Fellow of the Stathis Gauntlett

Happy St. David’s day, Vasili, and thanks for stretching the terms of eligibility for contributors to your Cavafy sesquicentennial so as to accommodate a poseidonian Waltherian – antimelodrama des olfathmos, tham.

Possible answers to your question “What does Cavafy mean today?” proliferate exponentially in consequence of what Difeo familiarly called “to parse-purport Kantoi”, the ready adaptability of his verses to all kinds of purposes. For years, journalists, politicians, cartoonists and advertisers (so en to ithyphalos, o apaitha) have been bandying Cavafy’s words to their apathetik ends, whether lambasting the Heinous Glucksbergs (Aleksandrinoi vasileis) or the Pope Emeritus (allazei foresia ki anagnosta), or advertising阿尔和的 any day, the Poseidonians (aleksandrinoi ellythia). Xenophon Kokolis documented the early manifestations of “Cavaphis vulgatus” in 1983 (Vatta 5-6). At a more evolved level, Ianni! have been here an intertextual field-day with Cavafy’s poems, and I wonder if the practice hasn’t now gone global, courtesy of J.M. Coetzee, inter alia, ten years after the La Trobe Greek Poetry Evenings here in Melbourne, the Cavafy gig attracted an exceptionally large audience of non-Greeks, and the speakers included high-profile anglophone poets reading their Cavafy-inspired poems. Jodie O. and Opm.com have also done their bid (via the tame Ron). In any case, I suspect that Cavafy probably now has more readers in languages other than Greek. And one might imagine a sassophonic kannibulario poet (à la “Polycavafy”) plotting at the global level the share in youth – that still belongs to him, but he might well also reap (as we might we Nektatarsially that most of his readers are not taking the trouble to learn Greek that a vehicle of fame) in order to enjoy “his perception of the beautiful” in the original. A fortiori if they are leaped or delinquent Hellenophones of the diaspora – the diaspora! – for apo byssos eimai stathis gauntlett.

So all the translations I’ve seen of “anthropia” as “compassion” and “humanity” miss both the sense and the style of “What Cavafy means to me” in the original. “Iannis!”.

In any case, I suspect that Cavafy probably now has more readers in languages other than Greek. And one might imagine a sassophonic kannibulario poet (à la “Polycavafy”) plotting at the global level the share in youth – that still belongs to him, but he might well also reap (as we might we Nektatarsially that most of his readers are not taking the trouble to learn Greek that a vehicle of fame) in order to enjoy “his perception of the beautiful” in the original. A fortiori if they are leaped or delinquent Hellenophones of the diaspora – the diaspora! – for apo byssos eimai stathis gauntlett.

For years, journalists, politicians, cartoonists and advertisers (so en to ithyphalos, o apaitha) have been bandying Cavafy’s words to their apathetik ends, whether lambasting the Heinous Glucksbergs (Aleksandrinoi vasileis) or the Pope Emeritus (allazei foresia ki anagnosta), or advertising阿尔和的 any day, the Poseidonians (aleksandrinoi ellythia). Xenophon Kokolis documented the early manifestations of “Cavaphis vulgatus” in 1983 (Vatta 5-6). At a more evolved level, Ianni! have been here an intertextual field-day with Cavafy’s poems, and I wonder if the practice hasn’t now gone global, courtesy of J.M. Coetzee, inter alia, ten years after the La Trobe Greek Poetry Evenings here in Melbourne, the Cavafy gig attracted an exceptionally large audience of non-Greeks, and the speakers included high-profile anglophone poets reading their Cavafy-inspired poems. Jodie O. and Opm.com have also done their bid (via the tame Ron). In any case, I suspect that Cavafy probably now has more readers in languages other than Greek. And one might imagine a sassophonic kannibulario poet (à la “Polycavafy”) plotting at the global level the share in youth – that still belongs to him, but he might well also reap (as we might we Nektatarsially that most of his readers are not taking the trouble to learn Greek that a vehicle of fame) in order to enjoy “his perception of the beautiful” in the original. A fortiori if they are leaped or delinquent Hellenophones of the diaspora – the diaspora! – for apo byssos eimai stathis gauntlett.

In any case, I suspect that Cavafy probably now has more readers in languages other than Greek. And one might imagine a sassophonic kannibulario poet (à la “Polycavafy”) plotting at the global level the share in youth – that still belongs to him, but he might well also reap (as we might we Nektatarsially that most of his readers are not taking the trouble to learn Greek that a vehicle of fame) in order to enjoy “his perception of the beautiful” in the original. A fortiori if they are leaped or delinquent Hellenophones of the diaspora – the diaspora! – for apo byssos eimai stathis gauntlett.

For years, journalists, politicians, cartoonists and advertisers (so en to ithyphalos, o apaitha) have been bandying Cavafy’s words to their apathetik ends, whether lambasting the Heinous Glucksbergs (Aleksandrinoi vasileis) or the Pope Emeritus (allazei foresia ki anagnosta), or advertising阿尔和的 any day, the Poseidonians (aleksandrinoi ellythia). Xenophon Kokolis documented the early manifestations of “Cavaphis vulgatus” in 1983 (Vatta 5-6). At a more evolved level, Ianni! have been here an intertextual field-day with Cavafy’s poems, and I wonder if the practice hasn’t now gone global, courtesy of J.M. Coetzee, inter alia, ten years after the La Trobe Greek Poetry Evenings here in Melbourne, the Cavafy gig attracted an exceptionally large audience of non-Greeks, and the speakers included high-profile anglophone poets reading their Cavafy-inspired poems. Jodie O. and Opm.com have also done their bid (via the tame Ron). In any case, I suspect that Cavafy probably now has more readers in languages other than Greek. And one might imagine a sassophonic kannibulario poet (à la “Polycavafy”) plotting at the global level the share in youth – that still belongs to him, but he might well also reap (as we might we Nektatarsially that most of his readers are not taking the trouble to learn Greek that a vehicle of fame) in order to enjoy “his perception of the beautiful” in the original. A fortiori if they are leaped or delinquent Hellenophones of the diaspora – the diaspora! – for apo byssos eimai stathis gauntlett.