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THE CHARGE OF THE LIGHT BRIGADE

Half a league, half a league,	tape measure
Half a league onward,	
All in the valley of death	party horn
Rode the six hundred.	coconuts
'Forward, the Light Brigade!	kazoo
Charge for the guns!' he said:	
Into the Valley of Death	party horn
Rode the six hundred.	coconuts
'Forward, the Light Brigade!'	kazoo
Was there a man dismay'd?	shrug
Not tho' the soldier knew	"uh-oh"
Some one had blundered:	
Their's not to make reply,	shake head
Their's not to reason why,	shake head (emphatically)
Their's but to do and die:	stab self
Into the valley of Death	party horn
Rode the six hundred.	coconuts
Cannon to the right of them,	balloon
Cannon to the left of them,	balloon
Cannon in front of them	balloon
Volley'd and thunder'd;	balloon (over head)
Stormed at with shot and shell,	cap guns
Boldly they rode and well,	"neigh"
Into the jaws of Death,	party horn
Into the mouth of Hell	party favor
Rode the six hundred.	coconuts

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Flash'd all their sabres bare,	knives
Flash'd as they turned in air	flash knives and turn in circle
Sabring the gunners there,	thrust forward with knives
Charging an army, while	
All the world wondered:	"wonder"
Plunged in the battery smoke	flour
Right through the line they broke	break stick
Cossack and Russian	spin and reel
Reel'd from the sabre stroke	
Shattered and sunder'd.	
Then they rode back, but not	coconuts
Not the six hundred.	
Cannon to the right of them,	brown bag
Cannon to the left of them,	brown bag
Cannon behind them	brown bag
Volley'd and thundered;	
Storm'd at with shot and shell,	squirt guns
While horse and hero fell,	"neigh"
They that had fought so well	
Came thro' the jaws of Death,	party horn
Back from the mouth of Hell,	party favor
All that was left of them,	coconuts (very slow)
Left of six hundred.	
When can their glory fade?	kazoo playing TAPS
O the wild charge they made!	
All the world wonder'd.	
Honour the charge they made!	
Honour the Light Brigade,	
Noble six hundred!	

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FRAGMENTS

D'UNE

HISTOIRE DES ÉTUDES CHINOISES

AU XVIII[e] SIÈCLE

PAR

HENRI CORDIER

PROFESSEUR À L'ÉCOLE DES LANGUES ORIENTALES VIVANTES

Extrait du *Centenaire de l'École des langues orientales vivantes*

PARIS

IMPRIMERIE NATIONALE

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DE MISSIONE LEGATORVM IAPONEN

sium ad Romanam curiam, rebusq; in Europa, ac toto itinere animaduersis

DIALOGVS

EX EPHEMERIDE IPSORVM LEGATORVM COLLECTVS, & IN SERMONEM LATINVM VERSVS ab Eduardo de Sande Sacerdote Societatis IESV.

In Macaensi portu Sinici regni in domo Societatis I E S V cum facultate Ordinarij, & Superiorum.

Anno 1590.

ED. DE SANDE, MACAO, 1590

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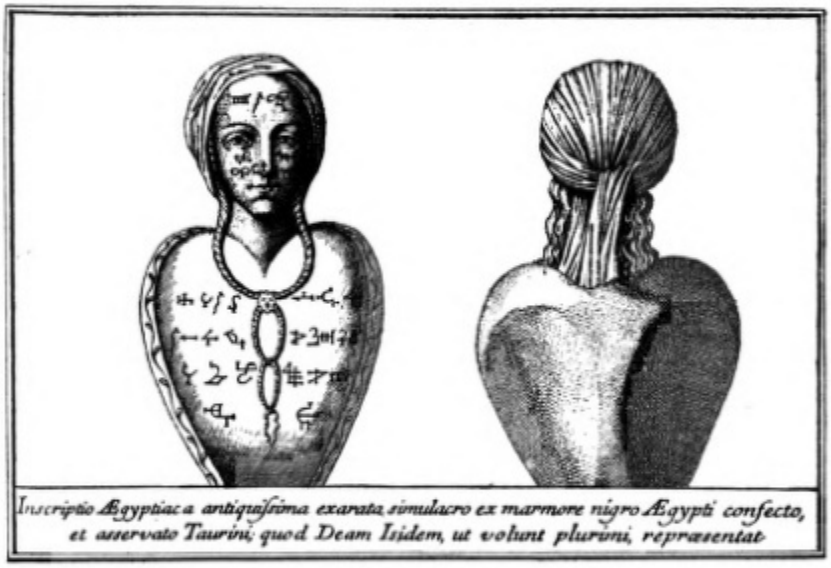
Page 49 : « *De genere Nominum.* Genus determinatur, 1°. Ex rerum natura. Sic

gin	homo-
niu	foeminitatis
gin	homo-
	foemina.

« En quoi Θηλυα Θεος diffère de *foeminitatis homo*, si ce n'est en ce que le chinois, n'ayant pas un adjectif, est forcé de faire le meilleur usage qu'il peut du substantif? Mais γυνη n'est-il pas composé de *niu gin*, suivant la licence ordinaire de transposition? » Ces quelques exemples choisis au hasard suffisent à donner une idée de cette bizarre dissertation philologique.



Inscriptio Ægyptiaca antiquissima exarata simulacro ex marmore nigro Ægypti confecto, et asservato Taurini, quod Deam Isidem, ut volunt plurimi, repræsentat.

Buste d'Isis, d'après Needham.

On peut rapprocher de la fantaisie de Webb celle qui a cherché en Égypte l'origine de la langue chinoise. Le père Athanase KIRCHER, HUET, évêque d'Avranches, puis Dortous DE MAIRAN paraissent être les premiers à avoir la

Batleigh in the County of *Somerset* Esquire. London, Printed for *Nath. Brook*, at the *Angel* in *Gresham Colledge*, 1669. in-8°, 212 pages s. l'ép. (6 pages) 1 carte. » Nouveau tirage, avec titre différent, 1678. Cf. *Bibliotheca Sinica*, col. 725.

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