfields, the same subfield code used for topical subdivisions. In February 1999, the Library of Congress began to apply the new subfield code approved in MARC 21 to distinguish form subdivisions, the $v subfield, to newly catalogued materials. After that date, code a form subdivision for the function that the subdivision performs in the subject heading string. Code a form subdivision as a $v subfield when it represents what the item being catalogued is ... Code a form

subdivision as an $x subfield when it represents a form that the item is about. This often occurs when a subdivision that is normally a form subdivision is immediately followed by another form subdivision, or by a topical subdivision.[4]

The real question is, how does it effect us? When people involved in this whole debate write articles entitled "Is this all worth it?" we know division exists over the practical wisdom of introducing subfield $v. Have we opened the genie's bottle, a can of worms or Pandora's box?

In day-to-day cataloguing we now have to distinguish form subdivisions as defined, from all other types of subdivision. Not only that, we have to distinguish when a particular subdivision is form and when it is not. Often a none too easy task. The most common form subdivisions encountered by theological cataloguers are: Apologetic works, Bibliography, Biography, Catechisms, Commentaries, Comparative studies, Concordances, Dictionaries, Handbooks, manuals, etc., Indexes, Periodicals, Prayer-books and devotions, Sermons, Study guides, Translations from [ ], Translations into [ ]. The most common subdivisions likely to be confused for form subdivisions but which remain subfield $x are: Canon, Chronology, Criticism, interpretation, etc., Doctrines, Liturgy, Manuscripts, Missions, Rituals, Sacred books, Sources, Versions.

Difficulties immediately arise when we must distinguish a subdivision term as form or other. In the literature these are called 'dual functioning subdivisions'. For example, 'Folklore' can be used either to denote collections of folklore (650 $aIndians of North America $vFolklore) or to denote discussions about the folklore (650 $a Indians of North America $x Folklore). The neat point has been made that a theology journal takes '650 $aTheology $vPeriodicals', but if you write a book about theology journals you will still have to use '650 $aTheology $xPeriodicals'. A few examples of dual functioning subdivisions are Creeds, Harmonies, Hymns, Paraphrases and Sermons. A fuller list is in the Subject Cataloguing manual under Pattern headings. (Copies can be made available, just email your request to Philip. Harvey@ormond.unimelb.edu.au)

In the automated catalogue, if you do not have subfield $v already programmed into your system you run the risk of missing a broad and inestimably valuable set of access points. Indeed, you have little choice other than to upgrade your system so it can read both subfields $x, as at present, and subfield $v. If subfield $v is already on the system you can simply choose to ignore it, though there is going to be an awful lot of pre-existing x's that contain the same information as the v's. There will come a point where the sets of duplicate $x and $v headings become a nuisance to the cataloguer. On some systems (e.g. on Dynix in Recall) a routine can be run that identifies subjects headings with identical text but different tagging and these can be tidied up through merging. However, not all systems might be able to do this.

There are those who wish the MARC Committee had never thought of subfield $v. The lists are full of querulous messages. For many it is a harbinger of things to come. Much of the professional discussion has surrounded whether form ought not simply to have its own Tag 655, which LC uses in-house already. There are those who believe that precoordinate headings are on the way out, to be replaced by separate tags for person, work, topic, place, chronology, document form, and physical form and file type. The National Library of Medicine

has already taken its own system (MeSH) in that direction.

Any cataloguer in touch in any way with MARC must now familiarise themselves with sub-field $v, judge where and where not to use it, and know how to distinguish the many dual functioning subfields. These last two skills will be developed into a subtle art that could take years properly to master.

Endnotes

[1] SAC Subcommittee on Form Headings / Subdivisions Implementation. (199-). Educational forum: LCSH and subfield v. [Online] Available : http://www.pitt.edu/~agtaylor/ala/edforum.html [1999, June 18].
[2] Assigning and constructing subject headings. In *Subject cataloguing manual : subject headings*, 5th ed. Washington, D.C. : Library of Congress, Cataloguing Distribution Service, 1996. H180 p.6, August 1998.
[3] Ibid. H1075, p.2, February 1999.
[4] Ibid. H1075, p.3, February 1999.

Gleanings from ABTAPL Bulletin

Theological Librarianship Program

The library of the Lutheran Theological Seminary in Hong Kong, in cooperation with some theological seminaries and the Christian Mission to Buddhists, has recently been developing its computerized systems to provide greatly improved resource sharing facilities. Through this program LTS wishes to share these new facilities with others in order to promote the further development of theological libraries in Asia and hopes to build up Asian contextual librarianship training. Further information is available from : Theological Librarianship Program, PO Box 20, Shatin, Hong Kong; see website : www.lts.edu

ANZTLA members may be interested in **a new publication** of the Association of British Theological and Philosophical Libraries : *Guide to theological & religious studies collections in Great Britain & Ireland*, compiled and edited by David A. Kerry and Evelyn Cornell. ABTAPL Publishing, 1999. ISBN 094894501X. Price : GBP17.50 / US$30.00. Available from : Dr A. Lacey, Hon. Secretary ABTAPL, Trinity Hall, Trinity Lane, Cambridge, CB2 1TJ, UK (Cheques payable to ABTAPL)

Some Websites which may be of interest

- The Association of Theological Schools, USA : www.ats.edu
- Institute of Jewish Studies, University College, London : www.ucl.ac.uk/hebrew-jewish/bajs.htm
- British Association of Jewish Studies : www.ucl.ac.uk/hebrew-jewish/htm
- Jewish Culture and History, a new inter-disciplinary journal : www.frankcass.com/jnls/jch.htm

RE and Theology on the Internet, a link provider offering detailed lists of resources for the study and teaching of theology : http://info.ox.ac.uk/etitext/theology

The theological librarian as mediator of religious meaning: insights from the ancient world

Michael Trainor

Insights from ancient cultures

The movie *Central Station* is a powerful story about the power of the written word and its creator. One of the key characters is Dora, a retired schoolteacher, who makes a living at Rio de Janeiro's central railway station writing letters for its illiterate, impoverished people. She appears in the early stages of the movie as a struggling character really indifferent to others. Dora arbitrarily chooses to send the letters of those who have paid her to do so. One of those who employs her services is Ana who dictates a letter to be sent to the father of her son, Josue who has also accompanied her to the station. That day after leaving the station Ana is hit and killed by a bus. Josue is left wandering aimlessly around the station. After initially resisting the temptation to make a quick profit from selling the lad, Dora decides to return the boy to his father who lives in Brazil's Northeast. So begins a fascinating journey.

The journey theme, which weaves throughout the movie, is more than a *physical* one. It is one of encounter, spiritual rebirth, discovery of roots and commitment. In the background of the journey of self-discovery in which Josue and Dora are engaged, there are reminders in the film of a journey in which the country and its people also seem engaged. Undergirding this journey motif is another: This has to do with the power of the letter and the letter writer. At a deeper level, the movie in fact is about the written text and those who mediate it.

Dora holds the key with which Josue can retrieve an identity that has become confused by the sudden and tragic death of his mother. As she provides the possibility for Josue to locate his father, his only family and so find meaning, she unwittingly reveals in a predominantly illiterate society the power of writing. In a world in which the written word was mysterious, Dora wrestles, purifies, communicates and journeys with it. In fact, the journey that dominates the movie is Dora's. Initially, she appears as a wizened and altruistic person, doing a service for the poor. But a sinister side to her emerges. The poor can be taken advantage of and (in the case of the motherless Josue) sold. Slowly, however it is in her relationship with Josue and through his search that Dora changes and moves through to conversion. An inner beauty gradually unfolds, as she becomes Josue's travelling companion and co-searcher.

Central Station is an allegory for what happens in the theological library. It is a place where the power of words enables searchers to recover or uncover religious truth. As mediators of words, the theological librarian is a privileged partner and colleague in this search, and can be as deeply touched and converted in the quest for the words' meaning as those considered as the library's 'clients.'

These important themes associated with the power of writing echoed in *Central Station* are not new. These are ancient themes. I would like to invite you on a journey, a brief one, parallel to Dora's. On this journey, we will reclaim those insights which some of the earliest, ancient communicators and mediators of meaning offer us. From ancient sites in Turkey, Egypt

and the Greco-Roman world there are insights which can speak to all of us concerned with enabling companion searchers to derive meaning in their religious quest through their engagement with the visual symbols and written words of our culture.

A brief word to situate us historically. The first evidence of *homo sapiens* from c 400 000 BCE heralds the beginning of human consciousness, the capacity of critical self-reflection and the use of art and language to communicate symbols of meaning, especially what I would call 'religious meaning.' The earliest example of writing occurs in the Ancient Near East (ANE) in Egypt and Mesopotamia in the 4th Millenium BCE. Originally pictographic, this form of writing symbolised trading objects. Scribes ciphered these more rapidly, and words were invented as a shorthand substitute for these pictures and the language of the actual transaction. Written words symbolised the event and a New World of communication was invented.

This significant linguistic moment in human history occurred for *pragmatic* reasons: the need for survival and human interchange. Language was the product of community living and the desire for a documented record of communication in case of trading disputes. It must be remembered that this development of language in external form, from pictographs to words around 3000 BCE, must be set against the earliest forms of visual communication in the form of rock art c 20 000 years ago in Europe. In Australia, some would argue that the rock art of the first aborigines predates this by about 10 000 years.

My specific focus though will be on ANE, the world around the Mediterranean. My interest is (1) with earliest expressions of religious art in Anatolia (roughly, present day Turkey), (2) the development of writing in the ANE, especially with some of the temple inscriptions in Egypt, and (3) the archaeological evidence available today of public inscriptions and libraries in the Greco-Roman world, the evidence of some of the ancient libraries which are archaeologically accessible to us and what these might say to a group of librarians gathered from around the Pacific.

1.Earliest expressions of ANE Art -- Ankara, Turkey, Museum of Anatolian Civilization

In the Museum of Anatolian Civilization in Ankara, Turkey, an en- throned goddess 20cm high from the first half of 6th millenium BCE is

archaic figure found near the Parthenon.

displayed. Unearthed in Catalhoyuk it shows the goddess giving birth and enthroned between two felines. This small and earliest example of Anatolian religious art begins a theme often repeated in Anatolia -- the spread of a goddess religion dedicated to Cybele. Another example is the marble double-headed figure of mother and maiden Cybele. This mysterious piece of art stands about 17.2 cm, was again excavated from Catalhoyuk and is also dated to the first half of 6th Millenium. Other goddess figurines in the museum continue to emphasise similar ideas: the concern over fertility, the connection which the goddess had on human affairs and the anthropomorphic traits of the Cybele figurines. These religious figures illustrate the importance of fertility and national survival, the need to externalise or publicly demonstrate religious sentiment, the early dominance of a goddess religious tradition in which the

deity is a nurturing figure. This is a long way from the theological library, but illustrates themes that lie at the heart of the library and those who minister within it.

2. Egyptian Art, the Pharaohs and Gods

In the ancient world, religion and life were intermingled. Theology was not something with which only students of theology or officially designated religious officials were concerned. The divinities affected the world of humans, and were represented in the relationship of the kings with their gods. The finest examples of this are in Egypt and, of the countless illustrations that can be seen by visitors today, I choose three:

Near Luxor, about 600 kms South of Cairo on the Nile River, in the Valley of the Kings in the 13th cent BCE royal mortuary temple of Ramesses II (Ramesseum) is an engraving inside one of the chapels which shows the pharaoh making an offering to the god and in return receiving sexual procreative power for the afterlife. Such scenes - of the Pharaoh offering to the gods and receiving the divine gift - are constantly repeated throughout Egpyt.

Another example is the depiction of the god Amun, the principal or primeval Egyptian deity, in one of the temples of Luxor offering life to the Pharoah Seti I (1290-1279) who makes an offering to the god. They are interpretations of the Pharaoh as symbolic representation of the people and his dependency on divine beneficence to guarantee life and paternity.

This engraving reflects a most profound and sophisticated theology about life and breath, which indirectly links to the origin and power of words. The ancients regarded breath as the source of life and reflection of a person's true character. What a person thought and felt was evidenced in the sounds and words which one emitted because of breath. Breath was also capable of independent existence and yet always remained connected to the person. Think of the breath on a cold morning! The ancients' tendency to anthropomorphise their gods allowed them to see the central role which breath played in divine self-communication. The breath of the gods communicated life, was of the gods, yet capable of independent existence. Human breath shared in the divine breath. The action of Amun in the above situation reflects this appreciation.

On a second wall at Luxor is a remarkable and beautiful image of another Egyptian deity, Thoth (or the Ibis God). He is depicted tracing the name of the Pharaoh (in this case, Seti I) on to the tree of life. This vision of Thoth with writing stylus carefully inscribing the Pharaoh's name is very moving and introduces us to a profound insight into the way the Egyptians thought of writing.

Thoth was the divine communicator of the Egyptian gods and the earlier equivalent of Hermes in the Greek world . Writing was regarded as a divine act, worthy of the gods. Thoth was considered as the inventor of writing and the protector of scribes, the ancient predecessors of today's theological librarian. In fact, he was the tongue and heart of Amun (or Re).

There is another example of Egyptian art. This is found at Timna in an ancient copper mine and industrial area of a desert area in present day Southern Israel. Here there is a remarkable 13th cent BCE rock engraving of Ramases III making an offering to the goddess Hathor. Nearby is a 12th-13th cent BCE temple to the goddess, modeled on the ancient Egyptian temples. The pattern of this temple was duplicated later by the Israelites in the building of their

temples. Egyptian influence did not remain only within the region of present-day Egypt. It provided the basis for a later religious expression.

All these religious images of Egyptian influence, the interactions of the gods with the Pharaohs, the engraving of Hathor and her small temple not far away, are reminders of how much religion penetrated the ordinary commercial affairs of the ancient world, a theme often repeated in Egyptian art and literature. Thoth is a reminder of the way the Egyptians saw writing -- as an act in which gods communicated to human beings. These insights impact on the role of those who handle and deal with writing today, especially on how libraries and librarians might be appreciated.

3. Ancient Libraries

In this final section I would like to look at some extant ancient public inscriptions and libraries accessible to us today and explore the insights they offer us in our quest to understand something of the function of libraries and those who work within them.

Delphi:
One of the most beautiful sites of ancient Greece, Delphi is about 200 kms NW of Athens and regarded as the centre of the world. It is the sanctuary of the famous oracle who provided revered answers to pilgrims' questions. A central part of the site is the 6th cent BCE Temple to Apollo. On the west side of the Temple is a 458 BCE polyganol retaining wall that holds family inscriptions, statements about the emancipation of slaves and other public records. The wall acted as a kind of local newspaper. More importantly, though, it demonstrates how much the sacred and secular were intertwined. People felt a need to give public thanks to the deity for the benefits they received and which they attributed to the gods (in this case, Apollo). The retaining wall is eloquent testimony to the populace's recognition of their connection to the religious world and the part which the gods played in human affairs

Pergamum:
About 250 kms SW of Istanbul lies Pergamum, first settled in 8th cent BCE. Pergamum came to prominence under Alexander the Great in 323 BCE. After the break up of the Greek empire on Alexander's death, it was ruled over by Lysimachus, one of Alexander's generals, and reached its zenith under the reign of Eumenes II (197-160 BCE). Eumenes was a bibliophile. On the acropolis of Pergamum, he built a library which held around 200 000 volumes and challenged the greatest library in the world at Alexandria (700 000 books). Because the Alexandrians were frightened of the challenge of the Pergamum library, they cut off the supply of papyrus reeds from the Nile. Eumenes responded and through his scientists invented *pergamena*, writing material that came from the treated skins of animals and known as *parchment*. Later Marc Antony pillaged the Pergamum library to replace volumes destroyed in fires in Cleopatra's library in Alexandria. This is one of the earliest examples of book stealing on a massive scale and illustrates the lengths which some people will go to for love!

At the base of the Acropolis there still exists the remains of Pergamum's healing centre, called the *Asclepieum*, dating from the Hellenistic and Roman periods. The centre, named

after the god Asclepius, consists of several religious shrines, a sacred fountain and water source and a theatre that seats 3500. Next to the theatre was a library, which housed medical texts and copies of the classics for the entertainment of the patients. The inscriptions at Delphi and the two libraries at Pergamum are reminders of the extent reading and libraries were associated with the religious and healing centres of the city. This leads us to an important insight from the ancient world: All libraries were theological in the ancient world and connected with the holistic healing of people.

Qumran:
On the shores of the Dead Sea is the archaeological site of Khirbet Qumran, which is believed to have once been a monastery of the Essene community, settled in the 1st cent BCE and remained occupied into the 1st cent CE. This community sought to live a life of purity and expectation as they awaited their Messiah. They envisaged a final apocalyptic battle waged between the Children of Light and the Children of Darkness, with the Children of Light winning. Their Spartan lifestyle is reflected in the remains of the buildings that date back to this period. One of the rooms held a 5 m table and a few inkwells. It is believed that here were written the scrolls which were finally hidden in nearby caves.

The writings of Qumran remind us how much writing has been associated with preservation of religious identity. Discipline undertaken by community members ensured that writings reflected their religious affiliation and commitment to God.

Ephesus:
The final library that I would like to reflect on is the famous Celsus library at Ephesus, which is on the coast of Western Turkey and c 400 kms SW of Istanbul. Ephesus had attracted settlers from the earliest years. It was located and offered a sheltered harbour on the mouth of the river Meandar and provided an important trading link and place of rest for merchants en route to the great cities of the Middle East. It was also the centre of the worship of the goddess Cybele -- with whom I began this paper. It is no wonder that Ephesus was chosen for the famous Council of Ephesus which decided on the nature of the role of Mary, the Mother of Jesus. We come full circle. In fact next to Ephesus is the Artemision, one of the Seven Wonders of the ancient world -- the cult centre for the goddess Artemis. For our purposes, Ephesus has one of the most elegant ancient libraries still visible today, the library of Celsus, built in 110 CE by the Consul Aquila to honour his father, Celsus governor of the Roman province of Asia (105-7 CE) and whose sarcophagus was discovered at the turn of this century in the West apsidal wall of the library.

The Celsus library held 12 000 scrolls kept in rows in niches in the walls of the inner chamber. Upper level galleries, similar to what exists in libraries today, provided access to the niches in this level. Between the inner and outer walls of the library an air gap of 1m protected the scrolls from humidity and sudden temperature variations. As at Pergamum, a librarian handed the scrolls to the readers. More significantly, the library was positioned in a most imposing location at the archaeological site: on the main marble street as the famous theatre (which held 25 000 people) and the upper agora, next to the lower agora, across the street from the public toilets, wealthy residential area and brothel.

With this study of the Celsus library, the shape of and the practice within the modern library starts to emerge more clearly. The architecture of Ephesus' Celsus library reflects something of the modern theological library, anticipates the role of the librarian, and confirms the li-

brary's connection to the major social interests which lay at the heart of the commercial and religious life of the city.

4. The Theological Librarian: Mediator of Religious Meaning.

In the façade of the Celsus library are the replicas of four sculptures of female figures. The originals are in the Ephesus museum in Vienna. Each figure represents the central gifts which is hoped that users of the library would receive. They also sum up the key qualities which those that orchestrate or coordinate the library mediate to those they assist in the library. The four female figures represent *sophia* (wisdom), *arete* (goodness), *episteme* (knowledge) *ennoia* (thought).

Today's library, especially a theological library or resource, is not concerned with just providing access to information, or 'knowledge' (*episteme*). While often this is the immediate intent of the library's design, more is aimed for in the engagement. Librarians are concerned with connecting people to the deepest source of knowledge, namely wisdom (*sophia*), goodness (*arete*) and thought (*ennoia*). These gifts assist people to develop self-reflection which enables them to understand their world, grow in appreciation for it, and act in a way which will enhance community. It is with this that I return to an earlier reflection on the Cybele figurines of Ankara's Anatolian Civilisation Museum.

In the ancient world, it seems (at least from this necessarily limited selection that I have made) that libraries were located next to the religious heart of the urban world and commercial agora. They reflected the ancient belief that economics, politics and religion were intertwined. In them people sought answers to questions, and writing, from the Egyptian contribution, was an act of the divine and sacred. Ancient libraries were theological in this sense. They enabled people to be in touch with the deepest thoughts and insights of the human spirit, which ultimately were a reflection of the divine and breath of the sacred. This suggests that librarians of a theology library and resource people who work in a theological resource centre are not simply functionaries facilitating borrowing procedures for clients. From this brief archaeological tour, I would suggest there is something more profound and sacred operating.

The images of Cybele in the Ankara Museum of Anatolian Civilisations and Thoth at Abydos in Upper Egypt can also be images of the librarian. These are the ancient forebears of today's theological librarians invited to provide an atmosphere of religious nurture and, through easing the process by which others engage those written words that have inspired the human spirit and forged identity, mediate religious meaning. In short, the library is a religious place and those that work there sacred people.

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[Editor's note : The illustrations used in this item are not reproductions of those used by Michael in his conference presentation.]

CatChat

A new "column" for discussion of cataloguers' dilemmas

From: Wendy Davis, Adelaide Theological Library
Subject: Dewey Dilemmas

One of the things I really enjoy about our new set up at the Adelaide Theological Library, is that Val and I have been able to have some 'deep, philosophical discussions' on DDC21. Several people at the conference suggested that we should share some of our conclusions with the forum, so here goes.

1.Saint Augustine.
We decided that works by and about Augustine fall into 3 categories
(a) Theological 230.14 A923 (works by) and 230.14 A924.? (critical works about)
(b) Historial 270.2 (including biographies not critical of his theology)
(c) Related to the order Augustines 255.4 (Rules etc) or 271.4 (history of the order or the order in history)

We also discovered 'City of God' and 'Confessions' in such places as 248.4 and 242. We decided that these works had been accepted more as theological works than devotional and as such preferred 230.14.

2. Thomas Aquinas--philosopher or theologian?
Our interest in Aquinas is from the theological point of view rather than the philosophical, so..(a) Theological works (including Summa Theologicae) 230.2 T454 and works critical of Aquinas' theology 230.2 T455.?

(b) Philosophical works by and about Aquinas as a medieval philosopher 189.4
(c) Historical e.g. biographies 270.5
These discussions are by no means the final word. What about Aquinas' ethics etc?

If you have any thoughts about these topics, feel free to contribute to the discussion.

*   *   *   *   *   *

From: Philip Harvey, Joint Theological Library
Subject: Dewey Dilemmas a response

An essential classifying problem that faces every theological cataloguer is whether to arrange a major author's works by subject (i.e. anywhere in the collection) or under an agreed author number. This is not a problem for Pettee people in so far as Augustine and Thos. Aquinas are concerned, as the system allocates individual author numbers for all the Church Fathers and Mothers. Original works, biography, concordances and criticism can all be shelved at the one place.

If you use Dewey and classify purely by subject then anything by or about Augustine and Thos. Aquinas will inevitably be all over the shop, which is okay if you have a catalogue that can trace everything. If, however, you invent an author number system under Dewey certain difficulties can arise. The first is that if you invent more than one author number and arrange by main subject (as Wendy outlines for Augustine) then you will still have three or more places where Augustine can be located. This can be as confusing as having everything classified by subject. The second difficulty is that you must stick religiously to those numbers, so that a book about Augustine and chastity may not fall into any of the preordained categories. For this reason, a single main author number may well be preferable. The third difficulty is

the one that Dewey users always come up against: you have invented a number system for Augustine and Thos. Aquinas that is valid for your library but not necessarily for any other. There is simply no way all libraries can follow these recommended numbers for individual authors and their works. It is enough that the numbers serve well as an inhouse system.

A further challenge to the classifier is to ask, How far can these author numbers go? Who qualifies? Does the production of more than ten works serve as an indicator? Or the fact that they lived before 1000C.E or (LC's unhelpful favourite) 1800? Some fairly strict rules need to be adopted to discern who should have an author number.

The collected works of the Church Fathers and Mothers make for problems in Dewey because Dewey has never addressed the central issues. Solutions vary from library to library, each solution usually being something unique to that place. The most important thing to remember is, once you have set up a solution, keep to it!

<center>*   *   *   *   *   *</center>

From: Wendy Davis, Adelaide Theological Library
Subject: Re:Dewey Dilemmas

Heed ye the words of wisdom from our VP! (who, of course, is right)! A word in our defense - ATL is in the unusual situation of putting four libraries together.

It is not unusual for us to find four (or more) copies of a title in several different places in the collection. The point then arises : which of these 3 or 4 places (if indeed, any of them) is the best place *for our library?*

The way we often tackle our retrospective cataloguing/classification problem is by taking a section (eg everything in the 280's on Augustine) and trying to come up with a solution on where is best for a multitude of things. Rest assured, each book is dealt with on an individual basis and we do not just pick up all the books on Augustine and plonk them in an 'author' number!

Philip is right about books ending up in a variety of places, but what we are trying to do, is be consistent about *why* things should go in 189.4 or 230.2 or 270.5 so that next time we do find something on Augustine, we have some idea as the reasoning behind the inevitable number of choices. (Dear Dewey! - well do we know Dewey's problems and Pettee's virtues!)

From :   Susan Phillips, Canberra College of Theology
Subject :   Dewey and Denominational stuff!

For all those learned cataloguers out there : in the dewey system, how do you catalogue works belonging to a particular denomination; for example, manuals, constitutions, directories, atlases, conferences, councils and synods, doctrines? The rule in 280 says place these in 280+, with added numbers for the particular area. However the preference is to treat the work by subject and add the denominational number at the end. Thus the works pertaining to the denomination are scattered throughout the library.

This problem is similar to the recent discussion between Wendy and Philip regarding such works by famous authors such as Bonhoeffer; creating a special number, or cataloguing by subject, thus dispersing the authors' works. It is gratifying to find that I am not the only one struggling over this issue. I liked the idea of creating numbers for them, however at present I have left these significant authors' works scattered in subject areas.
What do others do with their denominational works?

From : Wendy Davis

Subject : A response to Susan's query

It would depend on the size of your library, and more particularly, the size of the denominations you are talking about. For the larger denominations, putting all that sort of material in 280+ would defeat the purpose of having classification!

At ATL we generally scatter things by subject and add a 2 (Catholic) or 3 (Anglican) where necessary, eg at 262.14 (ordination). Constitutions go with the denomination, eg Uniting Church at 287.93; councils and synods at 262.5 eg Lambeth at 262.53, Vatican II at 262.52; doctrines at 230, eg Catholic 230.2, Anglican 230.3, Uniting Church 230.793.

We had quite lengthy discussions with the cataloguers at Flinders to ensure they understood the necessity of denominational differentiation in certain places, because it is not necessary in their library! Dewey makes it difficult in many ways, because it gives so many alternatives! It comes back to what suits your library and your users. Happy classifying!

* * * * * *

From : Hal Cain, Joint Theological Library

Subject : My ways to get LC authorities

1. via Kinetica Web – select RLIN as database and check NAF (name authorities) or SAF (subject authorities). When you get your result you have to select USMARC display, or you can't see the heading itself! It incurs a Kinetica search charge, and you must be a member! This shows you the full record.

2. via DRA, the library automation company. Their site presents authority records in text display – very useful but lacking the coded data and numbers (including LC control number which is necessary to communicate with LC).

   http://lcauth.dra.com/db/lCAUTH/author.html – names (titles/series have been removed)
   http://lcauth.dra.com/db/LCAUTH/subject.html – subjects (as well as LCSH, it includes Name and Title headings which have been used as subject headings). Questions such as "how has this heading been tagged?" cannot be answered here (110 or 151, 150 or 130, and other such conundra)

   http://lcauth.dra.com/db/LCAUTH/title.html –Titles including series entered under a name will be found in the "name" segment. Data such as instructions for entering volume numbering will not appear.

3. LC itself via Z39.50 gateway (note that this service will probably cease at the end of 1999, as LC's new catalogue becomes fully operational).

   http://lcweb.loc.gov/Z39.50/gateway.html#lc
   Click on "Advanced search". In the drop-down database choice, you can search LCNA and LCSH either separately or combined. If you get an error message indicating there are too many hits, return at once to the search form and submit again – usually it will then be processed.

   This gives complete LC authority records direct from LC's own files. It remains to be seen what provision will be made for authority records in the new system.

The Editor invites your contributions to these or any other cataloguing discussions! Send via ANZTLA-forum or to my email address.

Australian & New Zealand Theological Library Association
Constitution

Preamble
The first Library Consultation of the Australian & New Zealand Association of Theological Schools was held in Melbourne in 1978. Subsequent consultations were held in 1979, 1983, 1984 and 1985. At the Sydney consultation in 1984 it was resolved to request the ANZATS to instigate the formation of a theological library association. The concept was endorsed for investigation by that year's Annual General Meeting and subsequently approved by the ANZATS Council in May 1985. The decision to form the association was made at the 1985 consultation at Luther Seminary, North Adelaide on Tuesday 27 August 1985. The Interim Executive was instructed to draft a constitution for presentation to the inaugural conference of the ANZTLA in Canberra on 26 August 1986. Following further revisions, it was adopted on 24 August 1987, Amendments to clauses IV and VI were made on 23 September 1995; further amendments to clause VI were made on 12 October 1996 and 2 July 1998.

I. **NAME**

The name of the Association is the AUSTRALIAN AND NEW ZEALAND THEOLOGICAL LIBRARY ASSOCIATION (hereinafter referred to as "the Association"), commonly abbreviated to ANZTLA.

II. **AIMS**

The aims of the Association are:
1. · To provide a forum for interaction between librarians of and others interested in theological and religious libraries.
2. To foster the development and improvement of theological and religious libraries.
3. To support the development and implementation of acceptable standards of librarianship among theological and religious libraries.
4. To foster inter-library cooperation on both national and regional levels.
5. To publish and disseminate literature relevant to theological and religious librarianship.
6. To foster contacts with other library associations and groups.

III. **RELATION TO ANZATS**

The Association seeks to co-operate with the Australian and New Zealand Association of Theological Schools (hereinafter referred to as 'ANZATS') and to promote its aims and objectives insofar as they apply to libraries and librarianship.

IV. **MEMBERSHIP**

1. Libraries and other organisations and other individuals involved in or interested in theological education or religious studies may become members of the Assocation on the payment of a prescribed fee.
2. An institutional member shall be represented by its librarian-in-charge or his/her deputy.
3. Honorary life membership may be conferred by the Association on a person who has rendered distinguished service to the Association.

V. MEETINGS

1. The Association shall hold a General Meeting at least every two years, and annually where practicable, to elect officers and to transact the business of the Association.
2. The Association shall hold a conference at least every two years, where practicable in association with the annual conference of ANZATS.

VI. EXECUTIVE

1. There shall be an Executive to act for the Association between meetings in all matters, subject to any direction of a General Meeting of the Association.
   The Executive shall report to every meeting of the Association and, save where it has acted within an authority expressly conferred on it by the Association, its actions shall be subject to approval and endorsement by the General Meeting,
2. The Executive shall consist of the President, Vice-President, Secretary, Treasurer, and one additional member from the region in which the next conference of the Association is to be held.
3. Members of the Executive shall hold office until the conclusion of the next General Meeting.
4. If for any reason a vacancy occurs on the Executive, the remaining members of the Executive may fill the vacancy for the remainder of the term for which the member was elected.
5. The Executive shall endeavour to meet at least once a year.

VII. REGIONAL CHAPTERS

1. In any region, a chapter of the Association may be formed with its own officers.
2. For this purpose, members in a region may draw up their own constitution which, however, must be in accord with the constitution of the Association and must be approved by the Executive of the Association.
3. Subject to any resolution of the Association, the role of the chapters is to deal with matters of regional concern.

VIII. FINANCIAL MATTERS

1. The Executive is empowered to administer the funds of the Association in accordance with the resolutions of the General Meetings of the Association.
2. The Executive shall compile a budget, including membership fees, to be adopted at each General Meeting.

IX. ALTERATIONS TO THE CONSTITUTION

Alterations to the constitution can only be made by a meeting of the Association at the motion of a member. Three months' notice of such a motion must be given through the Executive.