Gellu Naum and his “Beginnings” (Which Are Dead Ends)

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Gellu Naum and his “Beginnings”
(Which Are Dead Ends)*

Simona Popescu

Gellu Naum, According to the Dictionaries

Gellu Naum was born in 1915 in Bucharest. He studied philosophy in Bucharest and, encouraged by his friend, the painter Victor Brauner, in 1938 he continued his studies in philosophy at the Sorbonne where he embarked on a doctoral dissertation about Pierre Abélard. In Paris, through Brauner, he made the acquaintance of André Breton and a few other French surrealists. In 1939 he returned to Romania where he was mobilized and sent to the front lines; soon, he was able to return home due to a serious illness. By 1941 the Romanian surrealist group was constituted (it would consist of Gellu Naum, Gherasim Luca, D. Trost, Virgil Teodorescu, and Paul Păun), whose activities – extremely intense between the years 1945-1947 – would purportedly impel Breton to state: “The center of the [surrealist] world has moved to Bucharest.” In December 1947, the group had to dissolve. The times had changed. It would be only a full two decades later that Gellu Naum published another surrealist volume of poetry. In the intervening time, he made a living from translation. He led a mostly reclusive life at Comana, with his wife Lygia, whom he had married in 1946 and who would become the emblematic main character of the volume Zenobia, published in 1985. His work was translated into English, German, French, Greek, etc. In 1995 he spent the year in Germany on a DAAD grant. He died on 29 September 2001, in Bucharest.

A Brief Addition

Gellu Naum debuted in 1936 with a volume of poetry titled Drumețul incendiar (The Incendiary Traveler), which, on the surface, was a typically surrealist work (and was savagely criticized as such by the traditionalists of the time). In its subtext, however, the collection was also a subtle parody of surrealism (of the superficial, strictly “literary” kind) that had already started to be historicized and classified. After publishing several other volumes, all experimental in nature, Naum was forced to go through a difficult period, marked by all kinds of

* This essay is largely adapted from the author’s preface to the first volume of Gellu Naum’s Opere (2011). Simona Popescu, critic and poet, offers here both a critical and a personal view of Gellu Naum’s work.
privations – the world changed, history changed, and he would remain a prisoner in communist Romania, in “the castle of the blind” to paraphrase him, while others like Victor Brauner or Gherasim Luca saved themselves by leaving and settling in Paris. After a few editorial accidents, Naum would return to his surrealist roots in 1968 with a volume titled, quite symbolically, *Athanor*. With this collection, composed after the writer had been through the “flames” of a personal and poetic experience, surrealism was *naumized*, as it were.

Regardless of the form in which they were written, all works of the surrealist Gellu Naum, starting with *Drumețul incendiar* and including the strange *Calea Șearpelui* (The Way of the Serpent) (to appear posthumously in 2001), are in fact parts of a grand poetic project, fragments of a zone free of “litherature” (as he himself would have put it, adding the ironic “h” – one of his trademarks, incidentally – in order to distance himself from everything that was institutionalized). Just as interesting is the fact that each new volume of poetry would be an echoing, in inverse chronological order, of an earlier volume (a process that indicates a personal philosophy of “repetition and difference,” but also a key for interpretation for the reader). The repetition-permutation of some older and some newer texts has its own significance: poetic periods can be mixed because he, the Poet, remains as he himself put it somewhere, “identical and different” at the center of a vast “narrative” of signs and extremely personal symbols, whose meanings multiply through endless reciprocal reflections.

**Face and Surface. The “Philosophy of Composition” and Recapitulation. Tarot.**

Therefore, from the very first volume, *Drumețul incendiar* (1936), to the very last *Ascet la baraca de tir* (Ascetic at the Shooting Gallery, 2000), the works of Gellu Naum constitute a “strange” poetic object of the kind we could call fractal, with every new volume developing structures of self-similarity through reiterations, presenting new details at all “scales” at *points of ramification* from which “the splendor of stray lines” starts. This is an iterative poetry, without center and without margins (without “centru și început” ‘center and beginning’ to paraphrase one of Naum’s titles), or better yet “un cerc cu centrul pretutindeni” ‘a circle with its center everywhere,’ a poetry of networks. In the very first published poem, *Drumețul incendiar*, we already find present all principles of the later grand

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1 In science, a fractal is an irregular object that cannot be described in the language of Euclidian geometry. (The inventor of this “new geometry of nature” is Benoît Mandelbrot.) Self-similar objects are created through a recursive process that imposes a certain correlation at all scales of the object. Indeed, many concepts associated with the word “fractal” as it appears in the scientific literature (such as roaming, chance, geometry of turbulence, self-similarity, self-affinity, random element, to randomize, that is, to introduce an element of chance) fit well the poetry of Gellu Naum.

[http://ir.uiowa.edu/dadasur/vol20/iss1/](http://ir.uiowa.edu/dadasur/vol20/iss1/)
structure: “the merry science” of words, nonconformity, repulsion for what had become official poetry (“zeama puturoasă a viersului dulceag” (Opere 1: 77) ‘the putrid juice of oversweet poetry’), the empire of signs (“Drumețul incendiar și pipăie geanta cu semnele vremii” (Opere 1: 78) ‘The incendiary traveler fondles his bag with the signs of the times’), ridicule of all manner of authoritarian manifestations (‘și-a auzit poeți buboși apostrofând școlari pe / străzile Craiovei” (Opere 1: 78) ‘and heard pockmarked poets lecturing schoolboys / on the streets of Craiova’), ridicule which will be later produced by a simple insertion into the interior of words of a salubrious and dimension-changing “h” (as in “culthure,” “literathure,” “nathure,” and even “pohetry”), the mixing of realms, “the perturbation” of corporeality (“Ochiul stâng a devenit pe rând o pălărie de pâslă / o aripă o cutie cu febre” (Opere 1: 80) ‘The left eye became in turn a thick felt hat, a wing, a box of fevers’) and, last but not least, the traces of a biographic approach treated ironically (“Gellu, inimioara mea, să nu uiți o fotografie” (Opere 1: 76) ‘Gellu, dear heart, don’t forget a photo’) that will later “transmute” into a one-of-a-kind autobiographical sweep of great complexity. From this point on, Gellu Naum’s poetry will self-generate continuously, using repetition: it will be built on an entire “system” for reconfiguration and redistribution, just as with Tarot cards – the major and minor Arcana – according to an endless art of combination that opens up multiple forms of interpretation. I am employing the metaphor of the Tarot here, as an equivalent to an inventory of themes and symbols again and again rearranged, differently distributed. I would also like to mention a “paraphrase” of the Tarot cards named by the surrealists “Jeu de Marseille” in which they replaced the classic Tarot symbols with new symbols in the surrealistic vein: flame (Love), bloody wheel (Revolution), black star (Dream), the ace, king, queen being replaced by genius, siren, magus, etc. For its illuminating value, it is well worth quoting here a line of poetry of enigmatic and emblematic value from Naum’s Vasco da Gama (1940): “Din măduvă ai făcut jocuri de cărţi . . . .” (Opere 1: 121) ‘From bone marrow you made card games . . . .’

Most often, the apparent metaphor (which Naum abuses willingly!) is in fact an image (and it must be taken as such) that has the same status as the image in the plastic arts – in Victor Brauner’s work, for example. When they met in 1935 on the occasion of Brauner’s exhibition at the Mozart Gallery, the young poet is said to have told the young painter: “That is how I write,” pointing at the paintings on the wall.

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2 Allow me to make a reference here to a book by Jean-Pierre Brisset, La Grammaire logique, published in 1883, of which Gellu Naum himself was fond, and also greatly appreciated by the Surrealists for its humor, its poetic gratuitousness as well as beauty. Brisset was also chosen by André Breton for inclusion in his Anthologie de l’humour noir.
The (“Ultra Sensitive”) Picture, Network-Poetry, the Plate, Perpetuum Mobile

The poetry of Gellu Naum can be divided into two major periods: the work before and after Athanor (1968). The first collections could be said to stand under the sign of “historical surrealism,” from the time when, as Aragon wrote, “le vice appelé Surrealisme est l’emploi déréglé et passionel du stupéfiant image” (Paysan de Paris 190) ‘the vice named Surrealism is the immoderate and impassioned use of the stupefacient image’ (Paris Peasant 66). In the beginning was “grammar” (with its declinatio and conjunctio). More precisely, the need to (literally and figuratively) perturb grammar – as the emblem of an ineluctable system of “rules” – and from there, many other systems associated with it, that is, symbolically speaking, associated with “systematization,” “legislation,” “norm,” and, by extension, with the classical poetic image, with sober, mortifying thinking, the rigidity of a certain type of logic, or rationality and its entire procession of all-round “collective dressage.” The acts of “perturbing” grammar (and everything else at the same time) are produced primarily in an incredible activation of the ludic instinct (which will always function contrapuntally in Gellu Naum’s poetry). “Săcretinizăm langajul!” (Opere 2: 176) ‘Let us dumb down language!’ goes the invitation in Teribilul interzis (The Terrible Interdiction). For the liberation of expression (and of the human being along with it), what is needed, first and foremost, is an “exorcism” of language.

After Athanor, Naum’s poetry gains more and more the appearance of a poetic screenplay (the function of the image being no longer “retinal”), the appearance of certain happenings, of koans. Then with the longer poems starting with Copacul-animal (The Animal Tree) or Tatâl meu obosit (My Tired Father), we note the appearance of a strange journal in which daily entries mingle with dream-like or esoteric descriptions, reflection with sensation, the lyrical with the narrative and aphoristic; the dictio of ideas with the vision of the emotions (or vice versa), humor with nostalgia, the art of dreams with the art of remembering, and so forth. The volumes of the surrealist Naum create a vast network, a dynamic structure: “CONSTRUIESC PERPETUUM MOBILE CAUT SURSĂ DE FINANŢARE AM SOLUŢIA” (Opere 1: 650) ‘BUILDING A PERPETUUM MOBILE SEARCHING FOR SPONSORS HAVE SOLUTION’ goes one of the poems – in fact, a quotation from an ad where the address of the advertiser is also offered: Aviator Street in Petroșani (Gellu Naum himself lived on Aviator Petre Crețu Street!).

Gellu Naum would build, over time, an entire philosophy of poetry that is in a certain way opposed to (or parallels) what he called “poetry as such.” In fact, to “poetry as such” he openly declares hostility early on when he loosens “un centaur siluind arborii poemului” (Opere 1: 82) ‘a centaur raping the poem’s trees’ (Athanor & Other Pohems 41). In Copacul-animal he revisits the topic, specifying, “regret domnule dar eu am altă părere despre pohem” (Opere 1: 282) ‘I regret to say, sir, that I have a different opinion about the pohem’ and adds a confession “am scris
un pohem în care spuneam cu totul alteceva dar care exprima exact sufletul și carnea mea jignite” (Opere 1: 284) ‘I wrote a pohem in which I said something entirely different but which expressed exactly my offended flesh and soul.’ In Calea Șearpelui (The Way of the Serpent) he advises his future reader “Scoate-ți din cap că citești poeme. Amintește-ți că îți vorbeam de profeți, de oameni liberi, de tine chiar.” ‘Forget that you are reading poems. Remember that I told you of prophets, free people, even yourself.’ Poetry – poetry “as such” – is not the goal, because “pohemele mi s-au părut totdeauna îmbibate cu ceva care nu m-a interesat niciodată” ‘pohems always seemed to me saturated with something that never interested me in the slightest.’ Poetry – seen as a way of life, as he repeatedly said – is tied to “poetic necessity” not “poetry as necessity.”

3 It is not “the literary aspect” (“biet aspect literar” (Opere 2: 277) ‘poor old literary aspect' as he puts it in Poetizați, poetizați… (Poeticize, poeticize…) that interests him, but rather, as mentioned in Zenobia, “bâiguiala care îmi dizolvă inteligența și cultura ca să-mi deschidă alte porți” (Opere 2: 302) ‘the mumbling that dissolves my intelligence and my culture in order to open other doors for me’ (Zenobia 25).

Gellu Naum and Surrealism

“Gellu Naum este singurul nostru suprarealist veritabil. Remarca a mai fost făcută, într-un context hagiografic, dar argumentele n-au fost totdeauna impecabile” (842) ‘Gellu Naum is our only true surrealist. This remark has been made before, in a hagiographical context, but the arguments hadn’t always been impeccable,’ said Nicolae Manolescu in Istoria critică a literaturii române. Gellu Naum was our only true surrealist. Paradoxically, as he himself confessed, “la cei care au fost realtime supraealiştii, cel mai puţin interesant este tocmai faptul că au fost supraealişi” ‘regarding those who were truly surrealists, the least interesting fact is precisely that they have been surrealists.’ He carried surrealism on, and ended up quite far from the place dedicated to this movement in the literary histories of the 1930s and 1940s. Beyond that, surrealism was the most appropriate way to arrive at himself, to find the road to himself. As for the way surrealism was understood in Romania, he would say already back in 1945, in Critica mizeriei4 “În ce priveşte suprarealismul, el e de multă vreme obiectul unei bucătării critice în acelaşi timp abuzivă şi superficială” ‘As to surrealism, it has long been the object of critical trappings that are at once abusive and superficial.’ For Gellu Naum what matters is a poetic condition, not a “literary aspect”:

3 It is more the case that “necesitatea poetică îşi găseşte primul ei duşman în necesitatea poeziei” ‘poetic necessity finds its prime enemy in the necessity of poetry,’ as it is said in Spectrul longevităţii (The Specter of Longevity), a text written in collaboration with Virgil Teodorescu.

4 Written with Paul Păun and Virgil Teodorescu.
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N-am căutat suprarealismul, nu mi-am căutat prietenii, i-am întâlnit pe drum, firesc, iar despărţirea s-a petrecut la fel. Aş spune ... că suprarealismul a fost şi el un cerc, cel mai strălucitor şi mai aproape de centru dintre cercurile similare ca necesitate colectivă. Poate aşa se explică imensa lui influenţă şi marea lui putere de atracţie, reală şi acum, după atâţia ani. Poate tot de asta s-au lipit de el atâtea cercuri pierdute, hrănite de iluzia că ar putea avea ceva comun cu centrul lui. Cunosc atâţia oameni, poeţi sau pictori, gata să jure pe suprarealismul lor cu atâta convingere încât mă simt adesea obligat să spun: dacă dumneata ai fost (sau eşti) suprarealist, eu n-am fost şi nu sunt, pentru că vorbim despre lucruri diferite. . . . Ciudată nevoia de etichete, mai ales când ele nu aduc mari neplăceri . . . . Multe dintre drumurile spre libertate pe care le-am întâlnit odinioară au devenit acum atentate la libertate, probabil pentru asta nu le mai suport. . . . Nu ştiu de ce unii, încercând să înţeleagă sau să explice vreun poet care a fost suprarealist, încearcă să reconstituie suprarealismul. . . . Şi în suprarealism, ca şi în orice altă mişcare eliberatoare, au existat rămâneri în urmă ale unora, trădări ale altora, părăsiri motivate sau gratuite: comună a fost doar aparenţa începutului, după care cei ce se întâlniseră o clipă şi-au urmat fiecare drumul propriu. . . . Limitele suprarealismului le-am simţit încă de pe când mă declaram, fără nici o rezervă, suprarealist. . . . Eu îmi căutam fraţii milenari, altceva decât adepţii unei dogme comune, chiar dacă dogma se afla la momentul de antidogmă. (Despre interior-exterior 31-32)

I did not look for surrealism, nor I did not search for my friends, I just met them along the way, quite naturally, and our falling out happened the same way. I would say ... that surrealism was a circle, maybe the brightest and the closest to the center among similar circles of collective necessity. Perhaps this explains its immense influence and its strong powers of attraction, real even now, after so many years. Maybe it is for the same reason that so many other stray circles attached themselves to it, fed by the illusion that they might have something in common with its center. I know so many people, poets or painters, ready to swear upon their surrealism with so much conviction that I often feel compelled to say: if you, sir, were (or are) a surrealist, then I could not have been, or cannot be one, for we speak of very different things. . . . Odd, this need for labels, especially when they no longer cause any serious trouble. . . . Many of the roads to freedom that I have encountered once upon a time have now become attacks on freedom, which is perhaps the reason why I can no longer tolerate them. . . . I don’t know why some people, while trying to understand or explain a poet who once was a surrealist, try to reconstitute surrealism. . . . And in surrealism, as in any other liberating movement, there were those who lagged behind, others who betrayed, and those who left for either gratuitous or motivated reasons: only the
appearance of a beginning was shared, after which all those who had
converged for a brief moment followed each their own way. . . . I already
felt the limits of surrealism back when I declared myself, without
reservation, a surrealist. . . . I was searching for millennial brothers, not
the followers of a common doctrine, even if the dogma was at an anti-
dogmatic stage.

In 1936, Gellu Naum’s debut volume, Drumețul incendiar, appeared to be in the
“typically” surrealist mode (and for this reason, as mentioned earlier, was
savagely criticized by the traditionalists of the time). Typically surrealist mode?
“Cum lesne se poate vedea, poezia este două lucruri bine distincte” (Opere 2: 173)
‘As can easily be seen, poetry is two distinctly different things,’ said Gellu Naum
in “Cerneala surdă” (Deaf Ink). Not only poetry, but also surrealism – as so many
other things – can be grasped in their process of metamorphosis: from the phase
of a garland of images, to surrealism as a state, as a way of life; from poetry as “a
perturbing language” (logic, grammar, “poetic expression” all perturbed) to the
perturbation of anything stagnant. Even the practice of writing, specifically
“automatic dictation,” brings something else to the surface. Surrealism was for
Gellu Naum a theme upon which to meditate and a quest that lasted his entire life;
rather than a given, it was a continual discovery. If, as already suggested, Drumețul
incendiar was in fact a fine parody of surrealism (of the superficial, strictly
“literary” kind) that had already started to be classified, historicized, with Athanor
a new twist is performed: ‘vremea ochiului’ (Opere 1: 180) ‘the time of seeing’ is
replaced with a different gaze (“privirea lucidă a somnambulilor” (Opere 1: 148)
‘the lucid gaze of sleepwalkers’) by a different eye (“ochiul cu care vedea nu era
cel uman” (Opere 1: 309) ‘the eye with which she saw was not human’).

The Romanian avant-garde was and has always been European. Pity that
centers can be swept away by history. When Gellu Naum studied philosophy in
Paris in the late 1930s and met there the French surrealist group, he was invited by
Breton to contribute, together with Victor Brauner, to a future issue of the famous
review Minotaure. They had proposed the theme of “the demonic existence of
objects.” Pity that projects can be destroyed by history. After the war had broken
out, that issue of Minotaure could no longer appear. Separated from the European
avant-gardes, Naum remained prisoner in “the castle of the blind,” as Remy
Laville, his French exegete, put it. In 1947 he wrote Victor Brauner: “Nu știu ce
faciți, nu știu nimic, încerc să mă descurg singur și e foarte întuneric. . . . E
înfiorător la marginea lumii unde mă găsesc” (“Trei scrisori” 45) ‘I don’t know
what you are doing, I don’t know anything, I am trying to get by here alone and it
is very dark. . . . It is frightful at the edge of the world, where I find myself.’ He
had a second debut, as it were, in 1968. During the 1960s, 70s and 80s, in Romania,
Gellu Naum was THE European avant-garde. The historical avant-garde was not
simply historical; it just was and it bore the name of Gellu Naum.

http://ir.uiowa.edu/dadasur/vol20/iss1/
“A Pohet From Childhood and Melanc.” On Poetic Self-Fiction

“Mă opresc mereu la acele neînsemnate lucruri care sunt de natură a arunca o cât de mică rază de umbră asupra tuturor gesturilor, a tuturor întâmplărilor care-mi formeză ceea ce aş putea numi viaţa mea” (Opere 2: 100-01) ‘I always ponder those insignificant things that are capable of throwing the tiniest ray of shadow on all gestures and all events that constitute what I could call my life,’ Gellu Naum writes in 1969. His poetry quite clearly relies, from a specific point (of bifurcation) onward, on an autobiographic pact. Perhaps this “point” was that grand text written in 1947 and published posthumously in 2002, Calea Şearpelui. During the 1930s the poet had been inventing characters – the incendiary traveler, Vasco da Gama – who took on his message, idiosyncrasies, repulsions, “passionate behaviors.” Of Vasco da Gama, for instance, it could be said that he is on a voyage (“pe un ocean de oase” ‘on an ocean of bones’), stopping at every port (“La docurile poetice se declama” (Opere 1: 203) ‘At poetic docks he would recite’) – otherwise, his travels are “hidoase şi feerice” (Opere 1: 203) ‘hideous and enchanting!’ In the volumes to follow, starting with Culoarul somnului (Corridor of Sleep) (1944), the “characters” disappear; in the volumes starting with Athanor a strange narrator appears: ageless, visionary, “infantil adaptat, deci ostil” (Opere 1: 367) ‘well-adapted infantile, in other words, hostile’ and ironic in the pre-Socratic philosopher’s vein. His poetry is a continuous exchange between this narrator (poet) and immediate, surrounding (sur)realism in which remembered or almost-remembered pre-existence is also included, as is “domeniul presimţirilor” (Opere 1: 396) ‘the domain of premonition,’ a labyrinthine confession in which lyricism, humor, irony, and a specific esotericism (sometimes turned inside out) converge.

Who is the “narrator”? Brother to both the “incendiary traveler” and Vasco da Gama, travelers “fertilizaţi de drum” (Opere 1: 176) ‘fertilized by the road.”’ Taken by “malincolie” ‘malinchoy,’ he travels short and long roads to the sky, at one time on an ocean of bones, at other times with his dead friend Stelică crossing “prin ceţurile de acolo” (Opere 1: 450) ‘beyond the fog,’ or simply travels “simplă călătorie / de la bine de la rece la cald” (Opere 1: 194) ‘a short trip/ from good to bad from cold to hot’ (Athanor & Other Pohems 57). “Vei lăsa ferestrele larg deschise ca să putem călători în timpul somnului” (Opere 1: 153) ‘You shall leave the windows wide open so we can travel while we sleep’ he says somewhere – because even in a dream traveling is possible. He travels alone or with companions, or “călătorisem ca un cer pe cer / într-o aglomeraţie de nedescris” (Opere 1: 394) ‘I traveled like sky on sky / into an indescribable crowd.’ At times the road is “subpământean” (Opere 1: 544) ‘underground,’ at others it leads through water – then there is “drumul fără încetare care ne străbate” (Opere 1: 552) ‘the endless road that passes through us.’ At times the road is “subpământean” (Opere 1: 544) ‘underground,’ at others it leads through water – then there is “drumul fără încetare care ne străbate” (Opere 1: 552) ‘the endless road that passes through us.’ Otherwise, a lot happens during travels: “Pe drum / luasem numele de râu de nor de ceaţă şi de ploaie / şi asta istoveşte” (Opere 1: 267) ‘On the road / I took the name of river cloud fog and rain / and this is exhausting.’ When he is tired, he rests on a bench and then we learn that
văzduhul s-a umplut de suflete şi printre ele / sufletul meu mută-s-a în trupul unui bătrân cu gabardină neagră şi cu șapcă în carouri / şi dus a fost cu el / şi n-a rămas pe bancă / decât îmbrăcămintea mea de fildeş” ‘the air filled with souls and among them / my soul moved into the body of an old man with a black overcoat and checkered cap / and gone it was along with him / and all that was left on the bench / was my ivory garb.’ These last quotations come from a poem titled “(n)Aum pe bancă” ((n)Aum on the Bench) (Opere 1: 603).

And what else does he do, the TRAVELER? “Ei mă priveau obosiţi mă întrebă / ‘tu ce mai faci’/ le răspundeam cu o singură vorbă ‘auuu’” (Opere 1: 640) ‘They were looking at me tired, were asking/”how are you” / I replied with a single word “ouuuch.”’ He observes “firescul descompus în zonele de dincolo” (Opere 1: 558) ‘the natural decomposing in the zones beyond’; in “un loc acolo” (Opere 1: 552) ‘a place over there’ (or somewhere) he goes about his “viață interior exteroară” ‘inner outer life’; he is “când disperat când fericit niciodată la mijloc” (Opere 1: 541) ‘at times desperate others happy never between’ (Athanor & Other Poems 75); or, simply, as he himself says, “Stau liniştit şi mă gândesc la una şi la alta / . . . aud / ecouri repetându-se din frunză în frunză” (Opere 1: 568) ‘I sit quietly and think of this or that/. . . I hear / echoes repeating themselves from leaf to leaf.’ He is “identic şi felurit” (Opere 1: 558) ‘identical and different’ (to quote him yet again), abhors doubles, is “fluid,” passes (projects himself) through various things to which he serves as “an objective correlative” (the reverse of T.S. Eliot’s theory, for instance). While Empedocles’s theory fits him well, according to which the soul takes on all kinds of animal and plant forms, so does what Empedocles had said of himself: “Before now I was born a boy and a maid, a bush and a bird, and a dumb fish jumping out of the sea” (Diogenes 391). (“Fireşte veneam de departe Pe drum / luasem numele de râu de nor de ceaţă şi de ploaie” (Opere 1: 267) ‘Naturally I was coming from far away On the road / I had taken the name of river cloud fog and rain,’ writes Gellu Naum in Copacul-animal.) Included in this “autobiography” are not only the experiences of the one who observes (with a gaze other than the “thought-glance”!) the “surfaces” of the world, but also “the deeds” of that “orb scăpat din peşteră cu lucirurile de ape cenuşii / ale ochilor mâncând pâinea brodată a celui din Lăuntrul său” (Opere 1: 548) ‘blind man escaped from the cave with the shiny grey waters / of the eyes eating the embroidered bread of the one Inside him.’ He belongs to the clan of those who are trying “să transfere ceea ce ‘auzea în minte’” (Opere 1: 437) ‘to transfer that which they heard in their mind.’

What else could we say about this lead character of a lacunary and thus mysterious “narrative”? That he is a “recalcitrant,” “Infantil adaptat şi deci ostil” ‘well-adapted infantile, therefore hostile’ (Opere 1: 321) who refuses any “infiltrări a dresajului” (Opere 1: 441) ‘infiltrations of dressage’ and writes “ca să-şi amintească lucruri uitate” ‘in order to remember forgotten things.’ That he is averse to “adevărul depresiv al tuturor” (Opere 2: 404) ‘the depressing truth of everyone’ (Zenobia 140). That he has visions and experiences bizarre states (prenatal, for example). Or that he feels that “cuvintele, de multă vreme nu mai...
He urges himself with irony “notează în carnet adorația” (Opere 1: 381) ‘put down adoration in your notebook’ and self-ironically he “maintains” several things (“susțin că totul e altceva prea evident ca să aibă o umbră de claritate . . . susțin toate acestea mișcat încoace și încolo de faptul că susțin” ‘I maintain that everything is something else too obvious to have a shadow of clarity . . . I maintain all these moved to and fro by the fact that I do’). He warns that “Faptele trăite obligau la o nouă lectură” (Opere 1: 663) ‘The facts of life compelled us to a new reading’ (Athanor & Other Poems 87) or says, in passing: “salutări de la mine” (Opere 1: 351) ‘greetings from me.’ He has a friend, Stelică, and it matters not a bit that he had been long dead, “de mic copil” (Opere 1: 636) ‘since we were small children.’ Another friend, a painter, “mort / mă strigă (n-are importanță) . . . / ține sub braț cumplita carte scrisă în limba / pe care o vorbim în gând” (Opere 1: 462) ‘dead / calls me (not important) . . . / holds under his arm the terrible book written in the language / we speak in our minds.’ But then there are “prietenii mei cei mai buni / muzicieni sau poheți . . . / putem discuta despre gama pitagoreică sau despre transformarea secundum quid (substanțială)” (Opere 1: 273) ‘my best friends / musicians or pohets . . . / we can talk about Pythagorean tuning or about the (substantive) transformation of secundum quid,’ then there is also “filozoful Bebe reîncarnatul” ‘Bebe, the philosopher reincarnated,’ who belongs to “generațiilor optime” ‘the optimal generations.’ He has a brother and three sisters (“Fratele meu cel mort și 3 surori mai mari au adormit / în jungla lor de ceață în natura lor / mai limpede și mai obscură totodată / îi strig și nu-mi răspund” (Opere 1: 672) ‘My dead
brother and my 3 older sisters fell asleep / in their fog jungle in their nature / both clearer and more obscure / I call them and they don’t respond’) and a father, also long time dead, but again that does not matter: “fratele meu cel mare din sicriu mă pleznea peste scăfârlie/ ‘marş de-învăţă jigmoidie’ îmi spunea . . . / ‘marş de învaţă’ şi mă pleznea peste ceafă / țipam ca din gură de șarpe venea tata murise și el mai de mult / ‘ce aveți băieți’ întreba era blând / ‘e o jigmoidie’ răspundea frate-meu ‘asta e/’ fugeam în grădini și lăsăm să discute” (Opere 1: 536) ‘from the coffin my older brother struck me on the skull / “get out and study you cur” he said . . . / “get out and study” and he hit me on the back of the head / I screamed as if from a snake’s mouth father came he had been dead a long time also / “what is the matter, boys” he asked gently / “he is a cur,” my brother replied ‘that’s it’/ I ran into the garden left them talking.’ There is, too, an aunt “din județul Prahova poeta Elena Ohrida (fie-i țărâna ușoară) / purta alunițe de catifea . . . / ea mă dănea în leagăn la marginea apei / purta o armă de vânătoare pentru orice eventualitate/ trecea o vulpe pac îmi făcea căciuliță / trecea mistrețul pac îmi făcea o pereche de ghete / până când a murit” (Opere 1: 487-88) ‘from Prahova County, the poet Elena Ohrida (may she rest in peace) / who had velvet beauty marks . . . / she rocked me in my cradle on the bank of the river / and carried a hunting rifle just in case / a fox passed by bang she made me a hat / a boar passed by bang she made me a pair of shoes / till she died’). About his mother, several mothers, and about the Great-Mother he speaks often. Naturally, then “exista și una Zenobia supranumită refuzul falsei conștiințe /cmă ghemuiam lângă ea era poate singura fericire posibilă / era plăcut ne culcam cu oasele noastre îmbibate de amintirea unei străvechi adorații / cu ochii noștri lucioși înăuntru era o puternică adorație / filozofam prostii ne simțeam bine” (Opere 1: 380-381) ‘there was also one Zenobia, nickname for the refusal of bad conscience / . . . I squatted next to her which was maybe the only possible happiness / it was nice we were lying down with our bones steeped in the memory of an ancient adoration / with our shiny eyes and inside there was a strong adoration / we philosophized about silly things and it felt good’. “Zenobia nu știe ce-i obscuritatea Susține că trăiește într-o încăpere de aer lângă o fereastră zăbrelită” (Opere 1:467) ‘Zenobia does not know obscurity She maintains that she lives in a room of air near a barred window.’ She “îmi ține amândouă mâinile pe inimă” (Opere 1: 468) ‘holds both my hands on my heart’ (Athanor & Other Pohems 84), she “ne iubea, ne refăcea” (Opere 1: 224) ‘loved us, and remade us’ and said “Între noi fie vorba suntem victimile imaginației celorlalți” (Opere 1:468) ‘Just between the two of us we are victims of the other people’s imagination’ (Athanor & Other Pohems 85). But about their love, which is the source of strange and wonderful poetic events, we can learn from the novel – let me remind the reader that it is an autobiographical novel – Zenobia.

In the final analysis, what can be said about the central character of the (poetic) “epic” of Gellu Naum is that he is a poet – one who has a different view of poetry (”și regret domnule dar eu am altă părere despre pohem” (Opere 1: 282) ‘and I regret to say, sir, that I have a different opinion about the pohem’), who ridicules
those with “pohetica lor glandă lacrimală” (Opere 1: 481) ‘a pohetics of the lachrymal gland,’ but also those “domnii ne aleg poemele după panglicuţe ca pe curve” (Opere 1: 75) ‘gentlemen [who] pick our poems according to ribbons, as they do whores.’ He is at the same time ironic and mocking toward himself:

în dimineața asta mă simt definitiv compromis
în dimineața asta m-am trezit iar pohet
undeva pe o farfurie cu flori lângă sobă în coșul cu lemne

....

Recurg la tine Bettina te rog să mă înțelegi să mă speli pe ochi sunt pohet
scriu fii atentă cu picsul
mă iscălesc pe texte amintire din ziua cutare și cutare
ceva mai încolo omul acela mai face un zid
clădește în el se închide în el și gême
eu fii atentă trebuie să-l scot
fiindcă mă strigă afară din cercul meu

În dimineața asta sunt pohet din copilărie și melanc (Opere 1:274)

this morning I feel I am definitely compromised
this morning I woke again a pohet
somewhere on a flowery plate near the stove in the log basket

....

I appeal to you Bettina please understand me and wash my eyes I am a pohet
look I write with a ballpoint pen
I sign the texts in memory of the day when so and so
later on that man builds another wall
he builds inside himself he closes up inside and groans
listen I will have to pull him out
because they call me outside my circle

This morning I am a pohet from childhood and melanc

Or:

În rada portului X stau pe o scândură mă uit la vapoare
o poetă foarte grasă mă mângâie pe mâna cu o mânuță grasă
zice că mă știe foarte bine că sunt aproape genial
că mi-a citit ultimele poeme într-o publicație olandeză
că l-a citit tot acolo și pe colegul meu Maria Rilke dar că nici nu se compară
e cu totul altceva mă preferă
că dacă vreau îmi cumpără și prăjituri cu scorțișoară și mă ia la film
(Opere 1: 514)
In the bay surrounding the port of X I stand on a plank and watch the ships
a very fat poetess caresses my hand with her fat hands
she says she knows me very well and that I am a genius almost
that she read my recent work in a Dutch magazine
that she also read my colleague Maria Rilke but that there is no comparison
he is something totally different she prefers me
that if I want she will buy me cinnamon cakes and take me to the cinema

He is a relativist, profoundly lonely. He is moving with horror among disagreeable characters, such as the one who “mănâncă prăjituri și n-are dinți și se mânjește pe gură și ne invită să discutăm cu el despre pohezie” (Opere 1: 288) ‘eats cake and has no teeth and smears his mouth and asks us to talk with him about poohetry’ or the one who “auzea numai ce-i spunea motorașul plasat în ureche cu un șnur frumușel peste reverul hainei” (Opere 1: 350) ‘only heard what the small motor placed in his ear with a pretty thread over his lapel told him,’ and the one who “ținea motorașul între dinți . . . spunea așa și pe dincolo” (Opere 1: 350) ‘was holding the small motor between his teeth . . . saying this and that.’

For that matter, he was also quite isolated as a poet. “Nu știu ce am dar uneori mă simt extrem de singur” (Opere 1: 307) ‘I don’t know what’s the matter with me but sometimes I feel utterly alone’ (My Tired Father 38), he confesses as a man, a poet who no longer finds understanding even from his closest friend:

am scris un pohem în care spuneam cu totul altceva dar care exprima exact sufletul și carnea mea jignite
și nu l-am citit nimănui ani de zile și într-o bună zi l-am citit unui prieten pe care îl iubeam foarte mult și i-l-am citit cum l-aș fi îmbrășișat fiindcă era și el pohet și el al dracului m-a ascultat în tăcere apoi mi-a vorbit foarte elogios despre niște alte poheme de ale mele pe care spunea că le admiră și le numea subtile și le știa pe de rost . . .
avea argumente estetice de gentleman (Opere 1: 284)
I wrote a pohem in which I said something entirely different but which expressed exactly my offended flesh and soul
and I did not read it to anyone for years and one day I read it to a friend whom I loved very much and I read it to him as if I had embraced him because he was a pohet too and he damn him he listened quietly then spoke to me ravingly about other pohems of mine which he said he admired and called them subtle and knew them by heart . . .
he had esthetic arguments like a gentleman.
Although “melanc,” he has a sense of humor which he uses fully in his poems. The world is not made only of “vuie ete şi spaime” (Opere 1: 549) ‘loud noises and scares’ or “amplă seninătate” (Opere 1: 224) ‘ample serenity.’ “Acolo în orașul Haralambie se poartă mănuşii cu stemă în partea de sus” (Opere 1: 386) ‘There in the town of Haralambie they wear gloves with a coat of arms on the top’; “bunica Mătăsoiu citește o carte de unul sătul până în gât care o zăpăcește de dimineața până seara” (Opere 1: 499) ‘Granny Mătăsoiu is reading a book by one who’s had enough and who confounds her from morning till night’; “Pasările rămase singure pornesc înapoi / bat în pământ şi cer bere / ea vine singură şi plângе: de ce plângi bere?” (Opere 1: 101) ‘the birds left behind start back / pound on the ground and ask for beer / she comes alone and cries: why do you cry, beer?’” “acolo la Hotel-Păduche, 15” (Opere 1: 75) ‘there, at the Head Lice Hotel, room 15’ no idea what goes on, some “vânzători de gazete cântau Porumbițele înserării” (Opere 1: 75) ‘newspaper sellers were singing The Pigeons of Nightfall,’ and “pentru selecționarea operelor de caligrafie se vota cu ajutorul unor cartonașe” (Opere 1: 298) ‘in selecting calligraphic works one voted with the aid of small pieces of cardboard’ (My Tired Father 24). Sometimes he mentions names, but cautiously, lest he gain a “relative” and his cultural (“cultural”) references are focused on minute detail from the works or biographies of those he mentions by name, rather than on their “system” of thinking. Oftentimes, the context is mocking or playful: “și Thales pare că nu-l știu eu sau chiar Hipocrat știu eu vreem să zâmbesc dacă așa erau evenimentele și ei îmi măsurau încă de pe atunci unghiul de deschidere al maxilarului din Milet sau vream să urlu . . și eu n-aveam nimic comun cu ei ce pot avea comun cu niște atemporali temporali sau cu un ipocrit ca Hipocrat” (Opere 1: 283) ‘and Thales don’t I know him or even Hippocrates don’t I know him I wanted to smile / if that is how events turned out and they were already measuring the angle of the opening of the jaws in Miletus or I wanted to scream . . and I had nothing in common with some temporal atemporals or with a hypocrite like Hypocrates; “eu copiam lista de rufe a lui Flamel” (Opere 1: 233) ‘I copied the clothes list of Flamel’; “Un kierkegaard cu șapcă o răpea pe doamna aceea” (Opere 1: 231) ‘a kirkegaard with a cap was kidnapping that lady;’ “Încolo trai pe mine Citeam pe domnul Nietzsche / și contemplam adeseori planetă / aveam mâncarea în valiză / lângă notațiile despre tehnica non-acțiunii” (Opere 1: 461) ‘Otherwise living the good life I was reading Mr. Nietzsche / and was often contemplating the planet / had my food in my suitcase / next to the notes on the techniques of non-action’; “Heron din Alexandria își deapănă principiile / pe-un colț de masă mic într-o cutie de chibrituri / și totul e limpede și tu răsfoiești tratatul despre Vid” (Opere 1: 256) ‘Heron of Alexandria spins out his principles / on a corner of the small table between a box of matches / and everything is clear and you review the treatise on the Void’ (Athanor & Other Poems 13); “Atunci tu fratele meu tu ginerică tu care umbli prin noi pe vârful picioarelor / tu Herpes Trismegistul născut cu tămplele cărunde / ne faci semne să intrăm în baraca de scânduri / . . . să așteptăm acolo frenetica ultima noapte / aceea care ne păstrează
substanțele doveditoare” (Opere 1: 518) ‘Then you my brother you my little son-in-law you who walk among us on your tiptoes / you Herpes Trismegistus born with grey temples / you motion for us to enter the shack made of planks . . . to wait there for the last frantic night / the shack that keeps our substances of proof,’ etc. “pe când ceilalți se părăseau // sau își întâmpinau povara prostitându-se cu filozofii” (Opere 1: 558) ‘while others were leaving each other or met their burden by prostituting themselves with philosophers’; “Catastrofa rezultase din sfatul filozofilor” (Opere 1: 327) ‘the catastrophe was the result of the philosopher’s advice’ (My Tired Father 67).

Moreover, finding himself “între bine şi rece între negru şi clar între opac şi lichid / între incert şi salubru” (Opere 1: 271) ‘between good and cold between black and clear between opaque and liquid / between uncertainty and salubrity,’ he is preoccupied with, as any real poet would be, “muncile noastre crepusculare” (Opere 1: 271) ‘our crepuscular work’ related to “marile noastre repere dhagostea şi moahtea” (Opere 1: 459) ‘our grand points of reference: llove and dheat.’ He knows much about “marea magie a singurătăţii ‘the great magic of loneliness’; he is looking for the bearers of “semnele lui insurgente” (Opere 1: 642) ‘signs of his insurgency’ (Athanor & Other Poems 65), practices acoustic-seeing; he is familiar with “obscurele plantaţii ale întâmplării” (Opere 1: 448) ‘the obscure plantations of chance,’ seeks to reinstate “reperele batjocorite” (Opere 1: 445) ‘derided standards.’ “Cum vremea era socotită comună şi vulgară / păreau fireşti asocierile comune şi vulgar” (Opere 1: 436) ‘As the epoch was considered common and vulgar / associations common and vulgar appeared natural,’ only he does not partake in them.

He pays close attention to that “altul din fiecare” ‘other in everyone’ but also “cel mai îngropat din mine” ‘the one buried deep in me,’ that “curioasă nevoie de levitaţiune, moştenită de la un strămoş războinic şi pasăre” (Opere 1: 221) ‘curious need for levitation inherited from a warlike forbearer and bird,’ also to the curious, but certain fact that “oricum o parte sau întregul nostru este de fapt fără sfârşit mişcându-se şi dispărând” (Opere 1: 554) ‘anyway part or all of us is in fact endlessly moving and getting out of sight,’ and to so many other things that give pause. For example the idea of “aerul plin de suflete” (Opere 1: 566) ‘the air full of souls.’ He likes Miles Davis and Rotciv (Victor) and has “the crazy audacity” to “recite poetry” even in areas where “specialists,” “professionals,” “educators” (who “te mănâncă” (Opere 2: 354) ‘eat you!’)6 abound. He also has some “theories” about life and death, poetry and “culthure” and he prefers the Masters of Ecstasy from the pub at the train station to the ones from books

oh şi mai am câteva cărţi mai bine le schimb cu altele la fel de cretine
mai bine le citesc noaptea sau mai bine le vând şi cu banii

5 Victor Brauner.
6 See the verses that appear in the novel Zenobia.

http://ir.uiowa.edu/dadasur/vol20/iss1/
mai bine mă duc la Bufetul Gării la Bombonică unde Maeştrii Extazului
întinşi pe bânci
ascultă respiraţia nevăzutei cirezi ce umblă pe cer
mai bine mă pierd acolo într-un Triunghi al Bermudelor printre borce cu flori
de câmp (Opere 1: 497)

oh and I have some books left, better change them to others just as idiotic
better read them at night or better sell them and with the money
I better go to the Station Pub at Bombonică where the Masters of Ecstasy
stretched out on benches
are listening to the breathing of the invisible herd moving in the sky
I better get lost there in a Bermuda Triangle among jars with wild flowers.

Although he writes poetry, “pohemele mi s-au părut totdeauna îmbibate cu ceva care nu m-a interesat niciodată” (Opere 1: 440) ‘pohems always struck me as saturated with something that never interested me,’ even though “preferam băiguielile iniţiale nedestinate să devină poheme ... [pentru că ele] îmi descifrau un sens în afara oricărei înfiltrări a dresajului” (Opere 1: 441) ‘I much preferred the initial stutterings not meant to become pohems because they created meaning outside any infiltration of dressage.’ For the rest, as an eternal Incendiary Traveler, but similar to “celui ce doarme în trezie” ‘the one who sleeps while awake,’ the poet just gets on with business, even if he does not know “denumirea straniei aprinderi pornită de la el pe negândite” (Opere 1: 587) ‘what to call the strange ignition started in him out of the blue.’ Would this “strange ignition” be called poetry? Is it, in the final analysis, “incendiary”?

Translated from the Romanian by
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**Works Cited**


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