

greater suspicion for the people who have to serve on another Committee at some future time, to break down.

Q That was apparent, I think, from the native witnesses from Kenya.

And they did not stress it half as much as they ought to have stressed it, my Lord.

CHAIRMAN: I must apologise to the Members ^{of the Committee} for having taken up more than my share of the time. I think some of the Members of the House of Commons want to go down to their constituencies this afternoon, and I will do my best to arrange the order of the questions in order that they may be able to do so.

LORD PHILLIMORE: I am rather afraid I am going to make the same apology as our Chairman has made. I was very interested in your Memorandum, Professor Leskey, and I have rather more questions than usual. You will stop me, my Lord Chairman, if you think that other Members had better ask these questions. I was particularly struck by your evidence as to the importance of the vernacular in dealing with the natives, and with your suggestion that officers should be detailed to certain language groups. Have you dealt in your answer to the Chairman with the difficulty as to the promotion of the officers?

A. I have not, but I am prepared to do so. The usual objections that are put forward as to the difficulties that would lie in the way of a suggestion such as mine are, that there are healthy stations and unhealthy stations there are married officers and unmarried officers, and it is essential because of those considerations to have this system of moving about from station to station, from area to area, and from province to province, and if you are going to have this moving about continually, then it is essential to have one language, that is to say, Kiswahili, even although it should involve the injustice which interpretation does lead to, because interpretation leads to tremendous injustice.

90

I have seen time after time interpreters being given a tip round the corner by a witness in order that the interpreter may interpret in the witness's favour. Deliberate bribery is going on tremendously, and when the Administrative Officer takes a case, does not know what the witness is saying, and has to rely upon what the interpreter is saying, he has no check at all. My solution is this: These five language groups, which I suggest are not territorial areas, there are within each of those language groups good stations and bad stations, healthy stations and unhealthy stations, and it would be perfectly possible to keep a man within the same language group and yet transfer him from an unhealthy station to a healthy station in the case of illness; from a healthy station to an unhealthy station if he was an unmarried man. All that could be done, and he could be kept in the same language group, where, having once mastered one language, the others would come to him fairly easily. I believe that part of the trouble in connection with this language difficulty (I do not know whether this is in order, my Lord) lies in the method by which the selection of the Administrative Officers is made. They do their three or four years at Oxford or Cambridge or one of the other Universities, and having passed their examinations they are then selected for administration, and if they are considered as good candidates, they are then sent to Oxford or Cambridge for another whole year when they are tired after three years of examination work, and are made to do another year's work before any attempt is made to find out whether they are suitable people to carry out the administration work, or whether they have any gift for language. May I make a constructive suggestion? I would suggest that after the candidates have been selected, when they have finished their ordinary degrees at Oxford or Cambridge, before they are given their course of instruction, they should be sent out to the

Colony for a year; they should be allocated to one or other of the five language groups, and they should be told to learn as much as they can of the language and of the customs. They should be given no routine work at all; they should not even wear an official uniform, but should be attached to a station and learn as much as they can of one of the languages in that group. At the end of the year, if they had shown adaptability, then bring them home and give them a year's training at the University, and send them out again. You would then have a clue as to whether they are to be any good; but if you find they are quite unsuitable for administrative work because they have no gift of language at all, you can either say: "Well, we will not have you at all", or you can say: "You can go into one of the Services, like the P.W.D. that does not need knowledge of the language, but you cannot go into the actual administration". Something of that sort I think, is definitely needed if we are going to have justice. If we do not mind whether we have justice or not, then it is a different story.

TRIN: I do not want to stop this very interesting exposition of views, but we are going a little beyond our Terms of Reference, and perhaps Lord Phillimore will keep in mind what our Terms of Reference are in the questions he asks.

TRIN: That is the reason why I did not put it in the memorandum.

LORD PHILLIMORE: I do not think it would be at all outside our Terms of Reference, however, to consider the question you raised, Professor Loakoy, as to greater representation on the Legislative Council. You made a suggestion which interested me very much, namely, that an educated native should be attached as private secretary to the white member of the Legislative Council charged with looking after native interests. It had occurred to me that you could have something in the shape of native assessors sitting as a preliminary measure with the white

member, say the whole five in your language group if you liked it, in the same way as one has technical associates sitting with a Judge. They would be actually there, possibly wasting a good deal of their time, but always available for the particular law under discussion to be explained to them and their own opinion asked. Has that occurred to you, and would it be feasible?

A Definitely it did occur to me, and I think it is entirely essential. I did not elaborate the plan in my memorandum, because I had not the time; I had to write it very hurriedly. I think it would be absolutely essential. Supposing you have a representative for each of the five language groups, first of all a European; he should have one native he was dealing with a view to taking his place in time; but he also should have definite continual access to a number of tribes, the chiefs of the people he represents, so that whenever a law comes up he can go and discuss with them as you suggest, whether the law in its draft form was objectionable to them or was definitely going to be unjust to them. Something of that sort is essential. At present they have no say whatever.

Q Then in answer to the Chairman you pointed out that you did not quite agree for Kenya the same line of development of native Councils to central Councils as had been put forward. Do you approve of the present local native Councils?

A I think they are a very great improvement on things as they were in the past, but I do not entirely approve of the way they were constituted. I do not know whether I am in order to go into the details of it?

CHAIRMAN: Of course it is very difficult to draw a line between what is in order and what is out of order.

BUSINESS: The native local Councils are a development which the natives have approved of very much indeed, and they welcome them tremendously, but difficulties have arisen because different

tribal groups have different types of procedure, and different organisations as regards elders and so on, and the tendency has been for the local native Councils to be constituted in each of the language groups in exactly the same way, without consideration for the particular necessities of the tribes in that language group.

MR. PHILLIMORE: I think, my Lord, ^{Chairman} we might leave it at that for the moment.

MR. ORMSEY-GORE: Perhaps we may have one example?

WITNESS: For example, amongst the Kikuyu the local native Councils are supposed to advise and deal with all sorts of questions within the Reserve, and naturally it is desirable that there should be on the local Native Council natives who are particularly well up in native law and custom. Now it does not follow at all amongst the Kikuyu, although it might follow in some other tribes, that the man who is the Chief of the district is necessarily the repository of the native law and custom, because in Kikuyu there are two quite distinct things. We have taken people and appointed them Chiefs of a district because they happen to be a clan Chief, thinking that they know all the law and custom of the country, when in point of fact they know nothing of the law and custom of the country at all, because they had no legal training. It is as though we chose somebody who happened to be the son of a Peer and was therefore going to be the best man to be Lord Chief Justice, without any legal training, but just because he happened to be of a higher social grade.

Q You do not think he would be the best man in that case?

A No.

Q By the bye, is it still the case that some of the Kenya clans are governed by a Chief appointed by us?

A Certainly not; they never were.

94
Q I know one. I am anxious about the question of these detribalised natives, that is to say, natives in the alienated areas. In your opinion are native Councils advisable for them?

A The whole question of the natives in the alienated areas is exceedingly difficult, because they are on the whole a non-stationary people. At the present moment on certain farms there is great stability, but on other farms there is no stability. Farms are changing hands every few years, and as the farms change hands, so the squatters and the people on those farms move about. They may have liked the conditions of work which one owner had very well. The next man may come along with a form of contract which is not agreeable to them, and they move; they are continually fluctuating; all ^{possibly} whenever they can they go back to the Reserves. If I am to describe why they had gone out as squatters -----

Q We have had some evidence that they were squatters before because there is want of land in the native Reserves.

A They are squatters only because they have nowhere to go. I think about 99 per cent of those who are squatters are people who are landless, who have lost the land which they owned.

Q I do not want to go too far into that. The question really is whether the native Councils are suitable for the people outside the native Reserves.

A I think it would be impossible, because they are moving about all the time.

Q Your answer is that those native Councils would be impossible to work?

A I think so, in those areas; certainly as the condition of squatters is at present

Q Is your view beyond that, that the detribalised native will grow out of the need of any such body as a native Council within the next 20 years?

A Not so much the detribalised native in the sense in which you use the word "detribalised".

Q The native in an alienated area?

A The native in an alienated area is ^{VERY} often far less educated and far more adhering to native law and custom than the native of 30 years ago, for the reason that he has not had the opportunity for education that the natives in the Reserves have. He is kept at work ~~hard~~ with no education facilities at all, so he remains very uneducated and very much a raw native, and the European would like to keep him as such. He does not know when he is being wronged at all.

Q Are you not thinking now only of the natives squatting on settlers' farms? I am thinking also of ^{the} native working in Nairobi or in the workshops of the railway, or becoming a chauffeur driver for some one in town.

A Most of those at present are still attached to their Reserves, and their development will be tied up with the development of the natives in the Reserves, but the development in the Reserves in the next 30 years is going to mean that ordinary native Councils as they are today will be useless. I am very much against the tying down through Ordinances of any native custom today, whether it is a land custom or anything else, because you are going to make static a thing which is developing all the time, and you are going to prevent development, which I think is wrong at the present stage.

That is the answer I rather expected from you. Now has there not been in the last 25 years a very big advance in native economic status? I am afraid I have put that rather badly. Are they not comparatively wealthy now to what they were 25 years ago, speaking generally?

A The answer to that I think, is this: Taking the period between say, 33 and 34 years to 25 years ago, it was a period when the

96

natives were just trying to recover in Kenya from very bad setbacks. They had an exceedingly bad epidemic of small pox over the whole country which had very much reduced the population. That had been followed by severe famine and rinderpest. The result was that their stock had been reduced by disease. It had also been severely reduced by prolonged famine, by being eaten, and for those ten years they were trying to recuperate, and people are inclined to say that their economic position today is very much greater than it was 25 years ago. True, but it is not greater than it was 45 years ago, although the population was not so big.

Q Do we know what was happening 45 years ago?

A We only have the word of the native Chiefs, and they are very definite upon the point. We know that the things did happen, and knowing what those things are capable of doing today, we can imagine what happened then.

Q The next point is, you have not dealt with the question of whether you consider it advisable that the highly educated native should be encouraged to look forward to voting on the Common Roll or not. I purposely put it that way, in the future: whether he should be encouraged to look forward to voting on the Common Roll in the future.

A No, I think the communal roll - I am not sure that it should ever be voting. I am not at all certain that the method of voting would be the one that would be best applicable to the representation of the natives. If they demand it, possibly yes; but I would certainly not press the method of representation by voting as the one most suitable for natives, and therefore I would not recommend that as the aim and object, even the idea of a Common Roll.

Q And you do not feel that inconsistent even with asking for

more representation on the native Council, where, after all, things are, apart from the Governor's veto, decided more or less by vote.

The idea of voting on a decision is not at all contrary to

native ideas. Take the Kikuyu. In that tribe, after the

hearing of a case, the elders of the fourth grade are the only

ones allowed to come to the final decision. They retire,

and they vote by means of sticks as to what the verdict on a

given case should be. Voting and that kind of thing is not

contrary to their ideas at all, but voting to elect represent-

atives is entirely foreign to them, and there is a great

difference. I do not think the two are at all incompatible.

3/1
98

Q You have great experience really, and could tell us as well as most people whether you, for instance, have found a difficulty in doing manual work, owing to the sun. When you are digging in your ~~anthropological~~ anthropological researches, are you afraid to take a pick in your hand?

A I am very glad indeed that you have asked me that question, because it was asked this morning of Major Crowley, and I want to make a very definite statement upon the point. I had with me last season eight Europeans. Two were girls from Girton, my wife was with me, and the others were all Cambridge people; and we all worked with picks and shovels, when necessary, in the sun. I personally have always worked side by side with my men with picks and shovels without any spine pad on. I have had Europeans who were not born out there working in the same way, and they are perfectly healthy, provided that they take normal precautions.

Q Where were you?

A That was at Elmontidor, in a comparatively hot area, but about 6,000 feet. I might add that at Mombasa in December of 1929, which is one of the hottest times of the year at Mombasa, I and my wife worked with our natives, carrying very heavy specimens, loading them on to the boat ourselves, working right through the middle of the day in the heat, and we were none the worse for it. It is an absolute fallacy that the European cannot work out there. I know some settlers who work just as hard as anybody else with the natives, and who are respected by the natives because of it.

LORD LAMINGTON: The basis of your criticism as regards native reserves is lack of knowledge of the vernacular of the districts, and you would divide up the native ~~districts~~ reserves into five language groups.

A I would not divide the reserves. There are a number of native reserves; there is not one native reserve; there are

6/c 99
an enormous number of native reserves. I would divide all the area which is under natives into five language groups; and insist that officers should remain, as far as possible, in the normal course of events, within one of the language groups, and therefore be able to administer justice through the vernacular instead of through interpreters; they would avoid, on the one hand, the awful bribery which goes on at present; on the other hand, they would be able to communicate direct with the natives, and they could really make a study of native custom in their spare time. The present state of affairs is completely unjust. If I could go into the details of the injustices that are going on to-day, with the very best intentions in the world, but entirely through this ignorance, you would be appalled. There is case after case of it.

Q Then you would give them seats on the Legislative Council?

A I would give each language group at the very least a representative on the Council; not at first the native. There are no natives at present who I think could hold ~~their~~ their own in debate with the Europeans. I think at first they should be represented by a European who knows the language of the language group he is representing, and who spends all his spare time, when he is not actually sitting in his Legislative Council, down amongst the people whom he represents, and in that way aiming eventually at representation by a native, build up something which the natives feel is safeguarding their interests.

Q Instead of giving them seats on the Council, the Governors, naturally, being disinterested persons representing the Crown, would be necessarily biased?

A That is so.

Q Instead of making them members, which probably would result in incurring great hostility on the part of the other white settlers, I imagine, would it not do if they were to sit as assessors, as Lord Phillimore says, to whom the Governor could

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3.

refer any question which arose upon native interest. He would say, "I have this question raised by Native Commissioners and I must pay attention to it, and legislation must be on that understanding."

A I think I have been misunderstood. I do not want the people who represent the natives from these language groups to be Commissioners or Government officials. That would destroy the whole object of the thing, because for one thing the Government will have control over their vote. I think they must be on the Legislative Council where they can actually listen all the time to the debate that is going on about a Draft Ordinance, and put in a word then and there when necessary; not just have their opinion taken subsequently.

Q The White settlers are hardly likely to agree willingly to the reduction of their number to four.

A I think they will object strongly, but the Government must be strong. Surely it is the right of the Government to govern; just as much to govern the Europeans as it is to govern the natives.

VISCOUNT MERSEY: Who is going to pay these officials ?

A I suggest that they should be paid out of some of the revenue derived from the taxation, or should be paid by a definite cess from the natives in their district. There would be no difficulty in raising the money to pay them.

LORD LAMINGTON: With regard to these five language groups, the languages are quite different in one group from another. The native commissioners could not be transferred from one area to another ?

A No. The group which includes Kikuyu and Kamba would be as different from the Masai group as Turkish from German.

Q That would be rather inconvenient. If one man fell ill it would upset everything else, unless he had an understudy ?

A It could not be helped. From the point of view, of justice, you have got to have somebody of that sort. After all, you would not have a German representing the Turks on the League of Nations Council just because the Turkish representative fell ill.

Q Do you speak more than one of these vernaculars ?

A Yes. I speak Kikuyu, Kamba and Teita, and I understand a little Kavirondo, not very much; and I am learning Masai now. The only ones I know really perfectly are the different languages of the Kikuyu, Kamba group. I know Kiswahili also, which is the Coastal group.

Q You say in your memorandum that they do not trust the British Government at all. Is not that rather a strong statement to make ?

A I have deliberately given this evidence in private and not in public, but it is quite true; I am absolutely certain of it. They trust them on certain matters, but they definitely and assuredly to-day have a complete distrust that we are really going to be honest in what we say we are going to do to help them.

Would not the native to-day say he is happier than he was 20 years ago ?

A He would say he is better off. He is bitter and bitter at the injustices that he is continually faced with. If a Government official asked the natives, "Are you better off to-day, and do you distrust us ?" they would say, "No, we are quite satisfied." But I go through Nairobi, and I hear discussions taking place outside the Post Office, under the trees, and on the pavements. I go on the railways, and I hear them discussing on the railways and in the railway carriages, and I know what the natives are saying to-day; and what they are saying is not what they will tell you or

anybody else really. They are absolutely dissatisfied.

Q Most people dislike Government officials.

A It is not that they are dissatisfied with Government officials. They are even dissatisfied with the missionaries; they are completely dissatisfied at present.

Q You would not say then that they estimate their life today to-day as being superior to what it was in the past generation.

A They would say it was better in a great many ways. They do not want to go back to what they were at all; but what they do want is that the degree of development they have got should not be absolutely despoiled for them by injustice.

DR. SHIELDS: I am not very clear about your answers to Lord Phillimore with regard to the voting and the future political development of the native. You think that voting is not a suitable form for their appointing representatives, but you say at the time that voting is quite a common custom among them in coming to decisions. I must say that I do not see very clearly what the difficulty would be in their voting for representatives.

A I think the answer is this. I think it is quite easy to explain to you. When they are voting on a body of their old Councils, the Elders of the Fourth Grade were all people who had gone through a very definite legal education; they do not go through any kind of legal education; but they have been definitely trained for the legal work that they were doing as Elders of the Fourth Grade; they were all qualified people; and when they retired to discuss their verdict, if there was any disagreement, then they would vote.

Q That is a legal matter. Is it not the case that at barabas and other gatherings, it is quite a commonplace to take decisions on the people on various points?

A We have introduced that, but it is quite foreign to them.

Q It seems to work satisfactorily, does it not?

A No. I have seen it work for the election of natives to native local councils, and church councils, on my father's station, and, although they appear to be carrying out the selection by votes, the selection is not made by the voting at all.

Q They must be much more sensible than they appear to be. You say, for instance, that you object to certain Ordinances and certain measures as tending to stabilise native law and custom as it is just now, which you thought was unfortunate in a developing system. Does the same not apply to their political development? Why do you wish to stabilise that, because you say they have not been in the habit of doing these things? Why should you say that you rule out, in answer to Lord Phillimore, the common roll and voting as something in the future?

A I think I was misunderstood. I said I would rule it out, unless they actually demanded it. I do not think we should foist it upon them.

Q Is it not the case that all our system of education, and especially the higher education, is a means of informing them of British institutions and British methods, including British political methods, and is it not almost inevitable that in their looking to the future and the raising of their own race, they would tend to think along the line of British political systems?

A Yes, I entirely agree with you. I think it is exceedingly likely that they will demand it; but I do not want to see it foisted upon them. I do not want any suggestion put forward to them that that should be the way in which their advance should come about. If, as a result of education, they demand that particular form, then when it is considered that enough of the general population are educated to a sufficiently high standard to be able to vote intelligently, give it to them, but not until then.

6/3

104

Q So that in fact you do not rule out a future voting system and common roll as a possibility, or even a probability ?

A I do not rule it out at all, any more than I rule out closer union eventually.

Q Then, with regard to these five representatives in the Council, do you not think it is always true that no one race can adequately represent another race ?

A I think it is absolutely true. That is why I say that in course of time a substitute for the European representative must take place in the form of a native; but within the language group, ~~xxx~~ a Kikuyu could represent a Kamba completely fairly, because Kikuyu and Kamba are really not very much more different than Somerset and Lancashire.

But your five people are Europeans, I understand ?

A To start with, because there are not at present natives sufficiently well educated to be able to hold their own and to give the natives fair representation in the Legislative Council at the present moment.

Supposing they did not hold their own; we have seen natives here who are at any rate able to express in English what they desire. Would it not be better to have them there expressing their opinions, even though they could not hold their own in argument, especially when the Government is maintaining its power to see that justice does not depend upon a vote in the Legislative Council ?

A I do not think so, at present. I do not honestly think that you have any natives in Kenya sufficiently well educated to be able to express in English what they really want, in the way that could be done, provided the European who represented them was somebody who really not only knew Kiswahili, but somebody like Mr. Whitehouse; supposing he were taken to represent the The Masai-Turkana group; he speaks Masai fluently; he is loved

by them as no other European is loved by them; he would be an admirable representative ~~xxxxx~~ for them; they would regard him as one of themselves.

Q Why should they not speak to interpreters in the same way as they speak to us ?

A Because it is so completely unsatisfactory.

Q We have not found it so.

A You had here the other day the three Tanganyika people giving evidence to you, using not their own language, because there was no one who understood that language; but speaking in Kiswahili to Mr. Mitchell, who did not know Kiswahili perfectly, who interpreted to you. I can assure you that you were not getting what they really wanted; and also that the natives were time after time trying to find a word in a Kiswahili language, which is a poor language, which would express what they wanted to say, and therefore failing to find it.

Q Supposing the difficulty of paying these men is met, where are you to get them ? You do not favour the missionaries, they have too much to do. Who are these people who are going so adequately to represent all these language groups ?

A I am not certain of all of them. Mr. Whitehouse could certainly, if he were willing to do so, represent the language group, including Masai, Kamasha, Suk and Turkana adequately. I am pretty certain that a man named Mr. Huntingford could represent the Nandi-Lumbwa group. You could certainly find somebody who could represent the Coastal group. Archdeacon Owen, I believe, would be willing to give up his missionary work and become the full representative of the Kavirondo group. If it came to that, I should throw up the whole of my anthropological work and represent the Kikuyu group. I do not think that is a difficulty in the way.

Q Do you think the natives would trust these people ?

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A I am certain that the natives would trust them better than they trust the people who represent them to-day. They would aim at getting representation through the native reserves.

Q So, that you really realise the future representation of the natives in Kenya to be similar to that of the Europeans at present ?

A Yes; simply because Kenya is a Colony, not like Uganda and not like Tanganyika.

Q You are not in favour of the idea of the separate geographical areas and the separate budgets as a last resort ?

A I am not entirely in favour of it. Other things cannot be arranged, yes. As regards a separate budget, I think that no matter what the arrangement is, very very great care should be taken that the natives are fully represented on the Finance Committee which deals with the budget, so that the money which comes from direct native taxation can be applied to direct native interest; the money from the European taxation to direct European interest, and the money which comes from a mixture of both, which is partly derived from customs on blankets, tea, and so on, should be spent on general services which are of benefit to both.

Q You think that a good part of the case for the separate gross
could be met by making the status of the Chief ^{Commissioner} ~~officer~~ such
that he could adequately protect the interests of the natives?

A I think if, on the one hand, you made the status of the
Chief Native Commissioner really satisfactory, and, on the
other hand, gave them unofficial representatives in the way
I have indicated, that their interests would be adequately
safeguarded. May I add one thing in connection with the
Budget and the Finance Committee? This is again one of the
reasons why I asked to be allowed to give my evidence in
private. The whole condition of the ~~country~~ in which the finance
committees of the country are at present run is, to my mind,
completely unsatisfactory. A man can be put by the settlers
as their representative on the Finance Committee who the whole
country knows has completely failed to run his own farm
financially, and has been bankrupt twice. That is possible in
Kenya at present.

Q It is possible in other places than Kenya, I think.

A Should it not be avoided at all costs?

Q I would like to ask you something about anthropology. Do not
you think that in your enthusiasm you are rather inclined to
exaggerate the importance of this study, which is no doubt
desirable, of the native law and custom and the native
mentality, and so on? Is there not a danger in all this of
regarding the native as a sort of museum specimen when it is
true that he reacts just as any other race reacts to proper
treatment?

A He reacts to proper treatment, most decidedly, but because a
child reacts to proper treatment you do not neglect the study
of ~~the~~ child psychology in this country. You do not neglect
the study of any other problem simply because they react to
ordinary treatment. It is not my enthusiasm ^{for anthropology} that carries me

away, I can assure you. If time had allowed, I should have gone very much further on the subject, but it is absolutely impossible to administer justice. How can you administer justice as the Administrative officers are told to do, according to native law and custom, when they have no kind of guide as to what the laws and customs are except the Case files? The Administrative Officer would tell you that in the Case files which are in all the Government offices, they are ample repositories for native law and custom, and from a study of these he could administer justice fairly. I say it is absolutely wrong; it is impossible. What happens? A native witness comes in dealing with some land tenure question. He gives his evidence in Kikuyu, shall we say. The interpreter is a Kikuyu person who knows a little Kiswahili, and who has been bribed. Bribery is absolutely rife with the interpreters. He then turns it into bad Kiswahili, and gives it to the European, who puts it down in the note book. I have been through these Case files in the District Officer's rooms, and what purports to be a report of the native law and custom served up by the officer, based upon that evidence is as completely opposite to the true views as anything one could possibly have.

Q Is it not the fact that now there are Tribunals of natives who are supposed to be familiar with their own laws and customs, who try the bulk of the cases?

A Yes, but how are these Tribunals constituted? In some cases they are all right; in other cases they are ludicrous. No attempt was made to find out how a Tribunal should be constituted for this tribe as against that tribe. In the Kikuyu the Tribunals must be composed of elders of the fourth grade who know native law and custom.

Q So it comes to this, does it not, that there is only a very small section of each tribe which is the custodian of the body

of native law and custom?

A Who are the final authorities.

Q There is just one other question I would like to ask you. You say that certain radical amendments are necessary in the Native Land Trust Ordinance?

A Yes.

Q I am surprised to hear that. I will not ask you to answer it now, but if I might take the liberty of asking that you should communicate your views upon that to the Colonial Office, I would be greatly obliged.

A I will certainly do so.

The witness is directed to withdraw.

Ordered

That this Committee be adjourned to Tuesday, 19th May.

1931

~~Kanaya~~

No. 17201

SUBJECT

C0533/412

Classification of areas of Land.

*Alienated Land and Land Available for
Alienation.*

Previous

16197/30.

Subsequent

18119/32