



## **HAMAMARTE<sup>1</sup>:**

*TRANSLATING THE TESTIMONY AND SOCIO-SPIRITUAL MANIFESTO OF MARDIROS  
BALOUMIAN*

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<sup>1</sup> Translation variations include “The Global Man” or “The Every Man” or “The Man Who Encompasses All Others Within Himself”.

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## INTRODUCTION

As Lebanon descended into civil war in the mid 1970s, a self-made man and Armenian Genocide survivor named Mardiros Baloumian sat before a typewriter to tell his story. The Doniguian & Sons publishing house of Beirut printed the five resulting works, all originally written in the Armenian language's western dialect commonly spoken among Armenian communities who inhabited for centuries the Anatolian plains west of Mount Ararat. Following the Armenian Genocide of 1915, many of these western Armenian communities migrated predominantly to Middle Eastern cities including Aleppo, Damascus, Beirut, Jerusalem, Cairo, and Baghdad where they maintained their language and identity through Armenian language schools, newspaper, churches, radio stations, political parties, and aid organizations. They also migrated to cities throughout Europe and the Americas where cultural preservation remained a priority, more so than language preservation.

The shortest of Baloumian's writings, a pamphlet titled *A Declaration to the UN* (1978), was his only work translated into English, combining survival testimony with an action call for the United Nations and western powers to recognize the Armenian Genocide. Baloumian's *Man And His Inner World* trilogy (1979) develops a philosophical discourse on human nature and metaphysics that is handicapped by a lack of formal educational, philosophical, and literary training. His fusion text *Hamamarte* (1978), the focus of this translation, combines his survivor testimony with writings on hypnotism, philosophy, social contract, public policy, and labor law that, considered in whole, amount to a utopian social vision. Structurally, *Hamarte* combines three distinct sections: a first testimony section (25 pages) followed by *hamamarte* writing (50

pages), a second testimony section (25 pages), and a collection of articles about the Armenian Genocide (about 25 pages) written by other authors.

For his title, Mardiros Baloumian combined the prefix *hama*, which means “every” or signifies a collective, with the word for “man” or “human”, *marte*. Together, *hamamarte* can be roughly translated to mean “The Every Man” or “The Universal Man”, although no direct English translation of the term exists. Contextualized through his preoccupation with metaphysics, a more apt interpretation of the title would be “The Man Who Encompasses All Others Within Himself”. Baloumian’s choice to invent a word for his title as the central concept of his text reflects a distinguishing feature of this work: a departure from traditional testimonial writing into his writing on the *hamamarte*, which I will simply refer to as “*hamamarte* writing” or just “*hamamarte*”. The importance Baloumian gives to the notion of *hamamarte* is evident in the detail with which he develops it, stylistically reminiscent of the *Übermensch* articulated by the nineteenth century German philosopher Friedrich Nietzsche. Aside from a middle school education in his home village of Zara, Baloumian was self-educated and does not reference any literary or academic influences in his work.

Baloumian begins the first six pages of *Hamamarte* recounting his life prior to the Armenian Genocide. Baloumian was born in 1895 in the village of Zara, nestled in the Ottoman Empire’s *vilayet* (province) of Sepastia, or Sivas as it is known today. Sepastia was the westernmost of the Ottoman Empire’s six predominantly Armenian *vilayets* in central and eastern Anatolia. Zara sat just 70 kilometers from the *vilayet*’s capital of Sivas, and was surrounded by other Armenian communities including Kangal, Yenihan, and Kochisar. Zara’s 6,000 inhabitants, about half of whom were Armenian, worked as pastoralists and merchants

engaged with travelers whose road from Sivas to Erzerum, the capital of the adjacent *vilayet* to the east, passed through Zara. Like most of their neighbors, Baloumian's parents Soloman Baloumian and Elmon Kaployan, were uneducated farmers. Careful consideration is given in the text to listing the sixteen family members with whom the author lived and their level of education. Women, explains Baloumian, were not permitted to receive an education, neither in Zara nor the surrounding areas.

After his first 25 pages writing testimony in *Hamamarte*, Baloumian pivots to *hamamarte* writing. This 50-page section can be characterized as a hybrid -- built on the foundation of Baloumian's notion of the *hamamarte* -- that blends writings on hypnotism, social contract, labor law, and interpretations of testimony through the framework of his theories. "In 1931," he begins, "by implementing the regulation of hypnotism and the rule of magnetism for years, I learned, I lived, and I made others live, and I proved that when man becomes mentally spiritualized, he will subconsciously become the savior of his own life and that of others" (p. 26, 1978). Here Baloumian addresses the personal empowerment and salvation he experienced by virtue of learning and practicing the craft of hypnotism. Baloumian does not explicitly detail how he initially encountered hypnotism, however he does provide a list of Armenians and Greeks he met in Athens -- Sahag Sahagian, a kindergarten teacher named Harout Azadian, Thomas Beyekian, and Dr. Costa Anastasiadis -- who may have helped him learn it as well as a period in 1931 when he was "learning the regulation of hypnotism and the law of magnetism for three months" (p. 66, 1978).

Baloumian recounts performing his very first act of hypnotism upon his three-year-old son Barouir and one-year-old daughter Knarig:

I willed that he (Barouir) wake up from his deep sleep, open his eyes, and say "mama

water” and go immediately back to sleep. With this first attempt as a hypnotist, I miraculously transformed what I had mentally willed into actuality...I mentally willed to awaken my one-year-old daughter Knarig, who was sleeping in her crib, and I mentally willed that she wake up from her sleep, open her eyes, say “mama”, and then sleep. With both attempts as a hypnotist, I miraculously transformed to reality what I had willed mentally. (p. 66)

The following day Baloumian enters the Syrian city of Latakia to watch locals navigate the Mediterranean port town. “I became super-aware of the quality of each man’s inner nature and personality, and by proving the accuracy of my judgment, I felt spiritually gratified” (p. 67, 1978). Baloumian uses these episodes to illustrate that he could not only see the true nature of the people around him, but that he could control other’s actions with his own thoughts (i.e., his children).

The relationship between testimony and utopian social vision deserves consideration. Gayatri Chakravorti Spivak argued that, “language may be of one of many elements that allow us to make sense of things, of ourselves” (p. 312, 1992). Indeed, for Baloumian, language not only allowed him to make sense of himself, but it also allowed him to make non-sense of himself, and in so doing, finding a certain identity within the interval between sense and nonsense. With run-on sentences and incomplete thoughts aplenty, he uses language as a tool to startle, baffle, and perhaps even hypnotize the reader. His discovery of hypnotism occupied a central force for his testimony and how he found peace in the devastation of losing a family, a village, a people, and a way of life. This sort of dissociative writing may also serve as a tool to deal with the post-traumatic stress of survival – it’s his meditation, his attempt to heal, to hypnotize others as a way of hypnotizing himself, and to inflict upon others a milder version of the existential disjointment

from reality he endured. Interestingly, his pain was one of complete submersion into an alternate (yes, hellish) reality, yet he emerged in an unexpected state of tranquility. One can only assume he imposed (or tried to) the same sort of journey in those he hypnotized whether in person, or through the text where his thoughts serve as a variation on the act of hypnosis – both a self-hypnosis in its transmission, and a hypnosis endured by the reader in trying to make sense of his words. “The poetics of diaspora,” says Brent Hayes Edwards, “is above all the task of instancing such a yearning of the particular, taking the measures of its distances. To read a diaspora means to strive to move between these levels, to activate the interval between them” (p. 703, 2007). To Baloumian, hypnotism and survival encapsulate the particular, and through his text, he measures and shrinks the distance between utopian social vision and testimony as well as the distance between sense and non-sense.

Gilles Deleuze and Félix Guattari defined a minor literature through three pillars: they are written in a major language, “everything in them is political”, and “everything takes on a collective value” (p. 17, 1975). Baloumian’s *Hamamarte* satisfies the last two items. In crafting his utopian social vision, Baloumian rejects the world as it stands. How could he accept it? A place where campaigns of genocide and civil war run rampant, Baloumian is compelled to authorize himself through the relative inner peace and success he has found to propose solutions for a fractured world. His policy proposals for labor, health, education, and politics are nothing short of politically motivated, rendered in an authoritarian, racially-charged tone similar to historical texts and pamphlets espousing for social progress in a voice described as Malcolm X meets Ernest Becker meets Thomas Paine. And in the convergence of these ideals, a collective value emerges intended to benefit the communities wise enough adopt to them. The passage

below demonstrates these run-on utopias delivered in the signature sensical/non-sensical authoritarian tone:

The members of the hamamarte leadership must be chosen from the human race's most capable individuals who are endowed from birth with subconscious noctambulist abilities and pure innate qualities which make them all-seeing and all-knowing prophets aware of past, present, and future realities in order to protect man's longevity and wellbeing.

With the implementation and enforcement of the hamamarte's leadership, there will be no need for money, commerce, or personal ownership, and individuals will benefit when they wish, with a doctor's permission, from the leadership's resources. By the implementation and enforcement of the hamamarte's leadership, military, political parties and ideologically contradicting organizations will not exist. All that benefits the hamamarte's existence and the wellbeing of individuals must immediately be transferred to the hamamarte leadership.

The existence and wellbeing of the individuals that form the hamamarte will be secured by the hamamarte leadership's resourcefulness, decisions, and enforcement. (p. 38).

## WHAT IS HAMAMARTE?

But what exactly is *hamamarte*? Baloumian never explicitly defines it. Rather, its meaning evolves and expands over the course of this section of the text. In one passage, Baloumian says:



Man is a particle of the earth who, in his 'mental spiritualization', replaces the earth's wisdom and possibilities of creation. He is deemed the sole proprietor of the realities deeply hidden on the surface and in the depths of the earth, which is the generality and universality of the individuals of the human race, those existing, and those who will exist, ie hamamarte, which when the rightful properties are entrusted under his tutelage, then man ceases to feel the need to commit to the crime of appropriating the lawful and unlawful rights of other people, and having gratification, also becomes capable of miraculous deeds in his 'mentally spiritualized' qualification and to have divine spiritual experiences with which he would transform his unique second quality mission, just like the sunflower is fertilized when it shows its crown and head to the sun's rays, and it transforms the unique mission of its existence into being, which justifies its existence. (p. 28)

Later, he says:

Members of the hamamarte leadership must be chosen from the human race's preferred and capable individuals who are endowed from birth with a noctambulist subconscious and unadulterated innate qualities, thanks to which they are the all-seeing, all-knowing prophets to have happened, happen, and happening realities and are capable to ensure man's longevity and his super-happiness. With the decision and enforcement of the hamamarte leadership, there will be no usage of money, no commerce, and not even any personal ownership, and individuals will benefit when they wish from the resources of the hamamarte leadership. By the decision and enforcement of the hamamarte leadership, no military army will exist, no political parties and no ideologically contradicting organizations will belong to hamamarte's missions. All concepts that benefit

hamamarte's existence and benefit the wellbeing of individuals must immediately be transferred to the hamamarte leadership (p. 38).

The profound irony and slight contradiction in these utopian ideations are that its effort to curb future atrocities is done with an autocratic tone similar to the quality of leadership that lead to genocidal governments like that of the Ottoman Empire's Committee of Union and Progress.

Yet Baloumian clearly expounds on a sense of an enlightened leadership. What's more, we see here a trope the author employs frequently in this style of writing – consecutive verbs in their past, present, and future forms as a way to assure the permanence and vastness of his propositions. The common thread connecting these expanding meanings is that the hamamarte is an enlightened individual or group of individuals who would simply foster the conditions of an organized society to protect their citizens from the type of profound violence that Baloumian and fellow victims faced.

For decades, descendants of Baloumian scattered throughout the Middle East, Europe, and the Americas tried and lacked the time or capacity to translate his work. In 2013, Gilda Kupelian of the Diocese of the Armenian Church in New York City conducted a preliminary translation on a limited deadline. Kupelian's unpublished translation took a literal approach, or, as Freidrich Schleiermacher articulates, one where the translator must negotiate the tension between the translator bringing the reader into closer contact with the writer versus the translator bringing the writer into closer contact with the reader (1813). Kupelian chose to bring the reader closer to the writer, evinced by sentences translated word-for-word with less attention given to the meaning of sentences, paragraphs, and passages. Rooted in the source text and building from Kupelian's initial effort, this translation takes the opposite approach: bringing the reader closer to the writer using tactics espoused by Lawrence Venuti who encouraged translators to give the

authors with whom they work a distinctive voice, and Charles Bernstein (1998) who argued that the translator must be free to intervene in the translation, a measure which I, in my own translations and edits, found necessary in trying to sway Baloumian towards the sensical while trying to preserve his penchant for the non-sensical.

I have selected three excerpts from *Hamamarte* that reflect the different genres he uses to transmit the writing. The first excerpt is a testimony of surviving the Armenian Genocide. The second excerpt entails a social policy variation of *hamamarte* writing. The third excerpt entails a utopian variation of *hamamarte* writing.

## TRANSLATION

## TESTIMONIAL WRITING

It was March 1915. The Turkish government coerced Armenian families to transport food to Ottoman military forces stationed at the city of Garin. Solomon Baloumian, my 54-year-old father, departed our hometown of Zara with his two mules, transporting food and supplies to Enderes. The rest of my family also transported food and supplies to Garin, a distance of 500 kilometers from our village of Zara, with the two mules that my paternal cousin Pusant and I took care of.

This 500-kilometer journey became our path to crucifixion. Along the way, we witnessed abandoned, rotting corpses and were suffocated by their odor. Our hearts withered at the wailing of abandoned children left to die on the edges of the deserted streets.

Unwillingly we recalled the rotting corpses our loved ones left in Zara. We could not help but believe that sooner or later we would face the same fate. Along our journey, we passed over the dead bodies of Erzinga's Armenian population which had been slaughtered in its entirety. Our mule's hooves and our carriage's wheels crushed their breathless corpses. On this bloody road to crucifixion, we witnessed the horrible crimes of the Turkish race before our very eyes.

On our journey back from Garin to Zara, Turkish soldiers started firing at us and the nearly 1,000 other villagers forced to deliver supplies to the Turkish soldiers. Of those 1,000 villagers, only 50 survived, including myself. When I had the opportunity, I escaped and for two days I hid in an outhouse in the village of Enderes. Two days later, I left my hideout and went to the home of a Turk where I found three women and a beautiful 17-year-old girl. She begged her mother to take all the measures necessary to protect my life. The three women spent one hour

consulting with each other. Then they sent me along with their servant to the house of a woman married to a soldier. She gave me a machete, a bag, and introduced me to her 6-year-old son. I was sent to collect wheat and bring it back to the house. Along the way, the child showed me a beautiful knife he carried on his belt. He said he had the knife so that he could search for *gyavoors*<sup>2</sup> and skin them. Apparently he was quite pleased because he had already killed two *gyavoors*. While speaking to the child, there was a group of six to ten Turks. I gave the child the bag with the machete and I went back to hide in the outhouse again. After staying there for one more day, I returned to the road to Zara.

In the daytime, I would hide in caves or fields and through the night I would continue my journey. One day while walking I had trouble finding a place to hide, and a 10-year-old Turkish boy came after me. He said, “I knew you were a *gyavor*. Look, I just bought this knife for killing *gyavoors* like you. Look at how beautiful it is.” As he moved to stab my stomach, I knocked him away with my fist. He fell to the ground and screamed.

I quickly fled the scene and as I moved further away from Zara, I ran into a Turkish police officer. He stopped me and just as he began to interrogate me, gunshots rang out in the distance. The officer became disoriented and scared, so I slipped away from his presence, hiding here and there until I made it to Zara.

There I hid in the house of Marnos Kacharikian, my future mother-in-law, but my presence endangered their family. Later that day, Marnos told me that the Turkish soldiers had shot and killed my father, my brothers Melkisetek, Mihran, and my paternal uncle Hovhannes.

After hiding out in Marnos’ house for about a week, the same soldier who had shot and killed my brothers came to the house. He took me out of my birth village to do the same to me.

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<sup>2</sup> This Turkish word means “infidels” and was used as a racially-charged epithet referring to Armenians.

As we walked through the village to what he hoped would be my death, he stopped at another home to pick up one more person to kill. I took advantage of this opportunity to escape and was saved again.

Two days later, a Turkish soldier found me. He bound my hands with chains in front of the prison door with 17 other chained Armenians and imprisoned me. After 8 days, they took us to the Tekeh village's slaughterhouse to skin us with the villager's sickles and hammers.

During the Tekeh marches and slaughters, the Turkish soldier attempted to shoot my paternal cousin Mesrop Baloumian, but the gun jammed. As a result, they determined that he must be a saint and should remain untouched. He stayed safe in this fashion for the last month and a half. He now appeared before me.

The next morning, we continued our journey to the Euphrates River which had turned into a graveyard. We had been marching without food or water. Before reaching the Euphrates graveyard, a Kurdish landlord tied me to the legs of his mule and took me to his farm. At that farm, where I remained from 1915 to 1918, my road to crucifixion entailed burying the dead under the supervision of the Turkish police. I stayed there a total of four year with the putrid, rotting, and newly slaughtered innumerable corpses of Armenian women, girls, and children. I was forced to bury them with my bare hands while suffocating with grief night and day. I heard rumors that the Turkish government had sent an order that the remaining infidels were to be slaughtered unsparingly.

It was December 1917. The thickness of the snow blanketing the Karaj barn and surrounding mountains where I had been living was close to a meter in depth. For over a week, my boss had gone to the city of Arapgir. During that time, he sent someone to his wife with the message that I was to escape to the surrounding mountains and hide there day and night since the

government decreed that any Muslim family protecting *gyavours* for whatever reason was to be imprisoned immediately and fined a major penalty. My boss' wife gave me bread, an onion, a pepper, and a light jacket and asked me to do all that I could to not tell a soul that my boss and his wife were my saviors.

With ripped cloths and bare feet, I was thrown out of the Gebenlee village house. I went to hide among the caves in the surrounding mountains of Kharaj where I curled my freezing body and slept for two hours. I awoke to find myself covered in the flakes of a snowfall.

What was I to do? Where was I to go? The police station was close to my hiding place. I was afraid of getting arrested and shot. I could not move. I was afraid to return to my boss' home fearing that they would kill me to escape their potential fate of imprisonment and fine.

I did not leave the cave for 10 days. I remained without bread for 3 days but I did not feel any hunger. I worried about my existence. I would compare each individual's good and bad circumstances. I would blame the heads of the government who, like hungry savages, would take the innocent for slaughtering, an unimaginable fate, so that they could praise themselves, be worshipped by their people, and could add to their wealth from what they stole of the properties and belongings of the slaughtered people.

They stole our lives and livelihoods. My innocent Armenian race having their existence erased by the thievery of the Turkish race was something I would ridicule and wish to avenge to this day, but for innumerable centuries, human beings learned to kill each other, coexist, and to continue killing each other. I was convinced that mankind needed crimes to protect and perpetuate the existence of their race. What I witnessed happen to my parents, brothers, and my Armenian nation made me more spiritually sensitive than I thought man could ever be and in that cave, and in the reality of my encounter with death, I could only pity mankind's unfortunate fate.

But there in that cave, I also developed hope and comfort in the idea that the United Nations could prevent existing and future wars among races and nations. The right judge would protect the rights of weak people from their oppressors and return to them what was rightfully theirs. There, in that same cave which had become my prison, I had faith that a United Nations could protect basic rights for the global man. Those basic rights would be the right to life, the pursuit of happiness, the right to practice religion, and the right to exist in a society governed by law and justice. Indeed, from this prison was born the idea of *hamamarte*.

On the 13<sup>th</sup> day, my prison cave was illuminated by a strong ray of sun, but I feared leaving the cave to feel warmth and life. That evening, I took advantage of the darkness and went to my boss' house in Gebenlee. My boss had returned from Arapgir and interrogated me about my experiences in the cave. When he realized that I had encountered no one, his demeanor completely changed.

But he spoke strictly with me and said the following: "The *gyavoors* that have remained alive must ultimately be slaughtered. You will work with me and I will protect you, but when I feel that I would face imprisonment and fine by the Turkish government for not having skinned you like an animal, then I will shoot you. You will continue your daily tasks, and if I am not satisfied with your work, I will not only use this remaining bullet to kill you without hesitation, but I will immediately rid myself of fear for any reprimand by the government."



## *HAMAMARTE SOCIAL WRITING*

The members of the hamamarte leadership must be chosen from the human race's most capable individuals who are endowed from birth with subconscious noctambulist abilities and pure innate qualities which make them all-seeing and all-knowing prophets aware of past, present, and future realities in order to protect man's longevity and wellbeing.

With the implementation and enforcement of the hamamarte's leadership, there will be no need for money, commerce, or personal ownership, and individuals will benefit when they wish, with a doctor's permission, from the leadership's resources. By the implementation and enforcement of the hamamarte's leadership, military, political parties and ideologically contradicting organizations will not exist. All that benefits the hamamarte's existence and the wellbeing of individuals must immediately be transferred to the hamamarte leadership.

The existence and wellbeing of the individuals that form the hamamarte will be secured by the hamamarte leadership's resourcefulness, decisions, and enforcement.

The international dialect for hamamarte expression must be conceived through the value of the twentieth century's atomic knowledge.

With the decision and enforcement of the hamamarte leadership, the flourishing of the male and female reproduction will be permitted if, by the doctor's examination, proof for the health of the couple to marry and satisfy their sexual needs is secured and the two, with their psychological attributes, enjoy mutual compatibility with appreciative natures and personalities.

It is the compulsory responsibility of the hamamarte leadership to be keen on honor in matters regarding sexuality.

Divorce is prohibited.

If they wish, men and women can remarry if they receive the necessary medical permissions from the doctor or the psychologist-philosophers. Individuals will live and enjoy their lives by transforming their wishes to reality, the imperative needs of which would have been immediately catered to by the hamamarte leadership.

Each individual is free to travel where he wishes with the resources and obligations put to their disposal by the hamamarte leadership on condition that each individual from 31 to 70-years-of-age have completed the obligatory 1400 hours of work; that is, 280 days each year, or work 5 hours a day.

Each family will have the right to a car.

The essential responsibility of hamamarte leadership is to oblige parents to nurture their children and for children to have a grateful heart towards their parents. Parents and children, objectified by the expressions of their spiritual quality, must receive and offer to each other what they wish from hamamarte leadership.

Families formed with children will reside in furnished houses, which will be placed at their disposal by the hamamarte leadership.

Cooked and quality nutrition and fruits will be sent to the homes of families by the specific restaurant in their quarter.

Use of alcohol and cigarettes will be forbidden for everyone.

The quality and quantity of the food sent for each member of the family will be determined by the doctor of the neighborhood so that each individual, according to his health condition, will take the necessary nutrition in quality and quantity and live a long, healthy life.

The hamamarte leadership must give each individual appropriate clothing for all 4 seasons, which will be prepared according to the size of the individual.

Each individual is free to attend universities which will be open night or day and teach what he or she wishes to study.

The coed 5 to 30-year-old child, adolescent, and young adult must be educated to specialize in what they wish.

Those students who, by birth, are endowed to become inventors will continue their education by the decision of a scientific meeting and permission, and will be considered competent to become members of the hamamarte leadership.

Men from 31 to 70-years-old will be considered the workers, and with their physical and intellectual aptitude will benefit the existence, wellbeing, and longevity of hamamarte.

People from the ages of 70 to 100-years-old will also be hamamarte's workers with their mature and experienced minds to lead the people through life's challenges.

Mothers are not obligated to work as laborers, but in order that they may learn what they wish, they are free to attend universities to enable them to assist their children's mental development.

The leadership and administration of hamamarte will care for all the hospitals and doctors specialized in all sorts of illnesses with pharmacists and appropriate workers so that illnesses heal quickly. Each neighborhood hospital should have all the resources to transport patients.

For appropriate occasions, the hamamarte leadership ought to organize necessary exhibitions for the leaderships of spiritual philosophers so that people are happy and spiritually empowered.

By the responsibility and enforcement of the hamamarte leadership, psychiatrists are obliged to heal others and to appease imbalanced temperaments.

In order to maintain their wellbeing, men ought to connect with the fundamental purpose of their lives by attending spiritual-philosophical universities so that they become cognizant with the “know thyself” adage, with their inner selves, and with the inner quality deemed appropriate by the hamamarte leadership.

With the teachings of spiritual-philosophers and their supporters, fathers and mothers need to be endowed with the qualities of paternal and maternal nurturing aptitudes so that each individual may feel that he is the appreciated individual of hamamarte’s existence.

In order that man may live a healthy and long life, the necessary resources need to be scientifically mechanized, and to transform the subconscious from the core of each of its individuals into awareness, there ought to be special universities, that should stay open night or day where all seeing and knowing prophetized spiritual-philosophers ought to lecture. Those endowed at birth with the qualities of seeing the invisible and hearing the inaudible who will, through their personal spiritual experiences, prove that hamamarte can be communicated, and to be cognizant of events that happened, that are happening, and that will happen so that the individuals who endeavor to be the minor units of hamamarte are capable to benefit from their mentally spiritualized, miracle-working qualities and capabilities, as well as their function to benefit the hamamarte. It is mandatory that man be willing and able to become an all seeing and all knowing prophet, so that they codify the possibilities of life’s longevity and divinity, and in exchange for the welfare that he enjoyed, with a grateful heart, and a wholehearted will, to voluntarily cater to the hamamarte, the intangible miraculous deeds of his physical possibilities and spiritual qualities with which the individual would have transformed to reality the second quality of his purpose.

The hamamarte possess the willpower to know, live, and prove that he is capable to express the core sensitivities emanating from a willed and superior vitality, physicality, and spirituality, and to echo the subconsciously heard and felt sensitivities of others as the core mind and core thinking of the generality of all existences.

That is, man is innately capable in his awake and self-aware state to see the expressions of unseen realities and to hear the unechoed of inaudible realities, deemed man's noctambulist quality, synonymous with man's penchant to remember or not remember, dream, read minds, and self-hypnotize thanks to men who unexpectedly and with open-mindedness become aware of his unconditionally willed knowledge through the prompting of his subconscious. I have lived with these intangible realities, and have made others live by implementing the regulation of hypnotism by seeing and proving the miracles from which I am convinced man becomes divine with his mental spiritualization, that is, he becomes a blissful creature by transforming the second quality of existence of his mission into reality.

*HAMAMARTE* UTOPIAN WRITING

It was the year 1931. I was learning the regulations of hypnotism and the laws of magnetism for three months. I had finished the book I had in hand. It was 1:30 after midnight.

It was to be my first success as a hypnotist. In order that I may be worthy of the bliss of the heavens, I willed my 3-year-old son, Barouir, asleep in his crib, to wake up from his deep sleep, open his eyes, say “mama water”, and immediately return to sleep.

With this first attempt as a hypnotist, I miraculously transformed what I had mentally willed into reality.

With self-confidence and the conviction of being the replacer of the super-wisdom and might of that which is the creator of the earth and my own existence, I mentally willed to also awaken my 1-year-old daughter Knarig, also sleeping in her crib, and say “mama” before returning to sleep. In both acts of hypnotism, I transformed to reality what I had willed mentally.

The following day in the city of Latakia where I lived, by watching the faces of the people walking on the roads and streets, I became super-aware of the quality of each man’s inner nature and personality, and by proving the accuracy of my assessment, I felt myself becoming spiritually gratified and in touch with divinity.

From 1931 to 1939, as I grew in the practice of hypnotism and the laws of magnetism, I would learn, become aware of, and prove through my hidden inner-self and still unaware state that my purpose in life, which I succeeded to do without fail, was to make miracles, the results and consequences of which, additionally, with his “speaking and logical” traits (attributes), man is superior over each of all those classified unspeaking animals, with the instincts of each, produced, expressed, and proven realities.

And each of the individuals forming the hamamarte is endowed with what is deemed the generality of the human race's specific and appropriate spiritual qualities with their uniqueness, spirituality, and the countless qualities of which - with the ratio to the most and the least qualities - each individual is endowed with through his unique spiritual mission, which differs from the others, to give the wellbeing and existence of other good, kind, and capable spiritual people.

I have proven with my own experiences and spiritual experiences, and those of other people, that each individual in his conscious or unconscious state, endowed with the qualities of self-hypnosis, and with the sleepwalking quality state with their specific and appropriate mental enlightenment, see the invisible, and being the listener and the communicated ones of the echoed and the unrecorded echoes of the spoken words of mental concepts, immediately become the subconsciously 'prophetized' ones. With the above-mentioned reality, men come into existence in their spiritual subconscious, and with awareness, they utilize opportunities with their will and ability to transform what they will into reality.

In his mentally spiritualized state, man abstracts his mentally incorporated state with the spiritual experiences of which he is the miracle worker of his own well-being. Man himself is the one who proves this reality with each of the needs felt by his sensitivities and logic, each of which man is the one who sees the visible phenomena and the essence of each of his mental concepts qualified by spoken words. Man is the one who hears, and the one who feels, and from what he sees, hears, and feels, he becomes through speaking and logic supernaturally superior over all the creatures, the proprietor of which has also been man.

Because it is imperative that a newly created man comes into existence with each present stage succeeding the other, and with his mental spiritualization subconsciously mixed with spiritual prophetization, man becomes aware of and communicates with the realities of the

universe, and for him not to become resourceful (creative) and industrialize the perfected cannons and bombs which destroy the individuals of hamamarte, and create, use, and appropriate other people's just proprietorships, and with their lack of logic, justness, and criminality, desecrate the existence of the human race and the sanctity of its mission.

And with this reality, having had spiritual sorrow for the generality of individuals that form hamamarte, I will always repeat what I stated previously, so that hamamarte, the sanctifier of the human race's existence, wills and transforms his life's purpose into reality expeditiously and without delay because hamamarte is the one who is self-aware, feels the obligation, and is ready for his mission. Hamamarte has proven this reality by his visit to the moon.

Hamamarte is also the one who wills with his super-wisdom and aspires to visit other planets that originated from the universe's micro-particles within controlled realities. By multiplying his experiences, the hamamarte sanctifies himself and the planet that created him.

In the above mentioned, purposes being transformed into realities by the hamamarte has been prohibited for countless centuries by wars and genocides perpetrated by thieves and criminals.

And with the above mentioned reality, it is also essential for the hamamarte, from those individuals who would be replacing each other, to prefer and compel the super-worthy so that those securing each individual's corporeal and spiritual needs would be the ones to freely provide an entrusted sanctity and transform to reality what is at the disposal of their leadership encompassed in the earth's visible and invisible matter and substance as an obligation and a reward to each individual man to substitute for 1440 hours of free annual work.

Hamamarte's individuals with the established givens and consequences for being deprived of all rights to any quality proprietorship and because of being in existence, and by not being



worriers and not the troubled and not those feeling needs with the depictions of their deeply felt wills and logic and incorruptible and expressive words and through the speaking and depictive television, men have seen their own existence and that of others. They have heard, felt, comprehended, subconsciously realized, and became aware and erudite with their mental incorporation and spiritualization by their competence to analyze the enigmas of the universe to be willing and feeling obliged and worrying and being mentally tormented as the sanctifiers of themselves and hamamarte with the following example - just as a mother is the one who feels the pain and suffering of her child, he becomes the one who feels also by means of the ultimate standard of sensitivity, path, consequence, and established givens.

As for the mother's son, the gratitude he feels towards his mother, the giver of his existence, is spiritual sensitivity of the highest degree which the mother sees, hears, and imagines. She too deeply feels in spiritual gratification and proves that her child, the one who was the abstract of her mental incorporation, and the one who substitutes her mental spiritualization, is a unit of the mother's existence, the mother who by her own existence transformed her holy mission to reality.

And with this reality, each one of the individuals that form the hamamarte, endowed with their mental incorporation and mental spiritualization are the ones who subconsciously endeavor to transform to reality the purpose of their existence and that of the globe which creates the human race to sanctify those who are mentally spiritualized, by seeing with their mind's eye, and communicating with the realities of the universe, and they are those willing and aspiring to be communicated and those willing to communicate with the realities of each of the existing planets, to use their resources following the example of the communicated one and the communicator of the Moon planet's concrete reality, if the Hamamarte becomes the one who

satisfies the daily needs of his constituents and becomes their savior from their suffering and spiritual torment.

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