UKUNGQINELWA KWAWO.

Umsebenzi welinenekazi ubude wavunywa nazintshaba zomsebenzi wabafundisi. Nyakenye kekwako ingxoxo ebukali pezukwentsebenzo ka Rev. R. Birt yeminyaka emashumi mahlanu egqitileyo, ezite ke nakuba intsbaba zibe ziwugubungele ngenteto yengcikivo umzi wonke wase Ncemera, zawuwuma wona umsebenzi wesikolo sokuqeqesha intombi. Umbhali walemigca wayeko e Ncemera kwi Jubhili yengwevu yomfundisi ekade ibona, nyakenye Wavunywa apo, lomini, Bandla?? Ncemera umsebenzi ongena ??enenekazi elingu Miss Sturrock. Save nati sinqhina. Umfundisi owayetunywe ngo 1884, Lumanyano Olutuma Abafundisi lwase London, u Rev. R. Wardlaw Thompson, wenjenje ukuteta kwingxelo yake ngomsebenzi wesisikolo.

Ukucokiseka nokulungelelana, nembonakalo yokonwaba nokuxoliseka ongayifumanayo, kuyo yonke indlu, iyebalulekileyo. Zitye iziqamo zengqeqesho ezibonakalayo umsebenzini wentombi, nezixelwayo ngabo abake baqubisane nentombi eziqeqeshwe kwesisikolo, esezapumayo, zizezanelisayo kanye kupantse ukungabiko sikula soluhlobo apa e South Afrika esimsebenzi upumelele ngokucaca njengalo wesisikula.

Lonto nati siyayinqhina, inganqhinwayo ngabo abake banentsikelelo yokuwubona lomsebenzi.

UKUTINI NAWO K0MZI.

Indawo ongena kuyo umzi ontsundu kulomsebenzi, kukuba intsapo yendawo ngendawo ifundiswe, isafundiswa kwesi sikula. Asimsebenzi kungatiwa uteni nabantu base Ncemera bodwa ke ngoko. Lendawo icaciswe okunye yingxelo yomhloli lowo womsebenzi wa Bafundisi u Rev. Dr. Thompson, okwa ngumpatiswa-micimbi yabafundisi e London. Inteto ka Dr. Thompson itsole kangangokuba ngongangi angakolwa yiyo yedwa ongati ayitsolile. “Umsebenzi ka Miss “’Sturrock e Peelton,” ngamazwi ake lawo, “*awudibene* nomsebenzi “wobukolo base Ncemera. Umikondo mibini ukuma kwawo. Omnye umkondo Sikula Semini “Sentombi, esikolise ngabantwana “ abangabomzi wase Ncemera ke sona. Omnye umkondo *nongowona ulisebe elibalulekileyo elikulu,* ngumsebenzi we *Sinala* apo “ kuqokelelwe intombi *ezixela kwindawo ngendawo zeli lizwe.”* Kukuba intsapo yamawetu ikulomzi lento kubonakala kungeko kupumla pakati komzi xa kuvakala ukuba iziko labo liyacitwa.

IMBANGI YODUSHE.

Imbangi yale ngxokozelo kukuba Ibandla lase Ncemera linga lingasilaula Isikula Sentombi. Intetwana ezikoyo ezizimbi ziyimvutuluka esingena kuyisa sokulemihlati. Nazo seziputunyelwa ukuba zizokuxhasa elibango. Siziva sinyanzelekile ukuba salatise amawetu ase Ncemera ukunqaba kweligunya alingxameleyo.

INDAWO YO MANYANO LWA PESHEYA.

Imbumba Pesheya ezitumela abafundisi ne zixhase imfundo kwabamnyama, ziziva zinyanzelekile ukuba ziwutwale umsebenzi wokuxhasa abafundisi nezikolo, lonke ixesha angekomeleli amabandla antsundu, ngemali, ukuyixhasa lemisebenzi. Ezi mbumba zihleli zichopele ukuwunikela kwi Ramente zakowetu umsebenzi kwakamsinyane zibonakalisile ukuba sezinayo imali yokuwuxhasa umse­benzi. Ngalo lonke ixesha besatumela imali yabo abantu base England abasokuvuma ukuba usebenzi ulaulwe ngabantu abangawuxhase ngamali zabo Unga umzi wase Ncemera ungamisa inyawo ukuyiqonda lento siyalatayo. Akuncedi Into ke ukuzamela ukupata umsebenzi abangalahlekwanto ngawo, batabate indawo yabantu abaroli mali zabo. Lonto ayizanga yabako. Inqabe kangango kuba kungayinqabelayo Iramente ka Rev. P. J. Mzimba e Lovedale ukuba inenxano loku laula i Sinala yase Lovedale. Ubunzima abuviswayo namhla u Miss Sturrock bubangwe kukulunga kwake ukuba engatanga ukufika kwake abonakalise umoya wokungati ungomnye umsebenzi’ eze ngawo wahlukile kowomfundisi u Rev. Mr. Birt. Ute kodwa ebushushwini bokunqwenelelaihambiselo pambili yomsebenzi womaneli wawenza owake into enye nowomfundisi, kangangokuba bangabisabinako ukukumbula abantu ukuba kungaba kuseko umlimandlela pakati komsebenzi wabo. Ukuba amawetu ebezamela into eyakuma ibe lilifa kuwo nge eyi yeka imizamo eyakuvelisa ukuba Isikolo se Ntombi sipelele ekubeni ngumsebenzi oya kubonakala ngokungati ubucala kowomfundisi. Lenteto \_ siyenza ngentliziyo enye yokunga singangenisa uxolo pakati komzi owamiselwa ukulanda umkondo we Nkosi yo Xolo.

U Mr. W. N. Somngesi wase Rouxville bakuvuyiswa kukuva ukuba oko ebesifa impilo yake ngoku iqubela empilweni.

Rev. George CHAPMAN: Kungosizi ukuva ukuba impilo yalomfundisi wakwa kazi iyembi; uhliwe sisifo sedumbe elikulu

UTSHINTSHO LWE Mantyi: Kuko inteto yokuba U Mr. W. R. Piers imantyi yase Ngqushwa unyuselwe kubumantyi base Bhofolo. U Mr. B. H. Holland obese Bhofolo uya e Graaff-Reinet.

Ukubhubha Kuka Mr. R. L Magezeni NgoMgqibelo 14 September, sizive ngo Mr. Robert L Magezeni, obey titshala e Bhofolo. Besekumzuzu impilo yake ingeyiyo emnandi Ushiya umhlolokazi kuba ubesand ukutshata ngo July lo ugqitileyo Sikuza inkedama zakowabo ezimbini azishiyileyo.

Unyulo lwaseTinara. - Njengokuba epumile u Mr. Tudhope e Palamente, kukankanywa lamanene kwafuna isihlalo sake, Messrs. John F. Dolley, Grewar, Nash J. A. Holland, no General Nixon. Kule nkungu nelanga ungaba umzi unyule indoda engatsala kuhle no Mr. Mackay ukuba upumelelisa u Mr. J. A. Holland Singavuya owakowetu wenze konke ukuxhasa elonene.

Pirie.—Kute nge 28 August besuka abafazi besiya kuteza. Kute xa begodukayo suka umka Sengashe Veto warintyelwa ngamnxeba ezinyaweni zombini, wawa, zakwela kuye inkuni, waya etwelwe ekaya, wantsuku mbini wabhabha. Imvula ayitandazeleki. Unkosi Jwara ususe izigitshimi kwilali ka Jafuta no Qwesha ukuba bazithobe ku Mdali ngenxa yemvula. Akubonakali nto kulonto- kwahleka imazi enkomo nge 4 kule imiyo yafunyanwa sele idliwe incam yolwimi kunye nebele yayeyela ehlatini fanele ukuba yingwe- Yinkosikazi ka William Gobileeyanzakaliswe ngameva ehlatini, ingendlu siteta nje asazi ukuba iyawa lelenkuzi yenkuku sisinina.

IFISHINI: Elinye iphepha laphesheya kolwandle liti: Baninzi abantu abaya kuvuya kuba kulonyaka ungenayo ifishini yebhasile ilahliwe ngamanenekazi apakamileyo. Ibe iyenye yefishini ezicapukisa kunene, ebezibangela ukuba siwatele nqa amakosikazi nentombi, bange ngabantu abangena kwezifishini ngapandle kokucinga. Ukuba namhla iyafa inga ngafa unapakade, tina siyingcwaba ngapandle kwenyembezi. Litsho ke elapesheya ipepa. Elinye lawa lapa e Koloni livakalisa ukuvuyisana kwalo namanenekazi amhlope ukuba ekululwe kulembandezelo yebhasile, liti namhla ibhasile mazisale nemidaka, o Sara abasebenza emakitshini. Sike sati sakubona inteto valamapepa ase Mangesini siya kubuza ku lack ukuba utinina yena namhla. Sibe uti uyapuma naye xa kulapo.

Ebhai. — Kunconywa ubuhle nobukulu bomtshato obuko ngolwesi.Ne 12 September ka Mr. R. J. Mvubu no Miss Annie May Silani.—Ngenkonzo yangokuhlwa ngo lo September kwityalike yama Wesile antsu­ndu, kuti xa u Rev. Jno. Mafongqo aqalayo ukungena entshumayelweni kuvakale isitonga sokuwa kwenye yelampi ezingasemva kanti iwa malunga nomfazi onomntwana usuke nomtwana yedwa wayishiya ingubo ivuta yodwa. Ime yonke impi ilinga ukucima umililo, abanye bezama ukuzisindisa ngokubaleka kuyo yomitatu iminyango, saye isijwili sabafazi sisikulu. Kute sekukade amadodana nabafazi abatile baputuma umhlaba bawugalela pezu kwe palafine waba uyapela umlilo—Indodana engu Boland itshe nesitali se hotele eyi Mechanics Arms, ngolwesi Hlanu.—Amadodana awadutyulwa yiruluwa, u J. B. Jabavu no Mpisi, siyavuya ukuva ukuba babhetele.

Ijaji e Bhayi.—Ngo 7 September, iqale ngelika *Henry G. F. Barner,* igwangqa eleba ubugoxo bezinto nehashe e Humansdorp, labanjwa e Bhofolo Lite butywala. Iminyaka emibini.—Ngokugqobhoza u *Jim Kei* owabanjwa emva kobudididi Inyanga ezi 18; nekati 25.—Ngobudlwengu nempango u *George* *Saunders,* owabiza intwazana engu Mityi Nombengu estrateni esiti uyisa kumlungukazi ofuna isicaka, wayivalela endlwini engenamntu ngapandle kwe Bhai “ yazimbengu ” weba neponti ngokutsho kwayo, ayibonakalanga ifana nobudlwengu into leyo yokusiwa kwindlu endale engenamntu. Yakululwa inkewu. U *Coimeliiie Jagers,* uvume ityala lokuba ibhatyi ezimbini. Ubeseleke wapambi kwamatyala amaxesha asibozo. Iminyaka emibini, nenyanga.—No *Charley Johnson,* uvume elokuba ingubo ku Caithness kwangontupa zinde. Unyaka ne 8 inyanga.  *William Peters,* ngokunyatelisa ixego elingu Binton ngenqwelo yamahashe, elafa zivubeko zalongoti, 9 inyanga.—Umkuli ngu *Arend Thomas,* ngokubeka izikubekiso endleleni ka loliwe, ite Ijaji lityala elohlwaya ngeminyaka e 21, kodwa kuba ebengajonge kuqetula treni unimki iveki ezi 6—*James Williams,* ngokugitusela uKlaas Mgasi ngebhotile, inyanga ezi 3. *Jantje Petrus,* ugokunchola kwisilo. Awakankanyeki amanyumnyezi esi senzo. Iminyaka emi 3, ikiti ezi 36—*Franz,* ngobudlwengu ungokuti angabiko onke amangqina— *Robert Thompson,* omelwe

u Mr. Innes obeputunywe e Kapa, ugokubulala u Schultz. Uxatise ngokuti ubesotusa kodwa umntu angamaziyo. Unyaka.

Registration will afford both light and guidance to those officers, They have, moreover, been dis­abused of the extremely foolish notion that the Act expressly ex­cluded Natives. Over and above and behind all this, we have the satisfaction to record that the relations of black and white throughout the Eastern districts are less charged with suspicion, distrust leading on to political hostility than they were after the unparallelled demonstrations against the Act in 1887. And we may here remark parenthetically that no ill-feeling, j political or otherwise, would exist among our people against their: European neighbours if legislative peace and repose were assured them. These being the circumstances un- I der which the present registration is to be proceeded with we may

Intengiso - Tywala.

Amanene amsewe ngu Rulumeni ukuba ajikele apicote ihambiso yentengiso yotywala nonxilo ngokwedinga eyanikwa lona i Palamente, kuvakala ukuba ngo Mr. Justice Maasdorp, Sir Thomas Scanlen, M.L.A., Hon. A. Wilmot, Hon. R. P. Botha, M.L.C, Bev. Nendick Abraham, Mr. B. H. Holland, (C.C. & R.M. Fort Beaufort) no Mr. J. S. Marais, M.L.A.—Aqala ukuhlala e Kapa namhla.

Mr. Lord, Q.C., M.L.A.

Kufike ngo-Mvulo ucingo oluvela e England lubika ukubhubha kweli nene elazeka kunene e Kimberley. U Mr. Lord ubengomnye wamanene esibeke pezu kwawo intonga e Palamente, nakuba ubusemnye umnyaka elilungu laleyo nkundla. Ute kodwa ngeloxeshana kwinto ezinjenge Pasi Eneqongqo, nezinje ngokutungwa kwabantsundu imilomo ekunyulweni kwamabhunga eziqingata waba ngakwibango letu, ngenteto nangevoti yake. Silahlekwe ngumhlobo ebesinokunitemba naninina. Impilo yake sekumzuzu yangenelwa bubulwelwe, noko ubebutwele ngoburoti.

ABALIMI NA BARWEBI.

*Uboya,*—ngolwesi-Hlanu (13 September), obungahlanjwanga bufumene 6d, obeseyibokwe 8d ngeponti.

E QONCE (Sept. 11.)

Ihabile—6/9 to 8/6 ngekulu

Itapile—6/9 to 12/6 ngenxhowa

Umbona—6/9 to 7/8 ngekulu

Inkuku—l0d to 1/1 inye

Amatanga—2/7 to 5/3 ngedazini

Umgubo—14/ to 18/ ngekulu

Inkuni—10/ to 31/ ngeflara

E RINI (Sept. 14.)

Inkuni—18/ to 47/ ngeflara

Inkuku—9d to 2/9 inye

Ihabile—2/1 to 5,2 ngekulu

Umbona—7/3 to 8/ ngekulu

Imbotyi—15/ ngekulu

Irasi—11/9 to 12/9 ngenxhowa

Umgubu—22/ to 28/ ngenxhowa

Isemile—5/3 to 5/11 ngenxhowa

E KOMANI (Sept. 14.)

Inkuni—16/ to 47/ ngeflara

Inkuku—1/ inye

Itapile—14/ to 18/ ngenxhowa

Ihabile—10/ to 12/ ngekulu

Umgubo—9/ to 15/ ngekulu

E DAYIMANI (Sept. 13.)

Isemile—9/ to 9/3 ngenxhowa

Ihabile—11/ to 12/ ngekulu

Amazimba,—20/ to 22/6 ngenxhowa, Umgubo—28/ to 34/ ngenxhowa

Umbona—20/ to 24/ ngenxhowa

Ihabile—18/ to 25/ ngenxhowa

Bedford—Ixabiso lenyama linyuke nge |d.—Kutiwa ahlile amanani xa umgubo ndla 27/6 na 29/ ngengxowa, umbona 14/6 ne 15/6 kwangengxowa.—U Mr. B. Mapham wakwa Mankazana nlahlekwe ngnintwana sisifo semiqala emhlope.—Matatu kupela amatyala abelinde i Jaji.

NATIVE OPINION.

THURSDAY, SEPTEMBER 19. 1889

**A** PROCLAMATION has been issued enjoining Field-Cornets to proceed to the registration of persons entitled to vote at Parliamentary elections. From this time till the 20th November they are to prepare provisional lists of persons whom they believe to possess the qualifications to De voters in their respective wards In the Transkeian Districts the Magistrates, with more or less some assistance, are to do the work assigned to Field- Cornets in the Cis Keian divisions. Last Registration much interest was evinced in this matter, as the Re­gistration Act was being put to a practical test for the first time after a great agitation against it had taken place. The strong demon­strations of feeling against it were caused by an impression that pre­vailed in the minds of all that, that measure was enacted simply and solely with a view to purge the voters’ lists of Natives Indeed most registering officers worked it in that spirit. The consequence was that those of our colour were put to no end of worry and trouble to get themselves on the register. They succeeded fairly in their efforts except in one or two instances where the Civil Commissioner re­sorted to barefaced injustice to keep Native applicants for registration out.

On this occasion, we do not anticipate that there will be as much excitement over the registration as there was then. People are now more familiar with the measure. To a great extent the decisions of ap­peals from Field-Cornets to Civil Commissioners at the last

I confidently leave it in the hands of the various officers entrusted with it, being satisfied that they will not allow any feeling against the Natives to sway them in the due discharge of their public reponsibilities. Should unfortunately our anticipations in this respect be dis- I appointed, and a spur be necessary to urge them on the clear straight line of duty, those who have the interests of justice and fairplay at heart will be reluctantly compelled *de novo* to engage in the contests of 1881.

We sincerely trust they may be spared the necessity.

Notes of Carrent Events.

“It does not occur to *Imvo,"* says the *Umtata Herald, "* that his friends were locked up [in the gaol of East London] not for being black but for transgressing the law. If this journal would really j ameliorate the condition of the natives, let it urge upon them that the lirst duty of very respectable people ’ is to obey j ; the laws. If the majority of the natives I were ‘very respectable’ these restrictive laws would be unnecessary, but Mr. I Jabavu’s excellent education should have taught him that it is quite useless to expect special legislation fora numerically contemptible minority.”

For lax reasoning the above seems to carry the cake. In saying that our friends were not locked up for being j black, the *Umtata Herald,* of course, ' wishes to imply that the law, for the j : breach of which they were convicted, is | not aimed at the black colour at all. While in one breath it alleges this as a fact, in the next it lets the cat out of the bag. For it makes what amounts to an

1 admission that this law, if law it be, does 1 I aim at the sable hue. “ It is quite useless,” says our contemporary, “to expect j special legislation for a numerically contemptible minority of respectable I natives.” This proves up to the hilt our j I contention that our friends were incarcerated simply because they wore the black skin; and our allegation is clenched by

I the *Umtata Herald* when it adds that they belong to a contemptible minority. The rider to this proposition is that their sin consists in being of that minority of honest natives. Hence, according to the *Herald* logic, they were put in prison because they were honest!

One word more on the amusing argu­ments of our friend at Umtata, and that in connexion with the “ numerically con­temptible minority of honest Natives,” The *Umtata Herald* shows itself to be possessed of a lively imagination. It deals in majorities and minorities the existence of which no other human being is cog­nisant. We should like to know how our I contemporarv arrived at the conclusion that honest Natives comprised a numeri­cally contemptible minority. When, and 1 where was the poll taken? How, and by I what criterion the good were determined I from the bad Natives? Of course the contemptible minority is sheer moonshine, Such an expression, however, comes I with bad grace when applied to a large community, to police which does not require anything resembling the number of policemen or the amount of money necessary to furnish police supervision, to as many people in Europe. It is too much the fashion in the Colony, whenever one Native among a thousand has stolen to say

I that the whole thousand are thieves. I Our white friends would resist this when I applied to them. So do Natives.

I We see that our contemporaries whenever they speak of this regulation, invariably refer to it as the law. They are, of course, labouring under a misappre­hension. Any lawyer who knows his business would tell them that a regulation which goes against the law. as this I does, has not the potency of the law. Police offences are detailed under an Act I passed by Sir Thomas Scanlen, and any i regulation that does not fit in with this I Act of Parliament is void in law. To say I that the infraction of the East London regulation against the sable colour, is the breach of the law, is to invest the regula­tion with a dignity it does not deserve.

A large representative meeting of I Peddie Natives had on Tuesday last an interview with the Magistrate. Mr. Piers, on the subject of the Dog Tax. We regret

to learn that the reception they got was in । striking contrast to that given to theImidushane by the deservedly respected ' Civil Commissioner of King Williams ; Town, when they sought to interview him on the same subject. Mr. Chalmers had treated the Natives with marked courtesy, and referred them to the Divisional Coun­cil. The Magistrate of Peddie, however,proceeded to lecture the Natives, accusing them of the sin of allowing young men to speak for them. Pitt's reply to Walpole is \_ not apparently con­clusive in Mr. Piers’s mind to dis­pose of the crime of being a young man. The Magistrate did not condescend to give the people a fitting reply. They had therefore 10 return to their homes feeling that, as regards their grievance, confusion had been worse confounded. Mr. Piers attitude in this matter is far from one becoming a representative of the Government, and will drive dissatisfac­tion underground, which is undesirable.

The Peddie Natives, we are led to understand, knew that thethe Divisional Council had to do with the Dog Tax but out of courtesy to the Magistrate they were unwilling to go behind him Hence the meeting with the Magistrate It is much to be deplored that he should have requited their courtesy in this brusque manner, a manner that will only tend to lessen the respect of the people for one who should be a worthy representative in Native eyes of the authority of the Government in the district. Government should have its eyes open to these tilings as they only re­flect discredit on it.

The following gentlemen have been ap­pointed Commissioners to deal with the Liquor Traffic :-Mr. Justice Maasdorp, Sir Thomas scanlen, K.C.M.G, M.L.A- Hon. A Wilmot, M.LC., Rev. N. Abra­ham, Mr. Ben Herbert Holland. Civil Commissioner of Fort Beaufort, Hon. R. 1. Botha, M.L.C., and Mr. J. S. Marais M.L.A. 1 he subject the Commission has to deal with was probed to the bot­tom by the Native Laws and Customs Commission who made a very strong recommendation on the matter, based on clearly ascertained facts. The Commis­sion was “deeply impressed with the emphatic and urgent representations contained in nearly all the evidence taken, and especially from the natives themselves, on the evils arising out of the sale and consumption of strong drinks. All this evidence points in the clearest way to use spirituous liquors (chiefly ardent spirits, the produce of the distilleries) as an unmitigated evil to the native laces, and that no other cause or influence so directly increases idleness and crime, and is so completely destruc­tive, not only of all progress and im­provement. Those members of the Commission who, for the purpose of taking evidence, had occasion to visit the Border districts, were eye-witnesses of the mischief, wretchedness and misery which the multiplied facilities for the sale of spirits by licensed ‘canteens’ in the neighbourhood of native locations are producing; if unchecked, it can only have one result, and that is the entire destruc­tion of that portion of the natives who acquire the taste for brandy. All the better class of natives, and even the heathen and uneducated portion, appear to be conscious ot this, and have implored the Commission to suppress the evil which is bringing ruin upon themselves and their country.” We doubt whether a truer representation of facts can be hit upon.

It is with sorrow that we have received the news ot the demise, in England on Sunday last, of Mr. W. S. Lord, Q.C. M.L.A. Although Mr. Lord has been one Session in Parliament, by his speech and vote he showed himself to bea^re- presentative of fair and enlightened views, who would not consent to injustice being done to any section of the community our people not excepted. In him we have lost a true and warm-hearted friend; and we sincerely mourn his premature death.

Railway Civility.

The following correspondence speaks for itself:—

Macfarlan, Tyumie,  
*via* Alice,

23rd July, 1889.

Sir,—I have no doubt you have ob­served that on several occasions Natives who have had to travel by train have made complaints about the way they were treated at some of the stations by railway officials. This has been the case especially in connection with Natives who had occasion to travel as Second Class Passengers. I am in a position to testify that the complaints made were not always groundless.

It is with great pleasure therefore that I find myself in a position to report to you tliat lately, with two other natives, I had occasion to travel by train from Grahamstown to Cape Town *via* De Aar and that in all the stations we received kind and most courteous treatment from all railway officials with whom we came into contact.

If it is irregular to write you such a note as the one I am now writing I hope you will excuse my ignorance.

I have the honour to be sir,

Your obedient Servant, Elijah Makiwane.

A. W. Howell, Esq.,

Traffic Manager, Cape Town.

G. 15812. Traffic Manager’s Office, Cape Town, 30, 7, 89.

Sir,—I beg to acknowledge receipt of your letter of 23rd instant, and am indeed pleased to hear that your journey from Grahamstown to Cape Town was a comfortable one, and that you received every consideration at the hands of the officials of this Department.

I may mention that my attention has been drawn to complaints referred to by you, and in each case the matter has been thoroughly investigated.

It is the wish of the Department that every traveller, whether Native or European should meet with courteous treatment.

Again, thanking you for your letter, I have the honour to be

Sir,

Y'our Obedient Servant, A. W. Howell, Traffic Manager.

Elijah Makiwane, Esq., Macfarlan,

Tyumie, *via* Alice.