

The OED gives the etymology of tattoo as "In 18th c. tattaow, tattow. From Polynesian tatau. In Tahitian, tatu." The word tatau was introduced as a loan word into English, the pronunciation being changed to conform to English phonology as "tattoo". Sailors on later voyages both introduced the word and reintroduced the concept of tattooing to Europe.

1

The original
military
military drum
but nowadays
means army
generally. It
the 17th
the British
fighting in the
Countries
The
Drummers
garrison were
the towns at
(9:30 PM)
to inform the
was time to
barracks.



meaning of
tattoo is a
performance,
it sometimes
displays more
dates from
century when
Army was
Low
(Belgium and
Netherlands).
from the
sent out into
21:30 hrs
each evening
soldiers that it
return to

Royal Tattoo and hyper Fascism

The process was known as *doe den tap toe* (old-Dutch for "turn off the tap"), an instruction to innkeepers to stop serving beer and send the soldiers home for the night. The drummers continued to play until the curfew at 22:00 hrs (10:00PM). Tattoo, earlier tap-too resp. taptoo, is an alteration of the Dutch word taptoe which is similar.



Survivor of Hitler's invasion of Austria, sent by his parents alone on the kindertransport to London, then interned as an enemy alien and sent to Australia on the Dunera ship and spent two and a half years behind barbed wire in the Tatura Camp in the outback.

Returned to England where he married and has 4 children 23 grandchildren and 9 great grand children. He retired at age 80 and lives in Jerusalem. He says it is the first time in his life he does not feel as if he needs to "look over his shoulder".

Photo of My father.

My father at age 90 years, Tel Aviv Marina Nov 2010

My father watched the military tattoo as Hitler marched into Vienna and the crowds waved enthusiastically.

Royal Tattoo and hyper fascism

A 50 or so years old man lies on the examining table and removes his shirt for the impending medical procedure, revealing tattoos across his back and arms. He bears the usual biker tattoos with aggressive images of faces and signs, crosses and daggers.

Most of my younger patients sport tattoos. Little anklets or barbed wire wrist bands and flowers in the lumbar lordotic sacro-iliac area, names of girlfriends or children roses, flowers and mottos. One ex-con had a whole litany in gothic lettering on his back that looked like an ancient manuscript telling the world what an evil place it was. He told me he received it in jail over many months. In fact it is so common that the tattoo has become a fashion statement and most of my patients sport them.

However on this patient's outer right arm is a swastika-in reverse. When I ask him about that image he responds:

"Yes, doc, I was much younger then, but have no fear, it is in reverse because I had many friends who were black and Jewish!"

How kind of him! How manipulative! His biker friends and the gang would not notice the phase reversal of the swastika all the while his ethnic friends would not be offended because it was not a real swastika! He had solved the problem of loyalty to his gang and not offending his friends. So he thinks.

My electro-diagnostic technician Dennis, seeing me stare at the swastika, nods with that knowing look, having been with me so many years now-he knows of the struggle I have as a physician. I am responsible for my patient unconditionally, yet the meaning behind that symbol, that image etched in his flesh, represents a hatred that destroyed my father's family and a world. This tattoo threatens the very rapport between doctor and patient, it is so fraught! I hold back my raging emotions and continue the study. I ignore the flesh for the nerves buried deep beneath the surface. I prod and electrocute to determine the integrity of the peripheral nerves exiting the spinal cord.

It is so ironic that those with the fewest teeth have the largest density of tattoos, they are the same who fear my spinal needle the most! Those who demand sedation on pondering the flashy steele of the surgeon's knife "resolving the enigma of the fever chart"². I who stand with the needle over the prone patient who trusts the doctor to inject accurately, innocently waiting for the treatment and the relief.

In Synagogue my old friend Farkash, sits behind me, aged around 88, a Holocaust survivor and a legend in Chicago. He is a pious talmudic scholar as well as a pious but creative thinker with tomes of novellae unpublished. Honored for his charity as well as erudition he too sports a tattoo on his left arm. Being an observant Jew he did not voluntarily agree to this branding (tattoos are prohibited in Jewish Law) but received it

² Easter Cocker, The Four Quartets, TS Elliot

free of charge courtesy of the Nazi party circa 1941-2. It needs no further explanation. When they took away his name and identity they substituted it with a number to as to easily identify him on roll calls. He was no longer a person. "Vermin" they used to call Jews.

Now after memory fades these numbers etched into his skin some 70 years after the Nazis were destroyed, remain as a stark indelible sign. They mark him forever as a survivor, a Holocaust survivor, even after death. So I turned to him and asked "how do you pray?" pointing to the tattoo in shul one year, during penitential prayers begging God to save us. He gives me a pious answer that only a saint could respond "we were trained in cheder as children to be ready to die Al Kiddush Hashem (to be martyrs for the sake of the Holy Name) so it came naturally."

What connects me to these two tattoos? My patients' fashion Nazi adornment and my friends concentration camp numbers? I ask myself as I stare at the photo montage of the "hyper fascist" website www.nork.ru. What is the Schechina doing in the SS helmet and the reverse swastika? Lighting the emblem of the State of Israel like a Greek Goddess. What is the Lucifer reference below it? and its reference to the Luftwaffe?

I asked my cousin Sylvia Klein, an artist from Ottawa Canada to imagine a world in which fascism continues to linger in the psyche ready to inflame the heart at a moment's notice, once ignited by some trigger, a world where the hyperliteral readings of texts of terror inflame the religious heart in a wave of fundamentalism that crosses all cultures and faiths.



SYLVIA KLEIN

2011

Tattoos for life
Tattoos for death
Tattoos for the military
inscriptions on the surface of the body
unlike clothing
adorning the outer limits of the self-
that defined border between self and non-self.

The body as landscape
like the desert dunes reflecting in the yellow
valley between the breasts (remember the English Patient?)
The body as a canvas for the tattoo artist to reflect the current
whim of the client, usually inebriated, (though my patients tell me
that alcohol is forbidden during the procedure).

The Schechina inhabits all, for God is immanent
in good and evil
she is forced into this exile
by the Father the King
to be incarnated in this world
without regard to perpetrator nor victim.

At one time She both is present to the selectsia
She is Mengele,
then again she lights the Temple Menorah of
Israel's re-birth
still wearing her Nazi helmet and swastika.
Like Rebbe Nachman's Lost Princess
she wanders the wasteland that is now earth
crying for Her children who have given up on Her.
She too is etched in our bodies
like in the White Crucifix of Chagall³
with the etched out swastika on the Jew's left arm
to escape the gaze of the Gestapo
prescient of another tattoo to come in numerical form.

³ After Chagall returned to New York in 1943 current events began to take on importance for him, and this was reflected in his art, where he painted subjects including the Crucifixion and scenes of war. In White Crucifix currently at the Art Institute of Chicago. Apparently in order to avoid offending the Gestapo he scratched the swastika on the armband of the soldier burning the synagogue. see postscript.

Tattoos in the flesh as a branding of animals for identification and a sign of ownership, now used to express an indelible commitment to an ideal or person, once in the ancient Near East a form of worship then proscribed by the Bible as idolatry as a ritual behavior to placate or imitate the gods. Now in our Nazi times a similar kind of pagan branding now as a form of dehumanizing of a race and a tagging of ownership by the state.

Were not black slaves tattooed and branded?
Across the Atlantic the
Royal Tattoo *doe den tap toe* (old-Dutch for "turn off the tap")
represented a military return to barracks and turning off the beer taps
royal parades that we love to watch
the pomp and circumstance the pageant
the red Guards uniforms
the golden helmets
O how we tear up with the Elgar and Blake's Jerusalem.

And in our flesh we betray on the surface our innermost desires
hidden beneath the clothing or not
permanently and indelibly etched
even in death
the images will accompany us.

Permanent etching in the flesh Farkash's numbers
and the ex-con whose back looked like an ancient scroll
the typography in Gothic script
and the patient lying before me prone, a swastika in reverse on his arm.

Symbols of the SS and the swastika shock me into a reality
beyond the clinical sanity of the examining room
like the photo montage www.nork.ru
a shocking of the visual association cortex
by the very juxtaposition of Schechina and Nazi symbol.
But then does this not beg the very underpinnings of an Immanent divine
for surely there were those who believed the divine must be present even in
the hell hole of Auschwitz as did Farkash my friend.

So even though the montage is meant to shock
this hyper fascist web site-
it does teach me the need to push forward
with the unresolved ultimate questions facing us
as we awaken from the 70 year old theological slumber
to a nightmarish world apparently without the divine
and our need to reconfigure and reconstruct a world
with a sense of the divine once more.

POSTSCRIPT: THE RUSSIAN FEDERATION WEBSITE WWW.NOK.RU

Definition is limitation therefore NORK has no definition

Our method is provocation, our method is contradiction

WE ARE APOCALYPTIC OUTSIDERS

Latest events
from the Intellectual Sociopathic Centre

12.05.2011

- В "[Вестнике Кадафа](#)" (Philosophic and Literary Department) добавлены переводы стихотворений Г. Ф. Лавкрафта "[Астрофобия](#)" (1917), "[Сад](#)" (1917), "[Дом](#)" (1919), "[Откровение](#)" (1919), "[Озеро кошмаров](#)" (1919), "[Кошки](#)" (1925), "[Хеллоуин в предместье](#)" (1926), "[Лес](#)" (1929), "[Древняя тропа](#)" (1929) и "[Застава](#)" (1929).
- Обновлен раздел "[Другие города](#)" (Architectural Department): добавлен [Иерусалим](#).
- На странице [Blackdeath](#) (Musical Department) опубликована информация о [виниловой версии альбома](#) группы "Katharsis: kalte Lieder aus der Hölle", [новом релизе](#) "Jesus wept" (EP) и [состоявшихся концертах](#) в текущем году.

Shekhinah SS

In Judaism Shekhinah means the Divine Presence literally, the Presence in the world. In Qabalah Shekhinah is the female Person of the God, she is an intermediary between the God and the world.

The original version was published in [Catechism of Hyperfascism](#)



Lusifer Rising

When you are going to conquer heaven you shouldn't care of "political correctness". Take the wings of [Luftwaffe](#) and be brave. And heaven will turn red then.

The original b/w version was published in [Catechism of Hyperfascism](#)





Para Bellum

Catechism Giperfashizma

Annex to the anthology "**The Sun and Steel**", June 2001

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Cover with water marks

Royal Tattoo and hyper Fascism



Chagall's White Crucifixion

Two changes were made by Chagall to the work, a swastika on the armband of the soldier burning the synagogue was overpainted as well as the words "Ich bin Jude" on a placard around the neck of a man.