


Isaac asimov limericks

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Rude and Raw Dude: Isaac Asimov's depraved limericks No, Isaac, I don't want to sniff my finger... Isaac Asimov had some of the scariest sidebards in history. Not since the days of Victorian England, the Wild West or Mount Leslie West man has maintained a successful career as a writer while weighed down with such courageous, hirsute growth. Perhaps, like Samson, whose smooth locks gave him strength, Asimov's lateral moustache gave the author a tireless drive that allowed him to write or edit more than 500 books in his lifetime. 500 books, which is equivalent to a small-town library. Among all the different volumes that Mr. Asimov produced were his marked works of science fiction and scientific fact, as well as his apparently lesser-known volumes of obscene poetry, which he put together in a series of books, beginning with Lecherous Limericks in 1975. The collection begins with: There was a cute girl Decatur who went out to sea on a cargo ship. She was a drunken master-complete disaster-but the crew had it all later. What Azimov explains: This marked the beginning. I composed it for queen Elizabeth II when I was returning from a visit to the UK in June 1974. When I read it, everyone laughed. Since then I have been writing Limeretics. I wasn't going to let myself forget them and lose the laughs. This first volume was soon followed by More Lecherous Limericks in 1976, Still More Lecherous Limericks in 1977, A Grossery of Limericks, written and composed with the poet John Ciardi in 1981, and finally Limericks, Too Again with Chiardi in 1985. On the back of a dust jacket, Grosseri of Limerix Azimov explained his talent for writing crude poems: The question I'm most often asked is, Asimov, how do you make up your deliciously crafted limery? It happens, really. It is terrible to choose between the virtues of honesty and modesty. Generally I choose honesty, which is one way (among many) in which I cast myself off John Ciardi. Not that I mean to question John's character, of course. I'm sure he would have chosen honesty too if he knew what it was. The last time someone asked him how he managed to make up the Limerics, John said: What is Limerics? To give you an idea of the quality of Asimov's mischievous verse, here's a quick selection from Grosseri Limery, with a pair of John Ciardi. First Asimov 106. DESSERT Was a young woman named Rhoda as sweet as chocolate soda. It was such a delight to screw it up at night then again at dawn as a code. 107. TEMPTRESS of NILE Cleopatra is a cute little minx with a sex life that is loaded with kinks of Marcus A. She would drive among the palms and the Great Pyramid, and they'd screw on the head of the sphinx. 108. We ALL GET OLD There was an old woman brewster who would mutter when I gewster, You agility, or you missed the crack because it doesn't feel as good as the yew. Where Asimov is raw, Chiardi rhymes tend to be highly falutina: 59. There was a young lady of Florence who could not observe D. H. Lawrence When invited Frida to follow the leader She expressed what is best to call disgust. 61. Once steemed Lady Hortense Contract with one of our gentlemen of social will She moved on to the best With what we believe was malice prepense. 62. Once upon a time there was a girl who drank gin. It's not too bad to start, but repetition shows a high correlation with behavioral omissions called sin. And two more from Asimov to the finish line: 109. IT NO DOPE On the High Olympus, the great zevs muttered angrily: Oh, that deuce! It takes spicy ragweed to get the nymphs cozier and Hera delivers grapefruit juice. 111. OH, DADDY! The pious young minister had a sex life, varied, hot and fast. It shocked his dear son when he had all that fun, but it made the girls parishioners happy. This may explain why I have always preferred Philip K. Dick to schtick Asimov... See the full large reproductions of these pages here. By Lazy MF Posted by Paul Gallagher on 04.28.2014 16:29 HuffPost is part of Verizon Media. We and our partners will store and/or access information on your device through cookies and similar technologies, to display personalized advertising and content, to measure advertising and content, to understand audiences, and to develop a product. Your personal data that can be used information about your device and Internet connection, including your IP address browsing and search activity while using Verizon Media websites and Accurate Location apps Learn more about how we use your information in our privacy policy and cookie policies. To enable Verizon Media and our partners to process your personal data, select I agree or select Settings Management for more information and manage your choices. You can change your choices at any time by visiting your privacy controls. When he wasn't writing science fiction, the writer Isaac Asimov composed his Lecherous Limericks, the dirty little ditties he wrote for his own amusement. So what does Asimov's lustful poetry sound like? In the foreword to his first tom Lecherous Limericks, Asimov explains that he wrote his first Limerick in 1974 while aboard the queen Elizabeth II: G/O Media can get a commission There was a cute girl DecaturWho went to sea on a cargo ship. She was a drunken master-complete disaster, but the crew all made up for him later. After that, he began to write Limeriki in a dozen, publishing five volumes of dirty poems, two of which with the famous poet John Chiardi. Each of them wrote poems, sometimes making fun of each other. Here's Limerick Asimov wrote about Chiardi: To befriend a lumpy John CiardiNeeds spirit uncouth, rough and hardy. When in line for bitOf entertainment and wit- Did he get it? Why, no, he was belated. And here are some of his depraved depraved high Olympus, the great zevsGriz angrily: Oh, what a deuce! It takes spicy ragweed to get nymphs cosierAnd Hera delivers grapefruit juice. Cleopatra is a cute little minx sex life that is loaded with kinksMarkus A. She would manage among the palms and the Great Pyramid! They'd screw on the head of the sphinx. Said eggs one night to sperm You are a very attractive young germ.Come join me, my sweet, let our nuclei meet in nine months we both come to the deadline. We refuse, said two men from Australia. It's Saturnalia. At this point, we bethink us, platnithorhynchusls our down under the type of mammals . Said a young man with a grin: I think it's time to start. The girl said with a sneer: What? Why, your pee-eris is hardly as big as a pine. However, not all of Asimov's limeics consisted of sex jokes. In 1984, he released Isaac Asimov's Limeri for Children, which was supposedly clean. (through dangerous minds) Start your review of Limericks Great Discovery... One of the greatest memories of studying in Limerick... Really missing those Irish days in Limerick. Not as dirty as I'd hoped, but the cadence is right. And there is something to be said for writing hundreds of dirty limeri. Beats I, Robot as as the greatest literary undertaking of Asimov. No results for Lao Jieu: King Tao Te - Book of Ways and Virtues, Chapter 35 to 44. Visit the help section or contact us Le Dao de jing (simplified Chinese: 经; traditional Chinese: 經; pinyin: D'od'j-ng; Wade: Tao4te2ching1; EFEO: Tao-t-king, the book of Ways and Virtues, sometimes written by King Tao te, is a classic Chinese work that, according to tradition, was written around 600 BC J.-C. Lao Jieu, the wise founder of Taoism, whose historical existence is uncertain. Many modern researchers tend to be multiple authors and sources, first oral transmission and progressive editing. The oldest known fragments discovered in Godian date back to 300 BC. J.C. about .; the first full versions, very similar to the current text, from Mawangdui, dated to the first half of the 2nd century BC Tao de Jing was classified as Taoist text by scholars from the Han Dynasty and was part of the scriptures of the Heavenly Masters who guessed Lao Jieu. However, his readership was not limited to the philosophical current. The fact is that the first to mention and comment it is the coroner Hanfei, and that the texts of the Guodian Confucians appear to have been collected. Tao de Jing had a significant influence in the Far East and the West due to its many interpretations and translations. In 1988, there were 250 versions in foreign languages. There is no definitive conclusion about its actual meaning. According to some, it will be a collection of aphorisms from several where there are conflicting proposals. Others, on the other hand, see it as a text that hides deep coherence under the rut and elliptical style. In China, the text has always been accompanied by a comment. According to the interpretation they suggest, these comments contributed as much as the original text meaning of the book and its place in philosophy and religion. Bibliographic Elements Title Listen to the pronunciation of Sinograms simplified 经 Traditional sinograms - 經 Hanyu Pinyin: Deodei-ng Wade-Giles: Tao4te2ching1 Various novelizations: Tao-t-king, Tao T King, Tao Te Ching, Dao de jing or Tao To King Dao de jing, usually translated into French The term Tao (tao), meaning path, path, is widely used in the figurative sense of spiritual or ideological path or mode of action in texts of all currents, and this is since the days of the legendary Lao Jieu. However, Tao de Jing is the only work to present Tao for himself. The meaning of moral virtue in the modern Chinese language, but in the past, like its French equivalent, it has a sense of effect or power. Finally, Tao de Jing is a jun (經), that is a classic, the name reserved for important works. Laozi Jing occasionally appears in the Han Bibleography. The name Dao de Jing was reportedly given by Emperor Wen Han according to the alchemist Ge Hong, but the Tang source indicates Emperor Jing, his successor. The name Dao De Jing prosaically reflects the fact that the book has two sections called Dao and De: it's just a classic that deals with these two concepts. Versions of the text found in Mawangui date back to around 198 BC. JC for the oldest, the place de avant Tao, unlike the current book. So some suggested naming it De Dao Jing, the name chosen for the English translation version of Mavandui. It is not known when the current order was established, but the term Daoe for work hardens back in West Khan, and the name Dedao has never been used. In China, it is usually named after its alleged author, Lao Jieu (老). Its other titles are Daode Cheng 真經 or Genuine Classics of Path and Virtue, Wuqian yan (()言) or five thousand characters and Taishang xuyuan Daodejing (太玄經) or The Book of Ways and Virtues of the Higher Original Mystery. The author's tradition attributes Dao de jing to a particular Lao Tseu - the first appropriation apparent in Hanfeizi - but the real identity of the author remains under discussion. Another founding text of Taoism, Chouang-tseu, mentions Lao Dan or Lao Jieu as a critic of Confucians and mohists and the attributes of his sentences sometimes resemble Tao phrases Jing, but sometimes unrelated to work; there is no mention of the book attributed to him. In the Book of Rites, attributed by tradition confucius, there is also a brief mention of a certain Lao Dana, a wise specialist in mourning rites, with whom he will consult. The historian, Sima Tsian, wrote his first biographical note in Shiji four to five centuries after the supposed time of his life, but acknowledged that our generation does not know the truth in this matter; it also mentions two other possible candidates. Legends of him were written from Han, in the first few centuries after the time in which he would have lived. Therefore, modern scientists suggest that the tradition of Lao Jieu may be a composite character from the synthesis of various sources. In addition, questions are often asked about the hypothesis of several authors or publishers. Dating It's not yet possible to date a book for sure. However, the current text can be considered almost established at the beginning of the 2nd century BC. JC, because two versions starting with West Khan found in Mawangdui have little difference with it. The earliest known text dates back to 300 BC. These are three fragmentary versions (40% of the total current text) found in Godian, copied or dictated by different sources. The order differs from later versions, several chapters are missing, and some of the chapters identified are incomplete. Whether they are drafts of the current Dao de Jing or excerpts from the same source, they trigger a lengthy process of texting through aggregation and editing rather than a clearly dated letter. Genesis Dao de Jing according to tradition According to Chinese tradition, Lao Jieu, tired of political divisions, decided to go for a buffalo. Arriving at the pass, which marks the western boundary of the territory of Chou, usually identified with the Hangu Pass (函谷關) of the state of Tsin, now the Linbao district in Henan Province, the guard Yin Xi asked him to leave traces of his teaching and wrote Dao de Jing before disappearing. The contents of the Structure Lao Jieu meets Yin Xi, who persuades him to write Dao de Jing Set has just over five thousand characters (up to about 5500), hence one of his names. Numerological considerations may have played a role, as Cheng Xuan, a 7th century Taoist, claims that the original version was deliberately shortened by the alchemist Ge Xuan to exactly five thousand characters. Several copies of the 4,999 characters were found in Dunhuang. It is divided into two parts, The Tao way and the virtue of that. The usual version consists of eighty-one short chapters, the first thirty-seven constituents of the Tao section and the last section but in the oldest full-length versions (Mawangdui, 2nd century BC), the De section is in front of the Tao section, and the division into chapters is absent from one text and can be offered points in another. The three earliest known texts (Guodian, 3rd century BC) do not seem to bear the mark of separation. In any case, they are fragmented, and the order of the chapters that can be defined is different from that of all other texts. The current number of eighty-one square out of nine may have been chosen for symbolic reasons, since nine of them have a special significance in Taoism. This cutout clearly appears in the Heshanggong (West Han) version and becomes standard under Tang. It appears to have been carried out retroactively, and in some cases in a clearly erroneous manner. The existence of copies cut into sixty-four, sixty-six, sixty-eight or seventy-two chapters is mentioned in some texts, but none of them have reached us. The style works are made of bamboo stems as they were used in Laozi's time Text is written in classical literary Chinese, in an often rhythmic, even rhyming way. Rhythm is easily visible to the eye in a simple repetition of characters: 非常非常始萬物欲以觀其妙 常母 故 常欲以觀其微 (beginning chapter 1) It's an even more marked game of alternating and opposition terms (empty (doesn't exist) or emptiness /yōu, have (exist); exist, world or universe, world or universe/万物/萬物, won, every thing on earth...). Chapters often begin with a small poem that seems complete but mysterious, and then the transition (as here 故, 故, cause or reason, that's why) and then what might be a commentary, or another poem illuminates first. It could be a style of writing or an indication of a very primitive comment that would be included in the canonical text. The terms used are often very polysemic, and grammatical categories are rarely fixed (indifferently common names, verbs or adjectives). Sentences rarely contain empty words that impose one grammatical solution on another. Depending on the grammatical structure chosen, the interpretation can be extremely variable. The text may have been amended. Thus, despite the apparent similarity between the oldest known version (guodian fragments) and the current version, one verse from chapter 19 was identified, the meaning of which has been substantially changed: the present Prunes benevolence (仁, ren), throw out righteousness (义 /義, yo), an attack on Confucian virtues, becomes for Guodian: Trimtense, to throw away. Gao Cheng, a researcher at the Chinese Academy of Social Sciences, even believes that this version is part of the enclosure used by the school's members living in Jixia, Si-Meng school (思孟派, s-m'ng xuep'i, Confucian line claiming to be Chi Xi and Mencius). This shows that the readership of the Book of Path and Virtue is not limited to one school. Difficulties of the text As an excerpt from Chapter 70 reads: My words are easy to understand... but no one in the world understands them. It is written in a classical language, difficult to understand for today's Chinese. In addition to the problems of the lack of punctuation and polysemi characters, the meaning of which can change over time, ancient works are addressed to a very limited audience of contemporaries who have read and memorized the same texts and share the same reference knowledge. They are able to restore the exact meaning of the elliptical text, a ability that readers of later eras lost. The analysis of the words used should take into account the poetic style of the work with the combined sentences in which rhyme or assonance should play a role. Polysemy and grammatical uncertainty are reduced to a problem that imposes on works as identical grammatical structures and symmetry in semantic alternations. In some passages, this formal restriction may even reveal changes in the text or errors in the division of chapters. The themes of Theo de Jing's Aphorisms can be interpreted in different ways. It includes advice to rulers, as well as principles of individual development and naturalistic or cosmological passages. Some themes: The origin of all the elements and beings of the universe in Tao, which is intangible, permanent and ineffective. Virtue, the Tao effect. The essential role of the void (wu), such as the inner part of the vase, which allows it to perform its function. The meaning of withdrawal, passivity and silence through which a person exerts natural strength. Criticism of strength and affirmation: a weak newborn embodies flexibility and life as opposed to a corpse, solid because hard; Wealth calls it a crime; defining certain things as beautiful inevitably defines others as ugly; Actions call for a reaction. Untested (wuwei為) is the perfect way to control; an experienced ruler believes that the people like Heaven consider the establishment, with a detachment. The value of regression all goes back to Tao for replenishment. The state of

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society was better before civilization. Therefore, it is necessary to consider, outside the mind, the possibility that parallel and eternal force will guide form. The theme of the mysterious female (xuanpin 玄牝), the spirit of the valley. Versions of the oldest known texts of Tao Jing date back to the 3rd century BC. and were discovered in 1993 in Godian, Hubei, in a tomb attributed to King Tsingiang's mentor These are three bamboo sheet booklets consisting of three independently copied versions, equivalent to 40% of the total volume of the current text. There does not appear to be a separation sign in the chapters, but the equivalent of chapters 1 to 67 (some shorter than the current text) that have been placed in a completely different order than the versions known so far. There are also many variations in the characters compared to the current text, and in terms of content, the absence of attacks on Confucianism. Many Confucian texts were also in the grave. In one of the works, excerpts from Tao de Jing follow a cosmogonical narrative known for its first words the Great gives birth to water (Tàiyi Sheng shui 太). Two silk copies, very similar to the current text, were discovered in 1972 in Mawangjui, Hunan, in the tomb of the dignitary of West Han. The first version (A) dates back to the beginning of the 2nd century BC. J.C.; the second (B) was reportedly written between the deaths of Liu Ban (-195) and Han Uidi (-188), and will testify to a more thorough formation. They are noted in symbols often without a key, which can be a kind of reduction of simplification. On the syntax level, grammatical empty words are more numerous than later versions, which helps eliminate some ambiguities. The order of the chapters is almost the same as in the current version, but the De section is placed in front of the Tao section. The chapters seem to be separated by small marks in version A and without separation in version B. Each version is accompanied by four other philosophical and political texts, probably for version B of Four Of Huangdi's Books Attached to the Huanlao Current. The various versions known before the discoveries of Mawandui and Guodyan have little difference between them, but the history of their transmission before the 7th century is not always clear. They include three texts re-discovered in ancient places: up to the Han text found under Tan in the tomb of the concubine Xiang Yu (a version called Fu Yi, named after his commentator); two partial texts discovered in Dunhuang, one dated 270 (the so-called Suo Dan version, named after the scribe), and the text, accompanied by a commentary by Xiang'er of the Heavenly Masters, first written in the 2nd century. Comments and interpretations of Dao de Jing, Wang Bi Edition, Japan, 1770 There is still no definitive conclusion on the actual meaning of Jing Dao. According to some, this is a collection of aphorisms from several authors; there are conflicting suggestions. Others, on the other hand, see it as a text that hides deep coherence under the rut and elliptical style. By the interpretation they offer, comments has contributed no less than the original text to the meaning of the work and its place in philosophy and religion. Dao de jing was the subject of some 700 comments and many different interpretations in China: philosophical, political, religious including Buddhist, artistic, medical, military strategy, martial arts or sexual practices. There were about thirty of them, when Emperor Tang Xuanjuan ordered in 731 that all officials have a copy, and put it on the imperial examination program. According to the yuan, Du Daojian (杜堅) (1237-1318) noted that Dao seems to understand differently each dynasty . One of the reasons for its success would be its extreme flexibility in interpretation. In 1965, Yan Linfeng published all Chinese comments. The main commentary of the oldest comment is in Hanfei's book, the coroner interested in his political aspect. The most influential are those of Heshanggong, the Van Bi of the song. Notable comments include Xiang'er and Yang Sun (嚴尊) and Fu Yi (傅奕). Heshangun is a semi-detached figure associated with the Huanlao current. God or immortal, he was, according to some sources, the spiritual master of Emperor Wendy. The comment attributed to him, Laozi zhangju (老章句) or Commentary on the chapter and the suggestion of Laozi, dates back to the 2nd century - although the first documented copy dates from 550 and 21 - and has had a great impact from Khan to song, despite growing competition from Wang Bi's comments from Jin. It belongs to the genre of Changju systematic commentary and offers a more utilitarian interpretation (maintaining health, maintaining political order and social harmony, etc.) than philosophical. There are common ideas in the Han era: Yin and Yang's theories, the five elements, the influence of the king's virtue on the fate of the country, the primordial breath as the original cause of the universe. Yang Jun (嚴尊) (83-10 BC) J.-C.) or Yang Junping, the reclusive master Yang Xiong, left Laozi Jigi (老指歸) or Laozi Basics, which carries the same influences as Heshanggong, but exposes a more systematic philosophy in which the concept of ziran (然) nature plays an important role. Xiang'er (想爾), whose author remains unknown, is credited with being Chang Daobin or his successor, Chang Lu. Long lost, it is known for a partial copy (h. 3 to 37), dating from about 500, found in Dunhuang. This is the first commentary related to the religious current that the celestial masters that reflects the content: devotion to Tao, fortune-telling by Lao Jieu, the desire for immortality (xianshou 仙壽) by enriching qi and observing moral rules. The exact meaning of its name, literally thinking of you, Mystery. Van Bi's comment will be after the most consultative song. It is the basis of almost all translations into foreign languages. Unlike previous ones, it is neither religious, nor cosmological, nor directly practical. Essentially logical, it gives Dao de Jing a more consistent and rigorous system than its predecessors, in which Tao, the ontological origin of all things, is absolutely transcendent, its nature wu, non-being. He connects Lao Jieu with Chuang-tseu and Yi Jing to form an ensemble that he calls sansuan 玄, Three Depth Treaties. The philosophical current to which it belongs, xuanxue, is sometimes referred to as neo-Tonemism, but can also be seen as a link to Confucianism. Wang Bi does not define himself as Taos and relies on Tao de Jing to restore the social and political system created by the Confucians; he considers Confucius, not Lao Jieu, the perfect sage. The commented version of Fu Yi (傅奕) (555-639) is also notable for being said to have been based on a copy found in the tomb of the concubine Xiang Yu. It is true with his modern Lou Deming (陸) (556-627) representative of the critical current of Heshanggong that they suspect have been distorted and who seeks to find a more authentic Jing Dao. This current, which prevails from the song with among other Yingyuan fan (范應), contributed to the success of Bi comment wang. Interpretation There is no definitive conclusion yet about its actual meaning or the purpose of his or his authors. In the view of some, it would be a collection of aphorisms from several authors or compilers, without any real general coherence; there are conflicting suggestions. Others, on the other hand, see it as a text that hides deep coherence under the rut and elliptical style. In any case, to interpret it as a concerted work of all is more interesting to the reader, so this is the position taken by commentators and translators. According to the yuan, Du Daojian (杜堅) (1237-1318) noted that Dao seems to understand differently each dynasty . Daodejing had applications in various fields, such as military strategy, already in Tang. He was the subject of interpretations in philosophy, religion, art, medicine, martial arts, sexual practices, etc., and inspired books such as Tao Physics and Tao Pooh in the late 20th century, as well as taiwanese versions of comics. In anticipation of new archaeological or philological discoveries, which finally raise doubts about its original meaning, we will be pleased with its extraordinary flexibility of interpretation, one of the reasons for its success. This diversity can be found in foreign translations, from which we distinguish some great directions: mythological: the theme of chaos, goddess-mother, animist cults such as rivers (swirls were proposed as the origin of the character xuan 玄); mystical experience, but without visions; philosophical and metaphysical system; self-improvement of leadership. Thus, different translations can deviate significantly from each other. It may also be interesting to read two or three of them, and take advantage of the uncertainty that still prevails in the academic world regarding the deep meaning of the text to choose the one we prefer. 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