

Spring 2019

The Claude Henry Neuffer Diaries: The Story of a Signal Corps Serviceman in the China-Burma-India Theater of WWII

Kyle Brady Henderson

University of South Carolina - Columbia, hendersonkcollege@gmail.com

Follow this and additional works at: https://scholarcommons.sc.edu/senior_theses

Part of the [Archival Science Commons](#), and the [History Commons](#)

Recommended Citation

Henderson, Kyle Brady, "The Claude Henry Neuffer Diaries: The Story of a Signal Corps Serviceman in the China-Burma-India Theater of WWII" (2019). *Senior Theses*. 305.

https://scholarcommons.sc.edu/senior_theses/305

This Thesis is brought to you by the Honors College at Scholar Commons. It has been accepted for inclusion in Senior Theses by an authorized administrator of Scholar Commons. For more information, please contact dillarda@mailbox.sc.edu.

THE CLAUDE HENRY NEUFFER DIARIES: THE STORY OF A SIGNAL CORPS
SERVICEMAN IN THE CHINA-BURMA-INDIA THEATER OF WWII

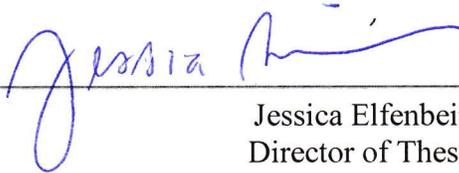
By

Kyle Brady Henderson

Submitted in Partial Fulfillment
of the Requirements for
Graduation with Honors from the
South Carolina Honors College

May, 2019

Approved:



Jessica Elfenbein
Director of Thesis



Graham Duncan
Second Reader

Steve Lynn, Dean
For South Carolina Honors College

Table of Contents

Abstract.....	2
Thesis Summary.....	3
Background and Purpose	4
Process.....	7
Narrative Description.....	9
Historical Significance.....	17
Personal Reflection.....	19
Endnotes.....	23

Abstract

This senior thesis project involved working with an unprocessed collection from the Manuscripts Collection of the South Caroliniana Library. The collection (which mainly consists of two diary volumes) documents Claude Henry Neuffer's service in the China-Burma-India Theater during World War II. The goal of this thesis was to aid in the processing and digitization of this collection through the creation of full transcripts, a map, and a narrative description of the collection. This work will help to preserve the collection, improve accessibility to future researchers, and provide additional historical context.

Thesis Summary

This senior thesis project focuses on work with the Claude Henry Neuffer Collection at the South Caroliniana Library. The collection contains two diary volumes written by Claude Henry Neuffer, a University of South Carolina English professor who served in the U.S. Army Signal Corps in the China-Burma-India Theater of World War II from 1943-1945. With the exception of three short later-dated entries, Neuffer wrote the entirety of these diary volumes during his service beginning about two weeks after his enlistment and ending upon his return to Columbia SC.

As a recent donation to the South Caroliniana, the Claude Henry Neuffer Collection had not yet been processed when this project began. My goal therefore was to help process the collection so that it could be made accessible to the public. Due to its uniqueness, it was important to make this collection accessible both physically and digitally. My work was to read through the diaries, create typed transcripts, write a narrative description of the collection, and summarize its contents for publication in the Caroliniana Society Report of Gifts to the Library by Members of the Society and the library catalogue.

The intent of this written portion of the thesis is to provide a summary of the purpose, work, and methods involved in the project. In addition, it includes the full narrative description, the historical significance of the collection and a reflection on the process. The reflection aims to describe in further detail the work and learning process involved, as well as background information not included in the description.

Background and Purpose

The South Caroliniana Library is a research archive with holdings focused on South Carolina's history and culture including the records of the University of South Carolina. "Caroliniana" means things pertaining to Carolina.ⁱ Archives are important for the preservation of history as they store the primary source documents that provide first-hand accounts and information from the past. Unlike other books in general libraries, the documents in archives, if destroyed, may be lost forever. These documents must be preserved in some form, ideally physically and digitally, in order for them to be used to observe and understand the past. Documents in archives are not all of the same type. The South Caroliniana's collections house a variety of writings, photographs, and even some physical objects. History books are written, in large part, through the study of archival material as primary sources are the basis of modern historical research.ⁱⁱ

Among other things, archival documents can be used for legal and family history or cultural heritage purposes. In short, the job of an archivist is to make records as accessible as possible, and to include records with diverse viewpoints.ⁱⁱⁱ

The South Caroliniana library holds a diversity of records. It came about thanks in large part to Robert Lee Meriwether, University of South Carolina history professor and first director of the South Caroliniana Library, who believed that historical documents about the "common man" were just as important as those on official government business.^{iv} The South Caroliniana Library has grown to hold a great number of private records. Its records were instrumental in University of South Carolina's reopened Ph.D. program in 1944. Thanks to the South Caroliniana's collections, the university was able to introduce a Southern history graduate program.^v

One part of working in archives is processing. Processing is the work that goes into a collection to aid in its use. Processing tasks can be grouped into four main activities, “arrangement, preservation, description, and screening”.^{vi} Of these four activities, arrangement often takes the most time, although it depends upon the type and order of received documents. While many collections hold a multitude of documents which must be organized into series and folders, the Neuffer collection diaries required little to no arrangement work. The next process, preservation is also fairly self-explanatory. The ever-increasing presence of computers has brought a large change in the methods of preservation of documents. Just as there has been a move from card catalogs to online digital catalogues, there has been a move from preserving manuscripts on microfilm to digitizing documents which involves making photocopies and transcripts. However, increased accessibility, rather than preservation, is the most important result of digitization. Digitization including complete transcripts allows documents to be examined anywhere and further improves accessibility by enabling the documents to be full-text searchable in ways similar to Google searches. This also reduces the need for traditional finding aids.^{vii} As an additional benefit, the use of digitalized documents reduces wear to the original documents.

The third activity, description, involves a process of creating finding aids which describe the nature of a collection. These include the title, amount of material, date range of the documents, and summary of the collection’s contents. Description requires research conducted by studying the collection’s documents themselves, as well as research through outside sources. Depending on the amount of time and effort available, a description may be very detailed or very basic. Research on documents should provide

biographical information about the person or organization who created the collection's documents and introduce the subject matter of the collection. A description may go so far as to describe each individual item or page in a collection. Descriptive work for this thesis was conducted through the creation of a narrative description. Through their descriptions, archivists hold a lot of power over how a document is used. Archivists Terry Cook and John Schwartz wrote that archivists serve "as mediator and interpreter, as an important shaper of the documentary record of the past that will be passed to the future. The archivist is an actor, not a guardian; a performer, not a custodian".^{viii} Finally, there is the process of screening which involves removing documents for legal reasons or to meet the instructions of the donor.^{ix} In this project, screening work was not necessary.

The South Caroliniana holds many collections which can be located on their online catalog. However, the South Caroliniana also has document collections which have been donated or gifted to the library but have not yet been processed. While some of these collections may be left unprocessed due to special requests by the donors, often for reasons of personal or family reputation,^x other unprocessed collections are simply part of a backlog. A backlog of unprocessed documents is a problem for many archives. If collections remain unprocessed those who donate materials may be displeased. Unprocessed document collections contents' are not in the library catalogue, and researchers that may have need of and use for these collections will be unable to access them.^{xi} The goal of this thesis therefore was to aid the South Caroliniana in the processing steps of preservation and description for the Claude Henry Neuffer Collection.

Process

The first step of this project was working with my director and the staff at the South Caroliniana to choose an unprocessed collection. After choosing the Claude H. Neuffer Collection, the main work was to aid in the digitization of the documents. A large amount of time was spent writing transcriptions of the diaries. In order to create the transcriptions, all pages of each diary were scanned and compiled into PDF documents. From these digital copies, the transcriptions were written into corresponding word documents. Combined, the two diaries contain almost 350 pages with each set of 10 diary pages requiring about half an hour to transcribe. The transcripts will be given to the library's digital manuscripts department for the digitization of the diaries over the summer.

While transcribing the dairies and proofreading the transcriptions, I noted the locations of Neuffer's travels, and this information was used to create a custom digital map using Google Maps. While many of the locations are well known or easily found online, a few locations were more obscure. For these locations, Gazetteers to maps of Burma and India were consulted as well as maps provided by the Army Maps Service. With these some, but not all, of the locations were identified.^{xii}

Finally, the dairy volumes were reread and important events and quotes recorded in the dairies were noted. Background research about Claude Henry Neuffer and his family was conducted using a memoriam, newspapers, and enlistment records stored at the The U.S. National Archives and Records Administration. Using these notes and research, a narrative description of the collection to be included in the publication of The University South Caroliniana Society eighty-third annual meeting was written. The

narrative description summarizes and explains what researchers may find in the diary. The majority of the description was organized in chronological order to follow Neuffer's travels, and the rest by topic for Neuffer's reflections and thoughts which were not directly related to locations. An abbreviated version of the description should also be included in the collection's catalog description following the conclusion of collection processing when the collection is available for public access.

Narrative Description

Two diary volumes, one letter, and loose clippings, 1943–1948, document the military service of Claude Henry Neuffer (1911–1984) in the China-Burma-India Theater during World War II. After being previously rejected for service on 5 August 1942, Neuffer enlisted on 2 April 1943 and was subsequently inducted on 9 April 1943 at Ft. McPherson, Georgia. He served in the United States Army's 761st Signal Corps (which was later combined into the 559th Air Warning Battalion) until the end of the war, receiving his discharge on 6 November 1945. Apart from two aerial bombings, Neuffer did not directly encounter any combat.

Claude Henry Neuffer, the son of Dr. Gottlob Augustus Neuffer (1861–1935) and Florence Rebecca Henry (1874–1961), was born in Abbeville SC on 2 November 1911. He graduated from Clemson College (present-day Clemson University) in 1933 and received his M.A. from the University of South Carolina in 1938. Neuffer married Irene LaBorde (1919–2004) on 1 March 1953, and together they had three children, Rene LaBorde, Francis Henry, and Pierre LaBorde. Professor at the University of South Carolina for over thirty years and known for his work *Names in South Carolina*, Neuffer's legacy was honored with the naming of the Claude Henry Neuffer Professor of Southern Studies chair at the University of South Carolina after his death.

Neuffer's diary, which chiefly covers the years 1943 through 1945, begins with a nineteen-page listing of addresses. Among these are included the addresses of Neuffer's fellow servicemen and six family members, Francis Henry Neuffer, Maria Neuffer, John

M. Neuffer, Henry H. Neuffer, Andrew M. Neuffer, and Sarah Neuffer. The four men are all listed as having addresses indicating various military postings.

Diary entries begin with several short impressions from training. In an entry dated 9 July 1943, Neuffer expressed his disappointment with the attitude of his fellow men, noting that “they are more interested in some petty incident affecting their rank than in the purpose or outcome of the war.” Neuffer would repeat this theme numerous times in later entries.

Neuffer’s travels began in earnest on 23 October 1943 when he left Camp Patrick Henry for Newport News, Virginia, boarding a Liberty class ship the following day. Writing about the conditions on the ship, Neuffer detailed the seasickness, cramped conditions, and social life of the men, as well as literary and philosophical thoughts, positing at the time that his “intellectual and artistic life has quickened.” Similarly, he believed the other men benefitted “because of the impossibility of their indulging in their accustomed diversions such as cheap movies, barbaric ‘Jitter-bug’ dancing, bad liquor and bad women.” Continuing on, he observed, “about the only entertainment available onboard ship is reading...They read in latrines, on deck, in bed, standing in chow lines.” Among Neuffer’s social circle was Kalbaz, a French-educated Syrian who “gave me an inspiring reading of *Cyrano de Bergerac*” and a “dramatic interpretation of Julius Caesar and Romeo & Juliet.” Neuffer also met Jim Brooks, who Neuffer had heard had “painted the murals for the Laguardia Air Port” [noted muralist and abstract painter James Brooks (1906–1992)] as well as a Serbian who found himself “a member of the U.S. Army technically at war with his native land.”

By 12 November, the ship had passed through the Straits of Gibraltar and reached Oran, Algeria. In Oran, Neuffer described the local scenery, traders, épicerie, bars, American and French clubs, churches, military ceremonies, public baths, and the municipal theater. He noted that the “Arab youngsters feel a class resentment towards the French,” and as one child put it, “French soldiers have trucks and automobiles; Arab have nothing but donkeys.” Another entry on 14 December lists a series of soldier expressions and their abbreviations. The service men celebrated on Christmas and New Year’s, with a turkey dinner for Christmas, and on New Year’s Eve “free wine was provided.”

After nearly two months in Oran and regretting his necessary departure, Neuffer embarked upon the British ship T.S.S. Aronda on 10 January 1944. The Aronda was “packed in even tighter than...the Liberty Ship.... Men sleep on the floor, on the eating table, under the table, and in the aisles.” Neuffer also wrote that “The British make a far greater distinction between officers and men than we do,” and “[t]his does not please the American soldiers at all.” Neuffer’s journey proceeded through the Mediterranean and the Suez Canal, stopping briefly at Port Said, Egypt, and Aden, Yemen, before finally disembarking in Bombay, India, on 1 February. In India, Neuffer’s diary recounts the crowds and vendors offering knives, souvenirs, and snake charming performances, among other things. Neuffer departed Bombay via the railroad, passing “hundreds” of beggars, and subsequently boarded a local boat to travel up the Brahmaputra River.

While in India, Neuffer wrote briefly about the various aspects of Indian culture he observed such as the practices of the coolies [indentured laborers], and the sacredness of the cow. Neuffer noted of the “Hindu coolies” that “they live an almost sub human existence” and often engaged in “drinking orgies...[of a] concoction colloquially called

‘Bamboo juice.’” He also expressed surprise at their seeming lack of ambition, writing, “he speaks of himself always as a coolie, and he accepts this position in the social and economic scale as being eternal and inexorable.”

On 17 May 1944 Neuffer left India, flying (a first for Neuffer) from the Dinjan Airport to Tingkawk Sakan, Burma. There, he once saw General Joseph Warren Stillwell (1883–1946) and observed, “I am convinced that the ‘Old Man’ is doing a great job in keeping China in the war actively on our side as a loyal friend and ally.” He also met a British Chindit, a member of the special forces Long Range Penetration Group, with whom he discussed the fighting abilities and tactics of the Japanese, Chinese, and Gurkha soldiers. Together with his peers, Neuffer often engaged in humorous discussions, praising their home states with “Yankees” and Southerners “tak[ing] sides with humorous zest!”

Neuffer remained in Tingkawk Sakan until 5 October 1944, when he moved to a post at Myitkyina, Burma. “I saw everywhere almost total destruction....There was no rejoicing by the Burmese at being delivered from the Japs. We had utterly destroyed their city,” he wrote. Myitkyina was also the location where Neuffer first experienced Japanese bombing. The diary continues with his move to Calcutta, India, on 8 November 1944 where he visited and described the landmarks, temples, churches, and schools. At some time later he was once again in Myitkyina and then on to Bhamo, Burma, on 27 December 1944. On 30 March 1945, he left Burma for the final time, moving to Kanjikoah in the state of Assam, India.

There was often little work to do. In an entry dated 7 July 1945, Neuffer remarked, “most of the men are listless and lazy, since we have nothing useful or

constructive to do.” He rarely wrote about his work, but instead about the people he met and the events he attended. Speaking generally of India, Neuffer observed, “the great body of farmers and shopkeepers, their family life, their children, their diversions are basically...the same as ours.” Neuffer also described a number of young boys of various ethnic and social backgrounds working with the army, and with whom he often interacted. One event depicted in especial detail is a “Sardi,” on 10 May 1944, an Indian wedding celebration that Neuffer summarized as an event that “seemed to embrace the entire social life of the people, their feasting, playing, dancing, and their convivial gatherings.”

During his time in India and Burma, Neuffer recorded his thoughts on a variety of topics. A professor of English, he held literature in high esteem and noted that “of the things which are eternal, unchangeable, and everlasting...the greatest of these things is literature.” Neuffer often alluded to and referenced literary works in his diary and regularly discussed the works he was reading, among them *Paradise Lost*, *Jean-Christophe*, *Return of the Native*, Plato’s *Republic*, Henry Seidel Canby’s biography of Walt Whitman, and the *Ramayana*. In some of his entries, Neuffer also included original verse, among them a poem dated 8 May 1945 after the official announcement of Germany’s surrender. Neuffer also enjoyed learning other languages, practicing his limited French and Arabic with locals in Oran, learning Chinese from an interpreter, and ordering a German course from the University of Wisconsin. In various places, the diary records lists of the words and phrases he learned.

Religion and Christianity were also central to Neuffer’s life and world view. When it came to literature, he wrote, “[o]ver and above all eternally stands our English

Bible source of our spiritual life first of all.” However, he regretted the state of Christianity at the time. In an entry dated 18 May [1945], he wrote, “It seems strange and contradictory to me that so few Christians even remotely follow the precepts of Christianity. I heartily agree with Romain Rolland [French writer and Nobel Prize laureate (1866-1944)] that out of the millions of professed Christians there are only a very few followers of Christ.” He felt disappointed that Christians had forgotten “fundamental precepts” and “only retained the ritual forms...of the Church.”

Neuffer’s passion also fell upon his strong sense of duty in the war. He believed he was “only paying a debt which we owe our God, our country, and our conscience,” and he expressed his frequent disappointment with his peers. He feared that their morale was “built purely upon the incentive to go home.” Near the end of the war, on 21 April 1945, the members of Neuffer’s company were asked if they wished to “get out of the Army after Germany’s surrender.” Neuffer responded that he would prefer to stay and that as “non-combat outfits... their life ha[d] been infinitely easier than a combat soldier.”

Although morally compelled to serve, Neuffer conveyed mixed feelings about the U.S. Army itself. On 10 June 1945, he described it as “a strangely unorthodox military organization, which often appears grossly inefficient and extrava[ga]ntly wasteful,” yet “[w]hen it becomes necessary to coordinate and synchronize men and machines, our army moves forward together with as much efficiency as the Reichswehr.” He also criticized the Army for “its failure to reward a man for excellency of character.”

Among other topics, Neuffer wrote about what he termed the “Negro Problem” at home. In an entry dated 25 August 1944, he acknowledged that slavery “was morally wrong and could never be reconciled with Western humanism or Christianity.” However,

he argued that the “original evil” of the “slave trade can not be laid to the Southerner. Our worthy, Puritanical New Englanders must bear the...foremost responsibility for this.”

On 2 September 1945 Japan formally signed its surrender, but among the men “there was no brilliant bright, spontaneous celebration because events had moved along gradually, toward the real surrender,” and “[e]ven the great satisfaction of knowing that the whole mess was over lost a little of its joy since the terrible possibilities of the Atomic bomb had arisen to trouble [their] minds and souls.”

Neuffer was finally processed to return home on 24 September 1945. While contemplating what life would be, he wrote, “we will soon get back to the life in which man is judged by his character, intelligence, and breeding.” Throughout the month of October 1945, he described his journey home, down the Hoogly River, stopping in Calcutta, India and Colombo, Ceylon [present-day Sri Lanka]. The return journey’s travels involved crowded ships and bitterness of the unequal treatment of officers and enlisted men. Neuffer surmised that “this whole system of better quarters & food for officers is built upon the old professional army, and it will never be popular with a democratic, American civilian army.” Neuffer also expressed his disappointment at the sights he passed. “These great, famous landmarks...never measure up to our imaginative expectations. Gibraltar, Suez Canal, the Red Sea, the Mediterranean have not seemed as picturesque or enchanting as the little village of St. Louis in Algeria.” Neuffer also lamented “the prevailing camera craze” which he felt was “an indication of the superficial manner in which we look at the world today.”

On 3 November 1945, Neuffer arrived in Ft. Bragg to be processed for discharge. He concluded his regular entries on 5 and 6 November 1945 with a subdued and

anticlimactic tone. Although back home, he was “mentally & emotionally...struggling for a foothold....There are too many thoughts, hopes, presentiments racing through our conscious and subconscious minds.” He observed the “dismal attitude” of the troops regarding the aftermath of the war in Europe. On the way home, he was placed with no one whom he had “soldiered with before,” and upon arriving in Columbia, he was unable to get “first class accommodations” at either the Wade Hampton or the Jefferson hotels. In closing, he wrote, “I was home but lost. As I crossed Main Street, I saw a large banner ‘Welcome 30th Division.’ This seemed hollow and futile.”

Three brief entries dated 1946 and 1948 conclude the diary. The first of the three, dated 6 October 1946, reads, “It seems strange to me how small inconsequential occurrences can easily change the course of a man’s life. A white dog, a jukebox a change in my rooming to a new room. A lady gone for the week-end.” It is followed by an entry dated 16 November 1946: “Why is man’s soul so often tormented by a senseless desire for something which his logical reasoning tells him he can never have?...What good is philosophy or reason when attractive women are involved?” Finally, in an entry dated 20 April 1948, is written a single sentence: “A man can at least maintain his character and his courage despite the loss of much else as he grows older.”

In addition to the diary, a letter addressed to Neuffer and signed “Aunt Etna,” 8 October 1944 expresses condolences for the death of Neuffer’s friend identified only as David and the wounding of John [Neuffer], and relays short updates on various family members and friends. Gift of Dr. Francis H. Neuffer.

Historical Significance

It is difficult to predict how any collection will be used. These diary volumes have immediately apparent uses for family history purposes. Descendants of his comrades may also desire to read these diaries for genealogical purposes. The volumes contain a potentially valuable listing of the names and addresses of many of the servicemen Neuffer worked with. They also provide broad insight into the lives of servicemen in the China-Burma-India Theater during the last years of the war. From his travels, Neuffer also mentioned certain period-specific landmarks from the modern-day countries of Algeria, Egypt, Yemen, Myanmar/Burma, and India. Neuffer moved frequently preventing him from providing a detailed perspective for any single location, but with his varied experiences he was able to provide comparisons between different countries and their people. His stories highlight the interactions between soldiers and local people, notably describing an Indian wedding and numerous local events. Neuffer's diary goes into especial detail to describe the young local boys who were hired to serve the army and with whom Neuffer was on friendly terms.

As an English professor both before and after the war, Neuffer often discussed literature and included his own original poetry which may be of particular interest to English researchers and those interested in Neuffer's published works. Finally, Neuffer frequently expressed his opinions on topics ranging from religion, to army organization, to Southern issues and the interactions between Northern and Southern servicemen which can give insight into the beliefs of the time. I personally enjoyed the moments in the diary when Neuffer's expressed opinions that mirror those of today. My favorite of these is the

following quote, “It seems to me that the prevailing camera craze among most of us is an indication of the superficial manner in which we look at the world today”.

Personal Reflection

As a biochemistry major, I did not possess in depth knowledge on archival libraries, archival processing, or the South Caroliniana Library before starting my senior thesis. This thesis is therefore not the kind of project which has brought together the accumulation of all my four years of undergraduate science education but was instead a long learning process in an unfamiliar field. However, as I was able to focus on a single collection for the year, I believe that my narrative description received more detail than what a collection would normally receive.

Before starting my work, I researched a variety of sources about archives and archival processing, a number of which have been referenced in this paper's background. I also consulted multiple librarians. However, I consider that my primary source of learning came from observing the tone, style, and format of the works produced by the South Caroliniana and then mimicking the style in my own work. While writing my narrative description, I regularly consulted previous years' descriptions for guidance on format and organization.

One thing that I have learned from working with the South Caroliniana is that while there is an ideal level of processing that can be done, there will never be enough time and manpower to do so. As a result, time has to be allocated towards giving the best treatment to what are seemingly the most prominent collections. Some collections receive multiple page descriptions while others receive fairly simple descriptions composed of only a few select quotes. In this way, there may be no defined point at which a

description is complete although I believe my own description will be found to be sufficiently detailed.

I feel especially privileged to have worked on the Neuffer collection as I had a previous interest in the general Asian region, and I believe that this collection is unique in the South Caroliniana Library. It is probably the only first-hand account of World War II era Burma and India at the South Caroliniana. Furthermore, as a college graduate in his 30s, Neuffer had aspects uncommon for a serviceman. As with any unprocessed collection, one never quite knows what to expect. Indeed, describing is important for providing these expectations. Although knowing Neuffer was a non-combat serviceman, I was surprised that he wrote so little about his work in the Signal Corps. It is unclear if he was not at freedom to write about his work or if he simply considered his work too unexceptional to mention. When he did mention work, he went no further than to say that he received training or note how he had little work to do. Instead, Neuffer often wrote about his travels, personal opinions, and reflections. In a sense, the diaries feel more like a combination of a travelogue and reflection journal than a war diary. For this reason, I wrote the narrative description via two methods, describing Neuffer's travel events chronologically and his reflective thoughts topically. Neuffer's diaries provide many short descriptions of events and people he meets, but because of the brief nature of many of his entries, I often had to make difficult decisions on which events were noteworthy enough to include in the description. In these cases, personal biases can come into play, and while I tried to minimize biases, I cannot predict exactly what will be meaningful to future researchers. As a result, I placed priority on certain subjects I was familiar with or that stood out to me for example Neuffer's discussion on what he termed the "Negro

Problem” which, while being a very short section, I still chose to include in the description. However, as Eric Ketelaar wrote, “meaning will change over time as records are put to different uses. In this latter scenario, archivists should not only be reorganizing collections and revisiting poor descriptions, but completing periodic redescriptions of entire archives to accommodate these changing meanings”.^{xiii} In truth, it is impossible for an archivist to remain completely neutral or unbiased in this work as tasks such as describing inherently involve interpretation on the part of the archivist.^{xiv}

In addition to the narrative description and transcriptions, I also decided to add a digital map to the project to provide an easy overview of Neuffer’s movements and the locations contained within the diaries. This work on this was less than straightforward. While many of the locations were well-known and easily found, some were not. Tingkaw Sakan and Kanjikoah were two particularly difficult locations to find. In my initial attempt to find these locations I searched the indices of historical atlases of India and Burma. However, the atlases were not detailed enough, and I was unable to discover the unknown locations. I did find Sekan, a similarly named place within the same region although my later research showed that these locations were not directly related. Continuing my search, I booked a librarian who directed me to the library’s Head of Government Information & Maps who subsequently referred me to the Library Map Manager. From the Library Map Manager, I learned about gazetteers and the maps produced by the Army Map Service. After requesting six gazetteer volumes, I was able to locate Tingkaw Sakan, but not Kanjikoah. The Thomas Cooper Library did not have a copy of the corresponding map, but I was able to obtain a map online.^{xv} Since 1945 many names have changed such as Bombay to Mumbai, Calcutta to Kolkata, and Burma to

Myanmar. It is therefore a possibility that Kanjikoah was renamed following the war, or was a temporary location established by the military whose position was not recorded in the available gazetteer which was published twenty years after the war.^{xvi} In addition, I cannot be sure if the spelling of the locations was correct although I was able to find references to Kanjikoah in Google searches.

Endnotes

-
- ⁱ Elizabeth Cassidy West, Katharine Thompson Allen, and Walter Edgar, “South Caroliniana Library (1840, 1927),” in *On the Horseshoe*, A Guide to the Historic Campus of the University of South Carolina (University of South Carolina Press, 2015), 39–44, <https://doi.org/10.2307/j.ctv6wgfwb.17>; Kathryn Graham, “Keeping South Caroliniana in South Carolina: The Origins of the South Caroliniana Library” (2007).
- ⁱⁱ John C. Larsen, ed., *Researcher’s Guide to Archives and Regional History Sources* (Hamden, Conn: Library Professional Publications, 1988).
- ⁱⁱⁱ “SAA Core Values Statement and Code of Ethics,” May 2011, <https://www2.archivists.org/statements/saa-core-values-statement-and-code-of-ethics>.
- ^{iv} Graham, “Keeping South Caroliniana in South Carolina”; West, Allen, and Edgar, “South Caroliniana Library (1840, 1927)”; Nicholas Meriwether, “Robert L. Meriwether and the South Caroliniana Library,” 2003, 18.
- ^v Graham, “Keeping South Caroliniana in South Carolina.”
- ^{vi} Megan Floyd Desnoyers, “When Is a Collection Processed?,” *The Midwestern Archivist* 7, no. 1 (1982): 5–23; “Archive Principles and Practice: An Introduction to Archives for Non-Archivists,” *The National Archives (UK)*, 2016, 24.
- ^{vii} Larisa K. Miller, “All Text Considered: A Perspective on Mass Digitizing and Archival Processing,” *The American Archivist* 76, no. 2 (2013): 521–41; Lisa B. Weber, “Archival Description Standards: Concepts, Principles, and Methodologies,” *The American Archivist* 52, no. 4 (1989): 504–13.
- ^{viii} Joan M. Schwartz and Terry Cook, “Archives, Records, and Power: The Making of Modern Memory,” *Archival Science* 2, no. 1–2 (March 2002): 1–19, <https://doi.org/10.1007/BF02435628>; Maygene F. Daniels et al., eds., *A Modern Archives Reader: Basic Readings on Archival Theory and Practice* (Washington, D.C: National Archives and Records Service, U.S. General Services Administration, 1984).
- ^{ix} Daniels et al., *A Modern Archives Reader*.
- ^x Larsen, *Researcher’s Guide to Archives and Regional History Sources*.
- ^{xi} Daniels et al., *A Modern Archives Reader*; Mark Greene and Dennis Meissner, “More Product, Less Process: Revamping Traditional Archival Processing,” *The American Archivist* 68, no. 2 (September 1, 2005): 208–63, <https://doi.org/10.17723/aarc.68.2.c741823776k65863>.
- ^{xii} NG 47-5, Topographic Map, 1:250,000, U542 (Burma: U.S. Army Map Service, 1955), <http://legacy.lib.utexas.edu/maps/ams/burma/>; United States Board on Geographical Names, ed., *Gazetteer to Maps of Burma* (Washington: Army Map Service, 1944).
- ^{xiii} Eric Ketelaar, “Tacit Narratives: The Meanings of Archives,” *Archival Science* 1, no. 2 (June 2001): 131–41, <https://doi.org/10.1007/BF02435644>.
- ^{xiv} Randall C. Jimerson, “Embracing the Power of Archives,” *The American Archivist* 69, no. 1 (2006): 19–32.
- ^{xv} “NG 47-5.”
- ^{xvi} *The Gazetteer of India: Indian Union* (Delhi: Publications Division, Ministry of Information and Broadcasting, 1965).